



Religious Gatheka – Hazrat Inayat Khan

11. The Message

There are two distinct paths opposite to each other, those of the Master and of the Saint. The path of the Master is a path of war, war with outer influences which prevent one from making one's way through life. The path of the Saint is also a battle, but it is a battle with oneself. No doubt in the path of the Master also battle with oneself is necessary, for if one did not fight with oneself one would not be able to make his way through life. But the path of the Saint has a constant battle with the self, for the nature of the world is such that from the good person more good is asked, from the kind person more kindness is demanded, from the person who is patient more patience is expected, from a person who is gentle more gentleness is asked. There is no end to the world's demand, all one gives to the world, and more is asked; and always do right, and it is always wrong. therefore there is no end to the battle in both the paths that the wise take, and it is the warrior in life's path who in the end becomes victorious. Those who have not that power remain wandering about in the same place.

The work of the Master is to comfort individuals and comfort the world; the work of the Master is to keep away all the disasters that might come about, caused by the disharmony of the nature of the individuals and the collectively; the work of the Master is to help the feeble but right, the weak but just, when he is in a situation where he is opposed by the powerful enemy. The work of the Saint is to console the wretched, to take under his wings of mercy and compassion those left alone in life, to bless the souls that come in their way.

But there is a third line of the wise in which there is a balance of the spirit of the Master and of the Saint. This line is called *Kemal* or perfect or balanced, and it is on this line that the destiny of the Prophet leads him. For the Prophet's work is more difficult and complicated than that of the Master and of the Saint. To the souls who ask from him that compassion which they would ask

from the Saint, he gives it., to those who ask of him that power, that strength which is necessary to be able to stand through the sweeping waves of life, the Prophet gives that. But besides the Prophet is the Message-bearer, the Prophet is the master and the servant at the same time. The Prophet is a teacher and at the same time a pupil, for there is a great deal that he must learn from his experience through life, not in order to make himself capable to receive the message, but in order to make himself efficient enough to give the Message. For God speaks to the Prophet in his divine tongue, and the Prophet interprets it in his turn in the language of men, making it intelligible to them, trying to put the finest ideas in the gross terms of worldly language.

Therefore all that is not given, that the Prophet comes to give to the world, in words, but all that cannot be given in words is given without words. It is given through the atmosphere. It is given by the presence, it is given by great affection that gushes forth from the heart, it is given in his kind glance, and it is given in his benediction, and yet the most is given in silence that no earthly sense can perceive. The difference between human language and divine words is this: that a human word is a pebble, it exists, but there is nothing further, the divine word is a living word, just like a grain or corn. One grain of corn is not one grain, in reality it is hundreds and thousands. In the grain there is an essence which is always multiplying and which will show the perfection in itself.