

“ON MIRRORS”

The first description of a mirror is from the Resonance of Allah. In this description, Bawa explains that the world is a mirror. This mirror is a spherical mirror which revolves round and round. Bawa then explains how to stabilize this world, Allah created a vast secret ball which He placed within the elemental form of man.

To make a mirror of this ball, Allah painted the back of the ball with the reflecting mercury of the six evils. He used the darkness of maya or illusion as the black paint which he applied to the back of the mirror which is the world. Once Allah steadied the mirror with His qualities, He placed man in front of the mirror.

Man wanted to embrace the form he saw in the mirror. The monkey mind within the mirror mimicked all man’s actions. As man reached behind the mirror trying to catch its likeness, which was the monkey, he lost consciousness. It was then that the monkey then appeared in man’s place. This is how man’s form of perfect purity changed into a monkey of hypnotic torpor.

Then in the most graphic and disgusting detail, Bawa describes how the monkey ultimately destroys himself. Bawa ends by saying a true man will not care to look into this mirror of illusion. We have to climb on the steed of iman and meditate on the words: Bismillahirrahmanirraheem. Then all three worlds will be opened to us.

1. The Resonance of Allah, pp. 452-456

Bawa also describes the mirror as a mirror of wisdom. In this explanation, Bawa describes the movement of the mind as a clock. Wisdom must stop the clock and replace its parts or qualities with God’s qualities.

2. Q & A Vol. 1, pp. 6-7

Bawa also explains that the guru, the sheikh, the insane kamil or the true Human being is a mirror which we look into. In that mirror we see ourselves.

3. The Map, pp. 166-168

So who is an Insan Kamil and how does he transform man?

4. God's Psychology, pp. 84-86

Bawa gives a further example of the mirror within the Insan Kamil and how he cures our illnesses. Then he explains how we must do the same using Allah's qualities.

5. God's Psychology, p. 26

Another explanation Bawa gives describes the sheikh as a mirror.

6. Golden Words, p. 278

When we correct ourselves by looking in the mirror, we have to understand that what we see outside, in others, is actually within ourselves. This is how we can correct ourselves.

7. The Point, pp. 86-76

Bawa returns to the explanation of how to cause the monkey of the mind to die. He tells us how the mirror of divine analytic wisdom known as the qutbiyyat has to be placed in front of the monkey as the mirror. Only if this mirror is placed in front of the monkey mind will it wither away and die.

8. Golden Words, pp. 62-63

Then Bawa explains how God Himself becomes a mirror. Once we build a place of God to pray in, it becomes a mirror. We must look in that mirror and clear every thought and intention as they come with God's qualities.

9. Hajj, pp. 122-123

Bawa continues to explain the power of Allah as a mirror and the potential within man to become an insan—true man.

10. Hajj, pp. 108-109

The ultimate description Bawa gives is how the Rasulullah (Sal.) went on mi'raj and spoke to Allah. When he told Allah he wanted to see Him, the veil between Muhammad and Allah was removed and a brilliant mirror was seen.

11. Golden Words, pp.426-427

As we end, Bawa explains how the face is the mirror of the heart.

12. Q & A, Vol. 1, p. 235

And in the final reading, Bawa describes the mirror within man which is the divine luminous wisdom which reveals man within God and God within man.

13. Q & A, Vol. 1, pp. 3-4