

The Lectures
of
Irina Tweedie

The Empty Bell
Volume 3

German Lectures
From Hart, Germany 1989
Parts 8 – 11 (End)

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:

Corinna Berndt for her work on parts 8, 9, and 10
 and Katherina Linhuber for her work on part 11.

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 8

Questions and Answers

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

So! We are again together. Since yesterday I have received many questions. But before I begin to read them, I would like to do several other things. I want to speak to you about meditation, and I want to read several important quotations to you, and I will read a part of a beautiful letter about women that S. has written to me: quotations from the Prophet Mohammed from Rumi's Mathnavi. You see, we have so many questions that I am afraid that if I wait until after we have finished answering them, that I will not have time to read these things for you. Now I would like to say a few words about meditation.

I want to speak about after we have explored the chaos of our lives. We spoke of how, when one begins to meditate, there may be confusion in us, and of how one finds a kind of chaos within oneself. Then the mind begins to become too active, or there is such confusion that we cannot understand anything of what is happening, and so forth. But now I am speaking of the time after you have explored this chaos. Your journey is not yet over! What happens is only that the journey becomes more conscious.

Once the visions we have of our lives and our sense of order in our lives are no longer being renewed, they disappear with the turning of the wheel of time. The exercise of meditation begins when one gives up all expectations, such as the desire for immediate pleasure and reward. This is unbelievably important. That is why we have spoken of this so much – one cannot emphasize it too much. To be able to meditate, one must give up all expectations, such as the desire for immediate pleasure and reward. We need to be able to accept – and here is the difficulty because we cannot accept – to not do anything except to be attentive. We must accept, we must allow, that we do nothing except to be attentive. All other thoughts, such as what I should do tomorrow, are simply not important. Other thoughts are, for the moment, not important. They must be excluded during the period of meditation.

I have to accept that I have nothing to do except to pay attention. Then, in a mysterious way, there is a space created in which thoughts, feelings and actions are perceived clearly. There one finds clarity. And that allows one the possibility to act more consciously and more intelligently. You see, this state of Dhyana, where you go beyond your thought process, will not make you less intelligent; it will not make you lazier. You will see, when you first learn to go into Dhyana, that you go out just like a candle, simply extinguished. Then afterwards you feel so fresh, for it is the first time in your life that the mind is still. The mind is normally never completely still, even in sleep. Doctors say that you dream the whole time you are asleep.

Medical science has found that you dream constantly even though you may not remember any of it. So even in sleep there is no stillness for the mind. I have a wonderful quotation from Saint Francis de Sale, "When your heart wanders or suffers, bring it carefully and tenderly back, and set it down gently in the presence of your Master. And even if you have done nothing else in your entire life, except to bring your heart back and to set it in God's presence – even though it runs away again each time – then you have lived your life well." That is from Saint Francis de Sale. If you do nothing except to bring

your thoughts back to God, and to drown them in the love in our heart – if you do nothing but that for your entire life, you have fulfilled the purpose of your life. And I know, as many of you know, that then you already have new possibilities.

“Know that when you learn to lose yourself, then you come to the Beloved ...” says the Sufi Ansârî from Herat. He used the feminine form for ‘the Beloved’, which means that the Great Ansârî believed in the Goddess. “Know, that when you learn to lose yourself, you come to the Beloved. There is no other secret to learn, and I know of no other.” Isn’t that a wonderful quotation?

Maya, illusion, creates all things. “What moves that is not moved, oh son of Kunti, that is what moves the world. The wheel turns through birth, and through destruction.” That is from the Bhagavad Gita.

And here is the part of S.’s letter I want to read. She wrote this some time ago, in nineteen eighty-four. “In the story of the Bedouin and his wife in Jelaluddin Rumi’s Mathnavi, for me the woman embodies the Godly aspect. In verse two thousand four hundred and thirty-five, he writes, ‘A woman is a ray of God, and not the earthly beloved. She is creative, yet one can say that she is not created.’”

You see, in the spiritual sense, because we women are constructed differently in terms of our chakras – because we have a different body, a body from which children are born – we carry the seed of God in ourselves, in our chakras. We only need the man’s seed for children, but the woman already has everything else; so in this sense, the woman is more perfect than the man. The man must attain this power, this possibility to experience God, through yoga. Physically, he is quite able to live an earthly life, but he must attain the spiritual aspect. We are already connected to the spiritual, and we do not need the man to help us attain it. Of course, the man does not need the woman for his progress, but he needs his own power. That is why we said yesterday that at the end of the training, a man’s sexual energy must be controlled. But the training can take thirty or forty years.

There are exercises for men, but there are very few men who get these exercises when they are young. Usually one gives such exercises a little at a time, as a preparation. I have men in the group who have exercises that are a preparation for later, perhaps for twenty or thirty years in the future. For the moment their sexual lives are quite normal. They can marry and have children, or have a lover; they can do anything in quite a normal way. And yet they do difficult exercises. On the surface these exercises seem quite easy. They involve the breath and prana, and must be done with a specific attitude. Of course they must also be done diligently, for if they are not done every day they will have no effect. Now, just a little more from S.’s letter.

“In the Sufi tradition, the symbolic figure of Eve, the mother of all life, is equated with Mohammed’s beloved wife, Aisha. She is also held to be the mother of the faithful. An allusion to Aisha as the Holy Ghost appears in the Mathnavi in verses one hundred seventy-nine, and one thousand nine hundred and seventy-eight. Further, the feminine side of Allah, the Goddess aspect, is personified in the emotion of compassion. This is called ‘Rahma’ in Arabic. ‘Rahma’ comes from the same root as ‘rahm’, the word for ‘womb’. It is not connected with the Sanscrit word for God: ‘Ram’.” So here the feminine symbolizes birth and creation.

We Sufis believe in a continual creation. This creation is not a bang that starts and finishes. Creation continues, and one can see it quite easily. If you look in the air at a short distance from you, you will see thousands and thousands of points of light. Everyone sees this and no one knows what it is. It is prana, the creative energy of God. And these points move about so quickly that one can almost not see them. They disappear into matter, for matter is not really solid.

Why does this chair seem solid to us? It is because my body vibrates faster than it does. The stone is yet more solid, because it vibrates still more slowly. Granite vibrates, I think, at sixteen vibrations per second. I have read this, but I have forgotten most of it. Water vibrates faster than we do, so it is softer; and the air is much faster than us, so we do not see it at all. Spirits that are very fine can

quite easily pass through walls, for the walls are so porous for them, and they are made of such a fine material.

This is not a question of passing through holes. You must imagine the way water passes into and through a sponge. Spirits can pass through a wall in a way similar to the way water passes through a sponge. Is this clear? (Not quite.) Well, it is not so important. It was not so clear to me until, one day, I saw it. I only saw it for an instant, but that was enough. One doesn't forget such things.

So! That is what I wanted to read to you today. And now we will begin with questions. The following question was lying on the table when I arrived.

(Question: Can the path of Tiaga, the way of complete surrender, also be the way of an artist? Or are these two quite different ways.)

The path of Tiaga has nothing to do with art. It is concerned with inner surrender. I personally say that surrender is easier for artists than for other people. Why? Because each thing that we do completely from our hearts is a surrender. When we create something, be it music or painting – and every artist will know what I mean by this – then we are what we create. My attention is so concentrated on my creation that only it exists. I do not exist. That is already a state of complete and total surrender.

Even in normal life, when I cook I must pay attention so that things do not burn, especially milk! One's mind wanders for an instant and the milk boils over. With milk, it often happens that one waits and waits, and it doesn't boil; then one glances away – for an instant! – and it boils over and burns. That is really the malice of the material world! (*Mrs. Tweedie is also laughing.*) It always happens. It boils over and burns and the whole kitchen smells of burned milk! And if you would ask why I looked away, I would say, "But it was only for a second!"

So really, Tiaga is not connected to art. But! Art can help you to surrender completely. But surrender has many nuances. Surrender means to give up everything, and first of all one's self. "Thy will be done, and I am satisfied with whatever happens." It is difficult. It is crucifixion. But to be able to follow this path, you must have the possibility to give everything away, including your money. If you are not attached to your money, then you can keep it, but I personally had to give everything away because with my character, I wanted to keep it. I had saved for my old age, and I had inherited quite a lot of money from my husband, and together this money gave me security. And, as we mentioned yesterday, the first requirement of the path of Tiaga is to be completely without security.

One walks on water and flies through the air, and one does not know what tomorrow will bring. There is an inner listening, and you know that tomorrow someone or something may give you an order that seems impossible to fulfill. And you must obey that order because you are surrendered. You can no longer say 'No', because you have surrendered to the light within yourself. Then one can no longer refuse. And that is the surrender of the small self. And, of course, that is the crucifixion. Gurujī told me that it is the most difficult thing to do while one is doing it, and the easiest thing once it is done. Then one has nothing else to do except to listen to the silence within oneself. There is a voice that speaks only when you are silent. It is a special, small voice that is very difficult to hear.

All of this belongs to the path of Tiaga. It is as if one always lives on another level. One has this life, of course, and one must live exactly as everyone else must live. One must do one's duty. One does the best that one is able; but one also touches somewhere else, let us say, just with the fingertips. That is the idea of Rabindranath Tagore, "To touch gently, with just the tips of your fingers, the hem of the garment of Truth." I find this a lovely thought.

So artists can also follow the path of Tiaga, and I believe that it is easier for artists. Did you hear the way E. played the Bach Partita? It was not easy, because the children were laughing, and I added to the disturbance by trying to quiet them; and there was noise from downstairs. He is not accustomed to such conditions. He is a concert violinist. I had even mentioned to Llewellyn that it was too dark for him to play. Llewellyn said, "No, he is playing with his eyes closed." Look! I have never played violin.

But I know that when one is able to play with closed eyes – it is after all a small instrument – one must be very good. If Edwin is now here, we thank him. It was really wonderful. And he got a huge round of applause. Usually we do not applaud, but that was something special. Now we will go on to another question. Please.

(I. reads each of the following questions.)

(Question: “What is the name of the path, of the system that your teacher taught you. Was he a Naqshbandi?” *(There is some confusion, and I. finally repeats),* “What is the name of your path”)

I followed the path of Tiaga. I had to give up everything. You see, first it was my Karma, because I had been too attached to my property and my security. I planned and saved so I would have money in my old age. Now I have only a small pension from the Navy; but before, I could have had a car and a big house and an easy life. But that all disappeared through the slender fingers of my Guru. *(Everyone has a good laugh at her ironic complaint.)* And it wasn't for him! It was for others. “Send ... so much to such and such a person, his wife has tuberculosis. Send so much to that person.” It went on for months like that. This is all described in the book. And I was afraid, for I had all of my money invested in stocks in Australia, and I sold them all and gave him the money. He himself gave some of it away, and he would send me to the post office to send postal orders. He would tell me to whom and where to send them, and how much I must send.

I must say that I was worried about it all, but not very much. It was so fascinating to see him go through thousands upon thousands of pounds *(Laughter!)* that it didn't occur to me to be very bothered! Just before he died and he was very sick, there was a time when he had no money at all; there was not even enough for food. A beggar would come, and Guruji would say, “Batcha,” which means ‘wait a moment my child’ in Hindi. Then he would say, “Dekoh” – ‘listen’. Then his wife would come, and he would ask her for some money for the beggar, and when she would tell him that there was nothing in the house, he would tell the beggar *(She uses a conspiratory tone ...)* “Come early tomorrow morning, and my wife will give you a chapati.” And that would happen. He was very ill at that time. He was dying.

One day he told me – I think I have already said it here – “Yes, yes, we have the power to draw all of the money of the world to us, but we do not do it! That would be beneath our dignity.” I now know how one does that. There is a special power, and there are Guru's that use that power. It is not at all a great power; there is nothing high about it. It is a Yogic power, but this knowledge does not belong to the highest level. It is quite easy to do. That is why the people that Guruji sent into the world were tested with fire and with spirit to insure that we would never do such things. I personally have a pension from the navy that is sufficient for me, but one can do all sorts of things with Yogic powers. One must be careful. So. Please, the next question.

(Question: “How is it possible that Guruji's teacher was a Muslim, and he himself remained a Hindu?) It has nothing to do with religion. (The question continues: Is it not true that the religious form of Islam has fundamentally influenced, or even is inseparable from the path of Sufism; for example the five daily prayers, and so forth. You wrote in your book that for a Saint all religions are the same because they are just different ways to the truth; but still, the teacher of your teacher was a Muslim. I am interested to know if he taught completely independent of his religion, and if he made no religious demands on his disciples.)

Sufism is not a religion, and it is not a philosophy. It is simply a way of living that is the same in every religion. If you read the biography of Saint Teresa of Avilar, or that of Saint John of the Cross, or Sri Ramakrishna, or of any great Saint or great Yogi, you find that the lives of all of them are the same. Love your neighbor, be honest, and so forth. There is an endless list of laws that I would have to recite, but you all know them. When you live the Christian religion according to your own conscience – for we carry the laws of God in our own consciences – you do not need to become a Muslim, or to belong to any other religion. Guruji's teacher was Muslim, he was Hindu and I am Christian. I was born Greek Orthodox, and when I was thirteen, my father had to convert to Roman Catholicism to be able to work in Austria, and we all converted.

(Editors note: Actually, according to Guriji's son Ravindra, when Guriji's elder relatives met their Muslim teacher, they assumed that they would need to convert to Islam, but were so deeply moved by this holy man that they presented themselves and their families to the Muslim saint for that purpose, but were told that that was not necessary, and that they should remain true to their Hindu religion.)

At the time I asked my father – children can be very cruel, cruel without knowing that they are – “Are we converting because you want a job?” Of course, he had to find a way to feed us! And when one wanted a job in Austria at that time, one simply had to be Roman Catholic! I said, “I am going to leave the church the minute I am of age!” Later, in fact, I did just that! When I was eighteen – already at that time eighteen was the legal age! – I went to the registry office with my birth certificate and said I wanted to leave the Roman Catholic Church. *(This following episode is met with hearty laughter from everyone, and Mrs. Tweedie is clearly enjoying the telling of it.)* I paid my three shillings, *(Perhaps now 20 pence?)* and got my certificate stamped that I am an atheist. Then I went home where I was late for lunch.

My father was sitting there with his big newspaper as usual, and my sisters were there too, giggling. My father said, “You are late.” And I said, “I was at the registry office, and I have become an atheist.” My sisters giggled even more, and my father set his newspaper down, and said, “No respectable person is an atheist.” I felt like a deflated balloon; and only a minute before I had felt so wonderful, so grown up! The second man who said that to me was husband, my second husband ... my Scot. *(There is a roar of laughter.)* We got married while we were away from Britain, so I had to send to London for my papers, and of course the papers said that I was an atheist. He looked at that and immediately said, “No respectable woman can be an atheist.” I told him, “You are the second man who said that to me, after my father. That is a good sign: you are marrying a woman who is not respectable.” OK.

So you see, it really has nothing to do with religion. It is only because the Sufis were in the Middle East for hundreds and hundreds of years – in Mesopotamia and Egypt, and in Iran and Iraq, which was then Persia – that they took on the language and expressions of Islam. And of course, they worked within the religion of Islam. You see, Sufis are a very secretive order. They live according to the laws and the language and customs of the land they are in. That is quite intentional, for one is not conspicuous that way. They do very important work, but when the people around them begin to know what that work is, then they are surrounded with curiosity, and curiosity is a very great obstacle.

We usually work in the night. I say ‘we’, because in a small way, I also belong to this group. There were many great Sufis and they exist today too, in politics and commerce and banking. Wherever there are problems in the world, there will be someone in the middle of it from one of our Sufi orders, who helps in such a way that no one knows about it. These great Sufis are named ‘Kupt’ which means ‘the hub or axle of the wheel’. And there must be a certain number of these people in the world at each time. I do not remember how many there are. I believe there are four hundred and thirty, but I am not quite sure. It is only when one of them dies that another person, who is already capable of it, joins them.

But even we, the average Sufis, meditate in the night and have a special meditation where we must go around in the world in our meditation, and as Jami said, “Where Sufis forget to look, there are problems.” We must look everywhere, into every tiny corner of the world. Of course I have expressed this in a very free and poetic way.

Religion has nothing to do with it. I do not know why Guruji's teacher was a Muslim. Perhaps it was only chance. My teacher was a Hindu. He also had a serious student who has since moved to Canada, who was, I think, a Calvinist or something similar. I have since lost track of him, but it is not important as I have nothing to do with him. Yes, another question?

(Question: You once wrote the following saying of your teacher: “Our system is the way of freedom, but most people do not want that. They prefer discipline, control of thoughts, meditations and contortions, because they think that without these things, nothing will happen.” Is it not significant that

discipline holds the highest position in every other tradition and system? Are not discipline and practices also important if one hopes to progress?)

Yes, discipline and practices are unbelievably important; but you yourself must decide to do them, and here is the difference. We do not have any sort of system, or any sort of structure in the group.

Guruji once said to me, "I have not once told you to pray." And I chose my mantra myself. It somehow flowed into me while I was in despair in London. Later I thought that I had received this mantra from somewhere, and it had helped me so very much, but that perhaps it was not right that I had chosen it myself; perhaps I should have waited until Guruji had given one to me. Eventually I asked him about it. He smiled a little, and said, "How can it be bad to speak His Holy Name with faith?" So I have continued to use it. So, really, Guruji never gave me a mantra.

I now have people doing the 'Allah' mantra. It came as an order, and it was not my order. I do not give orders. One is not permitted to give orders to a free human being. One can only say something to them. You can then do it or not do it; it is your own Karma, your own responsibility. But I got the order to speak openly about this mantra. It is the 'Allah' mantra, or Zikr, with the breath. And this Zikr will, above all, protect us.

This morning, for example, a woman came to me. She is a very nice person who works as a nurse. She is a completely normal woman, without hysteria or fantasies. But she had experiences of someone appearing in the night and grabbing her in such a way that it seemed physically real. Of course it was not, it was a ghost; but a ghost can do things in such a way that the body feels it. I suggested that she do the 'Allah' mantra, and told her that it had helped me. You see, disciples are always tested. Sometimes we attract a ghost, a scoundrel, who says to himself, "Let's see how far I can go with this person." They can be real scoundrels! But if the human being says, "No!" then the ghosts can do nothing.

When we Sufis are together, I mean you and I, or any group of us, there are always a few ghosts who think that they may be able to find someone through whom they can create a disturbance. When I am there, they must first ask me if they are allowed to stay – here is the difference between you and I. And when I say, "Yes, you are welcome, but do not disturb!" they come, but without disturbing anything, and everything is OK. Some ghosts have tried to be disturbing anyway, but that has not happened here. So, another question?

(Question: You have said that women are able to reach a state of unity through an innate ability, while men must make sacrifices voluntarily and subject themselves to strict discipline. Do you teach different training methods for women, and if so, could you say something more about them.)

Yes, there are teaching methods to be used with women, and others for men. But it is very personal. It is dependent on the individual, on the make-up and mentality of the individual. Some people are very emotional, some are very mental, and some are rather inert. There are people who are naturally angry and others who are naturally very gentle; there are people with big egos and some with small ones. The possibilities are infinite! So really, one cannot say anything. Any example would be misleading because there are so many possibilities.

On the whole, though, women are on the path of love, the path of compassion. This path leads to where we are able to love totally and completely, so that we love the whole world as we love our own children, without sentimentality, just simply loving. To love without sentimentality may mean to kill out of compassion. One cannot be sentimental in such a situation. There are some women, also in our group, to whom I say that they must concentrate on compassion; that compassion is very feminine and that they are not feminine enough. They are too sharp, like wasps, and they need to develop compassion.

It is so easy! When you criticize someone, saying that this person is an idiot and should do things better, why do you criticize? Have you looked at yourself to understand why you do it? We criticize because the situation is unpleasant to us, and people always try to avoid the unpleasant, and look for

that which is comfortable and pleasant. That is the law. Even animals do it. When something is unpleasant, we move away; and when something is pleasant, we chase after it. Here is the greatest difficulty and the greatest test: to see the pleasant and the unpleasant as the same thing.

When I cross the threshold to overcome – I do not mean one has to destroy this part, just to overcome it – that animal part that distinguishes pleasant and unpleasant, then my mind, my spirit, my body and my will will be so one pointed that I will be almighty. I have examples of this occurring, not just once, but hundreds of times. This has occurred to me, but it also occurs to others. And when I see that in someone, I think, “My God, you have done well!” But usually I do not say it, because we all have egos, and our egos are already large enough.

I will say you have a lovely dress, or you are beautiful today, or you look good; because this world is so hard, and people say so many unkind things that it is good when one can say something nice. But I always make a comment about superficial things. I never say anything about the deeper things, but my heart is secretly full of joy. “Just look at what they have done! That is really wonderful!” or “How diligent they are.” I might think that I could never be so diligent. And I have found that when men really decide to do a practice, that they are much more diligent than women. The woman is faster. But the man will work and work and work, and in that way he succeeds through sheer effort. So. Please?

(Question: Can women with children proceed on the path to self-realization?)

Certainly they can. There is a very lovely book in French by a Saint named Madam Gullion. I do not have the title here and I cannot remember it, but Madam Gullion had six children, and she was a Christian and had visions of Jesus. I think she died at the beginning of this century. Certainly one can proceed on a spiritual path when one has children, but one cannot say that it makes no difference. Children are an enormous attachment, so if you do not have children it is easier in this sense. But there is no ‘easier’ or ‘more difficult’. Spiritual life is always difficult. If something is easier in one way, then it will be more difficult in another way.

I once said to Guruji, “Ah, for the Indians it is much easier. They were born in a country where spiritual life is accepted as completely normal.” And he answered, “Oh no, it is not easier, it is just different. For you it is more difficult in the mind. For the Indian it is difficult because they are very emotional, and given to rapture.” Here in Europe we do not thrill very easily, but of course there are exceptions. So spiritual life is always difficult. But as I always say, (*Almost singing!*) It is simple, and how! (*The group chuckles.*) Let everything go. Let yourself float on the river with your little bundle of troubles next to you. Do not fight against the river, let yourself float. Thank you, the next question?

(Question: Does Karma exist, or not?) I will pass on that. Of course it exists!

(Question: Are there still teachers who teach your path?)

Probably, only I do not know of anyone else. And I do not want to know. I received something so great, something so eternal, that I was totally transformed. I have no desire more, except to tell people from where they are coming, where they are, and where they are going. I do not know how successful I am in this. Sometimes I think that I am wasting my time, but sometimes someone comes to me with radiant eyes, and does something so wonderful that I can only stand with an open mouth and wonder, “My God, I could have never done that! How wonderful” That is our reward.

But sometimes you cry, because you see that a person must not go the way they are going, that they need only take a small step to the side; and you are there, but you are not even allowed to influence them. I have a strong will. I have such a strong will that I could influence them in everything! And believe me, they would do what I willed, and they would believe that they had wanted it. (*There is an uneasy murmur.*) That is a secret. But one is not permitted to do it. One can only say something, again and again, and then it is too much, and one must just let it go and say no more.

One is allowed to do so little! I had a colleague in the library at the Theosophic Society that I worked at in London. She is now dead, but she had needed so very little. But she had never done what I suggested. She knew better than I, and she couldn't accept what I said, and so forth. OK. (Question: What should she have done?) I do not really remember. This was twenty years ago. But they were little things in daily life which are usually the most difficult things to overcome, these little things that irritate us. There are things that go on today and tomorrow and the next day. A marriage, too, can founder in that way. She was rather old, and was a widow.

What sort of thing can it be? I might suggest that you meditate a little more, and you do not do it. Or that you should be a little less proud. Ah! That was her problem! She was very proud. I had said, "Watch out, that was a bit proud;" and she would reply, "Oh no, that is not pride, it is that and that and that." She came from royalty, and she had a family – perhaps you can imagine. I had none of that; not the family nor the background, so I could not say too much to her. And when I did try to say something, it didn't work. And ultimately, that was her thing, her Karma, and not mine.

Please, watch out! And here I must give you an important warning! Listen very carefully to what I am about to say. Watch out that you do not take the Karma of another person onto your own shoulders. How can you do that? By trying to help someone too much, and that often happens. It can be with money or with advice or protection, or to mother them. Then you take on the Karma of this other person, because the person will become lazy and comes to rely on you. It is especially common for us women, we fall into this pattern again and again, and there are people who abuse that. That is the power of the weak. They whimper and complain, and immediately you feel compassion and want to help them. You might see that they drink, or that they do bad things, and you make excuses for them and justify their actions and continue to support them. That is a great danger!

One must be very, very careful. It happened to me quite often with money when I was young. One is so eager to help. I had helped one particular woman like that, and then when I stopped helping I had her hatred, and I could see that, really, she was quite able to do things for herself. She had not needed me at all! It was my own projection. I took her Karma on my own shoulders and then I had to pay for it. She hated me, which was quite uncomfortable; and one day she did something quite nasty to me, about which I will say nothing. Next question?

(She holds up a very thick stack of the questions people have handed in. Everyone is impressed!) We will never finish all of these; but you have asked very good and important questions, questions that are especially important for those who have asked them. So I must answer them! But please, when you disagree with me, do interrupt me so that we can discuss it further. Perhaps you will have a better explanation for something.

(Question: You have just said that if we help somebody we take on the Karma of the other person. Does this also apply to therapists?)

No, that is quite different. (Someone adds: "In a therapeutic situation there are clear boundaries," and Mrs. Tweedie agrees.) The relationship is never sentimental for the therapist, it is a business relationship. Even if the therapist does not take any money for the consultation, the exchange is kept on a business level – there is always an emotional distance. But if someone comes to you crying, and you react in an emotional way with too much compassion, then it is dangerous. Of course, there can be emotions in the therapeutic relationship too, but as the woman pointed out, it happens on quite a different level. Thank you. That was an important contribution.

(Question: In the last few weeks I have begun to experience burning, tingling, cramping and vibration in the soles of my feet. I had this condition two years ago, and neither normal medical treatment nor reflexology massage helped. Does this have anything to do with spiritual development?)

Yes, that is your problem. We have here – she indicates an area in the center of the sole of the foot – a very important chakra. The human is like a lightning arrestor. We carry cosmic energy through our chakras into the earth, and we carry the earth energies upwards.

This chakra on the top of the head, that the Yogis always describe as a lotus flower, is not a lotus flower at all. I have seen it a hundred times on the head of my teacher, but only on the head of my teacher. It is like a fountain, except in a fountain gravity pulls the water back down, whereas here there is no gravity, and the energy flows up and up in an unbroken stream and does not return. It appears to be a current of a thousand colors. I say 'thousand', after the thousand petal lotus, but I believe there are far more than a thousand colors. It is truly wonderful. It is as if a wonderful current of energy flows out of a human head. And the head of my teacher was always radiant and radiating.

I believe that the old painters, the 'Raphael elite', and even earlier, had seen such a radiance clairvoyantly, and painted it as a glow around the face. I have seen proof of the existence of this energy in India. There are millions of flies in India. They are not just a nuisance; to endure so many flies is a martyrdom! I noticed that when Guruji was in Samadhi, and absolutely still, flies were all over him. They were on his white clothes and on his hands, but as soon as one came near his face, it flew away; it couldn't stand the power. I was quite amazed. There was not one that landed on his face ... or his head, not even on his hair. They only approached, and left immediately; as if there had been an alarm system.

I asked one of his disciples about it, and he said that when a Saint is in Samadhi, the power is so strong that no insect can endure it. Perhaps they get an electric shock. That is a fact that I and many other people have seen; this is not a fairy tale. There is some kind of energy that is concentrated in the head that is probably connected to the crown chakra. I had also seen green and gold light in his face.

(Question: Is there life after death? Where does my positive energy stay after my death? Are you sure about reincarnation?)

Reincarnation? Yes and no. That depends on what you understand by reincarnation. Once I had a conversation with a Sanyasi, a kind of wandering monk, and he said, "Reincarnation and Karma? Perhaps they are for you, but for me they no longer exist." There comes a time when you do not reincarnate again. You return to God, to your source, and that is all.

Where does the energy go after death? It returns to the great ocean of energy. He realizes Himself in humans; and one day, all of our experiences will become His experiences. Humans are the crown of creation: the most important. Yes, I believe in reincarnation; in fact it is not a question of belief, I am completely convinced, and that is more than belief. Next question?

(Question: Last year at Schwarzsee when I asked you about my meditation, you said that you would ask Guruji. I have been meditating for several years, but not regularly, but am able to still my thoughts. After meditation, I feel well and I am more at peace with myself than before. The senses remain quite alert. Perhaps they disappear for a half a second, but I am not aware of it. Otherwise I have no experiences. When I am very unsettled in my thoughts, I do not immediately begin to meditate, for I find it is better for me to deal with the thoughts.)

That is quite wise, and that is exactly right. You see, each of us is so different that I can only tell you the law, but there are always exceptions. Some people remain conscious. That means they are no longer conscious of this level or reality, but that very slowly they become conscious on another level. But at the beginning, the other level seems to agree with this level; that level is so near to this one that you still think that you are still on the earthly plane. So you are already beginning to become conscious somewhere else, but of course you can only recognize that after you have gone somewhat further.

(Comment: *(from someone who doesn't quite follow the theme)* You mean it is not necessarily sleep?) No, this is not sleep; one is quite far away, but of course, one is not yet conscious. No it is not necessarily sleep. After a time, you come to know exactly the boundary of when it occurs, but at the beginning one has no idea of it. But the person who wrote this question already has quite a good meditation, and also the intelligence and fineness to understand that when she is unsettled it is better not to meditate. Because one can become very disappointed if one is not able to meditate, and then you can lose courage.

We are not bound by our spiritual practices. We should not be bound by anything. Guruji told us, "When you cannot meditate, do not meditate; but do not lie to yourself. Do not say, "I cannot meditate, when perhaps you could have meditated. Do not say, "I do not have time," when you may have had time. Perhaps you can lie to other people, but you cannot lie to yourself. Then you will have a bad conscience because you will know that you really could have done it. So that was a very good and important question.

(Question: It is now some time ago that I used to wake up in the night several times and would find myself with the sensation that my whole consciousness was concentrated just below the top of my skull. I was very much afraid, because it was a terrible feeling. One time, I remember that it was so unbearable that I thought I would have to die or go insane. Nothing remained possible except to say 'yes' to that condition, and as I did that, I again regained my body. And that was followed by a wonderful feeling in my entire body. What happened?)

That was the rebellion of the small ego, the small self. That happens sometimes. The small self tolerates and tolerates (*now through clenched teeth*) and tolerates, and then it says, "Enough!" And then it makes as much difficulty as possible, and it especially uses fear. It all comes from the ego. The woman who wrote this behaved just as she should have. She should continue to meditate and she will progress, and I have nothing else to say. Good luck!

(I. adds: The woman writes that she does not yet have a mantra.) I think that she doesn't need to do anything else. Of course, she could do the 'Allah' mantra, as we all do now, and that would help her a great deal; but she should continue with her meditation as it is.

(Question: You speak of Karmic relationships. What is their purpose and how are they resolved?)

If you are really moving forward on the path – well, it is a movement and it is not – you may eventually reach a boundary, a barrier. You can pass through this barrier, but your Karma and everything else must stay behind. It is called the Path of Nerodika, the path of no return. If you are able to pass that barrier, then you do not reincarnate, for no Karmas remain. Then you are already completely pure; but according to the Sufis, one can only do that with the help of a teacher.

Before you can cross this barrier, life will test you, and it is only when you pass these tests that you can overcome the barrier. And it is here that the teacher will help you. Then all Karmas remain behind, they just fall away by themselves.

So continue, just go on, and everything else will take care of itself. That is why Guruji once said, "It is an effortless path." The effort is here: to sit down and to meditate, even on a cold morning; to always remember God; to do the mantra; to live ethically so that you do the best you can in life; that is the effort. It is not easy; it is difficult. But everything else is given as a gift.

(Question: How can I pose the question about the One, so that the answer can come to where there are no words?)

(I. answers immediately.) Through the heart, as I. just said. She already knows it. She has been with us for a long time! When I cannot answer, or when I am not there at all – because I must take care since my heart attacks – you can always ask I.; she can answer just as well as I can. You could say that she is my right hand. And also Llewellyn, who will be my official successor. I do not believe that I will live much longer, I am already eighty three. How long can I live? Perhaps a few years. One cannot know. But he will be my successor.

It is interesting because when Llewellyn came to us I was not permitted to help him; Guruji himself guided him from there ... from somewhere. So he is really being trained by Guruji and not by me. And he will take over the work. So Llewellyn or I. will get the right answer. (*To I.*) And when it doesn't come, you can ask again, or not! I do not know.

(Question: I have had the experience that I have become so very sensitive through doing Yoga that I cannot withstand the suffering that goes on in the world, and what I have experienced here in this Sufi camp is similar. Through Zen, my ability to endure such things gets stronger. Does that mean that Yoga and Sufism are not for me, even though the sense of unity is stronger for me there than in Zen?)

In this case, Zen is for you. The feeling of unity will come later. Zen has a different discipline. When one looks at the discipline of Zen, one sees that it is not yet the discipline of Unity. For example, when we try to concentrate on something, the mind is still a part of it. And here we throw away the thoughts immediately. In Zen it is not that way. One says, "Do this," or "Concentrate on that, and sit in a correct posture." In this way, the mind is not completely still. But one has only one thought, so it is a beginning. OK? It is a training, and it is OK. Your path is Zen, not this one. Certainly, you are welcome to come to us, and it is always good to hear that other people are also making an effort, but frankly speaking, Zen is probably better for you. Next question?

(Question: It is a man who writes, "I have a lot of sexual energy, and it demands to be lived each day. On those days that I cannot express my sexuality, I find that I am easily frustrated; but even when I do live it, when I do have sexual relations, part of me still remains empty and unfulfilled. But sometimes I also feel the nearness of total bliss and the Divine during sex. How can I transform this great potential of my unused and frustrated sexuality, in order to make it available to the Kundalini energy? On the one hand, I do not want to renounce my sexual life; but on the other hand I would like to be able to use this untapped and frustrated sexual potential in order to fill this empty part of myself, for it is there that I feel the longing for God.")

There is a form of Yoga that is called Tantra Yoga that uses sexuality to bring you a large step forwards in spiritual life. With Tantra Yoga you will not reach, let us say, one hundred percent truth or enlightenment. There will always be the duality of 'I, and the sexuality that I must fulfill or satisfy', but it is very useful in the beginning. You need to find a good teacher. In Mahayana Buddhism, for example, there are some Lamas who really follow the path of Tantra. But you must check thoroughly and carefully to find yourself a real teacher, not someone who just says he is one but who really knows nothing and wastes years of your life. I would recommend that to you.

On this, our path, sexuality is dealt with, and there are exercises; but when you say that there is such a powerful urge, then you must accept that you have been born with a body that physically has this need. And you can use this need, this urge, very effectively, so that it will help you. But ... is Annette here? (*She is.*) You know the Buddhists in Switzerland. Do you know any Lamas that you could recommend to this man? Someone who has power and purity and who teaches Tantra? (No.) No, she does not know of anyone; so unfortunately I cannot help you; you must find someone yourself. But it is good advice. If you really follow it, you can make a very large step forward. So! Another question?

(Question: Does a whistling in the right or left ear, always the same tone, mean anything?)

Tinitus, an illness. It is a sign of aging, and is caused by the degeneration of the inner ear. I know a woman who committed suicide because of it, because it was so bad; but that was an exception. Many people have it, I too have it in the night sometimes. One must distinguish it from the sound of creation, called 'Nada' or 'Shabhada', that I spoke about earlier.

Nada is also a tone, but it changes. If your tone does not change, then it is Tinitus; but if it does, then it may be Nada. Nada is a sort of ultrasonic tone. Once you know it, you can easily recognize it. So it could be either. You can ask your doctor, because now they have treatments so that the tone will go away in cases where it is really bad. But if it does not disturb you then just leave it alone. But it may be something completely different. Perhaps it does change, but you have not noticed it. One must be careful with such questions. They are difficult to answer without knowing the person better.

(Question: When does the soul enter the body: while it is still in the body of the mother, and then in which week; or when it first sees the light of the world?)

The Sufis say that the soul enters the body, I believe – now this is my belief – in the twelfth week. I say that because Guruji said that when a woman came to him, and wanted to have a male child, that she must come before the twelfth week, and that after that he could not do anything.

When he would do this, a couple – usually from the village – would stand somewhere to the side, with the woman veiled. Then Guruji, with all of his disciples behind him, would walk past the couple. He would tap the woman's stomach, say a mantra, and continue past. And all of his disciples would follow him. And the child was always a male. I also saw him do something else with a young woman. He had her lay down and prayed over her and passed his hands over her, working with magnetism. Guruji died in July and in November the woman gave birth to a boy, as she had wanted. But he said that the woman must believe that it will work. If she had no faith, he could not do it.

It was the same with Jesus in the story about Peter and the storm. You must know this story from the Bible. Peter and some of the other disciples went fishing in a boat, and there was a terrible storm and they were all very afraid. Then Jesus came walking on the waves, and Peter was so profoundly moved that he said, "Jesus, can I come to you?" and Jesus said, "Yes, come." Peter got out of the boat and began to walk on the water to Jesus, until he became afraid; then he started to sink. Jesus gave him his hand and said, "Oh ye of little faith, why do you fear?" You see, fear is a very great obstacle.

If you are clairvoyant and can see spirits and they disturb you in the night, you experience that the first thing they do is to create fear, because fear makes you weak, and then the ghost can disturb you even more. They cannot really do anything to you, but they can frighten you terribly. So do not be afraid of them. They cannot do anything to you. You are protected by your own higher self. We humans are really very powerful, more powerful than we believe. Please?

(Question: Where can I get an answer, not only to my great longing, but to my cry for God? This cry is so full of pain, and it nearly destroys me.)

The cry is the answer. As it is written in the Koran, "When you cry for Me, then you have already received the answer." It will come into your heart. The greater the longing, which is the feminine side of love, the farther and the faster you will come to Him. That is all that I can say about this. That is the explanation of the verse of the Koran.

(Question: One morning here, as I woke up I heard the words, "You must make your cup empty, to make room for reflection to enter." I looked inside myself and found that my cup is already full of unresolved blows of fate, of insults and of problems that I cannot let go of. I understood that they can only be washed away when I cry over them again. But I cannot cry. What can I do?)

I think that crying is not the answer. The answer is to accept that you have these things within you, and to ask yourself why you have them. And you must decide to change. Then you must try to change, and I believe that the will must play a role in that, and not crying, unless you see crying as an act of will. I cried so much because my teacher hurt me so much. It is not written in my book, but I felt a great deal of anger as I wrote about it. I had cried for months.

But then I found that I had something in me that I had to deal with. You see, here lies the power and the difficulty of our school of Yoga. We are so independent. You must deal with it all yourself. You must take enough responsibility to say, "That is not for me. I am more than my troubles. This part is beneath my dignity and I am going to deal with it." Then these things will go. You see, even in life, if you really do not want to do something, it is quite simple: you do not do it! You do not cry over it, you just do not do it. So I believe that you should use your will, and not cry.

Ah! You see, when you cry, you are usually only feeling sorry for yourself. And that, of course, is egoism: that comes from the ego. Never, never indulge in self-pity. I think that Mother Teresa never felt pity for herself. Why? She grew up as a peasant farm-girl with almost no education, and here we think that education is everything. She has a certain quality that communicates that to me. I heard a taped

lecture of hers, and one could read, so to speak, between the lines – she didn't express it in words – but one could feel that this woman had absolutely no self-pity. She wanted to do something, and she did it. She knew that she would have to pay something for it, and she paid that price. It is quite simple. And I believe that when you too do that, you will progress.

(I. says that there is only a half hour left, and asks if the meditation should begin.)

No. We will meditate for twenty minutes. There are many people here for whom half an hour is not too much; but there are those for whom it is, and I do not want to subject them to a longer time when they cannot yet do it. It is a kind of spiritual courtesy. We could do it longer, but we can do that at other times, and for them it is too much. So we will meditate for twenty minutes even though three quarters of you can do much more. ... OK! Almost all of you could do it. There are only two or three that cannot. (*Conciliatory laughter ...*) And these two or three must grow up to it, and we can help them in this way.

(Question: What is the relationship between Karma and shadow?)

The shadow is that which is dark in us, our faults; and of course they belong to our Karma; but I am sorry but I cannot explain how that functions psychologically. I do not think that a psychologist could explain it either. I have studied all twenty-four volumes of the work of Carl Jung, and I do not remember ever reading anything about that even there. Of course there is a very close connection between the shadow and Karma, but how far that goes, and how deeply that influences spiritual life, I cannot say. Does anyone have an idea?

(Comment: I think that in some respects one can notice a difference. To give an example, I have internalized certain traits and behavior patterns from my mother, almost to the point of identifying myself with them. They have become a shadow aspect of myself that I have to deal with, that I have to lighten. That is my psychological shadow. But I have a real mother because it was my Karma, I did not choose her! (*Laughter from the audience.*) Well, I suppose I have chosen her; at least a part of me has.)

She has a Karma with her mother because she needs to learn something. That is a lovely answer. Aha! That is a very lovely answer. (Comment continues: And perhaps it is similar with other aspects that one may have taken over from a brother or a sister, and so forth. It works itself out, now, in my own psyche.)

Yes, it probably works that way in everyone. That is a very valuable contribution. Thank you!

(Question: What happens to the Karmas that the Guru resolves for the disciple?)

They just disappear. They are digested. They no longer exist.

(*End of Part 8*)

The Lectures of Irina Tweedie

Sufi Camp of 1989: Part 9

Questions and Answers II

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

Before we start, I would like to tell you about something that a friend from Bern told me. He took a training course in which they taught that every person is born with a psychological map. And that this map includes everything that a human brings with him into life, into this incarnation: his jealousies, his problems, his conditioning, and so forth. They teach that one cannot resolve hatred with hatred; that hatred can only be resolved with love; and that there is usually a great deal of hatred on our psychological maps – hatred that we have brought with us from the past. If we can alter our psychological map, then we can also alter this hatred. Of course, in this training, they teach exactly how this can be done. I was not told and I did not ask about the details, but I like the idea of the map. Imagine! It would show all of the psychological aspects, all of the qualities that we carry with us from our past. It would show where one could walk, how one could travel, where the cities are – the cities would represent the important psychological points – and where the rivers and lakes are. It is a lovely image, and I thought that I would like to share it with you.

So! Now we will begin where we ended yesterday. We will continue to deal with this stack of questions that you prepared for me.

(I. says that the theme of sexuality continues.)

(Question: Could you go into the sexual differences between men and women? Men have the flow of semen, and the women have the menstrual flow. What do you mean when you say that the sexual energy of women is in the chakras? Men also have chakras.)

It is not the sexual energy that is in the chakras of women. It is the creative aspect of God. Men must produce this, but women already have it in their chakras. And this is not connected with sexual energy. Men's power to conceive, the semen, is in the chakras; but here I do not mean the seed of man. I am referring to the creative seed of God; for without that, no creation is possible. You see how esoteric this is! This power in the chakras is not sexual energy. The sexual energy of women is in their sexual organs, just as it is with men. Menstruation is nothing other than the after effect of the production of an egg by the woman. If this egg is not fertilized, it is disposed of. And this process is renewed every month. It simply is that way, and it is not really connected with sexuality as such. It is connected with procreation.

(Question continues: I was quite astonished to hear that the Kundalini can awaken in women even when they can no longer conceive. Is that also true of men? Can Kundalini also waken in men after they no longer have the ability to conceive children?)

(Mrs. Tweedie interrupts:) But I said yesterday, quite clearly, that sexual energy is only a third ... not even a third of the power of Kundalini. What does that have to do with the whole of Kundalini? One could be completely without sexual power, and Kundalini would still be there. Please listen to me when I say something! This was also the problem that Krishnamurti had. The people didn't listen to him, then they asked questions that were completely useless. I said all of this quite clearly yesterday. Please?

(Question: I have read that one shares or takes over the Karma of those people with whom we are sexually united. Is that true?)

No. (There is laughter as she does not say any more! ... but then she does continue.) One takes on the Karma of another when one is intimately connected emotionally, and when you take on the difficulties ... the backpack of the other person onto your own shoulders. That has nothing to do with sexuality.

(Question: My first spiritual teacher said that the way to God, to union with God, to unio mystica, must be through sexual abstinence. In books on Tantra Yoga, I have read the opposite. And in your book, on page 470 (Of the German translation), you say, "Sex and Sufism are complete opposites, we want that people marry, but we would never want that they do evil." What is this evil?)

Yes. In this sense evil is promiscuity. When you love one person, you can marry or not marry, you can have sexual relations or not. Sexual relations per se are not held to be very important in Sufism. That is in the realm of the physical. What goes on in the soul! ... that is far more important. You see, with sexuality it is like this. For us women to be physically unfaithful is much more difficult than it is for men, because we have relationships based on our emotions, we tend to bond emotionally. We can be unfaithful when, for example, we love a football star, or a film star. One is just as unfaithful when one does that, and that is very easy for us to do.

For a man, to be physically unfaithful is very easy. He can simply do it. But for us it is not so simple. We think that we may become pregnant, or that it would be too emotionally involving. We have many more inhibitions, but we are exactly as unfaithful as men when, for example we fall in love with a film star and have his photographs everywhere. That is also an unfaithfulness from the point of view of the Sufis. You see, spiritual life is very delicate and subtle; and for someone who does not understand these subtleties, it is very difficult to live according to them. Please?

(Question: What is purity? Does that mean chastity, or is that when one melts in love with one's partner?)

Purity is never physical. Purity is to be found in one's thoughts. Carl Jung said, "A woman who is completely herself does not need, physically, to be a virgin to be pure." A pure woman is a woman who is complete, and that has nothing to do with physical virginity. The next question?

(Question: When you speak of love and surrender, and the longing for the beloved, I relate that – when I am honest with myself – to my feeling towards a particular person. My image of God is somehow abstract. I hope that my love and longing for others is for the Divine aspects of them. For me this feeling is connected with sexuality.)

Didn't Jesus say, "When you love my brother, you love me?" You absolutely can experience truth and God through other humans, if you really love. But, you see, we sometimes believe that we love, and it is only an infatuation that might last two or three years. I personally have loved, and I know what love is. Love is such that only the other person exists; and you are ready to make any sacrifice, and I mean any sacrifice. Only the other person counts. The Sufis say, "The lover is dead, only the beloved lives." It is a very beautiful saying, and very deep. That is love! To surrender oneself, to sacrifice oneself, to forgive everything.

There is a beautiful line in the Sufi story of Majnun and Leila, "If I love Leila, I must also love her dog." I must love it even if the dog is not otherwise special for me. It is because it belongs to the

beloved that it is special, and I must love it too. If you really think about that, look how deep it is! Meditate on it! "If I love Leila, then I will also love her dog." If you really meditate on that for a few hours, you will discover quite a lot that is still hidden from you. Please?

(Question: Is there a difference between life and sexual energy, and Kundalini energy? Or are they the same?)

But certainly there is a difference, why do you not understand it? Sexual energy is only a small part of the great energy of Kundalini. There is an enormous difference. Look, sexual energy and Kundalini energy form a column of unbelievable energy that extends upwards from the base of the spine, up the spine, and then to the crown of the head. One part is dedicated to this life for the procreation of children. This energy, the sexual energy, keeps you young. The proof of that is that when you are in love, you feel young. You feel as if you could carry the whole world on your shoulders. Everyone has had that experience ... or almost everyone. So sexual energy indirectly – and on occasion directly – gives you the joy and power of life. It flows into your life, and helps you to live.

Kundalini energy – the whole of it – helps you to go home, to go to God. There is a woman teacher who says that one must be continent to go to God. There are different points of view in this. In Vedanta it is said that one must be continent, and that the Kundalini power helps you to come to God. We Sufis say that in the beginning, celibacy is not necessary. And why? Because the sexual power is so strong, especially in men, that to restrain it you must waste so much energy that you do not have the energy you need to progress. And it can go on for years like that.

So if you have a wife, or a partner, or a steady lover, that is fine, continue to sleep together. Well, I must say that I find that expression 'to sleep together' funny because for me sleep is sleep, and I am talking about something that is not at all like sleep! (*Everyone has a good laugh.*) But that is the way one says it. One says, "Yes, we are sleeping together," and the other says, "How nice, do you sleep well?" and the first says, "No! Well, I mean ..." (*The laughter gets stronger!*) I personally do not quite find it 'sleeping', but, well, if that is what you want to call it, OK.

So. When you want to be together sexually, that is quite OK. The urge is very powerful, especially when one is young. And if you are married then it will not be a big problem for you; so it is better that you stay with your wife, or with your husband. It is completely normal. And it passes; over time this urging will become less powerful. That is nature. It is our nature, and we are made that way by God. One cannot experience this heat for the whole of one's life. After a time, something else appears in a relationship. A beautiful ... normalcy develops. You know the other person, and love the other person, and you become comrades, and that is very very valuable.

So! This part of Kundalini that is connected with sexuality helps us to live a natural, healthy, beautiful life. "Ah, we are young, and the world belongs to us! I love to dance, and I love to do so many other things." But the other part of Kundalini calls us. That is the great love of God that was given to us, that was placed in our souls; and it is that which calls us home. Without this call we would never come to God; we would forget Him, because this world is so very beautiful. So this greater part helps us with this unbelievable energy so that we may reach That, which is our real home. So there are two different roles. Kundalini has two aspects, and two jobs.

Of course, in Vedanta one must be celibate, but the Sufis say that one wastes a lot of energy on that, and that in the beginning one doesn't need to worry about it at all. In the beginning, one is not yet so far. However, at the last level one must give all of sexuality up. But this urge passes when you are older in any case.

I would like to remind all of you who have read my book, that my teacher once asked me, "Mrs. Tweedie, if there were only three doors (*There is a discussion of whether it had been three or four doors.*) leading to eternity: gambling, drunkenness, and sex; which one would you take?" Now we were sitting around on a carpet, such as is common in India, and there were perhaps fifty men watching me. I said, "If I go through the door of gambling, then I must really become a gambler. If I take the door of drink,

then I must become a drunkard.” Then I paused. There were all of these men watching me. Then Guruji smiled and said, “And if it is sex? ... ” Then I answered quite quickly, “Then I suppose I would have to do that!”

“No,” he said, “the most difficult thing is to let go of property” – Ah yes! He had also spoken about money and property – so there were four doors. Something happened to me this morning in meditation and I am completely confused. My mind is not working very well at all. So he said, “No, not sex, that will go away anyway with age; but property can become a burden when you no longer need it.” And that was true for me. My house became a burden to me; I didn’t need it at all. Drinking, well, that goes by itself – or not. It is a vice. It is the same with gambling. “But money!” he had said, “When people have no money, they are afraid! Very few people have the faith to live without money.”

I had a companion for a time, W., who had complete faith; she dealt with her money like a Yogini, and she never had been taught to do that. She sold my cassettes for seven marks, (*About the price of a blank cassette!*) and still earned a lot of money. She organized my lectures for me for a time. She hired the most expensive halls. I had not known anything about it – anyway, I do not understand anything about money matters – and in the end, there was always more than enough money. But how many people have such trust? People cannot work with me unless they have such faith! They would think, “Oh, I must charge each person this much, and if there is still not enough ... ” then it would not work. It cannot work in that way. You see, spiritual life is such a test of faith, a faith that someone watches over you! I gave up everything, and I was never let down; and that is true of whatever I do. Others may not know it, but I do. Please, the next question.

(Question: To an increasing degree, I suffer from the following problem. When I have meditated or prayed and am really able to enter the practice deeply, it very frequently happens that afterwards there are dreadful thoughts or images in me. By ‘afterwards’, I mean a few hours later, or the next day; but usually during the following night. It is only with great effort that I overcome these images, at which point I am completely despondent. In my dreams, I often meet the theme of opposites, and the power is very strong.)

(*Mrs. Tweedie asks if it is a man who has written it. It is a woman.*) Ah! That is difficult! You see, in nature we live between opposites. And at least in the beginning, that is unavoidable. A man came to me and said, “I had a good meditation, and then I had an erection and I was very much ashamed. Mrs. Tweedie, I am confessing this to you. What shall I do?” Well, the energy sometimes works in just this way, and it has no special meaning. That means that you have awakened an energy, and it has gone to where it should not go. I told him, “Continue with your meditation, and do not worry about it. If that happens again, get up and put your feet in cold water (*Laughter.*) and do your mantra. It will pass, I guarantee it.” And it happened as I had said. That is how it might work for a man. For women, it is more psychological. I would tell women to do the mantra, and to have faith; and that then these dreadful and sometimes murderous thoughts will go away.

The mantra is magical. Difficulties resolve themselves and one has no idea how it happens. Our group has been doing this mantra for about eight months, so they are quite new to it; but M. has been doing this mantra for twelve years, and she says that it is unbelievably magical. When something terrible happens, I say the mantra and it is over. When one is afraid, one says the mantra and the fear is gone. And one need not say the mantra with any great reverence. No! You can even say it mechanically. Because when you say it mechanically, when you repeat it and repeat it and repeat it – like the Russian pilgrim who repeated, “Oh Jesus Christ, I am a sinner, Help me,” – when you do it with every step, and take a thousand steps, in the end, this mantra will enter your unconscious. And the mantra will enter your blood, and then your body becomes a living mantra.

You will wake up in the morning, and already the heart is repeating the name of God. And that is such a joy, it is so beautiful; one feels so protected. You see, we are never safe or secure in this life. We need security, and we look for a kind of security in our partners that we can never get, because they themselves are not secure. We look for security in our money and our property, and we will never

find it there. One hundred percent security is in the mantra – in God. When you hear His name, you are blessed, and you go through your day in total security. Please, the next question?

(A Request: My friend B. could not come to camp and is very sad about it. She has serious problems with her lower abdomen and is very worried about it. Can the group give her some support?)

So! We will have two minutes of silence for B., who has, or had, pain in her abdomen, and who is very sad that she cannot be with us. The Sufi way of healing is as follows: you think of the person as completely healthy and happy, and that they are with us – because, in this case, she wants to be here. Say to the beloved, “I ask you for her health. But! Thy will be done. I would never rebel, I would never curse you because you did not answer my prayer. I bow before you. Please hear my prayer.” And then, let this thought fly, and do not think of it again! If you think of it again and again, you keep it with yourself. And the thought should fly like an arrow to God, and that is enough. Two minutes of silence, please, for B..

(There is total silence and a deep stillness in the hall.)

(After the prayer ...)

Thank you. You see, the theme of this seminar is the “Relationship between the Sufi teacher and the Shisha,” the student or disciple. Shisha is the Sanscrit word. You may ask, “How are these questions connected to that?” And the answer is, “A great deal.” The questions are about life: about the hot red blood of life. They are important questions for you that you may have thought about and could never answer. And if I can answer them, that is fine; and if I cannot, then you will help me. The next question please?

(There is a dream. Mrs. Tweedie is sorry to refuse, but does not want it read.) Perhaps we can deal with dreams some other time. Today we are answering esoteric questions.

(Question: Do I transmit power when I lovingly embrace people for a moment in my prayers, and then let that image go immediately?)

Yes, that is just what we have just done. We transmit power in that way.

(Question continues: Can I pass on the power of God with a special concentration, with a mantra, or with the breath.)

Yes, these are other methods that also work.

(Question continues: Is it permitted to transfer power to an event, a plan or a project or even to material things?)

Hmmm! That is a bit difficult. You see, then the ego can step in and you can work for your own personal advantage. Then it becomes black magic, and of course, that is not good. If you can help someone, referring to the first two questions, then a hundred percent, ‘yes’; but if you want to use this power to change your personal circumstances, if you want to find a nice place to live, or want to use this power on material objects, or to get material objects, then I would not do it; such things would be quite bad. Of course, people do such things, but from a spiritual standpoint, one takes a step backwards; one hurts oneself.

(Question: Does one really miss chances? I mean the possibility that one misses a turning on the spiritual path by not taking something seriously enough, and then one is never able to turn back – that one never gets another chance?)

Yes. Unfortunately, yes. There are very many missed chances. But! When one is with a teacher, he will give you a hint – that you may not understand – then he will give you another hint, and again,

and yet again. If you miss them all, then that is it; but he gives you many chances. That is why it is a little easier when you have a teacher. When life gives you a chance, and you miss it, it may never come again. You may have to wait lifetimes for it to reappear! I remember that L. told me that.

I describe it in the beginning of my book when I told her that I would leave, that I would not stay with 'this man': that he was a magician and a wonder maker. I felt that something was not in order. I was completely confused that he had such power. And she said to me, "Watch out! You have been given a chance, and perhaps you will never have it again." My ears perked up, and I thought, *(Then she continues with an almost inaudible voice.)* "Oho, when I break from Guruji, it could be for ever." *(She hiccups!)* That is power from the Hara chakra. When I speak about my teacher, I often have to hiccup! The power from this chakra influences the digestion and as you see, it is very strange. Only please do not laugh, it makes me even more confused.

(Question: What can one do when one's partner arouses no passion, but when the longing for passion is still there for both partners. Is that only a psychological problem?)

Unfortunately I cannot answer that because I do not know. It is probably a psychological problem, but I do not know anything about psychology. *(...It takes a second, but then everyone laughs!)* No, in the ordinary sense I do not. There is another kind of psychology that I learned from my teacher that I do know something about. But this question is in unknown territory for me. You have a longing, but no passion. Perhaps ... perhaps you are not on the same level. You see, people must be on the same level to ... charm, to please one another. But when the level is not quite the same – now, please take this with a grain of salt. It is my personal idea, and it may not be right at all – from a psychological standpoint, I do not know. I know that when a man is very emotionally disturbed, and has really large problems, then he can find sex difficult.

It is somewhat easier with us women. With men it is more difficult. When he has really serious worries, then he may not be able to function sexually at all. But that is normal. One should try to understand the person, and not to humiliate him. It is not something that is permanent. It lasts for the time that the person is disturbed and confused; then the energy goes into the confusion, and not into sexual expression. One must understand it. A sensible woman will understand it and think, "Oh that's OK, I'm not even interested. I'll make myself a nice cup of tea, or a hot chocolate," and it just passes. *(Somewhat confused amusement from the audience.)*

(Question: Can Kundalini go back to sleep?)

Yes! Absolutely and completely yes! It could, for example, be awakened by a teacher, and then the teacher dies and you return to the world, where you really embrace worldly values, perhaps a husband and children and money; or troubles. Then Kundalini can certainly go back to sleep. That is possible. Yes, I think I have answered that.

(Question: What is reborn?)

There is an image from Vedanta that may explain it for you. If I take a vase, there is air in the vase, and air in the room. If I break that vase, the air of the vase mixes with the air in the room. If I could glue the vase back together, how many of the air molecules that it contained before would again be in it? So, what comes back? Guruji said, "If I take a glass of water from the sea, there will be the water in the glass and the water in the ocean. If I throw this water into the ocean and immediately take another glassful, how many of the same water molecules will be in the glass?"

The Buddhists ask, "What, or who reincarnates?" And the Sufis say the same, and that is the only answer that I can give you. I cannot say more. Please?

(Question: What is the reason why a teacher might dissuade a disciple from meditating?)

If the disciple cannot meditate for psychological reasons, or if a woman has many children. You see, there is nothing in the world that invades your space like a child. A small child leaves you with absolutely no space, day or night; and you will not be able to meditate. Then the teacher would say that there is another path: the path of service. This path is called Karma Yoga. On this path, if it is somehow possible for you, you dedicate, with the greatest effort, everything that you do as an offering to God. In the words of Kabir, "Every movement, every gesture is an offering, a prayer to You." "When I cook, it is for You; when I clean, it is for You. Everything that I do, I do for You." Then you do not have to meditate. Then your whole life, everything that you do, is a prayer. I am again reminded of this wonderful little book of Brother Lawrence, where he peeled potatoes with Jesus, and went shopping with Jesus, and how his entire life was oriented to Jesus. Why would he need to meditate? He went for a walk, and Jesus walked next to him. Even Jung speaks of something similar. Jung, by the way, had a spirit that was called Philemon, and it was like a Guru for him. Philemon first appeared to Jung in a dream, but later became his constant companion. Jung spoke of him quite often.

(Question: Is hate the opposite of love?) Yes, it is.

(Question: What are ghosts? Where do they come from? What sort of beings are they?)

Ghosts are not all the same. One calls what remains of a human after death, 'ghost'. Of course, the body disappears, but the etheric part remains, and a part of the mind remains for a time; but then that too disperses. That is one kind of ghost. One also calls the fairies, elves and angels, 'ghosts'. The angels and the nature spirits are a parallel evolution to our own. They do exist, and one can see them – especially the nature spirits. A woman just sent me a very finely made little book about elves. It is a charming little book in which the elves are drawn as pretty girls with flowers in their hair. But they are not like that at all!

Nature spirits – nature ghosts – are centers of energy, and they are so fast that you can barely see them. With a little bit of imagination, if you chance to come close enough to one of them, you can see a face that is similar to a human face. But for me they are not like people, they are not human; for me they are dynamic centers of energy. It is the energy of creation. Every flower, every tree has its own spirit. That was my problem in the Himalayas.

I had painted before; mostly in water colors. I especially loved to paint trees, because some trees dance, and some dance in pairs, especially the Olive trees in Majorca where I stayed before I met Gurujī. Olive trees are often so old; sometimes they stand quite alone, and sometimes two seem to embrace each other. Trees are so lively, but when I was with Gurujī something happened and I stopped painting, and have not painted since.

I was looking at a tree, and was painting the tree, when suddenly I saw a wonderful color around the tree. I thought that the color was wonderful, and I tried to paint this color, but I could not. I could not capture it; not even with my nearly transparent water colors. I tried to mix another shade of color, but when I looked up again, everything had changed. I got so confused that I just stopped trying to paint it, and I haven't painted since. I realized that the tree had life, that it had color, and that it had consciousness!

When you cut down a tree, you must always plant another one to apologize to nature. If you respect nature, then nature will have love for you, and will help you. When we destroy nature, everything hates us; and that is not a comfortable position to be in.

The last time I was in the Himalayas was five years ago when I went to India as a tourist. I visited the places in India that I had seen before I met Gurujī, but I didn't recognize them because everything had been destroyed. So many trees had been cut down that the jungles did not exist anymore. The way it works is that a minister gives permission – usually to a Japanese company – to cut so many acres of trees. And they cut down all the trees in the area and make, well, perhaps paper; I don't really know. There are many rhododendrons in the Himalayas, and they grow as high as oak trees. There are some with white flowers, some with red flowers, some with pink flowers, and some with cream colored

flowers. I remembered that it had been like in a fairy tale. But they were gone. I asked a young guide from the tourist bureau, "What have they done here?" "But madam," he said, "That was a jungle, and the jungle is useless! It has no value. We have to think of the tourists, and there were snakes in the jungle." Of course there were other animals, too. There were monkeys and wild peacocks. I never saw a tiger or a leopard, but they are nocturnal animals.

And I saw terrible floods where the Ganges overflowed its banks. I will never again go to India. They have created such an ecological disaster! I will never go there again. And it will get worse and worse. In Bangladesh they are already crying for help. It is monsoon season there now, and last year ninety percent of Bangladesh was under water! Now they are asking all of the wealthy countries to help them; but the only help would be to have trees; and how many years would that take for them to grow? It takes at least twenty years, and that is for fir trees; other trees take fifty years. A twenty year old fir tree is large enough that the roots begin to hold the soil. No, I will not return to India. So! The next question?

(Question: How can I recognize my teacher?)

(Mrs. Tweedie takes a sip of water, and the sound of her swallow is amplified by the sound system, as if she would 'gulp' at the question. Everyone chuckles.) I needed a good swallow!

I think that is fate. I recognized mine. That is quite clear in my book. But it is very, very difficult. Many people travel all over, not only to India, but everywhere, to find their teacher. The secret is that you cannot find your teacher. The teacher must find you. The spiritual law is not what one would expect. You light a torch with your efforts and your striving in the world, then if you believe that everything is One, someone or something will see you. And then, you will find your teacher. You must strive and meditate, and do everything possible to draw your teacher to you. It is a spiritual law that when the student is ready, the teacher will appear. I have read that in books; but I have also lived it. The teacher will appear.

As I have already said, a teacher does not have to be a great being. I did have a karma with a great being, but that is not necessary. Someone who knows much more than you do, someone that can lead you is enough. It is like being on a ladder: I am pulled up, and I pull another up; and if I will not help the one below me, the one above will not help me. Things are not given for us. These things are given only for others. I think that my teacher had repeated and repeated and repeated that.

Something just occurred to me. Somebody had a thought and I must have picked it up. Yesterday, there was a man here who asked me about the mantra. This man is completely new to us, and it occurred to me that there are several other people here who are also completely new. So I want, yet again, to explain how one does the mantra.

This mantra is magical. It is the greatest name of God. In Islam, there are a thousand names of God. In Hinduism, Vishnu has a thousand names, and Brahman has a thousand names; each of the Hindu Gods has a thousand names. And Allah too has a thousand names. And His greatest name is precisely 'Allah'.

Now, one does the mantra with the breath. Please, it is done with a normal breath, an every-day breath, and not with an especially deep breath; that is not necessary. You breathe out quite normally. One begins with the out-breath. Normally, mantras begin on the in-breath, but this is the opposite. You breathe out to cleanse yourself; you must think that you are expelling everything that is not completely pure. So, you breathe out and you think, 'Al'. 'Al' is an article, like 'the'. The mantra is 'Allah', and 'lah' means 'Nothing'.

Arabic is a marvelous language; it is very mysterious and esoteric. And in Arabic writing, the way 'Allah' is written is very interesting. The 'Al', the article, is almost the whole of the written word. The 'lah', the nothingness that really means 'God', is only a little squiggle above the main shape. That means that it is so esoteric that it is quite hidden. But even hidden, they still have to represent it

somewhere, or the word would not be complete. So it is 'Al ... lah', and that is exactly the way you should do it. First, there is the cleansing out-breath 'Al ... ', then 'lah' on the in-breath.

In a book by Inayat Khan - I think it is in the fourth volume of his books, but I am not sure. It is the volume that deals with the mind, and control of the mind - he says, "With every breath we take, the soul must touch its own level. If the soul was not able to touch its own level for this fraction of a second, then the person would die." Because for the soul, life here is so boring; it is so terrible to interpenetrate the physical body - and the soul interpenetrates the entire body, from the toes to the last hair on the head - that without this constant renewal it could not endure to remain.

Now you, as a personality, can participate as the soul touches its own level with every breath. First you breath out with 'Al' then you breath in on 'lah' and just as the breath is about to turn, ready to return to the world with the out-breath, just at the point before the next out-breath begins, there is briefest instant of bliss as the soul touches its own level. And this is not connected with the inflow of oxygen. This moment belongs to the soul. So now, breathe in and out. And there was this instant of bliss when the in-breath was complete. The soul is happy in that instant because you have repeated the name of God.

Psychologists say that what you become is determined by your thoughts. If we are able to think of the greatest name of God at the moment of death, then we will be thinking of God - the mantra is already in us, in our blood and in our body, and so we will go to God. And I cannot say what happens there. Human words are not enough to express it. So! I had promised to say something about this, and I had almost forgotten, but it just occurred to me. Maybe this man wondered if I would speak about it, and so it occurred to me.

(Question: Can a friend bring me to a complete and perfect faith in God, and allow me to be carried by God's love?)

Yes, of course. It can be a friend or a teacher, or someone you love, it doesn't really matter who it is. You can experience the truth through another human being, if you really love. Half-love or infatuation is not enough; infatuation is usually physical. But for this there must be love, and there must be trust. Then this person can bring you to God. And how! And quickly! ... Please!

(Question: Llewellyn said that since the Vietnam war, there is no longer a possibility for men to prove their masculinity. The American Indians felt that there could be honorable death, and honorable killing. There were honorable warriors; and warriors are the purest symbol of the masculine principle. Can war, and the killing that goes on in a war, be honorable? Can a Sufi be a warrior? Is killing and spirituality compatible?)

Unfortunately, I do not know anything about the Vietnam war, so I cannot answer that. It seems impossible to me that through this one situation all men could lose their possibility to show their masculinity. It doesn't seem right to me, but perhaps he is right. I cannot judge, because I do not know enough about it.

Regarding killing and spirituality, the Sufis do not believe that they are compatible. In Christianity and Islam, they believe that they can be combined. There have been so many wars in the name of Jesus - so many crusades, so many people slaughtered in the name of God. The Sufis say, "No." And I, as a Sufi, also say "No."

(That was the end of the written questions received the day before.)

(Question: What is a Sufi? What are the qualities of a Sufi?)

When your heart is as soft and warm as wool, then you are a Sufi; that means, when you are able to love completely. We work with love, and love is the greatest power in the universe. (Comment: "So Love and Sufism are the same?") The Sufis work with love; but you see, now we are playing with

words. It is difficult to say much more. But to be a Sufi, you must be able to love. And love is the path for women. That is why we women need very few exercises. We must love, and we must have compassion, and we must have understanding.

But! Compassion, only where it belongs. When someone is drunk and comes to you and does stupid things, and they tell you that you should do something bad, and you try to help him, that is stupid. How can you help a drunkard? You can only put him to bed and let him sleep it off. That is the only help you can give him. While he is drunk he will not understand you anyway, so what else can you do?

You see, that is why when someone is not really normal, or is psychotic, or is very neurotic – one can work with mild neurosis – then I tell the people, “Unfortunately, I cannot help you. You need to go to a doctor, and to get professional help. I am not a doctor.” Because you see, these people do not have the ability to allow Yogic power to flow through them. There is a barrier against it in them, and one cannot work with them. It is interesting that one saw so many very disturbed people around Krishnamurti. My God, I know it because I stayed in the same building in India where he gave his lectures, and many of his disciples lived there. They were up until three in the morning discussing whether Krishnamurti had said this, or had he meant that. And that was exactly what Krishnamurti didn’t want! They discussed and discussed the unimportant issues ... and didn’t let me sleep. Finally I moved to other accommodations.

You see, the path of us women is the path of love, but be careful where you say ‘yes’ and where you say ‘no’; when to turn the other cheek and when to say, “No, that is enough. This has gone far enough, and I will not allow this to go any further.” Discrimination is the highest and greatest virtue of Yogis, and the most difficult to achieve – sometimes it is not even achieved on the death-bed.

The exclamation, “Oh, I only wanted to help her!” is only emotional, and justifies nothing. Emotions are not love. Emotions are sentimentality, and sentimentality is absolutely worthless in spiritual life.

(Question: If the way for women is love, what is the way for men?)

The way for men is through meditation, discipline, and of course, also love. Love is important for everyone. But for men it is not only the way of love. For men, there must be other things too; while for women it is only the way of love. It may seem that it is more difficult for men, but it is not. Guruji said, “It is difficult for everyone in one way or another.”

In Sufism, the way of love is for everyone; but when the men really want to reach the truth, then at the end of the training they must control the sexual energy. But that is not necessary at the beginning. All of you here are young, so you do not have to worry about it now. I am talking about something that is twenty or thirty years in the future for you, or perhaps even more. But gradually, with time, your sexuality and your spirituality will align themselves together. Often that happens by itself, but occasionally the teacher must help and do something drastic. But exactly what that is depends on the individual. Yes?

(Question: *(This is spoken with dignity and reserve, but there is a desperation in the tone, and it is altogether very moving.)* “In a few days, you will be leaving. Some of the people here will return with you, but many of us will remain alone, completely alone, people who will never be near you. How does one keep this contact to you?”)

The contact is in the night. Each of you who have this meditation, who do this meditation are, as I was told by Guruji, under his protection. We all meet together in the night. *(The woman is very moved and asks, “At a special time?”)* No, there where we meet, there is no time, there is no space. (Q: Do you mean during sleep?) Yes, also when you sleep, or when you are in deep meditation – whenever the soul is free, then we are together.

Many people remember something of these meetings, but that takes time. One cannot reach that stage immediately, because we are too dense. You see, to be able to remember you need your mind, and the mind is very dense. The mind is wonderful, it is really the mind of God. It was given to us because we are a part of God; we are made in His image. But to be able to live in this life, to be able to deal with this world, the mind must be dense. And to be able to reach Him, it must be made finer; and this is done through meditation. So each of us who do this meditation are together. That is all that I can say; but it is not only I that can tell you about this, for there are many witnesses, many people who remember these meetings. Another question?

(Question: I have been having a difficulty with the 'Allah' mantra. If I understand it correctly one says "Al" on the out-breath, and 'lah' on the in-breath along with a sense of bliss just when the breathing is changing from breathing in to breathing out.)

Yes, but you will not experience this bliss in the beginning. Sometimes you will experience something for the briefest instant. Yes, one will experience bliss, but not immediately. It is as you described it, but after you have completed the in-breath, and in the instant before you begin your out-breath, that is the time when your soul touches its own level, the level of the soul, and that is the instant when you may experience bliss. It is only that at first it is so fleeting that one does not notice it at all.

I had hoped that some of you would have noticed that instant of bliss. Of course, for those in the group who have been doing the mantra for years, it is quite clear. It is so beautiful. One feels this briefest contact with That, and then the breath flows out, and your soul returns to life in the world. But that does not mean that your soul goes up and down like a Yo-yo; no, it goes in a circle of in and out-breaths. Prana, the breath, and your desire to do it correctly must all work together.

(Question: A woman asks for clarification of when one says the 'lah'.)

On the in-breath. Of course you do not speak the words with the voice, and you cannot do it while you are speaking. For me it is somewhat different; after doing it for over twenty years, it is now in my blood and it goes on automatically. I can hear it going within me; so I can do anything and it continues by itself. But in the beginning you cannot do that. When you speak with me, you will stop the mantra; but as soon as you stop speaking, you can begin the mantra again. And you will forget sometimes. The secret in this is not to become angry or irritated that you have forgotten, and not to succumb to ambition, because then the ego gets mixed up in it. Simply say to 'Him that you love', "Thank you for reminding me. Help me to remember." Then that is not from the ego. That is humility.

What I am speaking about is really very subtle, and it is difficult to understand. But somehow, you will build a pattern in your brain. Ah, there is a big difference between the patterns that your mind must build when you encounter a new concept, and a map. The map is that which you have in you, and that which you must change, and this pattern is what the brain builds to accommodate new ideas. When you encounter a new concept, then the brain must build a new pattern. That is why it is good to read a book many times. Look! Ten years after I finished it, I reread my own book, a book that I myself had written, that I myself had worked through, that I suffered through; and as I read it, I thought, "Oh! Only now I understand this!" And when I read the German translation – it was in a completely strange language because I had written it in English. I was really just an objective reader – again, I understood many things that I had not understood before. I actually shared the experiences of the writer! You see, one must build a pattern. Yes?

(Question: When one misses a chance in life, could there not be another chance that one might get yet another hint?)

Yes, it is possible, and it very often happens that way. It can also happen that you miss a chance, and later encounter a situation so similar that you are reminded of the first situation, and realize that you had missed a chance. All of that is possible, it is only that it is easier when you have a teacher. But really, life is the greatest teacher, and our higher self and our teacher and God help us so very much. And our higher self and our teacher and God are, after all, really the same. We tune into something ...

You see, we live in duality, in plurality – it is very difficult to explain – You and God and the teacher as separate entities do not exist; they are one and the same. And there is no such thing as a path, for you are the path. I said, if you remember, that there is a mysterious substance in the hearts of people, and that it is the pilgrim on the path. Not you, but something within you that cannot be named wants to go home, and that is the longing. And the more you want to go home, the greater this longing will be. So it is not a bad thing when you have this longing and you cry and cry; it is good. Yesterday a woman told me that she is unable to cry. Perhaps she had cried so much that she has no more tears. That is possible. In my case it was like that. I cried so much, so very much, that I could not cry any more.

It seems to me that everything that happens, however terrible or sad, is a part of life, a part of the unity of life, but that it is somehow immersed in a greater unity, and is only visible from time to time. If you can feel that way, you do not need to cry. But I believe that is already a step on the path. Now, I cannot cry anymore. Perhaps, unconsciously, it is the same with this woman. Somehow ... somewhere, perhaps not even in this life, she had cried so very very much that she cannot cry anymore. And perhaps she does not yet know why she cannot. Yes, please?

(Question: How does one arrive at a selfless love?)

I believe that comes of itself. If you meditate a great deal, then many doors and windows of your mind begin to open, and you have experiences of unity. And when you have had the experience of unity, you will become more and more selfless, because you will know that you and I are the same, and that when you offend me, you offend yourself. But I believe that one cannot judge oneself. Perhaps you already do love selflessly but do not know it. You see, your behavior will show it to you. When you love people, when people come to you, when you are warm and your heart is open; these are already signs of selfless love. So perhaps it is already there, only you do not yet know it with your mind; but the mind is the last to know. Everyone else may know it and you do not know it yet. Another question?

(Question: If someone already has a mantra, can one change it? Or does one say them both?)

One can change mantras. If you have received a mantra from a teacher that works well for you, and you have already done this mantra for many years, and if this mantra is already a part of your being, then you do not need to change it. But if you think that the other mantra can also be of some help to you, then you could do both. There is really no rule; it is quite individual. I have many people in my group who do not do our mantra at all. I have two women who had done the mantra 'Nama Shivaya', and since they felt so good with it and it was already a part of them, I told them that it was very good for them and that they should continue with it.

The most important thing is that the mantra should become a part of your being. As the Sufis say, "In His name, who has no name, but who appears by any name one calls Him."

(Question continues: But if one doesn't say the 'Allah' mantra, does one still belong to the group?)

Until recently no one had the 'Allah' mantra, and still the group belonged together. (*In a playful singsong:*) This is something new. (Question continues: Then it works anyway?) Yes, it works anyway. Now we have received the order to do this mantra, so we must do it. But before, the people had individual mantras, or no mantra at all. I always waited for an order to give people a mantra. I, personally, have never decided to give them. I am not somebody to give orders, I only wait to be ordered. These are outer things to help people. When your heart is with us, (*now very quietly*) then you are with us. ... Another Question? Please.

(Question: Could you speak about the different levels. In your book you speak about the physical level; and you also mention Kama Rupa – is that the psychological level? Then you speak of the level of the spirit, as one finds in Buddhism; and then also of 'Atma'.)

Atma is the level of the soul in Sufism. (Question continues: Is that not in the spirit?) No. There is 'Ana Maya Kosha', that is the Sanscrit term for the physical level. Then there is 'Prana Maya Kosha', that is the etheric, the animal magnetism that surrounds the body; it is a radiation that extends to perhaps half a meter from the body. Of course, each level interpenetrates the others. Then there is Mana Maya Kosha, the level of the mind; then Vijnana Maya Kosha, the level of intuition, or higher mind; and finally, Ananda Maya Kosha, the level of bliss, the level of Atma, the level of the soul. Some people call it Atma, some call it the soul.

We Sufis say that there are five levels. In Vedanta they say that there are seven. In Patanjali Yoga, they speak of only two levels, the seen and the unseen. For me, that is a little too simplistic, for one cannot see the mind either, and that is not on a very high level. So, on the unseen levels, we have a level of the mind, and a level of intuition, and the level of the soul. But this is all mental acrobatics, why do you need it?

(Questioner continues, unrepentant: Is the level of cause and effect the mental level?) Yes, but cause and effect also works on the physical level. I put my finger into water, and my finger gets wet. (Q: And where does it end?) With God. When you are with a teacher, then there is still cause and effect. It ends only when you reach God. Cause and effect is Karma. This is not my opinion, this is philosophy. Cause and effect are everywhere. My cause is that I speak, and the effect is that you listen. When you asked a question, the effect was that I listened and answered. 'Cause and effect' is the law of nature. As it is above, so it is below.

(Question: When you pick up someone's thought without them expressing it, is that from the level of the soul?)

No, that is only the transmission of thoughts. It is not a very high level. It is mind reading and one can learn it. It is not very high. But perhaps I am wrong, perhaps it is higher sometimes.

(Question:)

Yes, you have understood that completely. The woman said that when you do our meditation, you belong to our group. And she thought that that did not refer to a special technique, but rather when one opens one's heart to truth. And yes, that is precisely correct. Yes, please?

(Contribution: Cause and effect, the principle of Karma, belongs to duality; so God has no Karma.)

That is why it ends with God. God created the world of duality, and with Him the duality ends. You expressed that very well. Cause and effect is the principle of Karma and belongs to duality; and God has no Karma or duality; so Karma ends with God. At the level of God there is no more cause and effect. That is now quite clear. And it is on the cassette! Yes, that is important. When a recording is made so that people can buy a copy, the recording should be done with great care, so that the subject is clear, just as we try to make our discussions here clear. Then the recording will have power. But if there are constant interruptions it will not be very good. So, another question?

(Question: Recently, I have felt an unusually large amount of energy in my arms and hands. They feel warm. As a result I started to use my hands to do healing work with other people. Is there any harm in this? I am asking because you said earlier that Sufis do not work with this kind of energy.)

That is the cause of your work! You work with the magnetism of your body. This magnetism is directed by your mind and spirit and by your intention, to where it is needed ... and that is into your hands. (Question continues: But that is a rather low level, it is not?) *(Everyone laughs.)* There is no low or high level. My teacher told me, "When you see that I go up and speak from a podium, then you will know that I have come down," And I said, "But you have given me the order to give lectures." And he said, "Orders are orders. How can you compare yourself with me?" If that is your duty, you must do it.

Everything, even the lowest, can be made into the highest by your intention, through your surrender. For example, many of the people in our group work with people. They do massage, or work with children, or they paint and so forth. If one really concentrates on the work, and if one offers it to God, then it is not you that does it. God does it through you, and in that way it can be the highest. Yes, it is really OK This is not a contradiction. Yes, please.

(Question: What is the difference between the map and the pattern?)

For every concept, and everything that you know and recognize, you have a pattern, an image. If I say 'rose', you will see the spirit of the image of a rose. Your picture will probably be different from my picture, but it is not significant, because you do have an image. When I say 'dog', your mind already has a pattern of a dog to show you. When I say, 'cow', again your mind has a pattern for it, and in this way it knows what a cow is. A child must learn these things, it does not yet have these patterns.

The map, on the other hand, is that pattern that life itself has given to you. It includes your upbringing, your education, your inheritance, your conditioning; and everything that you receive from your environment, from your schooling, and what you yourself have learned. This is your map and you are sitting in it, perhaps in one of the cities on this map, or in the entire map. If you want to change yourself, or improve yourself, then you must improve your map. And in this sort of training, as I heard about it, one learns how one can do that. I do not know how they do that, for we approach this change in another way. But this is one method, and I believe that it is a good method because it seems logical to me. Is that clear now? (Yes) Good. Yes?

(Question: Please, could you interpret the concept of sacrifice according to your own view?)

According to my personal view, when you love, there is no sacrifice. When a child is ill, the mother may spend the entire night with it. Someone could say to her, "Ah what a sacrifice! You have spent the entire night with your child!" And she would say, "A sacrifice? But no! Of course I had to stay with my child!" That is the point! Love transforms what could be a sacrifice, into ... just a simple act.

I have often thought about the Martyrs who were burnt to death. They were told to pray to the devil, or to say that God does not exist, and they would not do it. They could not do it! If I know that God exists, I would not deny Him at the moment of my death. Even if I were burnt to death, it would not be logical to call it a sacrifice! And after all, what is the body? When you are already at so high a level, the body is simply not that important. Yes, it can give one unbelievable pain, but I would never deny my faith in God. I think that when Copernicus was brought before the inquisition, he was reduced to such a state that he denied his convictions and beliefs that the earth was round and moved and so forth, and so they let him go. But when he was released, he said, "Epoule si mové", "But it does move, after all." Yes, please?

(Question: I have now been here for a week, and I am asking myself if the 'Allah' mantra is for everyone, then is it also for me. When I was in London, you went into meditation and asked your teacher if there was a practice for me, and you did not get an answer. Now I am asking myself if I too should do the 'Allah' mantra. Would it be good for me?)

Yes. If you have not received a practice from me, then it is probably that I have not received an order from my teacher; but since I have been given the order that we should all do this one mantra, there must be a reason, even though I do not know it. One receives such an order, and one is so surrendered that one must simply obey. One accepts the order as the absolute authority. So try to do this mantra. First one breaths out 'Al', as a cleansing, then on the in-breath, one thinks 'lah'.

Do it quite automatically. Think about something else and do it automatically, because it must become automatic; it must enter into your blood, and become as automatic as your digestion, as your breath, as the circulation of your blood. That is the idea. That is why this path is somewhat different from the other paths. One says that when your heart has heard the prayer, then God has heard it. That concerns prayer, but this is another process. It must become a part of your body and your mind and

your feelings. So it must become completely automatic, just as our breathing is automatic. That reminds me of a story.

We have some American friends here who had a child three years ago. He was born, but would not breathe. You know, at the beginning of creation, the animals or fish or amoebae had to breathe consciously. We, at our level of evolution, breathe quite unconsciously. But from time to time, this infant would forget to breathe and would turn blue. The parents had to shake him so that he would remember to breathe. Imagine! This went on for weeks, but then it passed, and now he is a lovely boy, and he is here with us. This was quite a trauma. It was really terrible! The parents had to spend day and night at the hospital and had to shake him from time to time. Then, when the parents were too exhausted to continue, S., who is very close to this family, sat with the child and shook him when it was needed. So this child now belongs a little to S., too. He is a lovely child. His name is Alexander. The one who didn't want to breathe.

So you see, it is somehow just like at the beginning of creation, he had to breathe consciously. Probably he didn't want to live; probably his soul didn't want to live. But after he was born, one must help him to live. Now he is a lovely child and, thank God, everything is OK. He is just as naughty as every other three year old. So. One last question, and then we will meditate. Yes?

(Question: I have heard that in India Sai Baba is worshipped as an incarnation of God, and that in this sense he is comparable to Jesus.)

Yes, the Hindus believe, according to their religion, that a human being can be God. We Sufis do not believe that. We do believe that God can overshadow a person so that the human will be, in some way, like God, but never God. I do not at all believe in the Avatar theory. That is impossible for me to accept, and no Sufi would believe it. It is a question of belief. Christians believe this, Hindus believe it, and the Moslems believe something else. So if you like the idea, then you can say that he is God, but I do not believe it. There is one, for example, who calls himself 'Bhagavan'. Now, 'Bhagavan' is the highest level of God. (Comment: Now he calls himself 'Ohshu') And what does that mean? (Comment: I have no idea.) Oh! *(There is an amused chuckle from the group.)* Well, anyway it is better than Bhagavan. I do not believe one should call oneself God. Humans cannot be Gods; that is impossible. God does not need us. He can overshadow a person so that the human is a good conductor for what God wants to do, for example, to carry a message. But humans are not God.

You see, God is so ... what can one say? The mind cannot begin to understand it. If there were two Gods, then one could compare them and then perhaps one could find a way to understand what one God could be. Our minds need to compare or else they cannot understand anything. If everything was black, how would you be able to know other colors? If there was only day, how would we know what night is. You see, here is the secret of the necessity of creation: there must be opposites. So if God has no opposite, how can you understand God; how can you know God? And I find it rather childish to call a man God. I hope that all of you who believe in Avatars will excuse me.

(End of Part 9)

The Lectures of Irina Tweedie

Sufi Camp of 1989: Part 10

Merging with the Void & The Training of the Disciple

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

There is still some confusion about the 'Allah' mantra. And it is so terribly simple! Why must our minds make everything so complicated! You say 'Al' when you breathe out. You say that inwardly, not with the voice. And you say 'lah' when you breathe in. You say 'Al' on the out-breath and 'lah' on the in-breath. *(Everyone is laughing, but it is not quite clear why!)* I cannot understand why you find it so complicated! I did say that when you are able to do the mantra very consistently, then in that instant when you are at the end of the in-breath and have not yet begun the out-breath, you may experience an instant of bliss, and perhaps that confused you. You should ignore that in the beginning. You cannot expect to experience that until later. You simply breathe in and out, and say the mantra as I have described it. What is complicated about it? Ah! People! *(Everyone is laughing again ...)* How can you make something so simple into something so complicated? Why should I make it simple if I can make it complicated? OK.

I think that we have almost finished with the questions from yesterday. We will first deal with the remaining few, and then I would like to continue with new material. There is some very interesting material about the relationship between the disciple and the teacher.

(Question: I try to be there for other people and to put myself at their disposal, if possible, without any personal intention and with selfless love; but often I feel exhausted and sad afterwards. What am I not doing right? How can I give in such a way that I do not lose myself, and so that I am not so drained?)

Yes, that is a common problem for beginners. In the beginning you tend to project too much. You become personally involved in the problems of the other person. That is quite normal in the beginning, and that happened to me too. Later you learn to avoid that. How, I do not know; but I think you learn, instinctively, not to get too involved. Some people who are quite weak, or who have been deeply hurt, need more prana than they themselves have. And it often happens quite unconsciously, without any conscious knowledge on their part, that they draw prana away from you, especially when you want to help them; and then you will feel tired. This tiredness, however, is not at all dangerous; one is only tired on the level of prana. Prana is very difficult to define. It is etheric energy, the creative energy of God, and it is all pervasive. There is prana in everything. One can see it very clearly and simply in the human body. It surrounds and interpenetrates it.

So really this problem of being drained when trying to help is something one encounters when one first begins to give in this selfless way, and it is something that will pass later. It happened that way for me, and it happens to others that way, too. But I could not say how one learns to overcome this; it is learned completely instinctively. Through experience, one learns how to behave in such situations, and then one no longer becomes tired. But if you do become tired, lie down flat on your back with your arms

at your sides with the palms up, and breathe calmly, in and out, and do your mantra. You should, in any case, do the mantra all of the time. Then, through the air and the calm and the relaxation, you will receive enough prana that you will no longer be tired. It is really quite easy to overcome ... Is there another question on this subject?

(Comment: I also have experienced this exhaustion. I have the feeling that it appears when I have taken responsibility for the other person, and try to take on their Karma. It is that which makes me exhausted.)

Yes. The gentleman said – and he is a medical doctor – that he too experiences this exhaustion, but only when he feels that he is responsible for the other person; and that when you feel that you are responsible, then you take the Karma of the other person onto your own shoulders. And then of course you will become tired.

(Question: What is the relationship of prana to Kundalini? Is it a part of it, or something else?)

No. Prana is the creative energy of God; and Kundalini is your own energy, which connects you to God. Prana is really Cosmic energy, it comes from the cosmos; and Kundalini is an earthly energy. One calls this earthly energy 'Goddess', which means that it is symbolically feminine. Really a power is neither masculine nor feminine, but for us to differentiate that one comes from the cosmos – one says 'from above', but it is really all around us – and that the other is an earthly energy, it is useful to have these names.

It is because this Kundalini energy is an earthly energy that I have said to you that one should avoid using shoes that have rubber soles, because in that way you isolate yourself from the earth. You should try to go barefoot as much as possible. I said this earlier, but perhaps you did not hear me. When one listens to a lecture, there are moments when you think about something that was said earlier and you lose the thread of what is being said at that moment.

(Question continues: That means that Kundalini is connected with sexuality, but prana is not connected with it.)

Everything in life is connected to prana. Everything: your being and the earth and the air. It is the creative energy of God. But Kundalini is not connected with sexuality; rather sexuality is connected with Kundalini, sexuality is a part of Kundalini. Kundalini is much more than sexuality. It is the power that is within you that can do anything! You can use it to be a boxer, or an athlete; you can do anything with it. It is the power of a man and the power of a woman. Power is power. There is no 'masculine' power and no 'feminine' power. There is only power. One can use it in a masculine way or in a feminine way, or it may manifest itself in a masculine way or in a feminine way; but in principle it is the same power. It is exactly the same as with the power of electricity or magnetism. I think that I have answered that as well as I can.

(Question: You have recently appeared to me in a dream and indicated that I should give attention to my throat chakra. How can I do that? What shall I do?)

The throat chakra is the feminine chakra, and it exists in men and in women. If a woman lives in the world – if, for example, she has a job and must really fight with the world, then this chakra can become a bit dense. This can occur when a woman must act in a masculine way, meaning to be logical and responsible and strong, and so forth. These are qualities that men are supposed to have, and that they really do have. This chakra is a feminine chakra and must be ... exercised ... to enable energy to continue to flow through it. For women, self-realization occurs in the throat chakra, while in men it happens in the brow, the third eye chakra.

So if you have dreamed that I told you this, especially if I was dressed in black – then I was there on 'official business' – then it was a teaching dream. If I told you that you should give some attention to your throat chakra, it means that perhaps you have neglected your feminine side. It would usually mean

that. And there are physical symptoms: when you have problems and feel like you are suffocating, then the throat chakra is closed. Here we come back to the idea of prana.

When I breathe in – I mean just a normal in-breath – I usually do not even notice it, because it is quite automatic. I breathe in air, and of course I also breathe in the energy that is everywhere around us: prana. But prana follows your thoughts, it can be influenced by your thoughts and by your will. So one thinks, “I breathe in.” When I breathe out, of course the air goes out through the nose or the mouth – there is no other way that the air can leave – but one can direct the prana to leave through the throat, through the throat chakra. Prana can leave in any way, because it is creative energy. It can enter or leave in any way. It is everywhere around us. We are like fish in a sea of prana. So one breathes prana and air in, and one breathes out the air and directs the prana out through the throat chakra. After a few breaths, one is able to make that more stable, and the prana really leaves through the throat chakra. Those who are clairvoyant are able to see that. When the prana leaves in this way, it purifies the denseness in the chakra on its way. That is something that you can do at the physical level. But beyond that, I would say that for you personally there is an aspect of the feminine in you that is somehow neglected, even if you are a woman. You have to look into yourself psychologically, or if you are in therapy, you can speak about it with your therapist. Another question, please?

(Question: Can love grow again, once one has overcome a lack of trust.)

Yes, love is quite wonderful. It can grow again. It can become weaker, and even disappear, and still grow again. I believe that love, since it is a part of the realm of God, is absolutely and completely almighty. When you love one person, and then come to love another person, that can create problems – that can create big problems! You may feel remorse ... or confusion ... You may feel anything and everything. And the new love, because it is the latest interest, can be very strong, and so it can easily be stronger than the old love. In such cases one must carefully examine one's heart, deeply and thoroughly. Why has the old love cooled? Why is it that one has become less interested?

The question is ‘why’, but the answer can be a thousand things. It can be that the characters of the two people do not match, or that something has come between the two, perhaps an illness, or some other sort of problem. The possibilities are endless; one could not even begin to mention them all. But one must see if the new love is really worth enough to destroy the old love; because the old love can flame up and become great again. But when you feel that it cannot again become strong, then perhaps you should follow the new love. I cannot know what is right for you.

This situation never happened to me, but I see that it does happen to others. But love can certainly grow, and then become cold, and then light again. Love is something very precious in humans. And I believe that only humans can love so deeply. Animals can love to a certain degree, but not more. But humans can really love in quite an ideal way. People can die from love, and that is not just in old stories, I mean today. I wanted to die when my husband died. I really wanted to die. I do not mean that I considered suicide; simply that my life did not seem to have any value. I just wanted to sit on a stone and die. When one loses the will to live, that is dangerous. One can really die from that. The next question, please.

(Question: I often have the experience that during meditation, I drift into a sort of dream state. My body jerks, and I am pulled out of it and remain startled and upset. I then need some time to return to an inner stillness, and it is all very painful. Please help me.)

There can be two reasons for this. It can be a nervous reaction, or the small self knows exactly that you want to still your mind in order to have experiences on another level, and it gives you a shock to divert you from your goal. Yes, there can be three reasons, and the third possibility is the most important. It is possible that you are already touching the other level of the mind. You see, in the beginning our meditation is like sleep, but later one awakens somewhere else. And that ‘somewhere else’ can be on one of several different levels. When the mind realizes that it has tuned into another level, then it is afraid.

So there are three different possible reasons for such a reaction. The solution is simply not to pay any attention to it. It is normal that one is afraid in the beginning, and if one needs more time for it to pass, that is also OK. If you have time, calm yourself down and try to go back into meditation. If you only have five minutes more, then wait for your next meditation and hope it will go better. Really, one cannot do anything else anyway. But there are these three possibilities: nervousness, the ego, and the encounter with another level of the mind.

(Question: Must one sit up straight in your meditation? How should we sit?)

You can sit any way you would like, and you can lie down. When I meditate in the night, I sometimes lie down, and sometimes I sit, and I notice that other people do the same. This is a Bhakti Yoga meditation, and one does not need to be in any particular position for it. You must simply be comfortable and forget your body. The posture you use for that is your business.

(Question: There are hours when I feel as if I am in an airless space. It is more than empty, it is more like being extinguished. It is a dissolution, a nothing; and also a weightlessness that I can sense with my body. My head feels as if inflated with air, and my heart is like a balloon. It is beautiful but also frightening. What is happening to me?)

Unfortunately I cannot answer that. I do not know. Perhaps it is a mediumistic experience; but really, I have no idea. I have not had such an experience, and I have never heard of such an experience; so I think that I am not competent to answer this question. Does anyone else have an idea? (No.) No, so it seems that no one has an answer. Oh. Yes? (Comment: Perhaps the breathing technique is not quite right, and it is an effect of an incorrect technique.) Yes, that is possible. Perhaps you do not breathe correctly in your meditations. Yes, thank you, that could be correct. Then such a thing could happen.

(There are no more questions.) Ah, good! No more questions. I say 'good' because I looked through my notes today and I saw that there are so many other things to speak about, and about which you may have questions.

We stopped at the point where I said that the disciple has the right to test the teacher again and again, but once he has accepted the teacher, that then the teacher takes over the training. And from that time, the teacher alone decides how the disciple will be trained.

Now, what does it mean to be accepted by the teacher. I said that the love of the teacher is the same at the beginning of the training and at the end. When the teacher accepts you, it really means that you have surrendered to the teacher. You have accepted the teacher. You have said 'yes'; you have said, "That rings true. It seems that this person is honest. Yes! I will stay with this person." You must say the first word, not the teacher. So in reality it is you who accepts the teacher. Of course, the teacher will know that you have accepted him, and he will take full responsibility for your training, and you will have nothing more to say. That is quite clear in my book.

We have also spoken of the two paths, the path of Tiaga and the path of Dhyana. Tiaga is the faster of the two, where you must renounce absolutely everything; everything that you had loved, all of your property, really everything! But it is the faster path, and you burn on this path. The path of Dhyana is like the switch-backs that slowly wind their way up a mountain. It is a long and slow journey; but you will also reach your goal. You do not have to give up anything, for life itself will force you to give up the things that are most precious to you. Here lies the surrender and the renunciation of the path of Dhyana: life will do it to you. How many of you here are now thinking, from your hearts, "How true!"?

Now I have several quotations from Guruji. "Yogis and Saints are one and the same. Some are called Yogis and others are called Saints; but in truth, there is no difference." In the Christian religion one usually says 'Saint', while in Eastern religions, one says Yogi; but really they are both the same.

Another quote from Guruji is. “One can learn from books, but one can also learn from cats and dogs. One can learn from insects, from all of nature, and from life itself. Really, life itself is the greatest Guru. ... ” We have already spoken of this, and now I am mentioning it again. “But to be able to take that seriously, one must have already made some progress on the spiritual path. Otherwise we will not notice that life wants something from us. If this were not so, then every eighty-year old would be wise, but who is wise?”

And another, “Suspicion and doubt are the greatest obstacles on the path. If we do not trust the teacher, then we cannot learn anything.” Please! That is very, very important. But this is also true of our daily relationships with other people. If we do not trust people, then we cannot work with them at all. If I have trust in God, I have no reason to fear, whether I have money or not. Guruji said, not just once, but many times, “Never be afraid, for the grace of God is all around you. Just open your eyes and try to see it.” One must not only trust the teacher, one must learn to trust people and life itself if one wants to progress. And this aspect of spiritual life is sometimes very, very difficult. Jesus said, “Be like little children.” Why? Because a small child always trusts. It knows no deceit, and simply trusts.

Now here is a new idea. Our Sufi school, the one we belong to, works with shock tactics. People must be shaken out of their sleep. It is precisely when the mind is made uncertain and confused that people are compelled to think clearly when they want to understand something. That is very true. The same principle of shock tactics is used in Zen Buddhism. Usually it is the teacher that gives the shocks, but you will see that at some point life itself brings you into situations that shock you in a similar way. One does not know where one should look, or what one should do. And then people say, “That is life. I am so small and life is so great! What shall I do? How shall I behave?” It is at such a point that one must have faith. ... Here is where faith is important. Say to someone – and this someone is your own soul – say, “Help me now to make the right decision. Help me to see where I should go and what I should do. What is good for me? Is it the new thing, or something old, or something completely different?” That is the question one must ask! It is like the question from Shakespeare’s Hamlet, “To be or not to be.”

Life itself creates these shocks when you are on the path, and especially when you have an important yogic practice, for then temptations will appear along the way. You will experience despair in which you are totally immersed in confusion. Of course, if you have a teacher then he will be able to help you, and it is OK to ask for such help, but it is still better to have faith. That is the best. If you are able to trust in life, to trust in that which has sent you these temptations – or more often these difficulties, then you will be able to solve these difficulties yourself.

That is why this particular path is only for grown-ups, only for those who are already mature. This path has no structure, and almost no rules. There are rules about ethics. If you behave badly or immorally you will be thrown out, and I do not only mean that you will be thrown out of the group, but that someone will also close the door to spiritual life for you. But that is only when you have done something that is really seriously unethical. Normally you are forgiven time and time again, just as God constantly forgives us. If he did not always forgive us, our tongues would fall out of our mouths from all of the lies we tell. We need His forgiveness for all of our insincerities, and for the many stupid, foolish acts we commit. ‘Someone’ closes His eyes, and doesn’t see such things. Sometimes it has happened to me that I see a smile – no face at all, just a smile – as if someone would say, “Aha! Tweedie has done something silly again!” And ‘someone’ smiles. God too can smile. He can even laugh at you or mislead you a little – not very much, but a little, just to see how you will react. God, too, can be curious.

So, I have said that our Sufi school works with shock tactics, because people must be shaken from their sleep; and I also said that life itself will give you similar shocks. Have you any questions or contributions about this?

(Question: I am not sure if I can formulate my question. I can easily imagine accepting life as a teacher, and I think that I do have a great deal of faith, but sometimes I realize that there is a very fine line between humility and arrogance. One can say, in humility, “Yes, it is good that this has happened

to me,” but there may also be a feeling of, “Ha! I cannot be hurt in this way. That cannot happen to me.”)

Yes, you should never do that. As soon as you say, “That can never happen to me.” The next day you will find that it has happened. (The woman says “Yes, immediately!”) Immediately! Oh! Instant Karma! Immediately! Yes, it can happen that way. (The woman continues: Yes it is difficult, and I have also seen it with others, even with teachers.) It is difficult; it is not easy, but we must deal with it. We must think about it, and somehow make a decision about it. We Sufis say that everyone is asleep, and only we are awake. We say that people are drunk, but the people say that it is we who are drunk, and that we are like fools who run after something that doesn’t exist. So who is drunk? The Sufis or the rest of the people? I would say both! (*Everyone chuckles ...*) then it is quite simple and no one disagrees with me. Everyone is drunk: the whole world.

Sufi texts can only express great truths in paradoxes. The great truths of every religion can only be expressed, can only be conveyed, in paradoxes. Look, for example, at the “immaculate conception.” This image represents a great truth, but what is “immaculate conception?” It is connected with matter, with the material of the world, and affirms that material is always pure, always virgin. And creation is exactly that immaculate conception. In this religious image, this idea is expressed as the mother of God, as the feminine, just as the earth is seen as feminine. One says that material itself is feminine. Look how every religion has the same symbolism. Of course, to really understand this, one must think deeply about it, and study it. When I simply state that this is so, then for most people it is not very interesting at all.

(Question: But doesn’t the immaculate conception imply that there is something unclean about ordinary conception?)

Look, the immaculate conception is the pure material, and one says that the Savior was born from this pure material. In this sense, unclean conception is sexuality. Isn’t that what it means? (Comment: No, immaculate conception means free from original sin.) Ah yes, that is according to religion; but philosophers say something different. (Question continues: But what does it mean to be free from original sin?) Christian religious theory says that when we come into the world, we are already full of sin. In a sense that is quite true, because we bring our Karma with us.

You see, you have asked such a deep question that I do not think it can be answered. Every religion tells the truth, but not all of it, and not completely. Every philosophy tells the truth, but not all of it, and not completely. To experience something of truth with the mind – one can only experience the whole of it in meditation – one must know all religions, and one must study all religions. And that, of course, is difficult. One must recognize inwardly that all religions are equally true. Usually we each believe that our own religion is the best, and that all of the others are second rate.

The greatest truths can only be expressed in paradoxes. But according to the Sufis, the greatest truth is ‘The Nothing’, ‘The Emptiness’. But this emptiness is not emptiness! This emptiness is, according to the Greeks, ‘Pleroma’, the fullness. That is what this emptiness is! But why does one call it emptiness when it is not at all empty? It is because it is empty for the mind, because the mind cannot reach this level; it is only the soul that can understand something of this reality. That is why such wisdom is only accessible at the level of the soul. What we are doing here, with our meditation that is really not a meditation at all, is to enable us to relax enough so that we can throw our minds behind us. We attempt to explore this ‘Nothing’ with the soul, or at least to touch it. No, ‘explore’ is too much to say. One hopes to be able to touch it, and to understand some small part of what this emptiness is.

The Sufis say that the highest truth is this ‘Nothing’ or ‘Emptiness’. But Sufis speak of lover and beloved, and say that God is the beloved of every soul. We already have a paradox, for how can one accept that both are true: the lover and the beloved and the nothingness? You see, we must portray it in such a way that the mind can understand it. In this Yoga of love, there must be a lover and a Beloved. And the Beloved can be experienced as masculine or feminine. For some of the Sufi Saints the Beloved was feminine. I believe that for Ibn Arabi the Beloved was feminine. His teacher was a very

famous female teacher, and later he very often spoke of the Great Beloved as feminine. So for some men it is much easier to think of the Great Goddess. And that is OK. It is perfectly alright. God also has a feminine side. I personally say 'He' because it feels nearer and makes more sense to me; but then, I had a man for a teacher.

For me my teacher is somehow psychologically connected with the masculine aspect of God, because really, somewhere, the teacher and God are one. There comes a moment in every training when you see your teacher in everything, and that is really very confusing. That occurred to me rather early in my book. You see him in everything. And when I say 'see', I mean the way one sees with one's physical eyes! You see him in every flower. I saw the face of my teacher in every wave of the sea. And God is also everywhere. You do not see him, but he sees you. So in one's unconscious, the teacher – masculine or feminine – is somehow connected with God. It is a very complicated process that one goes through to see that. There is the lover: one's soul; and there is the beloved: God – He or She, it makes no difference. And one works with this love, especially we women. But when you experience union with the Beloved in deep meditation, when you are completely alone in the still of the night, then you are united with nothing! One can also experience that in the day, but usually there are too many disturbances. One usually experiences it in the night.

So the mystical experience of Unity – and I am speaking of experience, not the understanding of the mind – the experience of union with the Beloved is an experience of absolute nothingness. It is only bliss. There is complete emptiness. There is not even anyone who experiences it!! You disappear, you are not there, and nothing else is there. Only the emptiness is there. But what remains is such an experience of bliss that you believe that you are dying. No! One doesn't 'believe'; one feels it. It is an experience of melting into endless bliss.

You see, people are so afraid of death; but once someone has had such an experience in meditation, they are never again afraid of it. I had a young woman here a few days ago who is a midwife, who said that she had had such an experience and that it has become difficult to live since then, because now she wants to be there. You see, when a human being, through some great sacrifice, completely surrenders himself, then he may get a real glimpse beyond this life. In this case, perhaps it was that her husband had died of cancer, and that she had stayed by him to the end, and that her heart was broken. And through this great experience she completely surrendered herself – to fate or to the dying man – and then something happened to her so that she got a glimpse of something, and now she knows where her beloved husband is. Look at what a grace that was. But it is also a double edged sword, for now, like a tiger that has tasted human blood, she cannot be satisfied with anything less than That.

Actually, I think that tigers kill people simply because people cannot defend themselves, and so are usually easy to kill; and not because the blood tastes better. I am too prosaic to believe such things. It is not a question of a special meal, just an easy one! The other bigger animals can often defend themselves and even injure the tigers, but a human cannot.

But this bliss is such a wonderful thing! And we will be able to experience that ... somewhere ... when we no longer have this heavy and dense physical body that holds us on the earth.

You see, the message that I want to cry to the world from every rooftop is the message of security and joy without fear. But you should not believe me just because I say it; you must experience it yourselves. That is why I say, again and again, "Please! Do the mantra. Please! Do your meditations!" One day, every one of you will know what I am talking about! And that is absolutely certain! I know hundreds of people who have had profound experiences with this meditation. Why shouldn't you also have such an experience? You are not less than the others. Yes, this thought always helped me.

That is what gave me hope when I sat in the garden of my teacher and had such psychological difficulties, and when it was so hot. It was sometimes 120 degrees in the shade. That is much hotter than the blood, so it is terrible. And the flies bit me so much, and there were many fleas, and I sat there under the mango tree; and again and again I said to myself, "Others have done this before me, and

others will do it after me; and I am not less than the others. I must do it." And then I made more effort. Without effort one cannot reach this effortless path! Without effort one cannot reach this effortless path.

So, let me repeat: there is this merging with infinite bliss. But who is it that merges? Who has the experience? No one is there! You are merged. ... But it takes a long time, perhaps years, until one is finally able to bring some recollection, some understanding, back to one's normal waking consciousness. It takes years. I am speaking from my own experience, and it is the experience of all of the people who have reached this level. At first the mind cannot understand this, and it is impossible to explain. Now my mind does understand, but I have no words with which to convey that understanding.

If I tried to explain it to you with my best explanation, and with my best efforts, you could not understand it because you have not had the experience itself; but those who have had the experience know exactly what I am talking about, but they need no explanation. That is why Gururji said, "I will not teach you anything. That would only be book wisdom. I will give you experiences, and you can do what you want with them."

In this way, the teacher can sometimes be of some assistance in helping you to understand a little more. But in most cases he will let the student rely on his own efforts, because just as I cannot convey these things to you with words, so my teacher could not convey these things to me with words. What could he say? There are no words. He must rely on the efforts of the disciple. It has often occurred that someone has a very interesting dream, a deep dream; but I am unable to translate my impressions into an explanation. Then I usually say that I cannot interpret the dream. Probably it should not be interpreted, and I tell the person that they should try to understand it themselves. One cannot say everything. There are the limits of language and there are limits of understanding.

So, very little is explained, especially on this particular path that we follow. The real understanding comes from another dimension of the spirit, and is reflected into the spirit of the disciple. So we again come back to reflection. These things can only be understood by reflection, and so we must grow up to the point where we can receive these reflections. I have used the example that a five-year-old cannot understand anything of higher mathematics. One must grow up enough to be able to handle it. No one would try to teach higher mathematics to a five year old child, because it is clear that it could not understand it.

So the real understanding does not occur in thinking; it is the wisdom of the soul, mystical knowledge, and when you are mature enough to receive it, it will be reflected into you. There is a Sanscrit term 'Bambara Budhi', that refers to the wisdom that is reflected into the soul; wisdom that the Yogi has absorbed by the grace of God, and that he is somehow able to share with the world.

'Bambara Budhi' is not something that can be learned. One must simply mature to it. That is why this path that I follow is so important. I do not say that it is the best. A 'best' does not exist. Each person has a different temperament, and this path is not for everyone. Perhaps Buddhism or Christianity is better for some; it is quite possible, for the character of each person is different. But I find that this path is so precious because the human is left so free. We must do everything ourselves, and that is something for adults; children cannot do it. You must do everything yourself, and very little will be explained to you; you must simply mature to it. There are no rules, no commands, and the teacher does not even have the right to give you a test unless he has first given you a hint, a warning. Perhaps you will not understand this hint, or you will not act on this hint and miss your chance; but then that is not the teacher's problem, it is yours. The teacher may give another hint, then another, and then perhaps never give it again; and then you may have to wait for another life to have the chance to progress in that way again.

So the real understanding is not carried out in thoughts, my friends; the real understanding is in the wisdom of the soul. It is found, first in mystical experience, and then in wisdom, which is the understanding of the experience. This is completely logical and is philosophically completely correct.

Now to achieve this wisdom, one must silence the discursive flow of one's thoughts; one must completely stop this tendency of the mind to create thoughts. It is only in this way that the spirit can learn to function in another dimension. Only in this way will it be able to think in another realm of consciousness. In every Yoga book one finds that one must learn to still the mind. This is not stupid, and not silly, and not something to laugh at; nor is it any sort of fantasy. The first thing that you must do is to learn to still the mind. This meditation that I do will teach you to still your mind. There are other methods that are just as good, but on this path, this is the method.

I think that we are going to have a thunderstorm. ... Yes, something is brewing! We can leave the windows open until it starts to rain, and then we will quickly close them. (Comment: It is just a wind storm, there are no clouds.) Oh, she said that it is just a wind storm, there are no clouds. But I see some clouds there! (*Someone asks if Mrs. Tweedie is cold.*) No, I am not at all cold, I am fine. In fact it is very pleasant for me.

So! The mind can work in different dimensions. Remember the dimension of the eye. I have already spoken of this in other lectures in this camp, but one cannot say it too often because until the mind is able to make a pattern for such concepts, one cannot understand them. And for the mind to be able to make such a pattern, you must – everyone must – hear the idea again and again, illuminated, as it were, from different sides; until one day the mind says, "Aha! This person said just the right thing. Now I understand that." Yes, but earlier people also said the right thing, but you were not yet prepared to understand it.

Now, regarding the eyes: your eye is perhaps an inch wide, and the pupil is very small. How many miles of landscape can your eye accommodate? And in what dimension is this landscape accommodated? You see! It is quite interesting to think of it in this way. This image must be accommodated in some dimension. It is in the dimension of the eyes, and it can accommodate hundreds of miles! It can accommodate the entire horizon. There is also a dimension of drugs. When you take drugs like cocaine or opium or LSD, then your mind works in another dimension. In what dimension? That no one can answer, but it is likely that different drugs help you to enter different dimensions. There are also dimensions of feelings, and of emotions; there is the dimension of love. There are many different dimensions. When you are in love, then you are quite a different person than when you are not in love; then you are functioning in another dimension. You will be forgetful, and the world will look quite different to you. Sometimes you will love everyone, and sometimes you will hate everyone because you want to be alone with your beloved. And sometimes this love will kindle such a love for everything that you will run and cry to God, "Ah, I feel so much love for everything that there is pain in my heart!"

So in how many dimensions do we already live in this world? You see, these are deep thoughts. And I have never read about these things. No! I have read about the dimension of the eyes. That was in one of the books of Hazrat Inayat Khan. But I myself perceived and experienced that dimension as part of the disciple training with my teacher. I have said 'training', but he did not teach us anything in the normal sense. You see, this again is a contradiction.

How can one describe the behavior of the teacher? How should the teacher behave towards you? We all have a clear idea how the teacher should behave! I have already mentioned that a real teacher will never behave as we would expect of him. He will, above all, behave in such a way as is important for the disciple. So he has a million ways to behave. When the time demands laughter and joyfulness, then the teacher will laugh and tell jokes; and when it is appropriate to deal with every-day, trivial things, then he will do that. He will always do precisely what is important for that moment. Someone recently gave me a quotation, but unfortunately, I do not have it with me. I cannot think of everything, or bring everything with me. When I speak, I speak without notes, so I do not know what I am going to speak about. But the quotation says, approximately translated into German, that when you see a Sufi who behaves in such a way that you would not expect, then you must accept that at that moment of time within our civilization, it is for some reason important that the teacher act in that way. That is not word for word, but that is the meaning behind it. The teacher will always do what is important for that moment.

The teacher's behavior towards the disciple will also correspond to the temperament of the disciple, and change according to the progress that the disciple makes. So it is not very easy to be a teacher. But every school teacher does the same thing, they behave towards each child in a different way – according to the needs of the child. So it is complicated, but also not complicated! One does it quite automatically. You can see in yourself that you behave differently with each different person. Examine yourself sometimes during the day and observe how you behave with the different people that you meet. You will find that, “With this person I am this way, and I laugh a lot with that man. My behavior is different with my husband, and different again with my children, and yet again with my mother-in-law. There are many things that I cannot say to my mother-in-law. And so-and-so is a gossip, so as soon as I tell him something, everyone knows about it; so I cannot say anything at all to him.”

But then there is a very important point. Being too secretive and saying too little is often from insecurity ... or pride, and that is not good either. One finds that in the English character, especially. They are taught, from when they are very small, not to show their feelings or emotions. Children are taught that they should not cry, even when they are beaten. Of course, a man is never permitted to cry; and the women too must be strong. I have never seen such psychological complexes and such terrible psychological suffering as I have seen in England. Every emotion is swallowed, everything is shoved somewhere else, where it causes inner turmoil and pain. But no one ever speaks of it! Sometimes it is simply good to be angry! Sometimes it is really good to tell people what you think of them. When you suppress everything it can be dangerous.

You see, I personally have found that when life asks something of you, and you are compelled to be in a situation, that the best thing to do is to give life a clear answer, according to what the situation demands. And one should not think too much about it, but rather act according to your impulse. But again that depends on the individual character; some people cannot do that. For myself, I was able to learn it without too much difficulty. It is very seldom that I have an intention to act in a certain way. For example, when someone makes a mistake ... we are now a very large group, and have hundreds of people, including many people from other countries who are also a part of this group. Sometimes I hear things about someone that is rather unpleasant, and I must speak with that person. But it is very very seldom that I plan what I should say. I know that such and such has happened, and that I must speak to them about it. But it is the situation that occurs in my meeting with the person that tells me what I should do, and I think that that is the best that one can do. I give you this as advice that comes straight from my heart. It would be good if you can follow it, and if you cannot not follow it, then I cannot help you; then you must help yourself.

So. The teacher will behave towards each disciple according to the needs of that disciple. He will base his behavior on the requirements of the place, the time, and the people he is working with, and of course on the character of the disciples, which is also very important. When it is time to be serious, he will be serious; and when the time calls for laughter and happiness, he will laugh and tell jokes; and he will busy himself with everyday things when that is required of him. I have reread that intentionally in hopes that this thought will now be clearer to you.

Sometimes it is necessary for the teacher to be strict and sometimes friendly, and sometimes it is necessary that he be indifferent. It makes no sense to tell a teacher, “Do not be strict with me, I only respond to love.” (*There is a ripple of laughter. Well, one could hope!*) I told my own teacher that! Imagine how stupid that was! He gave me an ironic look, and spoke with someone else. (*And a ripple of sympathetic laughter ...*) I hadn't earned any more than that! He looked at me in a way that made me feel ... very small.

One should never imagine that the teacher fits into any fixed pattern. Fixed patterns do not exist for him. The teacher behaves like water: he flows as he is led, so it is pointless to believe that one can discover some system in the behavior of the teacher. “Aha! He said that for such and such a reason, and this is how it applies to me.” You cannot do that. How often has it happened that I have heard, “Mrs. Tweedie said that ‘because of such and such ...,’” and I had never meant any such thing. They thought that was true, because the day before I had acted in a certain way, and they attached that

pattern to me. It is not that way at all. Mrs. Tweedie would say, in that particular moment, what is required in the relationship with the other person at that time; and that what happened yesterday is already passed. Perhaps other people still remember it, but I do not, because otherwise the mind would get bogged down with intentions and expectations, and this way to live needs a kind of inner listening instead. Yes, perhaps it would be helpful to explain this.

When you do not plan every action, and listen within yourself, then it is possible to act directly, in the present; and usually such actions are quite correct. The Sufis say that the first thought comes from God. But conventional wisdom says, "Think before you act." The Sufis say, "No! Act, because the first thought comes from God." You think and act immediately. But then the mind will begin to object, saying, "No, I cannot say that because my husband would be angry, or my step-mother would be angry, and what would the people think! I cannot do that!" Forget your neighbor! They will always say something anyway. If you eat potatoes, they will say, "Ha ha! They are eating potatoes! They must be vegetarians!" And if you eat meat, they will say, "My God! Now they are eating meat!" The neighbors will always find something to say. If you have a clear conscious, that is good enough.

So it is completely pointless to think that the behavior of the teacher follows a certain system. The Sufi tradition is not based on any system, and I emphasize that! There is no system at all. It is fluid and conventional, and full of contradictions. It is really like shooting an arrow into the darkness towards a goal you cannot see. It is very difficult ... but simple ... if you are surrendered.

Ibn Arabi says this very clearly, "People expect miracles and instant enlightenment from a teacher." How true that is. But the teacher must only have what the disciple needs. Look how simple this is. When you go to a teacher, he must only possess what you need. When you need to be dealt with strictly, then he will be strict with you; when you need love, then he will give you love. If you need a special training that fits with your particular character, then he will treat you in that way.

Sometimes people ask questions, as you have been asking me. I have learned, over time, to disguise my answers so that they do not appear to be too contradictory, but in the beginning I could not do that. I would answer a question, and someone would stand up and say that I had just said the opposite thing. Then I had to explain that the first answer was the answer to the person who asked the first question, and that the second answer was the answer for the second person, and that you should listen to what I say to you. When I answer someone else, you should not apply it to yourself, because that answer is for the other person. There is a Truth that corresponds to your stage of evolution at this moment, but that is not everyone's truth. On the level of the mind, there is, in any case, no such thing as one hundred percent truth. One can only find one hundred percent truth outside of the mind, at another level; and that is the level we want to discover and explore, and that is why we meditate.

So what does this quote of Ibn Arabi mean? "The teacher must only possess what the disciple needs." It is a clear sentence, is it not? It means that the Sufi teacher teaches through his presence. The teacher simply is that. 'I am what I am'. And when I tune in to you, then in this moment I am you. My whole existence is you. I am a mirror in which you can see yourself; I am a mirror in which you are reflected. That is the truth, and no one can contradict that. No Sufi would contradict that, for they all know it. It is one of the great truths. When one deals with the souls of people, one must know how to serve with your being, with your whole being. One must know what one is able to do, and what one should do. One is, quite simply, that which serves. And the disciple cannot do any better than to follow the teacher's example.

One of the greatest jobs of every Yogi is to make his disciples like he himself is. That is what I do the whole day, and to do that I need Yogic energy from another level. I try to make people like I am. I can only use myself as an example, because I can really only know my own heart. I do not mean that I try to make you like this old woman with her peculiar mannerisms, or her habits or faults or virtues, or her particular points of view; but rather the way I am somewhere else: my striving, and all that is the best of me. I must reflect all of this into the disciple. You see, I have emphasized reflection a thousand times in these two weeks. We have spoken of it again and again because it is so very important, and not all of you have understood it. Now I try to illuminate it from yet another side: I make you all like

myself. I cannot make you completely like I am, but then, we are now only together for two weeks. Those people who stay with me in London have a little more chance to become like me. But it is really not necessary to be in London. There are people that I do not know at all, and still they will become like me when they read my book, or when we meet in the night, where our souls are together. Ah! Now I have confused you completely. That is not fair. We will continue with my notes.

One must follow the example of the teacher, and that is not so very easy because the behavior of the teacher is not very easy to define. And here is yet another difficulty. In this line or school of Yoga, the worship of the personality of the teacher, or the adoration of the teacher is forbidden. The teacher is only a boat that can take you to the other side of the river, to the other side of life, to the beyond. One does not worship the boat; one uses it. And such projections happen quite often. At first, the disciple is delighted with the teacher and begins to think the teacher is so very wonderful, and that he says such wonderful things and gives such lovely examples. "He is wonderful, and I hope I can be that way." Then people project all sorts of things onto the teacher: the mother, the sister, the Guru. The teacher becomes everything one can imagine. Then the teacher must create a bad image of himself.

When people who smoked or who drank of alcohol came to Guruji he would behave in a very strange way. He would blow his nose very loudly and would be quite coarse with them, and he said such things that made me think "My God! He is a Saint! How can he say such things?" We sat there just not understanding what was going on. We were very confused! (*Someone sneezes ...*) Of course, one wouldn't even think of criticizing the teacher. (*They sneeze two more times ... !*) I am telling you the truth. There is a Russian superstition that when you say something and someone sneezes, then you have spoken the truth. Now I have spoken the absolute truth, and you have sneezed three times! (*Everyone enjoys the comment and laughs ...*) So there can be no arguments about this!

So the behavior of the teacher is not very easy to define, and the teacher will sometimes destroy your image of him; he will destroy your faith in him. Suddenly he will behave in such a way that you cannot begin to understand. Guruji did that with me the whole time when I first came to him. It is described in my book. And I am sorry to say that I too do that. (*There is a ripple of uneasy laughter.*) The teacher does not help people, rather he tries to confuse them and make things more difficult for them. The greater the difficulty that you are able to overcome, the closer you will come to the truth.

Please!! Never, never forget that!! One of the jobs of the teacher is to create difficulties for you, to say things that confuse you, to avoid helping you, and to behave badly towards you. And it is of no importance to the teacher what you think of him, because he does not do it for himself and he does not do it because he is nasty or unpleasant, rather he does it for an important purpose. Quite often, when there are too many projections on the teacher, the teacher will simply go away and no one will know where he has gone or how long he will stay. When I wrote my book – you may know about this from the preface to my book. I kept a diary when I was with my teacher, and my book was based on this diary – and when I wrote my book, I went away for nine months. After nine months, the book was complete. Nine months is significant, but that it turned out to be that long was not intentional, it just worked out that way. I left London and went to Scotland, and simply disappeared. No one knew where I was! M. told me that everyone had thought that I had died, just as many teachers just disappear and die. Then I suddenly appeared again and everyone saw that I had not died after all. I think that was in nineteen hundred and seventy-two ... and I am still here ... unfortunately, because I would prefer to die. There is much more beautiful than here. That is a secret that is not a secret.

Good. We will continue a little further. There are still so many interesting things to talk about. There is always too much to say! You know, I myself see that the more I know, and the longer I live, the greater my horizon becomes; and it is such a joy for me to say a little more to people; to deepen their understanding a little further. I want to give you more joy, to help you understand what you really are: not this flesh and blood; not these emotions and projections and problems that we all have with ourselves. Of course, we create most of our own problems; not all of them, but most of them. We create, perhaps eighty percent of our own problems. For example, I heard that many people still have a problem with the 'Allah' mantra, and I thought, "My God, how can they have problems with that? They have made the problems themselves." One breathes in and one breathes out and one thinks of nothing

else than this one word. No! (*She pretends to struggle with the mantra and everyone laughs ...*) One must make it complicated! You will experience it when the time is right. OK? Good.

Now, how many people say, "Teach me! I want to learn."? But it is only the teacher who knows who really wants to learn. I think that it was Idries Shah, in his book "The Way of the Teaching," who wrote, "Learn as you should learn." It is a good little book that I found very useful. There are very useful quotations in it. You should read it when you have the opportunity.

I mentioned at the beginning that the wisdom of the teacher is transmitted to the disciple in the form of reflection from heart to heart, from spirit to spirit, and from mind to mind. And I have also said that the correct attitude of the disciple is also important. One must have the readiness and determination to completely take in the wisdom, to absorb it into oneself. You see, spiritual life means having the right readiness, the right determination, and the right attitude. Without these things, one cannot proceed. If the attitude is not correct, then I usually send people away. I tell them that it is not for them, and that they should leave. When someone comes, for example, and begins to get drunk, and do other unpleasant things, I throw them out.

People come to see me in the house where I live, in my private home; and in my own home I do what I want. When I feel that a person should not be there, when his ethics are not high enough, then this person must leave without getting any sympathy from me; they get absolutely no pity. I know that many people criticize me for that; they say that I am cruel, but they can say what they like. I know that one person can disturb the entire group, just as one loudly screaming child can disturb five hundred people. I love children, but it is not a question of loving or not loving them. It is just a fact of life. Everyone knows that when a child is really screaming one cannot hear anything else.

I once had a very funny experience at a lecture. The lecture was given by a professor who spoke about some very interesting things. But there was a woman with an infant in his audience, and the child began to scream and scream, and somehow the mother did not understand that she was disturbing everyone, and remained sitting there with her child. The professor lay his notes down and asked rather indignantly, "Do you want to hear me or the baby?" (*Everyone has a very relaxed laugh ...*) And then he sat down and waited. He was English, of course, (*And more laughter.*) with a severe English expression, and severe English glasses. Everyone was quiet, and the child continued to scream, and the mother stayed! Finally someone came and said, "Please leave. We want to hear the lecture." Then she finally understood and left. You see, the lecture was very interesting, and perhaps she was so fascinated by it and so accustomed to the screaming of her child, that she wasn't aware of how disturbing it was. She just wanted to hear more of the lecture. She only left when someone came and asked her to leave. And the lecturer sat there the whole time, and waited until the child and the mother had left the hall and gone far enough away that they no longer disturbed anyone; then he put on his glasses and continued his lecture.

So there are many people who want to learn, and ask to be taught, but who are unable to learn; because this teaching is reflected from heart to heart, from spirit to spirit, and from mind to mind. And the teacher radiates energy from each part of his body. Please, this is about the training of the disciple, and I do not think that you will find this in books. Guruji told us, "A special energy is transmitted from each part of one's body to the corresponding part of the body of the other person." If I transmit some of this energy from my foot, it will be transmitted to your foot, if it comes from my forehead, you will receive it in your forehead. It is a yogic power that is very connected with the material world. It is not a very high or spiritual energy, but it is very important from the standpoint of the training. It is something very mysterious. That is why I had to spend ten hours a day sitting in the presence of my teacher. At the time, I did not understand why it was important. I did not think that he was teaching me anything.

On this subject, the Sufi tradition says, "The mirror of the heart must be polished until it is clear and shining, so that it can reflect the wisdom of God." The teacher always tries to dress this divine wisdom in words so that we can understand it. That is all that the teacher does, and nothing else.

This direct transmission is called Tawadje in Persian, and it is a process of acceleration. One is sped up. It is really only a process of the teacher accelerating the disciple. Guruji gave the example that when a lazy horse is running, and suddenly a fast horse runs past, perhaps a strong stallion that runs with wonderful power, then the slower horse will also begin to run. *(All of the slower horses begin to laugh!)* How often have we seen such things? Yes, it is a good example! The second horse comes, and the first one begins to run, as if to say, "Me too!" And, in a similar way, when you place two electrical conductors next to one another, the stronger current will strengthen the weaker current. Every electrician knows that. And that is what the teacher does. He makes you a little faster, and that is all.

In the beginning the disciple always has very many questions, unending questions! It is quite natural, and the teacher tries to answer the questions as well as is possible. But after a time, the disciple himself notices that the questions resolve themselves. Then the disciple begins to understand without asking questions; or perhaps the questions are answered by the teacher while he is answering someone else. We all have these experiences. And what is that? It is reflection. Suddenly after one has meditated, you know something; something that you hadn't known before the meditation. Or you know something when you wake up in the morning. You find that yesterday's problem has disappeared, and you know exactly what you must do. You are able to resolve things yourself. In this way, questions and difficulties seem to resolve themselves. This is again reflection.

The ordinary activities, the comings and goings of life, are full of teachings. They are, as if, teaching methods. All we really have to do is to look at life with a very fine eye. "What does this difficulty or this situation want from me. Why is this problem here, it seems unusual. Why have I lost this wristwatch?" or "Why have I found this fifty pound note just now?" There is a reason for it. In this way one becomes very attentive to life, and if you can stay very alert in this way, then life can be your greatest Guru.

The teacher will sometimes say something or explain something. And all of them meditate sometimes. But overall, there are no rules. And of course, each day is different. The meetings of people on the same line, or on the same level of understanding, or the groups of disciples who think in similar ways are usually dynamic and spontaneous and natural. One must be flexible and adaptable. In Sufi meetings, one laughs and jokes a great deal; it is all quite natural and relaxed. Most people too easily allow themselves to be regimented and controlled. It is not necessary to live that way, we do not need it. Simply be yourself. Do what your intuition tells you to do. That is the best. That is why, in our line of Yoga, there are so few rules – almost none at all. But the first rule is that one should never hurt another human being. And it is for this reason that the teacher will only seldom speak directly to someone to correct them. He will try to say something in such a way that the disciple himself discovers the problem. He will put it in a quite a general way, or he will address someone else instead of talking directly to the person in question. He will "Speak to the walls that the door might hear," according to a saying.

(End of Part 10)

The Lectures of Irina Tweedie

Sufi Camp of 1989: Part 11

The Training of the Disciple

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

(Question: I believe that my pride blocks my ability to be humble. Even you had to learn humility and to fight against pride; that is, to deal with the ego. Perhaps you can give me some advice on how to learn humility.)

That is so different for different people that I really cannot say much about it. I can tell you how I did it, but I do not know if that would help you. My astrological sign is Aires, and Aires are always proud. Aires people can never play second fiddle; but now, psychologically, when I am with another person, I take a step backwards, and I let the other person go first. I mean this psychologically, not physically – doing that physically would be stupid. (*Everyone is amused.*) But you see, again we are limited by language. When I say that the other can go first, you can imagine that I mean that physically. No, I only mean that psychologically.

Then I have, as much as was possible for me – it did not always work – used the ego of other people to make my own ego smaller. When someone had a large ego, or when a superior at work had a large ego, I was especially attentive to follow their orders. Sometimes I was unjustly accused, as my teacher had often done to me; but after you have touched the level of unity even a little – and I do not mean that as an intellectual exercise – after that, you are never really disturbed by such things.

We know with our minds that unity exists, but to be in that unity, to be a part of everything, is quite another thing. It is like the difference between speaking of the sea and swimming in the sea. It is completely different. Before I went to India, India was only a idea on a map for me; but once I was there, then it was no longer just an idea, then it was an experience. And of course, within the memory of it, the idea or concept I had of it no longer exists. What exists now are the experiences, and the memories of those experiences: the tropical birds, the jungle. Sometimes I felt terrible thirst, and would drink and drink and drink, and never have enough. I remember the beauty of New Delhi, and the wonderful Ganga that flows for two thousand miles from its source to the Gulf of Bengal.

Just before the Ganga reaches the Gulf of Bengal, it becomes very wide. There is an unending expanse of delta. It is so large that one cannot see from one side to the other; one thinks that one is already at the sea. There is a bird sanctuary in this delta. There are many tiny islands, and there are birds everywhere. There are many different kinds of birds and they build their nests on the islands. In Calcutta, where the delta has already begun to spread out, the river always stinks because the Ganga is like a huge sewer. Everything goes into it. Even the dead are thrown into the river, including those who die of leprosy. I had a problem with that when I was at the Swami Shivananda Ashram.

I had asked for drinking water, and they said, “Drinking water? But there is the great Ganga!” And I knew that about twenty meters above us along the river there was a leper colony; and I also knew that

the custom was to throw the lepers into the Ganga when they die. And that was our drinking water! Many people of that ashram became very ill with a serious form of dysentery, but when I first arrived I was not yet aware of the dysentery problem. When I arrived after a long bus trip from Dehra Dunn, Swami Bramananda said, "Oh, Mrs. Tweedie, I will give you the room next to mine; that room has mosquito nets, so you will not be disturbed. I looked around and asked, "Where is the toilet?" He said, "In the jungle." ... The toilet was in the jungle! Hmmm! Then I asked, "And water, Swamiji?" And he said, "Yes, the man will come now to bring you water."

A man came with two buckets of water and set them in my room. Now, the water did not look very clear, so I assumed that it was for washing. OK. I had some tea with Swami Bramananda, and later we went to Satsang. Satsang is where one is in the presence of the teacher. At that time Swami Shivananda was still alive, and I went to his Satsang, and he greeted me, "Tweediji! Aha! You have come to me!" I thought that 'Tweediji' sounded very nice! (*Everyone has been so captivated by the story that they have not even laughed, but now they do!*) Then I sat down with the others, and spoke with the other people who were staying there; we laughed and greeted one another, and sweets were distributed. It was all very nice.

Then Swami Shivananda said, "Tweediji, something is not OK for you. What are you thinking about?" I replied, "Swamiji, the water ..." He said, "Water? The Ganga!" I said, "Swamiji, you are a doctor, and you know that twenty meters from here there is a leper colony. I do not need to say any more. I knew that they did their washing in the Ganga, and that their dead were thrown into it; and he knew that too. Then he said, "Aha!" as if it were a new thought for him, "If you are afraid, then I will tell the cook to boil water for you." But I already knew the Indian servants, and I knew that they would not really boil it. They would only get it hot, because it takes so long to boil water; and then they would bring me hot water. And then it would be even worse! The microbes would be even happier in that!

So I looked the Swami in the eye, because I already knew that the power comes through the eyes, and I said, "Swamiji, I do not want the cook to boil the water. If you tell me that nothing will happen to me, then nothing will happen." He smiled and looked me in the eyes and said, "Drink the water from the Ganga. Nothing will happen to you." I was there for six weeks, and nothing happened. And what did I actually do? The men brought me two buckets of water for washing, cooking, and drinking; for everything. I waited until the cloudiness settled out of the water, and simply drank it. The mud settled out and the water was rather clear, and I drank it, cooked with it, brushed my teeth with it, and so forth; and nothing ever happened to me.

But you see, that is not something you should try. It is dangerous. At that time I had an absolute faith that Swamiji would protect me, and it was my faith that did it. Afterwards I found out that very many people had had quite serious cases of dysentery; but I had none of that. You see, I was never ill in India. I only had problems with my teeth, which is apparently common for Europeans who live in a tropical climate. Even at that time I was not very young; but you see, my time had not yet come. For spiritual life, one needs a very strong constitution; one needs very good health. Guruji himself said, "I received so much, not because I was the best, but because I was the healthiest." Of course, he was the best! He even had a dream in which he was told that!

Guruji's dream was that he stood on a bridge, and there were people kneeling on the bridge who were pulling things out of the water below. They brought up water grass, and pieces of wood, and coca-cola cans. And Guruji thought, "What are they looking for?" Then he put his hand into the water and pulled up a bag of jewels, and everyone cried, "He's got it! He's got it!" Then he woke up.

Today I heard that an elderly woman from here in the village (*That is, the village of Hart, Germany*) came to us – I do not know if she is now here – and told I. that she had had a dream about me. I hope that I remember it correctly. If I do not, (*To I.*) please correct me. She dreamed that she was at home and that I walked into her living room and turned all of her paintings around to face the wall. Now, does anyone who knows Jungian symbology know the meaning of that? Of course, she did not explain very much; she had said, "Aha, all my old expectations must be put away." Of course, from a Jungian point of view it can mean much more. But to grasp that all her expectations must go, must be turned around,

is perhaps enough. That is quite lovely when someone quite new to these kinds of thoughts comes and says something like that. I always find such things to be like miracles.

I think I have brought the wrong glasses. What is up with me today? I am somewhat confused ... and a little tired. Two weeks is a long time.

So we will now continue with the theme from yesterday. The last paragraph I read was: In our Yoga school there are very few rules – almost none. The main rule is that one should never injure another human. For this reason the teacher will only seldom speak directly to correct the disciple. He will speak in general; or he will speak to someone else, and not to the disciple who is concerned. He will “Speak to the walls that the door might hear,” according to a saying of Rumi.

Now I come to a great and important question, and I have asked Guruji this question. I am not allowed to injure the feelings of other people, but if I see that my child is doing something very wrong, perhaps taking drugs, or if I see people doing criminal acts, must I close my eyes and my ears and say nothing? “Oh no!” he said, “One should not do that! Tell them once as gently as possible; tell them a second time, a little less gently; say something seven times seventy seven times,” – there is a saying from Jesus in a different situation that is quite similar – “But if they still do not hear you, then strike!” That means that one must use one’s discrimination, and I do that. You see, we are now quite a large group, and one cannot always be gentle with people. We teach with shock tactics, and sometimes we must wake people up and bring them to their senses. That is important to understand.

Sufis say that there are two ways to learn. One can learn academically, and one can learn from life itself. Here we are speaking of learning in this world, not in the world of the spirit. One observes outer situations, one develops one’s inner knowledge, and one uses one’s perception to really accept the lessons that life has to offer. That is real learning. That is how one takes life the way a Guru does. Many people believe that the real learning is comprised of studying books, earning certificates and degrees, and reaching levels of academic achievement. I also thought that was what was important. But these things never helped me at all.

Sufis see all of that in quite another way. Whatever happens to a Sufi, he will always ask, “Does that make me better? Does that bring me nearer to God?” And if it does not, he will simply not do it. Since the year nineteen fifty-five I have only read those things that makes me a better person, and things that bring me nearer to God. I have not touched a newspaper. I have never bought one, and I have never read one. When I do read, I read books that will help me to express myself. I may have an experience and know that it is genuine, but when I try to explain it to you, it is not easy to find a way that you will understand something of it. But if I can say that I had such an experience and in the Upanishads they say this about it, and in the Koran it is expressed in this way, and in the Bible there is that example, then people say, “Aha! She knows her subject! She must really know about this!” In reality it was my experience that was the important thing, but I have the right to use all of these other things to corroborate my experience. I can use everything. That is why Guruji said, “Books are not useful before you have reached realization, but after you know at least something of self-realization, even when you are not completely self-realized, books will help you to express yourself.” That is said clearly enough.

Ansârî, a fourteenth century Sufi, said, “What is veneration? Veneration is to recognize the truth. Veneration of the teacher is to recognize the truth in the teacher. What is the holy law? It is to do nothing that is evil. What is reality? It is selflessness.” That is truly a wonderful quotation. We think only of ourselves: my rights, my personality, and so forth. When do we consider our duty? I can give you an example from when I did marriage counseling as a social worker. Married couples would come to me and often they would sit there and fight with each other and would say, “Yes, this is my right and my freedom, and the other one suppresses me,” and so forth. And I would ask, quite calmly, “Have you thought of what his rights are?” And she might answer, “But he has far too many rights!” Then he begins and says, “But you do this and that and that ... ” I would sit there and just listen. And then a miracle would happen, not just once, but every time, only in different forms. The hour would be over,

and they would stand up and say, "Thank you Mrs. Tweedie, you have helped us a great deal." (*There is a ripple of pleasant laughter ...*)

I had not said anything! I had been thinking about what I should cook for my husband for lunch. I didn't have to do anything. I threw some seeds, and somehow they themselves understood – because I just sat there and listened calmly – just how childish they were being. They saw how unimportant it all was. We have rights and we have duties. And somehow, by the next meeting, things became less difficult. That was my personal experience.

So what is reality, the greatest reality? Is it God, or this or that? The great Saint Ansârî says that reality is selflessness. Sufis claim that spirituality without psychology is impossible. Psychology is used a great deal in our group. We interpret dreams and we interpret experiences and visions and everything. Guruji said, "Please! No exaggeration, and no hysteria. You must stand with both feet firmly on the ground, and support the vault of heaven with your head so that it does not fall on the others and make them crazy." Some people are so much in the heavens that they completely lose their heads. We must stand with both of our feet on the ground. And when people come to us in confusion, or with ridiculous ideas; or when people who lie come to us, then we say, "Watch out! You must have both feet on the ground. Spiritual life has nothing to do with what you are doing."

It is daily life, with something else infused into it, a spiritual infusion, an injection that, so to speak, enters the blood through the mantra. But you live a normal life, in the sense of the daily life that we all take part in; life with all of its trivialities and all of its irritations; with all of its difficulties, and all of its tears and all of its laughter. That is how we must live. We do not go to live in the forest, or wear special clothing; we do not try to appear to be great Gurus.

If we have had some experience, if we know something, we should stretch out one hand to the one who leads us. And with the other hand, we reach out for the person that we should lead. If we have experienced something, if someone has taught us something, we must pass that on, for other people need help too. And here is the selflessness we are speaking of. Psychologically speaking, when someone is in a ditch, and you enter the ditch with the other person only to pity him, "Oh you poor thing. Oh how terrible it must be to be here ..." then you do not help the person. You must put one foot in the ditch, but you keep the other foot out. In that way you can pull the person out of the ditch. That is how you can help, and that is selflessness. It is not a sentimental reaction of, "Oh you poor dear!" That is only childish.

So! I repeat the last statement: 'Sufis claim that spirituality without psychology is impossible; the training of the disciple is carried out completely on the psychological level.' I always use the same example of this. It is something that shocked me very much. One day, during the time I was with Guruji, we were sitting in his garden and he had his mala with him. A mala is a kind of rosary with a hundred beads, with hundred names of Allah. And he said "Ahem!" I looked at him, and he looked at me. And he continued, "Why are you not a human being?" What a question! I looked at him in astonishment and asked, "Am I not a human being?" And he said, "What you are, I do not know. But you are not a human being! You will only be a human being when you are less than the dust under my feet. Only then will you be balanced and normal; and only then will I say that you are a human being." Then he closed his eyes and returned to his prayers.

Something from Carl Jung flashed into my head, 'Inflation'. When one is on the path towards individuation, there comes a time for everyone when one feels like a god, one feels wonderful; one's experiences are so interesting and so great that one feels greater than human, one feels like a god. It is a very dangerous state, and a therapist would say, "Watch out! You will end up as a Cleopatra or a Napoleon in a mental hospital! You cannot yet say that you are godly. Far more water must pass under the bridge before you can know something of the Divine. And you are not yet there." And when you are with your teacher you may have experiences that are really quite extraordinary.

I remember that during the first two or three months I began to see things clairvoyantly. Then Guruji took that power away from me. The experience of being almighty, of greatness and of divinity

are unbelievable. But he said, "Look! You must become less than the dust under my feet." Certainly, you could not have inflation then! With such a teacher one really learns humility. In life, too, one also learns humility, as I have described it before. But the teacher certainly teaches you to have humility. Pride is one of the greatest obstacles to spiritual life.

One day, I asked Guruji, "How does one overcome this pride, the small ego?" He said, "Yes, hmmm, that is the most difficult. The pride of God and the pride of the small ego are two ends of the same stick. It is a stick with two ends. At one end is the pride of God, and at the other end is the small ego. The pride of the small ego will only disappear when one unites with God." And that is, of course, self-realization. Look at that: 'Self-realization, united with God'. What kind of a paradox is that! The realization or vision of God – do such things really exist? – is the realization of oneself, of one's Self.

You will not find God, only the nothingness and yourself. That is so terrible for the mind to grasp that the mind says that it is the void, the nothingness; but it is not nothingness, it is everything! And the greatest bliss!

The training is carried out completely on the psychological level, and a healthy human mind is an absolute necessity. Wisdom is not possible without a healthy mind; it can only find expression in a healthy mind. Look how earthly – how simply normal that is. You see, the secret of spiritual life is that in the beginning, spiritual life and normal life are two different things, there is a great duality, but as you progress on the path, you will find that they appear more and more to be the same thing, and one finds that normal human life is simply the other side of the medallion; that it really is the same. Because the greatest reality and spirituality are here! It is not far away, 'somewhere else'. It is here. One can experience that through dreams. Remember the dream with the images that were all turned around to face the wall? You see, if this woman wants to, she will really be able to understand this dream. But in any case, someone had shown her something. It is up to her to understand it or not.

Now on to something else. The language of Sufi poetry is the language of love. The relationship to God is from lover to Beloved. God is the most intimate friend, and the beloved of every soul. It is a very intimate – one could say, a personal relationship – it is really like a personal relationship. The time comes when the presence of God is so near to you that you are constantly speaking with God in your soul and in your mind. And it is a mutual affection and love. That is a very important statement. It is a mutual feeling.

You know that That, something, loves you. But you see, you do not know that with your mind. You know it with your heart. You are in love, and God is in love with you. And what I am now saying is not some sort of foolishness; it is the great truth of the Sufis. God is in love with you, and you will experience it when you can only open the door to your heart; when you can only say 'Yes', somewhere. When you fold your wings, like a tired little bird, and say, "Here I am, take me." Then you will experience how you are loved. And of course, you will find perfect security. After that, you stand in life like a rock, and you never need any other security.

And what is especially wonderful about this experience is the answer, the feedback that you get from That. You know that you are loved, dearly and without limit; loved for your own sake. How many people in this world are loved for their own sake? I can only name very few. People only love because the partner can give them money or position or because they are beautiful, or sexually attractive, or for a thousand other reasons. The adults stay because there are children and because the children are their continuation. And the children love because ... and on and on. It is all Moha, all illusion. To be loved for your own sake, so deeply, so intensely ... no human love – and I mean no human love can give such a fulfillment and such a feeling of perfect happiness. I used to have a quotation from Meister Eckhart that would fit well here. He had this same experience and expressed it well, but unfortunately I have lost it.

This is an experience of loving union; an encounter at the deepest mystical level. And here I have a wonderful quotation from Jelaluddin Rumi, "I want to kiss you, but not on your lips ... " Because God kisses the soul at the deepest level, not merely on the lips. "I want to kiss you, but not on your lips. The

price of that kiss is your life.' And my love runs after my life crying, 'What a bargain! I will take it!' That is Rumi. Look! That is it! He will kiss you, but not on your lips, only there in the deepest part of you, where only He has access.

Every human heart, even when you are deeply in love with another person, has a tiny corner where no other person can reach. God reserves this corner for himself. I was really very happily married, and yet ... there was this unresolved question within me. I loved my husband and he loved me and we were very happy together. Why was there still this longing within me? Why was it that there was a place in my heart where I wanted to be alone? And alone with what? I did not know. He had reserved this small place for Himself alone. And even the most beloved person cannot enter there. And there, He planted the blue flower of longing; and this plant grew and grew and grew. This blue flower of longing grows in the heart. You can find these flowers by the edge of the road, but you do not notice them and you crush them with your boots. They are the small blue flowers of love, and you may not notice them at all. And yet, this flower can grow as large as a palm tree in your heart. And it will protect you against all dangers. So, it is a loving union, a meeting at the deepest mystical level.

To be prepared to speak about this cost me a great deal. Guruji taught me to share everything that I have experienced with others, but there are things that one cannot speak of, they belong to such a deep intimate part of oneself. Yet somehow he made me shameless, and I am able to speak of all of it. But I myself am astonished, because each time I have the feeling, "How can I say such a thing?" It feels like a kind of blasphemy; a blasphemy against the feeling of unity, but it is OK.

Sufis are mystics, as I have already said several times, and mystics follow another law: the law of the soul, a law of another dimension. Our world cannot understand this law. You could call the mystic another sex. It is as if they are no longer human. Human law no longer applies to them. But! The Sufi will always live according to the law of the country he lives in. He will never give a bad example, and will always behave according to what is required of him by the world, by his country, and the people around him. These are men and women – responsible men and women – who do not disdain any law. And yet, they belong to another law. Guruji once said, "I have surrendered, somewhere; and human law no longer applies to me." He used a quotation from the scriptures.

Look at how we have a tendency to misuse and misinterpret things. Many Gurus say, "I can do that because I have already developed beyond the stage where I have wishes or desires, and I can do that and that ... " And sometimes these Gurus do things that they really should not do. You see, the small ego plays a kind of trick on them. A Sufi would never do such a thing. Guruji said, "I send my angels into the world, and they are tested with water and with spirit. And they never fail." One is tested so thoroughly; one is so ... tormented, and this torment is so subtle ... these torments give pain and they give no pain, they are here and they are not here. And they lead us to another level where we know that we can no longer do wrong. For most of us, as normal people living in this life, to sin a little and act less than ideally is easier than to always be virtuous. Virtue is so boring! But after you have reached a certain level, you can no longer act badly; and there is a very simple explanation. Sins are ignorance, and ignorance is dense and heavy and falls to the earth from gravity. When you are light, completely light, then you are really no longer able to act badly. There is an example that I gave in Bern that I will repeat because I find it really quite interesting.

After Guruji died, I stayed in the Gandhi ashram in the Himalayas for a long time. It was in the mountains at a height of about nine thousand feet, and below it there were three villages. There were many dogs in these villages and sometimes a dog would come to the ashram, and sometimes these dogs were fed and sometimes not. One day a pregnant female dog came. She had almost no hair from some disease that does that. This disease is contagious to other dogs. I do not know if it is contagious to humans. And this dog howled and barked the whole night. It howled and barked and barked and howled, and none of us could sleep. And that went on for day after day. An Indian told me that the dog had worms, and that it suffered because it was pregnant. I asked if he couldn't help the dog get rid of the worms. "Oh," he answered, "I am not a doctor, and anyway it has nothing to do with me," and he left. And the dog continued to howl. I felt like I was going out of my mind! I thought that I could poison the dog; or that I would do terrible things to it. Then I thought, "How could I do that?" I suddenly had the

feeling that I could not poison the dog, that it would not be possible for me: totally and absolutely impossible!

There was an Indian woman in this ashram who was a very holy being. She was a Hindu and had done many practices. She was a beautiful woman in her thirties, and she was still single, which is quite unusual for Indian women. She was a Sanyasin; she had prayed a great deal and was very holy. And she too was very upset by this dog. I knew because we had spoken about it. Naturally, I did not say that I wanted to poison the dog. Then one day the dog disappeared, and I thought that she might have poisoned the dog! (*There is some laughter ...*) Really, I swear to you that I committed the sin of having thought, because she had complained so much, that she had poisoned the dog.

Then someone came and told us that the dog returned to the village and had its puppies, and was now staying in the village; and that it had stopped howling. Then I asked the Indian woman if anyone from the ashram had done anything to make the dog leave. "I do not know," she said, "but I must admit that I really thought that I would have to poison that dog! And I was so ashamed of myself; but I realized that it would not be possible for me to do that; I could not kill a living being." You see? A time comes when one can no longer do such things.

One says that the English love animals, but they do terrible things to them too. Parents often buy puppies for young children for Christmas, but when the dogs grow up and become a bit too much for the parents – perhaps they bark too much – the parents abandon the dogs. They put them in the car and drive to a motorway rest area, and while the dog is off to relieve itself, they drive away; and the poor dog runs and runs and runs after the car. It runs along the motorway, and of course, there are all sorts of accidents; many dogs get run over. The Royal Society for the Prevention of Cruelty to Animals publishes articles, and there are pleas on radio and television, but it continues to happen.

Every spring one sees these poor animals running and running along the motorways, but their owners are long gone. It is so wicked! They let the dogs get out of the car so the dog can do its business, as it must, and the car leaves. You see? There comes a time when you can no longer do such things. Many of you can no longer do such things. I can put my hand in fire as testimony that many of you could not do it; that you would not injure an animal. Perhaps a flea or a mosquito, and perhaps a snake; but you would have to apologize if you do such a thing, even to a snake. You should ask the pardon of the soul of the snake, and wish that it reincarnates into something better next time.

(Question: It seems that many animals are killed, not only in the production of meat, but also in the production of milk products.)

You see, many Sufis are vegetarians, but many others are not. I spoke with a Buddhist in Darjeeling who was buying meat from a butcher. At that time I was a completely strict vegetarian; I did not even eat eggs. Of course, if the egg isn't fertilized one can eat it because, in any case, there is not any life in it. This Buddhist and I had often spoken with each other, and I asked him if buying meat did not violate his religion. He said, "Yes, but I did not kill the animal!" And I asked him, "What kind of ethic is that? When you buy meat, you encourage others to kill animals so that they can sell more." and he looked at me and said, "But Mrs. Tweedie, I did not kill the animal!" He was quite taken aback! He really did not understand what I was saying at all.

You see, the Sufis have adopted many things from Islam during the time they have been in the Middle East. Most Sufis are not vegetarians. I was a vegetarian for thirty-five years, then I got heart disease, and the doctor kept insisting that I eat more protein. I told him that I eat enough protein, but he said that milk products are not good for the liver. So I began eating fish twice a year; so that when the doctor asked me if I was eating fish, I could say 'yes'. He wouldn't ask more.

Now I must take extra medicine because the strain of these two weeks of lecturing has been too much: speaking is difficult for the heart. But I was told often enough that I needed to eat more protein, so I began to eat fish and then chicken. But when I travel, eating becomes more complicated, and I

decided that I would eat everything. But at home I eat what I want to. Each one of us must somehow make arrangements and compromises in life.

One morning when we were speaking about initiation and pledges, Guruji said to us, "One should never ask a free human being to make a pledge, because the time may come when they cannot keep that pledge." One should never do it. The Prophet Mohammed also said that, but I have forgotten the quotation. It is not in the Koran; it is a Haddith, a saying attributed to the Prophet. Sometimes situations arise in which one cannot keep the pledge. I have thought that in my case, I have a particular work to do; and that at my age I must do what I can to make it easier for myself. It is my conscience, and my compromise. But at home, I eat differently. And that is the way I have solved this problem. Of course, you can do what you want. And Sufis will never ask if you are a vegetarian or not. Our teacher said that a vegetarian can be so dogmatic, and so 'pure', thinking that he is better than the next, that it can be so great an obstacle that they will never reach the truth. It is just another form of pride.

I remember an incident at a restaurant in London. I went to a vegan restaurant – 'vegan' means that it is completely and strictly vegetarian – and they were all suffering from a lack of protein. They all sat there at the table trying to eat all of this hard, almost raw food. And they chewed and chewed and chewed. I think I ordered a salad. And some of them were dutifully chewing away as if it were something very holy. They made eating into a religious ritual. They could find better rituals than eating. There are better rituals.

So, to return to our theme, one could consider these people, the teachers, to be of another sex, because they are really different from other people. But they will never behave differently from others, and they will never think that they are more than others. They will only think that they have made a step further than the others, because they have made a bit more effort than the others; and that they made more effort because they want to be a little faster; and that is all.

Sufis are people for whom all human tendencies, such as envy and hostility, have become strangers; but they too have wishes and desires. How could they avoid them as long as they have a physical body? They will always encounter hunger, and they will need to wash and dress themselves. There are desires and there are necessities, and one must differentiate between them because some desires are really for necessities. You must have clothes. You cannot run around naked. One must eat and do other things to be in the world. It is proper that you do these things. And if you choose to do them, if you want to do them, then you have desires. But these wishes and desires can also be great sins.

It is OK to dress yourself, but if you have closets and closets of clothes, that is vanity, and that is one of the cardinal sins. We must eat, but if you stuff yourself every day, that is greed, and that is another cardinal sin. You see, one must always walk the middle way, just as Buddha said. One can do everything. Nothing is a sin if it is done in moderation. It is the excess and the ignorance that is the sin.

A Sufi is never jealous, and he has almost no desires at all. He does have some small desires; the necessary desires. A Sufi teacher must always be available for those who want to learn. And the real teaching occurs in silence, without words. "If I teach you anything with words," said Guruji, "then it would be the same as book learning. I will give you experiences. Do with them what you will. I will not speak to you, but I will train you; I will teach you."

I am a tailor, and have many wonderful fabrics; and I cut and stitch them according to the size and shape of my clients, each piece is custom made. So each disciple will be dealt with in a different way. No two students will ever be treated in the same way. The disciple may not understand or even like the Sufi teaching, but once the disciple has decided to accept this teaching, he must stay with it for the rest of his life. There is no other way. It is the best way.

Real wisdom means to no longer be involved with yourself; rather to submit yourself, to subjugate yourself to the truth. "Sufism is truth without form," according to the Sufi, Sari al-Sagatti of the ninth

century. “When the teacher makes mistakes, the disciple learns far more from those mistakes than when he is sure that the teacher is always right.” That is from Algads Ali, one of the great Sufis.

A Sufi is permitted neither desires nor hope, for both are obstacles on the path to the truth. Sufis sometimes teach with shock tactics. The human spirit is lazy and sleepy, and needs to be shaken awake from time to time. A Sufi will often destroy his reputation. He will say or do things that will shock people. Now, that is very important, and is connected with projection.

Sometimes, even often, people project too much onto the teacher. Some behave as if the teacher were God. They are constantly saying, “The teacher said this and that, and meant this and that. I had problems with my spine, and the teacher asked me about my spine, *(In a whispered conspiratorial tone:)* but he meant something very different!! It was really something very esoteric.” In truth, the poor teacher was just inquiring about the pain that the disciple had the day before; perhaps he would have suggested a massage, or something practical. Such things often happen. I speak of ordinary things and people understand something completely different. Then they come to me and say that I have said such and such! And I say, “What? I would never say such a thing! First I do not believe it, and secondly, I do not word things that way!” Everyone has their own way to express things. And what they were telling me that I have said was not even in my own words. I never said it at all.

So sometimes a Sufi must destroy his reputation by saying something that will shock his students enough so that they will stop thinking that he is God or someone so very great. Some people must be shaken out of their conventions and rigid expectations. The teaching of the Sufis is mysterious. The great masters of the past were often shoe-makers, tailors, potters or traders; and it is not different today. The teaching is carried out in the workplace, in monasteries, and in craft workshops. The Sufis believe that life itself is the greatest Guru.

And now, please, we have more than a half-hour for questions. I think that there are questions, because I have said several things that probably need a bit more explanation. Yes.

(Question: Inaudible.) Yes, that is about my comment about the spine. Sometimes it is good to ask where this pain is coming from. In this particular case, the physical pain was caused from the injuries of an automobile accident, so I knew where the pain came from. If it had been psychological pain, yes! But physical pain usually has a cause and one can ask the person where it came from. Psychological pain is more difficult to deal with. Alas, we are so complicated, psychologically. And because we have existed for so very long, we can be affected by so very many different things, by all possible sorts of pain. But we inflict most of our pain on ourselves. Unfortunately, we are our own worst enemies!

Ah! I was told that I must look up, because a video recording is being made, and I should look at the camera at least once. So! I have done it. Greetings to the cameraman! He sits in a sort of black cave and does the filming.

(Question: When we listen to our inner voice, we must sometimes break through conventions – not always, but sometimes – how, then, should we educate our children?) I will answer with a question: Look into your heart. How would you do it? I want you to answer with the first thing that comes into your head. The first thought is from God. (Q: I would act out of love.) Voilá! You would act out of love! Look how wonderfully you answered that. You already knew it. *(Mrs. Tweedie is delighted with the response and repeats the interchange in English for Llewellyn.)* You see, we already know these things; one doesn't even have to ask! Another question please. Yes?

(Question: *(This is spoken with great dignity and humility, and is very moving)* “This is not a question, and does not quite connect with the theme. It is something different. We have now spent many hours with you; you have given a great deal and we have received a great deal. You have made us aware of our relationship to nature, and how we can behave towards trees; and have taught us how one can send one's energy to another being. Is it appropriate that we might be able to have a two minute meditation so that we can send our energies to you? I think that it is time that we also send love and joy to you.”)

Well! (*Mrs. Tweedie had promised to repeat the question, now everyone laughs at her position!*) What can I say? That was said with such love. The woman said – I will intentionally not use her name, because it would be recorded. It is better without the name – she said that we have spent many hours, fourteen days, together. And that I have spoken about the trees and nature, and how we can all help one another, and many many other questions and themes. Could we have two minutes of silence for me, because I may also need your love. And of course it is true! So! Please, will you love me for two minutes! (*There is a roar of laughter and then a deep stillness.*)

Thank you. It was wonderful and gave me a lot of strength. You know, this was the first time in twenty-eight years that such a thing has happened. In all of that time, no one has given me two minutes of love before. And so many people at once! That was very lovely! I thank you.

We will see each other again, sometime, somewhere, who can know; but I travel a great deal, and it is lovely as it happens. It will happen as it happens, by the will of God. Now, are there other questions? I would like to end with questions, because this is a special opportunity, because if I do not know an answer, someone else will. Yes, Please.

(Question: Yesterday, It occurred to me that the story of creation has a very deep symbolic meaning, and that I have never really understood it. I wanted to ask you, what is the meaning of Eve's apple?)

Now! I have no idea! (*Everyone laughs at her candor.*) Please, it is an open question. (*Someone says that she could find an answer in books.*) Yes, but perhaps someone has an original idea. (*There are no real ideas.*)

Look, the accent is the apple in the middle, and the middle is the middle of the mandala, and that is the higher self. They were allowed to eat everything, but not the apple that was in the middle. That is, of course, the center of the mandala, the higher self. That is the same question that Nachiketa asks the King of Death in the Kâthata Upanishad.

Nachiketa said, "Explain the mystery of Atman, of the higher self." And the king said, "Nachiketa, I will give you elephants, I will give you women, and the most beautiful jewels; but that is a secret that you will never be permitted to enter." – this one experience, the atman, that which is in the middle – Nachiketa had to ask three times, and then his question had to be answered. He said that he did not want elephants, "You can keep the elephants; I do not want women or jewels; I want to know the truth about the Atman." The king had offered him many other things, he offered him half of the world. But Nachiketa said, "No! I want to know that." Then begins a wonderful and powerful verse, "Smaller than the smallest grain of sand, greater than the greatest universe, is that which is in you, Nachiketa." It is that which is in the middle, the soul, the atman.

And the truth is in the soul. Adam was told, "The time has not yet arrived for you to eat the apple of truth". All wisdom is in the soul, not in the mind. And then God drove them away into the darkness. It was like the darkness and ignorance of the middle ages. And of course, the story goes on.

The creation story is a wonderfully symbolic story. And every religion is the same; only they each explain it differently. Isn't that lovely? That is the apple in the middle. They wanted to know it out of curiosity, and that is why they ate it. And we can never reach the deepest truth out of curiosity. That is the second meaning. You see, in the Bible, as with all of the great scriptures, there are different perspectives presented at different levels. One can never ask out of curiosity. That was a very good question.

(Question continues: what about the snake?)

Yes, in the East the snake is the symbol of wisdom, (And Kundalini?) Yes, and Kundalini; but really, Kundalini leads you to wisdom. The snake is the symbol of wisdom. It told them, "Eat this apple

and you will know,” but they were not yet prepared for it. They were only curious; and at that time the truth still needed to remain in the darkness. Now it is very interesting that as each century passes, the truth becomes more and more perfectly revealed. Earlier, there were many things that one could not say, or only in secret societies; but now one can say these things quite publicly. I myself have seen this change over the years that I have been speaking to people. In the beginning there were things that I was not permitted to speak about; there was a kind of warning that I should not do it. Now I can speak freely about these things. I still cannot speak of everything; but if I live another ten years, perhaps I will be able to say yet a bit more. I personally do not believe that I will live that long; I am only saying that metaphorically. The longer one lives, the more time passes, and the more humanity matures, the more one can know of truth. (Someone suggests an image.) Yes, perhaps it is as if the wheel turns more quickly; and when the wheel spins fast enough, one can see through it. Thank you, that is a very good image.

(Comment:)

The woman said she does not know if she will follow the Sufi path, but that it is very close to her heart. It is only that she has a problem with the ‘Allah’ mantra. What have you used as a mantra in the past? (She has never done mantra.) What is your religion? (She does not belong to any religion.) Which mantra, when you read religious writings, which name of God do you like the best? (She has not found one yet.) Say your own name. (Her name is Elisabeth) Use ‘Elisabeth’ as your mantra. Does anyone know what ‘Elisabeth’ means? (*Different suggestions come from the audience.*) It is the name of God in Hebrew? The house of God? (Annatti would know – She does.) So, it means seven times the name of God, or it is a cry for God. Look, what I just told you did not come from ‘Tweedie’; it flowed through me so that I would say it to you. So your mantra is your own name. There is nothing more to say. The meaning is seven times the name of God – and seven is a mystical number – OR it is a cry of longing for God. Thank you Annatti. That was lovely.

(Question: I have been doing another mantra for thirteen years. Should I change mantras?)

If you already have a mantra that you have done for so many years, stay with it; because it has already entered your system. Every name of God is the same. We Sufis say, “Thou, who has no name, but who appears to me by any name I call Thee.” It could be Jesus, or a thousand other names of God; all of them are good. And if you have already done one mantra for many years, it must already be in your blood, it must already be quite automatic for you. It must live within you as a living reality. Do not change it; there is no conflict. For those who have no inner conflict with doing the ‘Allah’ mantra – please do it with the breath, for it is much stronger that way – but if you already have a mantra, with or without the breath, you should continue with that one. You should stay with it for your entire life. You should always do it: day and night. The more you do it the better. Yes?

(Question: I am unsure if I should also do the mantra when I am meditating. They seem to oppose one another.)

No. Have a heart! No. They are two separate things. You see, we have useless thoughts the whole day; and instead of these useless thoughts, we say the name of God. The mantra also gets our mind accustomed to thinking about God and not about meaningless things. But when you are meditating, that is really not meaningless. As I said earlier, when you first start to do the mantra and you are on the telephone or when you are writing a letter or speaking with people, it is not really possible to say the mantra, because the breath does not accommodate it. But later, when you no longer need the breath, when it is already a part of your blood, a part of your heart beat, then it will always continue. But I have been doing this for over twenty years, so there is no comparison. After twenty years, you too will do it in this way.

I will be speaking with you, and it is there. When I pay attention to it, I can see that it goes on by itself; but I must pay attention to be aware of it. But why should I pay attention to it if it goes on anyway? I must pay attention to what you are saying to me. No, while you are doing something else you cannot do the mantra at the same time. And while you are speaking and are doing something with

your breath, and the flow of the breath is broken and interrupted; how could you do the mantra at the same time?

When you are meditating, do not do the mantra; and you should not do it when you are reading or studying. It is only when you have nothing to do and these useless, trivial thoughts begin to repeat themselves – then do the mantra instead of repeating these other thoughts.

(Question: You have said that the most important law is not to injure others; and that in major things, one can do that. But I live together with many people, and there are the small incidents of life, the small irritations of life that hurt people, and I can only ask for forgiveness.)

That is already quite beautiful. You see, as I said, try once to say something, and try again and again, but then you must strike out. And if you offend the other person, well, you have warned them. And if your children do something wrong, then you must give them a good smack ... sometimes; but only the parents should do that, never anyone else.

(Question: If I am not yet God, then I must be, as one says, imperfect. Well, it is that way. And in being that way, I am already something of a burden for others, even if I do not try to transform them, and even if I do not hurt them with my thoughts or feelings. Do the Sufis accept that, and can you say something to me about it.)

The woman said that by our imperfection, we are already a burden on others. No. Why should that be so? The others are just as much a burden as we are. (*Everyone chuckles ...*) Everyone is a burden. We are all in the same boat. And why should I be a burden for the other if I strive? That is already a large step forwards: to strive, and to try to become better. No, you are not a burden for others. Do your mantra and go to God, and do not think of the others, except when you should help them, and when you should be selfless. Is that OK? What is your first name? (The woman answers.) I will include you in my prayers; that will help. Any last questions?

(Question: I have a question about the relationship to the teacher. On the one hand, one should not honor the teacher. One should not feel that the teacher is God; but the teacher is, after all God; because the teacher is closer to God, he has the line to God.)

Haha! She says that the teacher has the connection to God ... a 'hot line' to the Lord. (*Everyone is laughing, along with Mrs. Tweedie.*) I have a joke for you! And we will end with this joke.

Mrs. Thatcher went to America, and spoke with President Reagan in the oval office. And she saw an enormous desk with dozens of telephones ... and one gold telephone. She asked, "What is that golden telephone?" "Ahhh", said the president, "That is a hot line to the Almighty." "Oh," said Margaret, "could I make a call?" "But of course." "How much does it cost?" "For you, it will cost twenty-two dollars." So, she used the telephone and had a wonderful conversation with the Almighty, paid the twenty-two dollars, and then went to Israel.

She went to the Knesset, the Israeli Parliament, and she spoke with the president and with the prime minister; and again she saw a huge desk with many telephones, and among them a golden telephone. And she asked, "What is that?" "Oh!" They said, "That is a hot line to the Almighty." And she asked, "Can I use it?" She already had one lovely conversation with God, and she thought she would enjoy another one. "Yes, of course." "And how much does it cost?" "One shekel." (*Perhaps a tenth of a dollar*) "But how is that possible? I paid twenty-two dollars for the same call in America?" "Ah," they replied, "but here it is a local call." (*The joke is a very big success! But the laughter is interrupted by ...*) And now! As an exercise in the control of the mind – it is a good exercise, and we Sufis often do this – we have laughed, and now we will have a meditation for twenty minutes. But one must really still the mind! This is now a spiritual exercise.

(The laughter ends, and the meditation begins, and very quickly deepens ...

... .. and the Sufi camp ends ...)

(End of Part 11)