



Religious Gatheka – Hazrat Inayat Khan

10. The Way How the Wise Make Life in the World

It is not easy to learn, and after learning to practice how to make life in the world with harmony and peace. The desire of every person in the world is to possess all he wants, whether it belongs to him or whether it belongs to anybody else. He wants all things to last if they are any use to him, he wants all those dear and near to him should abide close to him.

All he doesn't wish to see must be exiled from the town, and at the same time even the whole nature must work to suit him, the cold must not be more than he wants, the heat must not exceed his desire, the rain must obey him, pain must not approach near. There must not be anything difficult in life and all things and people must be perfect in the perfection of God. Everybody must act in life as he wishes them to, he alone must be the engineer and all others his machines. They must have all the endurance he demands of them, at the same time all must be as sensitive as he wants them to be.

No one should move against his desire, nor even a bird must fly in the sky, nor even a leaf must make a flutter - all under his command.

He alone must live and all others must live, but under him. This attitude, I have not spoken of someone in the world, but every individual. The world is a place where every individual wishes to be king, so many kings and only one Kingdom.

The whole tragedy of life is accounted for by this.

The wise out of Wisdom make life easy. But among the wise there are two categories, one is the Master, the other is the Saint. The attitude of both in life is quite contrary. The attitude of the

Saint is to feel sympathy for the others and to see the difficulties of the situation in life of others as of himself and to sacrifice his wants for the need of others, realising that he knows that life is difficult, and those who are void of wisdom have more difficulties as they know not how to surmount the difficulties in life. Out of his love, mercy and compassion he thus sacrifices his life to the service of his fellowmen by making life easy for them.

In the first place he sees the worst enemy of his fellowman in himself, knowing that the nature of every ego is hostile, and by being resigned to the will of his fellowmen. By sacrificing his life's advantages for his brother he feels he has given his fellowman some relief that he could give him on his part.

By practising this moral through life at every step that a wise man takes, he becomes a source of happiness to all he meets and with whom he comes in contact in life, and his spirit becomes deepened in saintliness. The spirit of a saint results in being tuned to the whole universe, he is in tune with the climates, with the weather, with nature, with animals, birds, he becomes in tune with the trees and plants, in tune with the atmosphere, with all human beings of various natures, because he becomes the keynote to the whole universe.

All harmonise with him, the virtuous souls, the wicked souls, angels and devils, all become in tune. He becomes in harmony with every object, with every element, with those who have passed from this earth he is in tune; those in the atmosphere he is in tune with them and in tune with those who live on earth. The moral of a Saint is very difficult, but the spirit of the saint is a benediction to himself and a blessing to others.

Then there is the way of the Master which is quite opposite. He conquers himself, he battles with life, he is in war with destiny, he invades all that seems wrong to him, he finds the key to the secrets unknown to him. Instead of being resigned to all conditions, all things, all people, he turns them to the shape that he wishes and moulds as he likes the personalities which come in touch with him. He turns personalities in the tune which would suit his orchestration.

He has command over objects, he produces effects in objects which naturally are not there. He can even rise to a state where he can command nature. The spiritual hierarchy is made of

Masters, for the world is ruled, it is governed. Although outward governments are different, inward government is the spiritual hierarchy. In the East such one are called *Wali*, whose thought, whose feeling, whose glance, whose impulse can move the universe.

And yet neither of them Saint or Master comes to claim before the world: 'Look at me - I am a Saint', 'I am a Master', 'I can do this' or 'I am such a virtuous person or a good person'. They keep themselves in humble guise, one like everyone in the world. It is not a claim, it is an action which proves the Master. And yet what do they care in the world acclaims them a Saint or as a Master? What benefit is it to them? It is only a benefit to the one who is false, because he is glad to be something he is not. He who is all, he does not wish that everybody should recognise him as such.

A person with his riches knows that he is rich, he needs not put on fifty rings to tell everybody how rich he is, but the one who puts on fifty rings is seldom rich. There is a beautiful simile known in India, that it is the empty vessel that makes the noise, when it is filled with water it makes no noise. In short sincerity is the principal thing to attain in life. What little is gained sincerely and held unassumingly is worth much more than a great gain void of sincerity, for it is a hill of sand, once the storm will come and blow it away.

Verily, truth is the treasure that every soul is seeking.