



The Book of Cosmic Prophecy

by

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The Book of Cosmic Prophecy

Toward the One, the Perfection of Love, Harmony, and Beauty,
the Only Being, United with All the Illuminated Souls
Who Form the Embodiment of the Master, the Spirit of Guidance.

I.

Jan. 31, 1932

And the Lord said, "Arise and prophesy unto the children of men as did your forefathers,
Arise and convey to them My Will and My decrees,
For as it has been in the days of yore, so shall it be again."
And He said unto me, "Samuel, what tasteth thou?"
I answered, "O Lord, the taste of blood is in my mouth,
And the taste of blood is in my heart,
And the taste of blood is in my inner being."
He answered, "Thou speakest truly, for the taste of blood is the taste of war.
As it is in you, so it is in the world and war will surely follow."
Then the taste of blood continued in my mouth and in my heart and in my inner being;
For three days did the taste of blood remain, neither at day nor at night did it depart.
And at the end of three days, in the evening, did the voice of the Lord appear,
And when the Voice of the Lord appeared, the taste of blood disappeared.
Then said Beth Sol¹:
"Behold, that the taste of blood was the blood of man;
Verily this day on earth has the city of Shanghai been taken,
And innocent babes slaughtered at their mothers' breasts.
Innocent men and women and children killed and maimed and robbed.
Therefore arise and turn thy face against the men of Yamato²
Against the men of Yamato and the women of Yamato and the children of Yamato, the fire of the
Lord is kindled.
What they this day have done upon earth, so it is being done to them in Heavens.
Their islands shall tremble; their islands shall sink,
Earthquake and famine and pestilence shall destroy the land.
The walls of Yokohama are fallen and the shipping is again destroyed.
The selfishness and greed of rulers is repaid;
I knocked and they would not listen,
I called and they would not heed.
False is their cry and false their moves,
Their government utterly corrupt, and venial,
The Lord declares who is the bandit and who is the murderer:
As Nippon has done, so it shall be done unto them,
A pariah among nations they were and a pariah they shall be.
The Lord had mercy upon Nippon in its hour of suffering;
He raised them from the darkness to a high station,
And they waxed fat and became full of vain glory, envious, lustful.
Now their evils shall return unto them,
For every son of China shall it be repaid,
For every harm to the peaceful shall it be returned,
A curse is spread, a curse upon Cipango:
Yokohama and Hakodate and Kobe shall suffer,
Tokyo and Osaka and the islands shall not escape,

Only the sacred places shall be preserved,
And the nation is doomed to destruction.

¹The Divine All-Pervading Voice or Sound.

²Japan

II.

Feb. 5, 1932

Bandits!

With the wailing of a thousand bleeding infants,
Dying mothers with babes in arms,
And the shattered ruins of a mighty city;
Walls fallen on helpless men and women,
Crushed amid the smoldering debris,
And the pitter-patter of a rain of bullets.

Bandits!

Where the craven lusty men in uniform
Charge with bayonets upon little students,
Raking with shellfire the homes of peaceful people,
Crying: "This must be for the sake of order and peace."
Force apologies to force in the name of civilization
And taunts the weak as pariahs of the earth.
Thus Buddha is avenged as Christ before Him,
And China bathed in blood.

Bandits!

Aye! The Perfect One is now become the scapegoat,
Whose missionaries serve the hand of Mammon,
And murder lurks beneath the yellow robe.
The wisteria is bathed with scarlet hue,
And the cherry blossom a symbol of tyranny.

Is this the best that man can do to man?
To hurl a holocaust upon the timid,
And smash the innocent in Moloch's arms?
Then doomed is civilization,
And the bystander and warrior down together
Shall go when Justice flees from the earth.

May this not be;
May some mightier power arise
To sink these murderers in ignominy,
And save the world from falling in the dust.
China! Your night will pass,
The dawn will rise and see you once more free,
Leader in all the humane arts as of yore,

Proving to humanity who are the righteous
And leaving them freest choice to judge
Who are the bandits.

III.

Feb. 9, 1932

Thus sayeth the Lord, thus speaketh the Holy One:
"Girdle your loins and prophesy unto the men of Yamato,
Turn your face unto the West, be unafraid.
Behold, the mountains shall erupt and the waves beat violently,
Torrent and cyclone and fury shall avenge Me.
The rocks shall not keep still, nor the volcanoes slumber.
For this people has become a nation of criminals.
Of yore there was foundling, a bastard foundling,
And a kindly woman discovered him and suckled it in her arms,
Bathed it and clothed it and fed it with the fat of the land.
Now has the foundling grown to adulthood and turned his hand against his foster mother;
Her who gave him shelter he doth beat,
And her who raised him from the dust he doth cast to the dust.
Thus hath he sown terrible Karma,
And terrible Karma shall he reap;
Having known the teachings of Sakya Muni and Kung-Tse,
A thousand times more to blame.
The hour is coming, the day draws near
When the blood of Yamato shall be shed in the streets of Yamato,
When the houses of Nippon shall be in ruin;
Rich and poor, high and low, Mikado and Miksha-bearer—
Woe! Wail ye in Yokohama and Kobe!
And shed your tears in Hakodate!
Ruin and famine spread in the land and the earthquake shall again take its toll.
The mountains shall erupt and the waves beat violently,
Torrent and cyclone and fury shall avenge her,
And the glory of lust shall be sunk into the ground."

IV. Cipango's Doom

Feb. 15, 1932

1

When tyranny unmask its ghoulish face,
And Death his ungloved bloody hand reveals,
Where rapine crushes man beneath his heels,
And crime unchallenged, usurps law's true place;
Dispensing woe these despot arms move on,
As no force seems to check the threatening tide,
Yet China having Justice on her side,
Will fight until these demon foes have gone.

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An end must come to all these upstart moves,
And governments must strive to secure peace.
This indefensible attack only proves
Man's faith in force; how then, can warfare cease?
For all are guilty who demur; this hour
Decides the case twixt righteousness and power.

2

Weep not in vain that murder holds the rein
And peaceful folk are slaughtered in the street.
This time Yamato's spawn shall taste defeat,
And China triumph; nor shall appear again
These ravages that doom the weaker nations.
A mightier hand shall rise: the earth shall shake
The walls of Nippon in colossal quake,
And thus avenge this threat to civilization.

For who can stem the tide of Karma's hand,
Escape the punishment for evil deed?
When ocean's holocaust shall sweep the land,
These renegades of Buddha then shall heed
Too late, perhaps, the damage they have wrought,
Bating Samsara's net, themselves are caught.

V. On the closing of the Zen school in San Francisco

May 6, 1932

Thus have I heard:

The Blessed One, the Wholly Enlightened One, the Supreme opened his eyes,
He breathed into a whisper
And there were rumblings of thunder and a mighty roar,
Which were drowned in a gentle voice, a sublime voice, a most musical voice:
"The teaching of Tathagata are eternal,
The most noble teachings of the Tathagata are not to be compared with other teachings.
The teachings of Tathagata are for all men:
When the most noble Dharma was rejected in Bharata, was it preached in Kitar and Chin¹;
When the Sangha in Kitar and Chin no longer preserved the noble truths, was the chain of Bodhisat-
tvas and Arhats continued in Hondu².
Now that the people of Nippon have rejected the most noble teachings,
Now that they have ceased to live according to the eightfold path,
Now that they seek in waste places for vain treasures,
So shall the Light of all the Buddhas be withdrawn from them;
As it was withdrawn for Bharata and Kitar, so shall it be withdrawn from them
And as the empires of Sind and of the Yellow Land fell when the spiritual law was forsaken,
So shall the land of Nippon and the people of Nippon suffer.
But the teaching of the Tathagata is eternal;
The most noble four-truths,
And the most noble doctrine of Arya Dharma, the eightfold path,

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These shall continue and continue.
And if the Middle Kingdom¹ shall accept them again,
The teachings will be accepted and the people blessed.
And if the Aryavartans accept them,
The teachings will be accepted and the people blessed.
But if the people of the Yellow Empire reject them as the men of Nippon reject them,
If the scions of Aryavarta³ incorporate them not into their laws,
Then shall the most noble teachings of the Tathagata not perish.
The teachings will not perish, cannot perish,
But then shall these teachings be incorporated with other teachings.
The truths about the Buddha and the Dharma and the Sangha,
The four most noble truths and the eightfold path of deliverance,
Those shall not disappear but shall be incorporated with the teachings of the other Enlightened Ones
So that the teachings of all the Buddhas shall be one,
The doctrines of all the Bodhisattvas shall be united
And the glory even from Gautama unto Maitreya shall be one glory
And the Light of the Universe be poured upon all men."

¹ These terms refer to China.

² The main island of Japan.

³ India.

VI. The doom of the Ashkenazi¹

Against Hitlerism, May 9, 1932

Say "Ye shall not be doomed,
But insofar as ye turn against the children of the Lord,
Then shall ye be doomed;
Insofar as ye turn unto your self-will
Then shall ye continue to suffer.
Yours was a fair country, a glorious country, a country of promise,
Yours was becoming the elected among the nations.
Then in the war ye failed to give a just peace
To the people of Hruska² and the people of Roum³
Ye failed to give a just peace.
Now for fifteen years ye suffer as ye have sown,
The thorn and the briar intended for others has become your goad.
The lash and the whip prepared for others has been hurled against your backs,
The servitude for others has been redeemed against yourselves.
Now before you is the pardon of your Lord or the worst of grievances.
Now before you is relief from trepidation
Or a thousandfold punishment."
Thus sayeth the Lord, the Holy One:
"On that hour when you hurl the lash against my people,
Yours will be the fate of Sepharad⁴ and Lusitania⁵ and Sarmatia²;
Down shall ye go unto barbarism,
Hand will be turned against hand, even brother against brother.
The forest shall conquer the city and the tares the pleasant fields.

Woe, woe unto you who threaten danger,
For upon you and all your people shall fall the doom."

¹Germans

²Russia

³Here Romania is meant

⁴Spain

⁵Portugal

VII.

May 10, 1932

Thus sayeth the Lord:

"Now speak unto the people of thy land,
Which is a fair land and a promised land,
A land of hope and a land of possibility.

O people of America," thus sayeth the Lord, the Holy One,
The Keeper of the covenants with humanity:

"This nation was founded on the principles of justice and righteousness.

This country was established to be a sanctuary for spiritual liberty.

Now that the people have gone after false gods,

Let them be admonished, let them be harangued, let them hear the word of the Lord.

For the covenant of America is with the Lord and not with Europe,

The covenant of America is with the Lord and not with Asia.

Foolish ones would establish agreements with the lands of Frankistan¹

of whom the nations are mad, wicked and deceitful.

Other foolish ones seek pacts with Russia,

The religion of their forefathers they desert for no religion,

Else they seek a new religion."

Thus sayeth the Lord:

"Seek not a new religion but broaden your understanding,

Seek not a new faith but learn the meaning of faith,

Turn not to the materialism of Europe nor the magic of Asia,

But seek the Lord where he may be found.

The teachings for America were not inscribed in the hearts of prophets,

Yet the words of Jefferson were true words,

the words of Emerson were true words,

the words of Whitman were true Words.

Now, though steeped in materialism, ye shall arise,

Though flooded by selfishness, ye shall be rescued,

Though near to drowning in inequity, ye shall be saved.

On the morrow the teachings shall be spread through the land,

The teachings of the West and the wisdom of the East;

Christ and Buddha and Mohammed and Moses shall reign supreme,

They, and the sages of ancient and recent times,

And a melting pot of spirit shall there be therein,

And all shall worship the Lord in rejoicing.

¹ France

Note: This was a warning against the League and World Court, also concerning the coming repudiation of debts by certain powerful nations

VIII.

May 10, 1932

Preach to the isles, to the isles of the North Sea,
To the isles of Albion and Scotia saying:
The word of the Lord hath come, the word of the Lord hath come,
When the word of the Lord is here,
When the Shekinah of the Holy one approaches,
The wicked are afraid, the wicked shall be confounded.
Is God a God of this race or of that people?
Is God the possession of a kingdom or a government?
Say: Religion is the service of God,
Revealed in righteousness and well-being to one's brethren.
Blessed are they who control their subjects in peace,
But woe unto them who oppress and abuse,
Who oppress their people at home and abase them that are afar.
The government shall fail; the wicked shall utterly perish,
But from the soil of Albion shall arise a new hope, a new glory.
They who essayed to conquer the world through mastery shall achieve glory through surrender.
The empire over dominion shall be no more,
But the empire of the spirit shall be born,
Whose navies shall be removed from the sea,
But whose knowledge shall sweep over all lands.
Instead of father and tyrant to the men of dark skin,
Brethren to all men;
Whose science will be a marvel to the new age,
And whose philosophy will be a comfort to all people.
This nation, who have been as wicked Kshetriyas
Shall arise as righteous Brahmins.
The wickedness shall be purged through suffering;
Even before a generation passeth shall the old glory, the old dominion depart.
The honor of Mammon shall cease to be honor,
And the glory of power shall cease to exist;
Even before a generation passeth shall Albion go down into the dust,
Yet before another cycle is over, phoenix-like be reborn.
O Albion! let thy glories be of the heart and mind,
And the wickedness of the hand be withdrawn forever.
The schemes of thy politicians bring thee ruin,
While the hopes of thy savants would achieve renown.
Seek ye the fruit of heaven and the glory of the Lord,
Give to Him the lands which are not thine,
That He may give to thee the fruits of the spirit,
And great honor among all nations, first in the arts of peace.

IX.

May 12, 1932

Then the Lord spoke saying:

“Open thine eyes, Samuel, and relate what thou dost see.”

I said “O Lord, I see a vast desert, a barren desert of sand.”

The Lord said “Thou seest truly for this is the land of Palestine,

And its barrenness is due to the barrenness in the hearts of men,

To the barrenness of Israel and also to the barrenness of the Nazarenes and Muslims.”

And he said, “Look thou again.”

So I looked and I saw naught but a falling rain,

No land, nor sea, nor sky, only falling floods of water.

Then God spoke, declaring:

“This rain is My Mercy which never doth cease.

But when the hearts of men are hardened, like a rain which stops in mid-air,

It touches not the ground; there is no room for it.”

Then He said: “Look thou once more.”

And behold! I saw a single sprig above the ground,

A single shoot on the bare desert.

Then spake the Lord:

“Blessed be thou, o Israel the redeemer of humanity, for now humanity is saved.

The seeds of righteousness have remained beneath the ground,

From generation unto generation they have remained;

From Baal Shem Tov unto this day hath there been no prophet in Israel.

The sprig which thou seest is the fruit of Baal Shem Tov,

That even the life of the Chassidim is not fully dead;

The life from the Gaonim and the Kabbalists has been transmitted to this age.

Long have the seeds remained under the ground,

And as to the Prophet Elijah the sight of a small cloud meant a drenching downpour,

So his single twig in essence contains hosts of forests and fields.

For the children of Israel return to the land of their fathers;

In matter they return to sow the vine and the corn in Eretz Yisroel,

And in spirit they return to partake of the manna of Heaven.

This day declare a new age and a new doctrine.

O men of Israel, no longer shall ye be a law unto yourselves.

For the synagogue shall be open to all men, or the synagogue shall go,

The Cheder¹ shall not be for the Jehudim to the exclusion of the Goyim²,

The Talmud Torah³ shall be naught but the school of Holiness.

As the Scriptures teach, ‘My temple shall be a house of prayer for all people.’

So only shall that place be sanctified whose doors are open to all,

The saint and sinner, the believer and the heretic, the men of old faiths and new faiths,

All shall congregate in the synagogue of righteousness, in the temple of peace.”

¹Elementary Hebrew School.

²Lit. stranger; Gentile, non-Jew.

³Advanced school for the study of the oral and written laws.

X.

May 15, 1932

The Holy Ones send their greeting unto Sheikha Sundar
And admonish her thus in the Name of the Lord:
Be not deceived, dear sister, by the approach and appearance of one who acts not as men act,
Who misuses the bodily parts as God did not intend.
Wherefore our Holy Prophet did declare he was a man as men
And acted among the human kingdom as a man,
Depending neither upon miracle or magic to preach the doctrine of the Lord.
Again the Holy Spitaman Zarathustra hath declared: Good words, good deeds, good thoughts.
He hath not declared: No words, no deeds, no thoughts.
Therefore accursed is he who followeth Iblis in this, denying his own prophet.
Again, it is declared in the Book:
“Lord, open Thou my lips and my mouth shall speak forth Thy praise.”
How, then, is the praise to be given to the Lord if the lips are sealed?
Is not the tongue used in animals to seize food and taste it?
And wherein are the lips of man other than the lips of the beast except when used in rightful speech?
The frog hath a tongue and speaks not; the fish has lips and utters no words.
Who hath commanded this silence on the part of man?
Even the Blessed Buddha who found all peace,
Did he not speak endlessly to man, exhorting him, instructing him, encouraging him?
Wherefore did the Lord Jesus not teach to pray?
And did he not manifest on Whitsuntide, whereon the gift of tongues was bestowed upon his
disciples?
For through speech is spirit materialized,
Through sound is a heavenly idea rendered into earthly fact.
By the word of the Lord were the Heavens and the earths made,
He spake and it was done;
So unto all prophets have commands been given in word, in speech, in music.
Cannot the idiot hold silence?
Cannot the dumb in heart withhold their speech?
Today has been given also Agni Yoga, liberation through beauty, truth and action.
Thus sayeth the Lord: “Unless My Form appear in man, then is My creation purposeless;
Even the art of the artist is music,
Even the statues of the sculptor are melodies,
Even the palaces of the architect are harmonies.
Whoso sees not and hears not music shall not find the Lord,
For in Brahma is sound, in Ahura is music, in Jehovah is speech.
Take heed to speak when the Holy Spirit commands thee,
When the Spirit of Guidance takes thy hand,
When the Spirit of Truth leads thy heart,
Blessed thou shall be forever and ever,
And accursed is he who makes a theatrical out of the holy things of the Lord.”

Against the Dajjal Meher Baba, on May 15, 1932, who was struck dumb thereafter and left the country.

XI. Upon the assassination of the Premier (of Japan)

May 15, 1932

Thus sayeth the Lord:

“Turn thy face again to the West and address the men of Yamato:

O men of Yamato and women of Yamato!

Your first woe, the merest of woes, your first woe;

For the blood that you would shed is upon you.

In Shanghai it is upon you and in Kobe is it upon you.

In Chin and Kitar and Nippon and Chosen¹ it is upon you.

For you slaughtered and would not heed.

You murdered and would not listen.

Now you shall bear the burden conceived for others,

Now you shall reap blood with oil and bones with wheat.

The evil is upon you, even the punishment of your Lord.

Blood shall flow in your streets and upon your mountain,

Blood was your treasure and blood shall be garnered,

Even the first and foremost of your citizens shall not escape,

Your princes and your merchants shall not be saved,

For the evil is upon you, the punishment of your Lord.

Now the first of woes, the first but not the last,

Take heed, lest another warning come,

And the next punishment shall not be less.

¹Korea

XIIIa.

May 16, 1932

The Word of the Lord came unto me again, saying:

Prophesy unto the people of Yamato:

O people of Yamato, an outcast thou shalt be among nations unless you mend your ways,

An example thou shalt be unto the tyrants unless thou ceaseest from tyranny.

For behold! the day draws near when only righteous nations shall abide on earth;

The robber, the vicious, the despot, the thieving, the scheming shall go unto their reward.

The gate is closed; the karmic vengeance engulfs thee;

Let not others follow in thy step, for thus it is written:

“Thou shalt not rob, thou shalt not slay, thou shalt not covet.”

Shall there be one law unto nations and another unto men?

Nations are the collectivity of men and the law is the same for all.

Enough of this preaching, demanding loyalty and honor and justice from another.

Thou who exhorteth loyalty, to what art thou loyal?

Thou who decreeth honor, wherein is thy honor?

Thou who demandeth self-sacrifice, what is thy sacrifice?

Thou who appealeth for morals, what is thy moral?

This is a great and terrible warning to all that preach and practice not.

Nations and churches and men, none shall escape from the vengeance of their misdeeds.

He that proclaimeth justice, he shall the most be held to justice.

And he that demands honesty and fair-dealing, of him it shall be multifold demanded.

Say not: Nipponese, ye are only to blame;

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Say: Men of Nippon, thy guilt being the greatest guilt, thou art held as an example to all nations,
to all people, to all men and women.
If they return not to their Lord, neither shall they escape;
Only by the Divine Grace escape they now who emulate thee in wickedness, in robbery, in rapine.
Men of the churches, beware lest in decrying wickedness, robbery and rapine,
Against the men of the right hand and of the left thou be silent.
Ye see the wickedness afar and preach against the people of Nippon,
But the Lord sees the wickedness near to hand and will not keep silent.
Who is made worthy by the misdeeds of another?
Who is sanctified by the sins of another?
Who is saved because of another's evil?
When evil is done, thou doest it, and when wickedness is performed, thou art the actor.
The Law of Karma includes all men, yet like disease it attacks the weakest member, the worst spot;
Forbear lest a plague arise, forbear lest thou also art not drawn into the maelstrom!
Yet the Lord is a just judge; many murders before He condemns,
Many robberies before He demands an account,
Much rapine before His Mercy is withheld.
This wickedness is of men, lovers of wealth and glory and fame;
Now they shall witness, soon they shall perceive.
One Law of Retribution, one Principle of Compensation encompasses the Universe,
And all shall learn the error of their ways.

XIIb. By the Sublime Master Jesus

June 30, 1932

Unto humanity I deliver my call and my cry,
For few have heard in the times that are past,
And fewer still hear today.
I am the wandering Jew, one whom his people have forsaken,
But who has not forsaken his people;
Whosoever persecutes the children of Israel,
By me is he condemned to Hell.
You who wonder about Hitler, have patience, the Lord is patience.
Can you not see the cruelty in his eyes?
That shalt be burnt out and his followers doomed.
I am the wandering Jew, whom my people have not understood,
And whom others have not been able to understand;
Is it my condemnation that they make me a god?
Who worshipped in the synagogue,
Who endeavored to restore the mystery of the Torah to my people,
Who served Only God.
Now that my Father's will be done, all religions must recognize each one, the others;
Until this is done will war on earth continue,
And men be led astray.

XIII. At Kaaba Allah

Nov. 9, 1932

Beloved Ones of God,

It is very interesting to consider the future of the United States, as your country has been blessed by Allah. Actually an election is not nearly so important as some may imagine. As the human will is already known in heaven, it can be perceived at any time by the keen mind. All an election does is to make this human will known to other wills.

The great mistake made in the past years has been to confuse Providence with Destiny. Providence is no respecter of persons, it is founded upon principles—not the greatest good of the greatest number, but the greatest good of all. There are five people in this room and one person has \$20 and the others have nothing. Greatest good of greatest number says to divide that \$20 among other others, even, perhaps to take it all away from the person who has it and divide it among the rest. From the standpoint of the one it would be robbery, but perhaps from the standpoint of the others the first might be a thief.

Now Providence is not interested in minority and majority. Providence says: these five people can live on \$20 but they can live better on \$25. If they live harmoniously, that \$20 will become \$25. There are certain moral laws and spiritual laws which will promote this harmony, and there are certain physical and mental laws which will preserve it.

And what is Destiny? Destiny controls the fate of those who obey or disobey law. Destiny cannot make anybody obey, nor keep anybody from disobeying. Destiny is founded upon fixed justice, but Destiny alone does not correct and can never measure out happiness although it can bring unhappiness.

There has grown up in America a false philosophy of respect to law. I am not referring to Prohibition. This false philosophy of respect to law was being taught before Prohibition. Respect for law required people to return runaway slaves and permit wife whipping. This law, being a product of man's mind, it is like respecting nufs. There is no principle. And when you add to it the voluntary idea, having people vote and change laws, there is no rock-foundation to Government.

America is a peculiar country which was founded on the principles of life, liberty and happiness. In that it is almost unique and approaches a providential government, only it has left no room for the providential person. So the Voice of God has not been heard in the land. Until this Voice of God is heard in the land, there will be no radical change in your institutions. Change is necessary and desirable, but controlled change must come or chaos will result.

This is not a matter of evolution or revolution. Providence has nothing to do with that. Much of what is called evolution is hardly worthy of the name "change;" it had better be called drift. A directed revolution may be the salvation of any country, an undirected evolution leads nowhere. What is required, however, is not evolutionary or revolutionary change, but directed change.

There are two more parts to consider now: One is the repetition that the best course is to arrange that spiritual forces produce the social change. The other is that your work be better known so that the sacred property be not confiscated or harmed during an upheaval. The coming period will no doubt be exciting. It cannot help being so, but praise Allah, you are not going into it blindly.

XIV. (*A continuation of the foregoing.*)

Nov. 10, 1932

The coming year will not be a prosperous one. We all look for prosperity but it must be impressed upon the world as it has been impressed upon you individually that there is not going to be any more selfish prosperity for the few. If that persisted you would soon end in a terrific destruction and disaster. To avoid universal calamity every effort will be made, every cooperation given to aid you in your efforts.

It will be a difficult task, more difficult in some ways than the early work of establishing Sufism in the West. This is because there is some ripening of the harvest. You have, however, the dilemma—when people are prosperous they have no time for spiritual studies; they have what they call greater interests; they sin but they repent not. Then they are harassed, they lose their worldly goods and they have no time for spiritual development, they repent but they sin not.

These two conditions are found mostly in two classes of people, the optimistic and the pessimistic, the successful and the failures. But now many have passed from the first of these groups to the second. There is a moving to and fro but there is no advancement. However, sooner or later some will heed.

Charity of heart will be greatly needed. Remember, you may not have to minister just to kindly souls, but to all souls. Now I must explain that the first three degrees of the Sufi Order are really a preparation. Originally what a person learns from them had to be known before taking Bayat. As far back as you go in esoteric history you will find that. However, the need for spreading the Message was so great, is so great, will be so great, that folks are taken into the bosom of the Sufi Order often without adequate preparation, and spend three years “studying the Gathas,” the real purpose of which is to test them, to accustom them to meditation and discipline and to prepare them for higher development. Often as not, they fall by the wayside. Yet you may receive them, but do not have to advance them.

Of course it would be better to reorganize the Brotherhood Department, open up courses on Sufi literature, Biblical interpretation and mysticism and give out some esoteric knowledge and keep people in such classes at least a year unless they have their spiritual initiations.

Now as far as the United States and for the world: Next year will be very shaky. Outwardly it may seem worse as a whole than this, but a determined effort to aid the mass of humanity will be a great boon for the future. There will naturally be some political changes and when they do not bring complete satisfaction, some effort will be made to repudiate them. This will be a step in the wrong direction again, which you must watch.

There is always the danger of following a new leader because the old leader was unworthy. God is your leader, follow Him, pray to Him and you help your country, but let your patriotism carry you forward and already all is lost. You of all souls must guard against emotionalism. Make your country's ideals really worthy. Do this at home and in your State Capital and your National Capital. Your efforts will not go unrewarded. Do not think your efforts useless; you have **no** idea how they may affect the world, especially to advantage.

Finally, keep your hearts pure and concentrate on a better Summer School. This will in time help your whole country. You are to be leaders; keep this before you and when your country follows you—not you it—prosperity will be restored.

XV.

Nov. 17, 1932

Thus sayeth the Lord:

“Behold the second chastisement came to Nippon,
A mighty wind-storm came to Nippon and wrought much destruction,
Thus was to have been the second woe.”

The Lord, gracious and merciful, had abated the wind and modified the destruction,
But the proud and powerful declared:

“Little was the destruction, small was the harm, few are the dead.”
Amid destruction and harm and death; in their pride they declared it.

Therefore sayeth the Lord:

“My anger is kindled by the proud, by the dishonest, by the unrighteous;
For as much as they have denied the chastisement,
Therefore shall I repudiate the chastisement,
But will I visit them with a greater catastrophe,
Yet will the world behold a mightier calamity,
A destruction which cannot be denied—
Before a twelve-month shall you see
The second chastisement and the third woe:
Famine and pestilence shall come forward,
Earthquake and tidal wave shall yet perform their duty,
And this people shall not bear false witness,
The whole earth shall witness,
Before a twelve-month shall they witness.
What was begun shall be finished,
What was commenced shall continue,
My Hand shall not be withdrawn,
Nor My anger allayed
Until they return to righteousness and to Dharma.”

XVI.

Dec. 3, 1932

Thus sayeth the Lord:

“The old year turns, the new year arrives,
But the old ways remain, the old hearts abide.
Now is not the change of hearts, now is not the restoration;
Evil minds bring evil woes,
And feted hearts create new tragedies.
The hungry that have not been fed, they shall surely die;
The wealthy that have not heeded, they shall surely be punished;
Disease shall ravage the land,
The high and the low shall be caught.
O reason where art thou now?
O worldly knowledge, what can avail thee?
They hearkness not to the voice of righteousness,
On one hand deaf to the poor,
On the other hand blind to the precepts of the Lord.
Some mock God by denying His Essence,

Some mock God by despoiling His Ordinances.
Now on themselves is cast the ball of fate,
And by their acts shall humanity reap its harvest:
A year of woes and bitterness;
They who could not find work shall attend the sick,
They unable to toil shall bury the dead and watch the dying.
The plague, the cholera, the epidemic—
Out of the hearts of wicked men have the issues of life poured forth;
Behold your choice:
Attend the ear of the Lord and His Teachings,
Or perish miserably in the hour of discontent.”

XVII.

Dec. 12, 1932

What of the new year? What or the coming year?
Say: “There is no new year until there is a new heart.
The sun will shine and the earth will revolve,
But the hearts of man stay frozen;
Until the thaw is completed, there is no Spring.
Snow and frost lay on the ground of man’s karmic world,
Heaven is frozen to Hell,
And Heaven and Hell free the world of outward manifestation.”
Say: “It is no new year which does not bring inward change;
Men tear the page from the calendar
But day by day, week by week, month by month,
And the page of the heart is not turned.
Habits become transfixed and man is enslaved by false inhibitions.
Who has made it so? Who has caused this misery?
The wealth of earth was gathered into the hands of the few,
And the many lacked clothing and shelter and comfort;
Now shall the wealthy be deprived of their comforts.
Where art thou, o wall, that can shut out disease?
Where art thou, o garden, that can thwart the cold and the rain?
Where art thou, o edifice, able to withstand the quake and the fire?
Lo! destruction shall spread until evil is destroyed,
Evil must go, selfishness must go, dishonor must go.
God made man in His own Image and Likeness.
And man has abused man even lower than the animals,
Less than the ox that draws the plow;
He toils at the spindle and wheel and turbine,
Or he wanders over the face of the earth near starvation.
My wrath is kindled against this wickedness, saith the Lord.
I will give man a real new year,
Not a false date on the calendar,
But a new face of compassion.
Just let the Christ be born in man,
Not a celebration, but a reality and a realization.

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The new year shall follow,
A real new year of thanksgiving and praise,
A new heaven shall be erected,
A new earth will be constituted,
And great will be the joy of a resurrected humanity.

March 3, 1933

Rejoice and be glad because the Hand of the Lord hath shown itself
Not because the Hand of the Lord has struck
But because the Hand of the Lord hath been manifested
This is the proof ... that what has been uttered has come to pass.
Behold here is righteousness and justice.
Terrible will be the affliction of the wicked.
Greater than this even the next blow.
Thus catastrophe shall not deter the hosts of Nippon
Not yet hath the spirit been humbled
But the next blow... the next blow and the next woe!
Soon will come the next blow and the next woe
And men shall know who is the Lord.
Where are your armies ye proud man of Yamato?
Where are your fleets ye wicked of Hondu?
Gone is your might gone is your foolish ego pride.
Men of Dharma who neglected Dharma
Thus shall it be to all the world.
For righteousness shall return to earth lest the people perish.
(Concentrations for Japanese earthquake held mornings Saturday and Sunday Feb. 25 and 26,
1933 ... Bismillah Er-rahman Er-rahim)

Jan. 9, 1934

The opening of the New Year
The opening of the New Year heralds the opening of a new heart.
Shall the new heart come by peace?
Shall the new heart come by war?
Say: There will not be war on earth these ninety days.
There will not be rise of nation against nation.
Each has its enemies within and the wicked shall be confounded.
That country which plots against another shall weave the web of its own captivity.
Those people who counsel hatred and revenge.
Against themselves are they hurling daggers and arrows and poison pens
The ways of earth are not the ways of on high
And men in superior worldly knowledge penetrate not the veils.
The dawn of the future is still hidden before them.
The piercing of times curtains is not for them.
Say: Tribulation will continue so long as evil lurks in evil minds
Trouble will reign and catastrophe will harry.

But nation shall not rise against nation to mutual destruction
The warriors and the battle fleets shall not go forth to murder.
Rather a thousand calamities than the end of civilization
Rather a million woes than the hurling of fire from heaven.
And these words shall stand,
These words shall stand as a monument unto the generations.

July 3

The Word of the Lord came unto me,
The Word of the Lord came unto saying:
Face the East and behold the Ashkenazim.
Behold the woe of the Ashkenazim.
Edom would not help Israel,
Now Edom is the victim of the damner.
Because Edom would not save Israel so is Edom damned
But woe unto the wretches who persecute Edom
Woe unto the guilty monsters who slay her priests
In blood shall they go down.
In rivers of blood shall they disappear
The monsters of inequity shall disappear.
The end is come, the doom is nigh
Fury to the Fuehrer, hell and not hail is his harvest,
Who usurped the place of Christ
And puffed smoke against the righteous of Moses
His end is come. Glory be to God. Hallelujah!

On the 14th day of September in the year 1939, one morning after the celebration of Hazrat Day the beginning of the 30th year of the departure of Sufi Inayat Khan from Hindustan did I have a vision from the Lord.

And in this vision did I see a vast estate. It was so established that it overlooked a large and prosperous valley. And the palatial mansion of the owner was located on a hillock toward hills overlooking the valley but not on high hills which are stony. From this hillock one could overlook the valley and from the roof of the mansion one could see every part of the estate which covered many acres.

In this dream I beheld that the owner was a very wealthy grand-dame, ostensibly a widow who had traveled far and wide. And on the further side toward the right were rich fields and vineyards, orchards, and vegetable plots where food-crops were grown. For this lady had many servants. Many came to this place and they sustained themselves by their work and also on the sustenance and payments which the grand-dame did give them.

On the left toward the front and the entrance to the estate where the main highway passed were extensive gardens, plots of flowers and bushes and occasionally lawns or grass edged by trees and shrubs which also provided some shade. And I saw that the owner was much interested in

these gardens. The place had once been quite uncultivated, almost a barren wilderness. Now—in the dream—it was like a private estate park. Still the owner was not satisfied. She longed to continue to beautify it and perfect it. Indeed she travelled far and wide, all over the earth to secure some rare tree or bush or plant of historical or scientific importance. And much time and energy did she spend in these gardens and consumed much of her treasures thereupon although with the passage of years she did not wane in opulence.

One year especially she travelled to Madagascar and Palestine and Syria and to the Far Indies and returned with many rare and beautiful and exotic and aromatic plants. Then she remained home and her bosom swelled with pride over what she had done and she praised the Lord for what had been accomplished. Then her fame began to spread and when she discovered it she became still more proud and praised the Lord. And she called her servants who were now many and they praised the Lord together.

So it befell that delegates of botanists and horticulturists and landscape gardeners came to visit her. And when she learned of their coming she made a most special preparation. All the gardens of the trees and shrubs were especially made ready. But nothing was done with respect to the vineyards and orchards and vegetable plots and herb gardens. Though flourishing as attention was paid to them for they were under the control of the servants. The great lady did not even visit them.

The day came and the scientific delegation entered her mansion and she greeted them with great joy. They brought many gifts and prizes and tokens with them for the lady. And she took them through her gardens and showed them her trees from Madagascar and her real Libyan cypress and her juniper from the Holy Land and rose of Sharon and many other rare plants.

Then the leader said: “It is with the greatest of pleasure, madam, that I now bestow upon you the highest scientific reward ever given to a woman. Your high place in life is now universally acknowledged, especially for your contribution to horticulture and relatives of science.”

Then she interrupted the speaker and said: “Now I thank God for this work, look at this rare Madagascar.”

But the speaker said: “This cup is not for your selection of Madagascar plants.”

Then she interrupted again and said: “Sir, I really think that the scientific value of these things is not yet appreciated but I feel that my collecting plants of the Holy Land ...

And again the speaker said, “But this reward is not for the plants of Palestine. It ...

And she interrupted yet again and said, “I have spent my fortune in this landscape work.”

Again the speaker said: “But this award is not for your landscape work. It is not a landscape reward at all. It is a horticultural award.”

Then another of the delegates spoke, saying: “Yes, this is for the Martin strawberry, the greatest contribution to the food-plant science since the days of Burbank.”

"The Martin strawberry," cried the lady in astonishment, "why, I have never even heard of it."

"But surely you must have. It is not only the largest strawberry in existence which must be served sliced but it has an aroma more fragrant than that of orange blossoms. And your next reward is for the Martin Melon."

"Oh," said the lady, for she did not know about the Martin melon either.

"Yes, this melon will certainly make you still more rich. For its plant is immune from bugs and its fragrance and taste are none the less for being irrigated."

Then the first speaker said, "And this cup is for the Martin peach. Its firmness is sufficient that it will be a boon to canners and packers. And it is the only peach that will flourish late in the autumn and equal in quality to the early summer peaches, yet its size is much larger."

Then another delegate said, "And here is the award for the Martin pea which is now regarded as the superior food pea, yet its flowers also are now in more favor than the sweet pea."

"The Martin melon! the Martin peach! the Martin pea! gasped the lady, "Why..."

Yes, me must congratulate you, madam and write you to be our guest speaker at the dinner given in your honor next week."

After the guests had departed the lady sat in silence for a long time. Then she summoned all her servants for it was the work of the servants that had made her famous. And whereas before she had always spoken of them as "My servants," this time she said not "My servants" but "Beloved Ones of God, I have sinned before the Lord."

And there my dream ended and I awoke, astonished.

On the, fifteenth day of September, after I had pondered and meditated over the dream of the preceding day, the Voice of Silence came to me and said:

"Your dream of the previous day is perfectly clear. It needs no deep interpretation. If accepted in full spirit it will surely bring blessing. If there is a turning aside therefrom it will be given as on Franklin St., whatever will be done will not benefit the Sufi Movement and Order, will not aid in the spreading of the Message. For the Message is of hearts and not of arts and however great arts be, hearts are even many times greater.

Sufi Inayat Khan, in his day, had to abandon the arts for the hearts. Blessed are those arts which open the heart and woe when the hearts are sacrificed for the arts. It has always been so; it will continue to be so. I would that hearts would rejoice of themselves not from any impressions that are forced upon them but of the light which comes from within. One mystical experience is worth a hundred even of sacred worldly treasures.

Now my treasures are the hearts of the enlightened ones to whom my Grace has appeared. And if my Grace has appeared to any of the beloved ones of God and this is not noticed it is a pity. But if it is noticed and anything is placed paramount to it, then let that be the Message. If the collec-

tion of sacred art be impressed upon non-mureeds and that becomes a door to the Message, then is that art blessed. But to those who have been admitted to the threshold of Bayat, if anything is placed equal to the grace or superior to it by word or impression or emphasis or reference, then there must be an expositor of the Message to supersede the teacher before mureeds, as the one work of the teacher before mureeds is to exemplify His Grace.

Our work primarily is to emphasize Grace and naught else. To repeat Zikr and associate ought with Grace in thought, speech, or action is to invite doom, even as on Franklin St.

On the 17th day of September, which was a Sunday, I was commanded to write when the Spirit of the Lord appeared unto me:

When the Message of Sufism was presented to the Western World it was clothed in the ideals of love, harmony and beauty. Now it might have been clothed in other ideals but it was clothed in these ideals; the ideal of love, the ideal of harmony, and the ideal of beauty. But it was one thing to talk of ideals and it is another to practice them. It is still another thing to practice those ideals within the domain of the traditions of Sufism and the Grace of God.

We cannot by command control the Divine Grace nor can we obtain it through the offense of hearts. Many times in the past has the Message of Sufism been inhibited by the hindrances placed before mureeds, hindrances not in the teachings, hindrances even contrary to the teachings. There is no Sufi Order apart from the community of actual Sufi mureeds and any sacrifice to a hypothetical order separate in spirit and body both from the actual personalities of the initiates can only result in a church organization which has been the basis for all the orthodoxies which have veiled spirituality from time immemorial.

The work called "The Correction of Abuses" was dedicated by us and our seal is upon it in many places. It will be most unfortunate if part of it is rejected for many reasons. We have constantly stated that on the spiritual path no one's merit is his merit but the merit of the teacher. If a teacher seeks merit it comes in the merit of the mureeds. If the teacher wishes to bring some offering to God the only offering consists of expanded hearts of mureeds. Other persons may bring other offerings; this is the only meritorious offering of the teachers.

Therefore when there is a council concerning the spreading of the Message we counsel silence to you unless the idea come to you by Grace or has been the inspiration of some mureed. By your adhering to this principle and policy, whatever happens, no harm may befall you and you may thus help and protect those that otherwise might go astray.

We have watched you now for twenty years. May you be blessed in this watching.

Dec. 12, 1940

Praise Be to Allah. On this morning we re-open this book of Cosmic Prophecy hoping that never again will the Teacher stand in the light of her pupils or before the light of mankind. But it is not against the teacher that we come or even for the teacher.

The Book of Cosmic Prophecy

The Doom of Fassimo:

They flee, they flee, the cowards flee
Out on the desert across the sea,
Doomed on the desert and in the sand
Shall die the wicked from foreign land.

The Holy places now are safe from the sons of Iblis,
Further from Mecca they go, further from Khuddus (Jerusalem) they turn.
No more shall the grim chinned one thunder out falsehoods,
He himself is the prince of falsehoods,
The Creator of that Monster which shall eat even him
Does not the spider destroy her husband and even consume her young?
So now the eagle's wings are clipped,
The carrion eaters flee,
Thermopylae is thus avenged.
Hellas once more is free
Yet not thy restfulness cause thee one moment to relapse
For work is yet to be done
The end is not yet at hand,
The moral law, the holy law, and righteousness have not yet perished.
They who in Cush used the tank and plane
By the tank and plane they now are slain,
They who in Spain reveled in slaughter,
Their own blood dyes the ground in foreign parts
Blossoms will flourish from that blood
And a new peculiar harvest in Lybia once more free,
Return to earth o Holy Spirit and bless the sons of men
The deepest darkness, now departs, now will return again.

The Word of the Lord did come to me,
On the night of May 16 in the year C. E. 1943 did he come
And it came with blessing, with the feeling to bless and not to arise.
Thus the Word of the Lord:
The blessing upon the Land of Hellas and upon the people of Hellas:
Once it was that your land was a sacred land,
A mighty land, people with men and women of genius.
It is written in tablets of marble and stone
Still standing upon earth and reflected in the sky.
In those days people turned into gods.
They worshipped the gods and not the One Eternal
But their worship was one of devotion according to their evolution.
And the testimonials are many concerning them.
In those days the higher worship was enshrouded in mysteries.
At Dodona, and Delphi, at Eleusis was a greater teaching,
And this teaching poured forth with blessing over the land of the people of light.
O people of the people of Hellas.
A new day is dawning

As it was in the days of the Persians and in the days of the Goths so shall it be again.
These barbarian kin of northern barbarians who failed before shall fail again
A new hope arises, trust in the Lord.
Only recognize the Holy places in your midst.
When the Word of the Lord is again uttered in such places shall Hellas be saved,
Shall the whole world be saved!

Dec. 31, 1944

With the coming of a New Year there is a certain feeling that there ought to be a new cycle. However the year of man is neither the year of God nor the year of Nature. The year of nature begins around March 25 and although Moslems terminated much of ancient Mazdaznan, they were not able to abolish Naw-Ruz—the real New Year. This is still celebrated in Iran, India and elsewhere. The Rosh Hashanah of the Hebrews, translated as “New Year” more literally, means the beginning of a cycle closely correspondent with the natural year of the southern hemisphere. But man’s New Year beginning January 1st can only be new in the sense that he makes resolutions and maintains these resolutions. So this 1945 is new neither for God nor nature and will be new for man just as far as he makes it new. Per the moment there is little sign of it.

In the previous years the greatest evil upon earth was the almost obvious diabolical behaviorism of certain of the great political powers. These powers did not only transgress the moral law—most of the nations have been guilty of that—but they pursued an almost definite course of devilish activity, adopting murder, rapine and parasitism, readily recognized by true occultists as completely in accord with Black Magic. This Black Magic and the prevalent political misbehaviors of the wicked nations can always be easily overcome by the invocation of spiritual forces. The dark forces are summoned and often dominate mere materialism. The high mark was reached when Prime Minister Churchill declared that it was not for us to pray that God do what we want but rather that we pray to be able to perform God’s Will.

Instead of that, both religious and public leaders have embarked upon a career of liturgical beggary. God has been transformed into a cosmic Santa Claus; man is not being transformed at all. Classes, groups, persons are so anxious that the rest of the world be changed while they maintain their status quo. A benign messenger, looking upon the earth, can today hardly behold those who are really anxious to build a better world. Yes, when their sons and daughters are slaughtered or maimed, the heart, stirred by pain, becomes serious. But these afflicted ones are still in the minority, or else their appeals are still too muffled to be effective.

If we turn to Christ, we find that his prayers were to a universal God, Whose love and mercy were all embracing and whose blessings would be bestowed upon us insofar as we would be willing to share these blessings with others. Forgiveness on our part was a prerequisite to our receiving the Divine Forgiveness and blessing and this is just what the majority will not have impressed upon their consciousness.

Cruel retribution is demanded of still unconquered Germany and Japan. We have not learned, “Vengeance is mine sayeth the Lord.” But the day sees the appearance of influenza in Bavaria and this plague is liable to go unchecked despite all efforts of censors on the one hand or the devouring of the so called vitamin pills on the other hand.

What is behind this influenza? When a mass of people, especially of cultured religious people, despite their culture, despite their religion, sell their souls for a mess of potage their very blood congeals. Blood filled with vibrations of cruelty, hatred, rapine, sadism and perversity, loses some of its natural luster and the ability to create or recreate the corpuscles which properly and naturally protect the personality. In the cases of luetic poisoning there is a breakdown in the God-given connections between the physical and finer bodies; the breakdown beginning below and ascending until coordination is destroyed.

In the cases of the German nation a hardness occurs which is referred to in the Bible. There Pharaoh is presented as the prototype of wickedness and of the wicked man in action. The leading Nazis have followed the same course. And all will-power they exert does not recreate a sufficient number of protecting corpuscles in the bloodstream to renew life and safety first in the individual and then in the Nation. So the Dictator Hitler is suffering from a complication of glandular carcinomatosis and carcinogens ("cancer") which is self-caused and self-continued which no physicians can cure. It has already struck his cerebrum and produced such outbursts that the most faithful of his co-Nazis can hardly endure.

Thus we see the spiritual devitalization of one who has borrowed to the full on the credits of his harms in the cosmic bank so to speak and must now repay with interest. And when he calls upon those near to him to join in a sacrifice which he would not make, their very psychic underpinnings are removed. So it is in Bavaria of all places that the protection, afforded by God's Grace, is removed and this influenza which may only be a rumor as yet, is liable to begin and spread in all directions.

Against this what have we to offer? What is our emotional armor? What kind of prayers do we offer? It can readily be admitted that as yet we have neither psychic nor emotional protection, much less education, and if influenza breaks out again, it will recognize neither race nor boundary nor rank. Than instead of going into Germany as conquerors we shall be going in as physicians. Instead of the country running red with gore we shall have to bury black corpses.

Neither well our impious beggars petition to a man-thought called "God," nor vitamin pills protect us. The real life potencies in Nature were implanted there by an Eternal Benignant Power. These potencies are not always readily transferred into the pills, potions, and capsules which flood the drug market. This sorrowful, ridiculous citation recently came to a focus when it was noticed that a leading advertiser was billing a well known singer to publicize certain brands and that this singer was totally lacking in the vitalities and virtues characteristics of good health.

Yes, many advances have been made in medicine and the healing sciences. Outwardly, humankind is advancing. But with respect to these deteriorations which begin within, we are still in the Dark Ages. We have not educated our hearts and our vitals to withstand the many shocks of cruel samsaric existence, much less learned how the heart, breath and blood stream can cooperate to reproduce endlessly those cells and platelets which hold the vitalities and make sustained health possible and normal.

We have already seen that although certain nations are regarded as aggressors and that their degree of moral turpitude is extreme, other nations, while fighting them, have fallen, not risen in the practical ethical behavior. Despite sermons, editorials, conferences and pacts, force has become the end-all and be-all. In other words the moral breakdown has become contagious. This shows lack of heart-beat of nations despite a growing popular demand for brotherhood and understanding.

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But once the heart-beat loses its rhythm, the spiritual clan, which alone sustains nations, cannot find the channel to external manifestation and the action moves downhill. In this way, too, is the bulwark to contagious disease removed and what Hitler could not do by propaganda, sword and fire, may be done for him by the spreading unstinted of contagious diseases both of types previously experienced and of new types predicted by the sage who dictated "Agni Yoga" series.

Against this can stand only hearts and blood streams properly vitalized and strengthened. Meditation, breath, prayers and love are each in its ways protections against the universal breakdown. From these shall come the seeds of the new civilization.

12/31/1944

The nations! Lord, what of the nations?
I made the peoples, not the nations,
It is the people who have created the nations.
Why not ask, the people, what of the people?
This people is Me, of My sinews and essence
I am the life in them and there is not else.
What are these boundary lines of which there is much to-do?
It is not I that I have marked the lines of separation,
It is not I who declared, "This is one race, that is another"
It is not I who stirred those against these, these against those,
Who is there who looks for brotherhood!
It is they who have seen the blood of the dead and of the dying
It is they who know the sweet-delusion of all-suffering
The stay-at-homes are still in their stirrings,
The far from the battle line are ever active in their agitations
So the world has no hope, continues in sorrow,
Continues in abomination, continues in tribulation.
Where is Buddha? Where is Christ? Where is Moses?
Not in the hearts of worshippers who worship in blindness,
But in the awakened hearts—they are the Buddhas, the Moseses, the Christs.
But if the few accept not, how can the Nations?
Until the few enter the straight gate, the many shall remain at a loss.
They look to a Powerful Poland and care naught for the Poles!
They look for a renewed Hellas and turn their guns on the Greeks!
They look for the Land of Promise and shut the doors on the Jews!
And the Jews returning to their homeland shut the doors upon God.
Until God is put first, beware that man is not put last.

3/2/1945

Saith the Lord:
The men look to a meeting,
The people look to a greeting.
The delegates look to a seating,

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But where will the hearts look?
Oh peace, where art thou when races are divided!
Oh peace, what art thou when problems are hidden from view!
But yet it is wonderful, wonderful that people even look one to another,
Wonderful that even false efforts are to be made,
For out of the falseness will come the true,
Out of the hidden will arise the manifest,
When people sit down together to eat,
When people learn to enjoy mutual company.
When strangers come to appreciate the merits of one another,
Great steps are taken toward Universal Brotherhood.
Now the Hebrews call the Christians brethren
And the Christians for the most part reciprocate
But what are these brethren to me if they exclude—
Other sheep have I which are not of their folds.
Other sheep have I which do not compromise with material modernity.
Yet I recognize even this small step
A blessing if indeed it is a step,
A curse if it be a finality.
Then I Samuel asked: Lord, what of the nations?
Yea what of the nations?
Did I create the nations?
The nations were made by man but the peoples I did create.
Moreover even if some nations disappear what matter?
Where are Rome and Babylon and Carthage and Troy?
Whither be Ad and Themoud and Gomorrah?
But the people ... these are my children, these are my beloved.
The fat ones wax over Poland and ignore the Polish.
The poor need bread, the wealthy demand stones.
What matter the boundary lines if there be prosperity?
Lo! My hand, even My hand shall be against those who decry the removal of stone marks.
Show me the map where Poland was the same from one century to another.
But the poor, the depredated, the bereaved, the orphan,
These are My care, these are My concern.
In Poland and Holland and in all lands.
Thus as to the fallen—let them fall.
The souls would I save, the forms must go.
Would the victorious restore the ancient Roman Empire?
Would they resurrect Byzantium or Sepharad?

3/4/1945

If the greatest power there be is Love
What is that power based on arms and prestige?
O Lord, wilt Thou reveal concerning the French?
What race is there preferred? What nation especially blessed?
If the blessing is from Heaven, who can withstand?

The Book of Cosmic Prophecy

For centuries the priests have fought the prophets
Now the unctuous diplomats threaten both.
Not even the veil of religion or pretense of hypocrisy
But falsehoods boldly proclaimed may sway the mob,
Yet the Lord is not sway! Firm and just is He.
The Lord is faithful Who will not be moved,
Let the Nations boast—
Let them put forth unjustifiable claims.
The African is not less than the European before the Lord
And the Malayan is a child of the Creator
Greatness is not of the past
Nay greatness is not of the future
Greatness is the spirit of a mighty people expressed in heroic deeds.

3/9/1945

O Lord, what of the Land of Frankistan?
Once the leader of Nations, now striving desperately to regain its place in the sun.
But what is this sun in which these people would shine?
Fears they have had of the people of Allemagne
And fears they have given to many, many millions.
Have not the Arabs soul, that they should have justice?
Are not the Laos and the Cochinese and the Annamese people of the Lord?
If might be right what qualms should these people have.
If might be wrong will they not demonstrate.
Lord of the East and the West is He and of the North and the South,
The red and the yellow, the pale and the tawny are all among the children of men.
It is said, "The government shall be upon His Shoulders"
Upon whose shoulders shall it be when righteousness covers the earth?
But where is the righteousness; that condescends to discrimination?
These people were valorous in art
But in holiness they displayed no prowess.
Music and painting and poetry are wonderful goals indeed
And proud is that city and that state that gives them encouragement.
Yet all the people have their arts and wonders.
All religions have given rise to beauty
Aye! this sway of beauty should be extended
Aye! this career for beauty should be encouraged.
Even to the ends of the earth and not in or for a single nation.
Even as the Empires of the wicked have fallen in the past,
Let the damned be doomed even now.
Do the sons of Hellas look to Byzantium or to their ancient greatness?
Do the Norsemen dream to recreate earlier empires?
Let the dead bury the dead.
Let us look to the living that they may live more abundantly.

3/2/45

Lord tell me of the Arabs, of the followers of the Prophet!
Then spaketh the Lord,
Out of the silence spake He.
My anger is kindled upon the persecutors.
Now they preach toleration.
Sometimes Muslims go to old mosques only
Sometimes Muslims are permitted to build or renew
But to the money lender the poor are giver full access.
Freedom always to borrow and pay forbidden usury.
So the poor are ground down even in the midst of prosperity
While in adversity they fare even worse
Therefore I say unto the children of men
If ye continue to grind the followers of the Prophet in usury
And Muslims if ye grind anybody in usury
Not all prayers shall hinder Hell-fire
Verily usury leadeth to Hell-fire even on earth.
If ye would return to Me, people of the Book,
Great freedom and equality to the Muslims
Let their governments be of their own free choice.
And let them make mistakes seen as ye permit one
Another not only to err but even to desecrate My Holy Laws.
For where in Islam is such a one as rules España.
And where in the lands of the mosque is there the departure from righteousness as in Argentine
And who among them has conceived the Crimes of the Ashkenazim and spawn of Yamato?
Now, even now, their rulers conceive great things!
Now, even now, they would raise their people from the dust.
If there be four freedoms, if there be even one freedom,
Now truly is the time for your decisions.

3/15/1945

Now for the scions of Aryavarta
Filled with deep fervor for their Native Land
Wishing above all freedom from bondage
Hoping to become the equals of others
Demanding their rights to stand up as man,
O that blessed land which once know the Vedas.
O that refuge for the few living wise
Hoary with wisdom yet crawling with evil
Whose lowly are low and whose animals
Are revered as if evolution turned backward,
Where monkeys are favored and men left to starve
Where bulls are kept sacred and men are outcasts
No! We cannot accept the bull or the monkey.
To be equals of humans and have enfranchisement
But when Blessed Bharata returns to humanity

The Book of Cosmic Prophecy

Naught can keep them in bondage and their rusty chains
Will fall from their limbs and self-imposed shackles
Will then be removed and their land shall stand free.

4/14/1945

Those who loved him, they know he is dead,
Let them know that His God never dies.
Let them know that eternal Guidance is vouchsafed,
It is vouchsafed though few completely find
Mistakes he made but those were the human kind,
Faults he had and perhaps many shortcomings,
But those things stand before man, not before God.
Before God he was true—according to his capacity
Before God he was righteous—according to his evolution
Before God he was faithful—according to his ability
Therefore a sinner, he was not except in a narrow sense.
And though not of keen sight—his aim was often unerring
He strove—and nothing more is asked of any man.
He often succeeded and millions are now grateful
His body is in one place but his glory fills the world.
He had exemplified brotherhood as few before him have;
His soul goes marching on.

May 15, 1945 Left San Francisco
May 23 Spoke at Carnegie Hall. Baba says important day
June 3 Do
June 7 Became empty (fana)
June 4 Baba predicted Russia would start invading Japanese held territory soon.
This might hasten an end to the fighting but not to the misery.
Starvation and pestilence in particular remain to be faced.

On this 13th day of July 1945, do I, Meher Baba, the Avatar, incarnate for this age, take over, so to speak, this esoteric diary and Book of Cosmic Prophecy, to utilize it to the full for the purposes for which it was originally intended, to integrate it consciously and completely with those works personal and impersonal which have come through the mind of this vessel, to coordinate it and them with my own writings and with all those inspirations which have come to and through man and women who are conscious of My Presence and My Being on one or more planes from the lowest to the highest.

I wish to say at the start that though there are challenges outer and inner to these writings and to other writings, to these sayings and other sayings, through this vessel and other vessels, that by their fruits shall ye know them. For I, Meher Baba, Avatar Incarnate for this age, am neither interested nor concerned with theories, philosophies and isms which sap the psychic vitality of men's minds

and have no real relation to or connection with its practical affairs of worldly of existence and the successful pursuit of divine attainment, which is to say, conscious union with Men.

In the age I shall use whom I will use, History will never challenge Me, though historians might. What of it? As I came before as Christ to challenge the legalists (Pharisees) philosophers (scribes), so I come again to repeat that the written letter killeth but the spiritual energy giveth life.

Let these dead bury their own dead. I appeal to the living, I appeal with life, I am life, I bestow life. I select laboratories for this purpose which may be called academies, the existence of which has never been duplicated. For these academies include and integrate all the sciences and arts—practical, occult and mystical—that have any record or tradition and carry them one step forward in order to establish a new civilization, which will be a real civilization in this age.

Myrtle Beach has been carefully selected. Islam teaches that the sacred place would be where the swift waters and the salt and the bitter waters met. On the blessing and merits of these waters I shall speak more when I come but I have asked that the lakes be kept free from human emanations and vibrations. If you touch these waters before I have done so with my living presence it may require much rain and drainage to purify them psychically. But of these matters I shall speak more especially with My Living Presence.

The time may come when considerably more land will be added to the Abode for the One-and-All but each step should be taken with the highest degree of perfection possible. When you make a practice of doing what I say, I can be with you, each and every one of you, because I am your very breath and heart-beat.

This Academy for One and All will not only be for God and humanity but will also aim to give man knowledge of the One and of the All. As Abu Bibr Siddiq said, "I see Allah and Shay (thing) together." For convenience sake we speak of the One, the All, as if they were different, apart. The Muslims used to have their science which dealt with the One (Allah) and with at the All from which latter we obtain the sciences of the present day.

But I say that the study of the All includes the arts as well as the sciences. It is the discriminating mind of man that has divided Nature into compartments, which do not exist in reality and has called studies by separate names such as chemistry, physics, geology. Then he specializes more and more and invents endocrinology, parapsychology, ichthyology, and more and more specialized branches which are branches of investigation, not branches of knowledge.

The intuitive approach is different. The lines between the different sciences, between the different arts, between this sciences and arts begin to disappear. You are an artist, you call yourself an artist. I say you are a scientist and you say you are an artist, you say you are a scientist and I say you are an artist—you are a door and an achiever, not a theorizer. But let us say you are an artist. You want to paint a picture, let us say a picture of the dunes with some trees and sky and ocean.

Now I say, beloved one, you are using water colors or oils. Do you know what the color is? Do you know what the matrix is? I say study them. Learn a little about the paints. So you learn a little of the chemistry of paints and the physics or color. This is science. You go into the museums and say that only so-and-so was a master of color. I say all of you artists that come to the Academy will be-

come masters of color. Why not? Why should not an artist have knowledge of color, just as much as a carpenter not only uses a plane, saw, axe, but can also repair them. Why do you have to say Aw!/ Ah! when you find an artist in ten or one in a hundred who has some little knowledge of color. And the same holds true with light and shade and perspective and all the physical side of art-science which belongs to the acquisition of knowledge of the All.

But this is merely the physical side of it. There is much more. There are not yet true psychic sciences in the West. It will be part of the work of the Academy. It will not only be for One and All, it will not only be for the knowledge of the one God and of all things, it will also help man to have realization of the one God on all the different planes.

In art this may begin simply. Such things as the drawing of straight lines, such as vertical, and horizontal and slant lines have their significance and psychic values; curves have their meanings and their values; these things are not usually impressed upon the consciousness of the artist. Yet drawing can be taught both objectively and subjectively. In France there is a school where children walk or dance along straight lines and curves until they feel them. After they feel them they can draw them. Such lines have meanings, meanings which cannot always be analyzed by the intellect, which need not appeal to the intellect at all.

The knowledge of the psychic process gained intuitively rather than the intellect. The intellect gives knowledge of the names and forms as if these were external. Actually what is external? Nothing can be proved to be external. So when the artist is sent out to draw a landscape, he is placing on a canvas his impressions of part of God's earth. To do this in a perfect manner, or even in a good manner, he must have some consciousness of the relation of God and himself, of creation and himself. For this meditation is most important.

The true artist is not a camera or a mere recording instrument. What he needs to do here, let us say, at Myrtle Beach is to get the feeling of the unity between himself and his subject matter, or object matter. Now I, Baba, am the life in him and also the cohesive power in that subject matter. I am the link between subject and object and also I am the consciousness which makes the artist aware of the scenery. By meditation and concentration he gets a feeling of unity and this feeling-unity makes it possible for him to hold even before his mind's eye that which he is to draw.

By this and other means the artists at the **Abode for One and All** will come to have the meaning of life. All residents will grow in the recognition of the meaning of life. When the artist has this knowledge there will be a vitality in his drawing. This will be commonplace at the Academy which is a rarity now. Thus art will be coming into its fruition even as man comes into his fruition and as science coming into its fruition.

Thus we grow into the knowledge of the All by the All.

II

When I, Baba the Avatar, the God incarnate in man, speak of the knowledge of the All, I do not mean that there is necessarily a department called 'All' which is exclusive. But there is a universal standpoint which may be impressed upon the people, even those who are but beginners in the spiritual evolution.

The Book of Cosmic Prophecy

The fact that God appears in man and as man does not alter the truth that God is God. The stars hold to their courses, the chemical elements do not necessarily face a social or metaphysical revolution and will continue to bear children. But there can be a widening of attitude, feeling and understanding which comes when man is aware of the presence of the Perfect Master in his midst.

From the standpoint of science there are the principles of conservation of matter and energy. From the standpoint of God there is a universal economy. At Myrtle Beach this universal economy will not be an excuse for a philosophy, it will be the way of life.

Biologists have already recognized the cycle of life as they call it. Vegetation draws from the soil and from the air. Animals feed on vegetation. And when the animals die their decayed bodies go to the dust of the earth and this in turn feeds the vegetation. Besides this the animal bodies breathe out carbon dioxide gas which is the food of plants which exhale oxygen and this is used by the animals and man. Without going into more detail one can say that this universal economy has been recognized.

In addition to this there are vibrations which come from God, so to speak, which impregnate the atmosphere and permeate the atomic structure. Without this divine sustenance the earth-globe would fall apart. These spiritual emanations are stronger in some places than in others and give rise to the recognition of shrines and sacred places. Sometimes this is considered a superstition, sometimes it is recognized as common knowledge and again it is called miraculous. Whatever it is thought to be by man, the living presence of a perfect Master will bring more conscious recognition of it as Natural Order.

We shall have a natural laboratory at the Center whereby waste products will be utilized, and we shall fertilize the soil by natural methods, benefit the plants by natural methods and also develop animals and man and which can be called natural or divine as you will. The presence of a Perfect Master will raise the pitch of the atmosphere in certain ways. Just as animals and plants supplement each other in the breathing processes so the God-man supplements all creatures of whatever grade, type and stage of evolution. He restores them to health and normalcy by feeding them these elements on whatever plane necessary. This is sometimes called "miracles." Actually it is not. It belongs to Divine Order.

As the failings of the world are always different, and as the shortcomings of humanity are always different, the God-man may act as if he were always different. He is not different but in the working out of samskaras, He may never be the same for even two instances.

7/15/1945. Yet if the activities of the Perfect Master cannot be assimilated by the human mind they can be appreciated by the human heart. We can look back on the history of the world that at one time vegetation increased to such a degree it was necessary to have wholesale destruction. Thus there are today coal, gas and petroleum deposits useful to man—on the one hand, and the checking of this vegetation on the other hand the whole world has benefitted.

Later the growth of vegetation was checked by animals which fed on it. And to check the destruction of these growths other animals appeared which ate these vegetarian animals. But you may ask what is to check the flesh eating beast? If you will study nature, instead of making philosophy out of your own minds, you will find that the destructive beasts do not reproduce themselves

in large quantities and are also subject to certain diseases which check their number, and again they have been destroyed in great quantities by man.

Analogously to this evolution, growth, production and check of living forms on earth, there is an evolution growth production and check in the thoughts of every individual and the thought forms they engendered. But so long as this process continues, man will not experience peace, joy, bliss.

Now the work of the Perfect Master is not only to control the quantity and quality of forms in the physical, it is to control the quantity and quality of thoughts in the mental. The difference is that man sees the physical as the objective and separate from himself but regards the mental as subjective and unseparate from himself. It is this which retains maya. The physical is just as subjective as the mental and the mental should be just as objective as the physical.

You cannot have real science until you become as impersonal toward thoughts as toward things. The Avatar, therefore comes not only to remove the samskaras that have adhered to personalities but to help humanity in the pursuit of true and selfless art and science.

III

The Center, or the Abode for One and All will be established in a manner which will avoid some of the basic errors made by the Great Religions in the past. Buddha gave out the three jewels of the Buddha, Dharma or doctrine and Sangha or Brotherhood. When he left this world there was a division of his followers as to their nature. Then Christ came and emphasized the Church, which is also to say, the Brotherhood. What happened instead was that the Church was institutionalized and man was supposed to give up his individual existence for this Church..

Now the Avatar comes to awaken and the Brotherhood is formed of those who have been awakened. The true brotherhood or church (Ikhwa) or sangha is not composed of people with faith or trust or love, certainly not of those with any particular set of beliefs. To become a member of this brotherhood one must taste of love or death or union with God, for the sake of God and usually, if not always, this comes with and through the Avatar.

At the Center we are not going to be concerned with any theory of enlightenment. Whether it is Karma yoga or Bhakti yoga or even Jnana Yoga does not matter. The perfect Master represents the all. He comes now as Avatar to do the work of Avatar. And each man or woman comes to serve in this grand concourse as the Avatar finds him or her efficient.

Usually the tasks assigned will be of two natures. The Avatar may select the proficient so that the best work will be done with and through them as instruments. Or again, people will be selected for duties in order that samskaras may be removed and their ages liberated. But even in this work no one will be called to sacrifice for any institution called Church or Brotherhood or Center or Ashram. The Abode for One and All is not separate from the One, nor separate from any individual of the All. The humanity belongs to the Center and to the Master as the limbs and the organs and cells belongs to the body; all are unseparate.

If the pioneer men and women recognize this they are safe, and my work will be more successful. Of course as they are drawn closer to Me in spirit it becomes easier for all concerned. Besides one

cannot progress in karma Yoga without action achievement. In this, however, effort and results are not separate.

It will be observed that man progresses in apparently two opposite directions at once, towards slavery and freedom. In this the slavery is relative but the freedom may be obsolete.

While you and you and you go to the Center to work, so to speak, I the Avatar invite you there, so I may be removing your Samskaras. For instance, your first task is to remove weeds and shrubbery, what is that!

(Now you, Samuel, are in a little different position and I must explain something.) All persons who come to me are not of the same grade or station in evolution but all may be of the same grade or station in grace or love. If I used people according to evolution, only I might have a hard time. The Avatar appears when the general spiritual evolution of the earth is low to raise the broken hearts and fulfill certain principles which you will find in the various sacred Scriptures.

As Jesus, I said I was going after the lost sheep and as Baba I have again and again indicated and demonstrated that if a person has any divine attribute in his makeup he is useful to Me. You say so-and-so is a gangster and I say that man is strong and a doer and I love strong doers. You say a certain woman is unfaithful to her husband and I say there is a soul whose love is so great that it cannot find earthly satisfaction and I say that there is a seeker after love's fulfillment and I Myself long to gather all the seekers after Love's fulfillment. My ways are greater than thy ways even as the heavens are greater and above the earth; so it was and so it is.

But this does not stop our work. You pick up a piece of rock. You say it is gold. You extract the gold and threw the rest away. In California where there was much gold they have thrown the crushed ores all over the land the farmers protest vehemently. I say all are guilty. If these farmers would investigate just like they found usage for waste earn and eaten so all of the gold ore is useful. Then the miners also would discover far more riches than gold in these quartz veins—for instance in type of fused quartz etc.

So I take the human character and use all of it. You (Samuel) learned in the mysteries of Sufism that in the preparation of land sometimes all the growths had to be used. You also learned that in the spiritual preparation of the mind not only weeds and underbrush, but all vegetation had to grow... You say you are clearing land, I say I am clearing ego-minds. You will have Rabia show Norina the Ziraat. That Ziraat of Inayat Khan is valuable, only with me it is not theory, it is not ceremony or ritual or occultism, it is doing. Others say I do, when I say I also do.

Neither is our work confined to certain places. Clearing land may seem to be an operation on a certain plane. Clearing minds is a preparation on another plane. As you do, I do. If you did there would be no selfless service even with the best of intentions. Love could so easily be tainted with pride or conceit. I do not want that. It is even more important to get rid of pride and conceit. Love is natural to the soul.

So I say get rid of all snakes. It is the same thing. The poisonous snakes thrive because man is evil or does evil; the beneficial snakes prosper because man is good, does good. In any case snakes symbolize selfishness. The **Kadesh** of the Bible, the **Naga** of the Veda represent self-action and its ultimate results. The Center is for selfless action. The snake's movement, the coiled spring, is symbolic

of egocentricity. This is the source of all the world's evils. So I say get rid of all snakes, good or bad, **outer or inner**. Be like Saint Patrick.

Now you can see that the riddance of snakes, the clearing of brush and the renewal of samskaras is one and the same process. I say remove all brush that will hide or protect animals, wild beasts. That is your physical dharma. While you are doing that, while you obey and harmonize with My Order, I can be removing the Samskaric brush and rubbish from your ego-minds that hide bestiality of all souls. This is another aspect of One-and-All. Work is on all planes and simultaneously, by each one of you, by Me, the All, until each one is merged in Me, the All, mergence which provides, does not destroy, true independence.

Conversely, I say landscape. Make beautiful curved paths. Lay out sites for artist's homes. This is the scope given to Buddhic mind as the samskaras of the lower citta are removed. It is his work, it is My work. It is not all removal, destruction. It is building, it is construction, it is creation, it is beauty. It is the bestowal of grace and baqa which accompanies or follows fana. It does not stop with neti, neti. After **La Illaha** comes **Il El Allah**. The negation of ego-mind produces the affirmation of Me.

Only I warn against too much zeal, against steps taken out of turn, against private interpretations of my directions, against mental reflection and pleasure—in other words against self coming under an apparent guise of selflessness.