

Mr. and Mrs. White's, Burlingame, California  
April 10th, 1926

## Communicating with Life

Beloved ones of God,

I would like to speak on the subject of communicating with life, that from the point of view of the mystic life in all its aspects is communicative if we only knew the secret of communicating with life. As long as one is ignorant of this secret, one is deaf with ears and blind with eyes. There are stories of the sages and saints who spoke with trees and plants and rocks and mountains and seas. People take them as legends, but that is as true as anything else in this world of variety. But it is not only true of the past, but it can always be and always is possible if one knew how to communicate with life. In the lower creation we recognize a faculty and we call it instinct: the tendency that makes the bird fly without learning and the fish swim without learning. Besides, this instinct shows in the form of intuition among the lower creation.

Many scientists today say that the animals have no mind. Really speaking, all creatures have a mind; even trees and plants have a mind. Those who live near nature, and those whose life work is agriculture, always living in the solitude with the animals, they know the fact that animals often give a warning of illness, of death, of storm, of flood. They have intuition. The mechanism of man's body and his mind is finer still, and man is capable of a greater intuition.

And yet it seems that even before man knows, animals perceive. The reason is that man is so absorbed in his outer life, in the object in life, that it is very difficult for him to believe in intuition. And therefore intuitive faculty becomes blunted and man proves to be less intuitive than the lower creation. Those living near nature in the solitude, peasants living a country life, they have greater intuitions than those intellectual people living in the midst of worldly life. That shows that the life we live today in large towns, it is all an unnatural life, living in an artificial atmosphere, eating artificial food, adopting artificial manner of living in every way. So one loses that heavenly quality, the divine heritage man has and which shows in the intuitive qualities. Fine persons seem to have more intuition than gross ones, woman seems to have a greater intuition than man. The reason is that woman is by nature respondent. It is the receptivity of her nature that makes her more intuitive. Sometimes man reasons and argues, and woman says, "Yes, but I feel it, I feel it is to be so." And her feeling proves to be right. She cannot give the reason for it. She says, "I feel it."

In every person there is more or less a faculty of perceiving impressions, and that is the first step toward intuition. The finer the person, the greater his perception. But everyone at times feels the conditions of the place, the character of the people he meets, their tendencies, their motives, their desire, their grade of evolution as an impression. If you ask, "Why do you feel like this?", he cannot give always an explanation. Sometimes he will say, "From the features," or "from the atmosphere," or "from what he has said." But really speaking it is a feeling, which is beyond description. A fine, sensitive, intelligent person always gets an impression on seeing a person. The next stage is intuition. By intuition one feels the warning of a coming danger, the promise of success, warning of a failure; if there is any change to take place in life, one feels it. Very often not having self-confidence, one loses intuitive faculty. One fears very often if his intuition is right or wrong. And in this way one loses self-confidence.

If one thinks that, "May be my intuition is not right, and by following my intuition I will

fail," one takes another way. That is the way of reasoning, of logic. Naturally his intuition becomes blunted after some time. If one has not made use of that faculty it disappears. A person who is capable of perceiving intuition then loses that faculty. Another wonderful thing about intuition is that one is blessed with intuition according to his sincerity. If a person is earnest, sincere, sympathetic, kind, that person is blessed with intuition. And if these qualities are lacking, intuition is lacking too. Those who have no intuition, they have difficulty also in attaining to the spiritual ideal. Because the spiritual belief does not come from an outer experience, by reason and logic; it is a belief that springs from within in the form of intuition. And if intuitive faculty is not developed, that person's belief is not strong. In the first place a person who lacks intuition lacks belief too. And if he has belief, that belief is not strong enough because it is not built on a sound foundation.

And the next step in the path of intuition is what men call inspiration. Poets, writers, musicians, thinkers, philosophers can make use of this faculty. Others have it but they do not know how to use it. That which one cannot create in ten years in the form of art, poetry, or music, by inspiration one can create it in a few moments. It is a natural flow. You have no difficulty in working it out. Inspiration comes already arranged; there is very little to be done by the brain and by the mind. Besides, everything that comes through inspiration is living, and is most beautiful, most harmonious compared to the art of poetry or music that is the outcome of the brain. Music of the ancient times, such as Wagner and Beethoven, their works are still living. And no matter how often you hear them, you always thirst for them. The modern music has not that appeal. And the same thing is with the ancient art. There is something living in that art, and today with all the progress in the art, that something living is missing; the same thing with poetry. In Persia we had great poets such as Hafiz and Rumi and Sa'di, whose works are today studied and highly esteemed by millions of people in the East. And they consider that without their works there is no humane culture. That is the foundation of humane culture in the East. After that many poets have tried to write such works as the works of Rumi and Hafiz, but they have not yet succeeded after many centuries. It seems that inspiration is lost. Whenever it comes through, inspiration is living and life-giving, and it will always last and one will never get tired. One might ask, "What is the theory of inspiration? Where does one find it? Where does it come from?" My answer is that there is one treasure house where all the knowledge collected and experienced and learned and discovered by human beings is stored. And that treasure house is the divine mind, a mind with which all minds are linked. There is no experience we make that does not remain, or that is not recorded in that treasure house. Every good or bad experience we have, we make, every new thing we learn, every discovery we make, it is all stored in that treasure house. But one will say, "How does one find it? If we have a large store, perhaps hundreds and thousands of things, it is difficult to find anything we want in a moment's notice."

The power of mind, the power of the will is such that if one has sufficient power of will one finds anything one wants to find. It is said about those of powerful will that when the person wanted to buy some piece of furniture of a certain kind, he started from his house, and the first street he went in he saw in the show room the same piece of furniture exhibited. In other words, he was taken to it. What you really want is attracted to you and you are attracted to what you want. And it is the same way with the poet, the musician, the thinker; when he is deeply interested in what he is doing, then he has only to wish, and by the automatic action of the desire that his wish becomes a light. And this light is thrown on that divine storehouse. It is projected on the same object that he wants to find. Such is the phenomena of the will and inspiration, that no sooner an inspired soul is moved by the beauty and harmony of life and wishes to express his soul, the light of his soul shines on that particular object or that particular knowledge. And it comes instantly to his mind, expressing through his mind outwardly. And all that is brought from within in this way is

perfect, is harmonious, is beautiful, and has a wonderful effect. In the ancient times the Shah of Persia expressed a desire to have a history written of the past of Persia. And they said, "We have lost the records, and it is very difficult to trace back the accounts of the kings who lived before." And there was a poet, Firdausi. He said, "I will write the history of Persia." He was inspirational. People were amazed. They said, "How will he do it?" But he sent his soul, so to speak, in the past, and his soul became a receptacle of the knowledge of the past. He expressed it in the form of poetry. This book is called the Shah Nameh of Persia, which was brought by inspiration. Many think that the science is based upon the knowledge of facts proved by reason and logic, and very few know that its beginning was intuition. All scientific discoveries in their beginning spring from intuition. Then reason finds their place, logic helps them. They are analyzed and made intelligible to others as such. But in the beginning they come from intuition just the same. These great inventors of America, such as Edison and others, if they were only great mechanics it would not have been sufficient. There is intuition at the back of it.

Today there is a tendency not to admit that side of life. They think it is not solid enough to rely upon intuition or inspiration. I was surprised the other day in Paris hearing a great writer say, "Is there such a thing as inspiration?" I thought, "Now here is a great writer; he is made a name, and still he does not know if there is such a thing as inspiration." By the continual material strife, and by continually ignoring God-spirit, people have become so material that they do not think that such a thing as inspiration exists. Besides, the man became famous without believing in inspiration. That was all he wanted. When I began to know more about the work of this person, I found that the works were nothing but superficial. There is no depth to them; there is no height, a very narrow pitch. And that is what takes these days. Even when you see in the United States modern plays you will find the same thing. There is hardly a play where you will find a depth. And if you ask why it is so, they say, "In order to please the man in the street." That means, "We must keep all backwards because the man in the street must be pleased." The newspaper reporter one day told me and I spoke to him about philosophy, he said, "How very interesting! But say, how shall I put it before the man in the street?" Therefore, the general education is to keep every man on the level of the street. In the stage magazines it is all at a narrow pitch; it does not touch at the depth. Then where is the hope of progress if inspiration is ignored, intuition blunted? The trend of mind today is toward facts, void of truth.

A step further from inspiration is what is called vision. It is more than inspiration. One need not see a vision in the dream; one can have vision in a wakeful condition. There is nothing to be frightened about it. It is only a clearness of the inner sight. A knowledge comes in a flash, a problem is solved, a philosophical problem, or a certain hidden law of life, of nature, has become manifest in a very clear form. Or one has got in touch with something or with someone at an unimaginable distance. People have misunderstood the meaning of vision very often, and very often many have pretended being visionary. But really speaking, to develop the inner vision is a great progress of the soul.

And if one goes still further in the path of intuition, one comes to what we call revelation, that every thing and being reveals to him its secret. He finds that every leaf has a tongue to tell its legend. He finds that every soul is a living book, which reads its own story. One finds that every condition of life brings its inside out before him once he begins to look at the condition. One feels that one is at home on earth and in heaven, that the here and the hereafter all become manifest to his soul. As Sa<di, the great Persian poet, has said that, "Once a person begins to read, every leaf of the tree becomes a page of the Bible."

And now in conclusion, how does it happen that one experiences or one perceives intuition,

inspiration, one sees vision and gets revelation? There is a story of the Apostles who knew instantly many languages. But this does not mean that they knew French and English, German and Spanish. It means they knew the language of every soul, that every soul began to speak to them, that they began to communicate with every person. The meaning of the revelation is the understanding of the language of the soul that every soul is always speaking if one can hear it. That it is not only from the noise of the world, from the voice of man that one hears, but even the silent trees and the still mountains speak to us when we are able to hear them. It is a language of vibration, a language imperceptible, and yet a fine mind can grasp it. And the only explanation of it is that it is a music. For a musician, music is a language it tells him something. The high and the low note, flat and sharp, it is all expressing, and it all tells him something, it all has a meaning. A person who is not a student of music does not know the language. He will enjoy music but he does not know the language. But then there is a language of life, because the life is music also. Each person is a note in that music, and that makes this symphony of life. One person is in tune, the other person is out of tune; one soul is sounding the right note, the other the false note. In this way every person makes or mars the music. Revelation comes from the understanding of this music. You cannot learn it, you cannot teach it. But you can tune your heart to that pitch that the heart begins to live and begins to enjoy the music of life. And in this way revelation is perceived: when the heart has become wakeful, living, that it can perceive the vibrations coming from every soul, every condition, which convey a certain meaning.

The great prophets and teachers who have given religion to humanity, who have inspired humanity to a higher ideal, who have guided mankind toward spiritual attainment, they were the revealed souls, souls who had revelation. And what they gave to the world is their interpretation of the revelation they felt. But no sooner a composer puts his music on the paper much of it is lost. And when the prophet gives his teachings in the form of words, much is lost too. Then there are some who say, "This is something sacred, and there is my belief." And they keep to those words. But there are others who want to know the spirit of it. That where these words have come from are only interpretations of the revelations the prophets had. And if all the people in the world knew the spirit, then there would not be so many different religions, there would not be so many different creeds. They would all agree to that one truth. That there are so many creeds, so many different religions is because they do not understand the religion. If one understood the religion, then there is only one religion interpreted differently by the different teachers of humanity. And their revelation comes from the music of life, which is interpreted in human tongue.  
God bless you.