



Beloved Brothers and Sisters, within the Federation of the Message.

This speech shall probably seem outdated because, as we know, some say that the Sufi Movement in old Europe is very old fashioned. But again, in centuries to come, any new-fashion style shall also be considered old fashioned.

As believers in the future of the Federation, we are all trying to understand each other, and to learn from each other, as well as from our own mistakes and from our own conscience, rather than judging the conscience of others? We can't just pretend to be friends, if we don't really respect our differences, and try to find out how we could possibly diminish these. We hug each other, yes; but that comes from the heart.

The Founder of the Sufi Movement did consider the work for the Cause to be a Universal work, not just only for Europe, but also for every part of the world, and this work consists of five specific activities, which explains why it is called a "Movement", and not just an Order.

Now you might say, that in the old London period, Hazrat Inayat Khan created the Sufi Order. That is so, but our Master's original vision soon grew far beyond that Esoteric channel, because the Message is not only destined to the seekers on the spiritual path, but it is also offered to free-minded seekers, as well as to religious seekers for "Unity of Religious Ideals".

And again, one might point out that the Sufi Movement was created in the past generation, and the world has changed since. Yes, it has changed. Therefore, the ways in which we can best communicate the Message is when done in

harmony with the development of the situation in the world today, adopting our methods accordingly, while staying attuned to the original vibration of the Message, which is an art in itself.

In the work for the Cause, to which we have been called, there are various responsibilities, but whatever be our task, we are all working for the same Message, in some way or other, and whatever way we chose in presenting the Message to the world, we might ask ourselves whether we are offering our efforts as a sacred task, or whether we are doing it as an ego trip?

As to the Temple in Katwijk, our Master hoped that the future Sufi Temple would be called the ‘Universelle’ (French spelling), because the word Temple could be understood as being the home of a specific religion, whereas the term Universelle indicates the place, which is welcome to all world believers, and as such, it stands as a symbol of “Spiritual Liberty”.

The plan was designed by the Dutch architect called Van Embden, who was very open to mysticism, and was inspired by the idea of a combination of a square surmounted by a cupola architecture, which reflects the light from above shining within the Temple of love, harmony, and beauty.

There is no love where there is no harmony. There is no harmony where there is no beauty. There is no beauty where there is no love.

The construction upon the dunes was finally completed in 1970, just near the valley where Hazrat Inayat Khan had a very special experience, which cannot be put into words. Hazrat Inayat Khan called that special Area “Murad Hassil”, which means: “There where wishes come true”.

The deepest wish of the followers in the footsteps of our Master of us all, is for all brothers and sisters to unite in the Message; and as you see, the magic of Murad Hassil has made that wish come true this day.

Hazrat Inayat Khan said: "The Message shall take care of itself," but that does not mean that the Message does not need the humble contribution of us all, each one in their own way.

Yes, we can certainly see that the Message is taking care of itself, when carefully considering what is happening in our time. Freedom of thought, and freedom of speech is openly unfolding in cultural, social and philosophical involvements. Even Science is gradually admitting that there is a whole world of knowledge, yet to discover.

We have learned from the political situation in the world today, that there are so many Leaders who are unrightfully placed at various levels of society, and among whom, a large number of them only stand for power.

Keeping this in mind, it is so important to make sure that the Sufi Work does not turn into a power game, but rather an uplifting activity, inspiring others to make the world a better place in which to live.

The stone plaque seen at the main entrance says the following: *'Our soul is blessed with the impression of the Glory of God whenever our lips praise the all pervading presence of the Divine within.'*

Thanking you for your attention

Hidayat Inayat-Khan