

...If man is to become God and if God is to become man, there is a point which has to exist. Man can become God, and God can become Man. As one goes on understanding who man is, the understanding has to come that he is not earth, that he is not fire, that he is not water, that he is not air, that he is not ether. But, then, who is he? He is not the mind, and he is not desire. He is not mind or desire or any of these seven. He does not have the world. If one exists without selfishness, there is no anger. Without anger, there is no sin. Without sin, there is no hell for him. Without hell, as whom does he exist? He exists as God Himself.

The One who exists as God is Man-God. Whoever receives this State is Man-God. The One who does God's Duty, the One who acts with the Love which is uniquely God's, the One who does God's work is God. If selfishness and things like that do not exist, if the State of the understanding of who the 'I' is understood, if this explanation will come into the world, and, if he does not have these evil qualities, then he is God...

Letters of Inner Grace 1969-1975, p. 210
Muhammad Raheem Bawa Muhaiyaddeen_(ral.)

Letter to Secretary Barbara Parrish of the Woodstock, N.Y. Branch of the Fellowship

Colombo
April 26, 1974

...Child Barbara, you, your child and all who are joined with us should know this. This Church needs a Guard and a Watcher. It is our Father who rules there in Wisdom. He is the One who shows the way to our Soul. This is the God who is the original One. He is the Only One to whom we should give the Treasures of our heart. If we do this, our work will be less, and His work will be more. If we give Him this Treasure, then our work will be less. He will never *not* do His work, even for the blink of an eye. He will always do His work. No matter how many births we take, we cannot do this.

In 1000 million years, we cannot do the work that He does in a blink of an eye. He is the only One who can do this. We can never know how much work there is, but we can give this work to Him. We can hand over our hearts to Him, and then we can rest. Our hearts can rest. We cannot rest in this world; we have to do the worldly work, but we can give this Church and Garden work in His hands, and then we can rest. We can say, "O Father, please do this work. We cannot do this work, only you can do this work." We can give this work into His hands and then our hearts can rest. If we do not do this, then we can never rest. My child Barbara, you and your child, and all the children of the Fellowship should think about this.

This Trust of the heart has to be kept with Faith, Determination, Certitude, Patience (*Saboor*), Restraint (*Porumai*), *Shukoor* (the State of giving all praises to God), *Tawakkul* (Surrender), Love, Compassion, and with the Beautiful Qualities of God. We have to use these Qualities, we have to use these Beautiful Qualities to call Him and tell Him, "Father, I am a little tired. Can You please do this work? Can You please do this work?" And then He will come to do it. He will come and calm us, and then we can rest a little. Then we can get the good Bliss, and then we can smile a little, and then we can become as the 'form' of love within and live in unity with all the lives that God has created. Then we can get God's Loving Qualities and then we can be under His Umbrella of Love, and then all lives can be protected from the sun and the rain under this Umbrella of Love which protects all lives equally. This Umbrella calms all lives equally.

In the Garden of God, God's vegetables can be grown with God's Qualities. The darkness of the mind, the torpor, the maya—these weeds should be pulled up. The worms which eat the good vegetables in God's Garden should be removed. The arrogant plants, the hasty plants, the angry plants called fire, the poisonous plants called jealousy, the arrogant plants which keep one idea within and another without, all the bad qualities and the ideas of the hellfire of satan which are called the difference between 'you' and 'me' should be removed. Hastiness, hurrying, the 64 kinds of sexual games and their dark qualities of torpor, all of these should be removed. That King, who exists as in the 'form' of Love and Patience, should remove these evil weeds with His qualities. In His kingdom all of the bad weeds should be removed; we should try to grow His vegetables.

Child Barbara, this Heart is the Kingdom of God, and this belongs to God. This must be given back to God. This world is called the kingdom of hell. Desire, mind, the monkey mind, and the dog of desire, and the mirage of maya and all the 'shaker maker' work belong to the kingdom of hell which is this world. The kingdom of hell is ruled by maya, the monkey

mind and the dog of desire. This belongs to satan. This is the kingdom of hell. Those who think this kingdom of hell is worth even one penny will become firewood to feed the fires of hell. There is no firewood in hell. It is he who likes these things of hell who becomes firewood for hell. Desire, the monkey mind and maya are firewood for hell. We must think about this carefully.

The kingdom of hell belongs to hell. The Kingdom of God belongs to God. We are in the Kingdom of God. We came from God. The Soul comes from the Kingdom of God. We are the Souls which come from God. We belong to the Kingdom of God, and we have to give this Kingdom back to God. We have to do His Duty, and we have to fulfill His Commandments. We have come to do this duty. Child Barbara, you and all the children of the Fellowship have to think about this very carefully. Our reason for existence is to exist in the Kingdom of God.

We have come from the Kingdom of God. The earth, the air, the fire, the water, the ether, mind, desire, and maya came from the kingdom of hell. These eight belong to the kingdom of hell, which is here in this world. This is not the Kingdom of Heaven. In the kingdom of hell, one life eats another. One kills and eats the other. One looks at the other and laughs. One looks at another and cries. One bites the other and is happy, one hits the other and laughs. One bites the other and laughs. One drinks the other's blood. One goes back and hides in the dark place from which he came, and he is happy without thinking. This is the mind of maya; this is the world of maya.

In the mind of maya, there are the desires of the maya monkeys, the dark jungles of the maya monkeys, the beasts of the jungles of maya, the snakes who live in the dark jungle of maya, and the whales who live in the sea of maya, the whirlpools which exist in the sea of maya, the waves of happiness and sorrow which exist in the sea of maya. There are the many giant icebergs in the sea of maya, the gales which exist in the sea of maya, the rocky islands in the sea of maya, the volcanoes in the sea of maya, and the four hundred trillion ten thousand kinds of waves of happiness and sadness which exist in the sea of maya. There are 840, 000, 000, 000, 000 creations in the dark jungle of maya. There are lions, tigers, snakes, bears, and their dark qualities. These beasts live as the qualities of poison in the mirage of maya. This is the mind.

We must go beyond the mind, because inside of this mind is the Kingdom of God. We must cut this mind apart, and then we will find the Kingdom of God. Then we will be in the Kingdom of God. All the rest belong to the kingdom of earth and kingdom of maya. We must separate these and see these.

My Secretary, child Barbara, my child Barbara who is as a gem within my eye, we do want the good vegetables to grow. In order for these vegetables to grow, in order for the vegetables of God's Qualities to grow, the rain of God's *Rahmah* has to rain. This is natural. What do we have to do in order to get the water? When it rains, we have to have a pond and let the water fill it. If this pond fills, then we can get the water to grow these vegetables. Without building the pond or filling it we cannot grow these fruits. Is that no so?

Like that, God, the good Father of Wisdom, allows the vegetables of good Qualities to grow in good hearts. It is so that God's Love and fruits of God's Compassion can grow that we have to build and fill this pond. Like that, the Guru's words are the Rain that comes from God. The Guru's words are the Rain of Grace. That is the Rain of Grace. At the time the Rain falls, we have to have the pond in order to keep the water in it. The shores of the pond have to be built with Faith, Certitude, and Determination. The Guru's Wisdom, the Soul and the limitless Waters of Divine Wisdom have to exist in the Qalb. We have to have this pond in order to grow the vegetables of Divine Wisdom. We have to have this pond in order to grow

the vegetables of Grace. Then the taste of the Honey of Grace can be given to all of creation as Bliss.

You, Barbara, and all the children have to understand this. All of you should think about this. All of you who are in the kingdom of God, all of you who are as the Qalb within the Qalb of the Kingdom of God should think about this. When the Rain falls, we have to keep it in this Kingdom. When the Rain falls, we have to keep it in this Kingdom. That is your duty. That is your duty. That is your duty, and that is my duty. You have to know this. We have to do God's Duty, and we have to think about this very carefully. The Kingdom of God has no connection with the kingdom of hell. God's Kingdom belongs to God. Satan's kingdom belongs to satan. There is a difference.

The desires and the mind have to be controlled if the pond is to be built. All the beasts of the mind have to be caged like circus animals, and then they have to be trained. Their actions have to be trained. The mind needs a cage. The monkey mind, the tigers, the bears, the lions, the rhinoceroses, the snakes, and the buffaloes, the monkeys, the donkeys and the horses, the dogs, the foxes, and all these others should be caged and then trained. They live in maya, desire and the mind. We have to catch them and cage them, and then train them with Wisdom. Even though they jump here and there, we have to train them to jump where we want, with the whip of Wisdom. The running around and the thoughts of the mind have to be caught and caged and trained. All the children have to do this.

All the animals in the jungle of the mind are jumping and biting and running round and scratching. In order for you to catch them and cage them and train them, you need Patience, Tolerance, Peacefulness, *Saboor*, *Shukoor*, Surrender to God, Compassion, Love and all of God's 3,000 Qualities. You need to catch the animals and cage them and train them with these Qualities. If we try to catch them with hastiness, they will jump on us and eat us up. We have to train these jungle animals with God's Qualities. Patience is the first requisite in the Kingdom of God. Patience, *Saboor*, *Shukoor*, *Tawakkul* (Surrender) are the first requisites in the Kingdom of God. You have to keep God's Qualities in the Qalb. You have to build a very strong cage for these jungle animals with Faith, Certitude and Determination. We need to do this, children. We need to do this.

My precious Secretary, my Secretary who is as a gem within my eye, my child who is the Love within my Love, the Grace within my Grace, my loving child, you must never be hasty. No matter what happens, we should never be hasty, because hastiness will eat up Wisdom. Hastiness is an enemy to Wisdom. Hastiness will eat up the Truth. Anger is the guru of sin. Anger is the guru which leads us to hell. Lust is greater than the ocean, Duty is greater than God. We have to do God's Duty without involving the self, because the self cannot do God's Duty. We cannot do God's Duty, because only God can do God's Duty. Think about this. Each child of the Fellowship should think about this and understand this with clarity.

When the waves come, you should not think of leaving the Fellowship, because you are the secretary. You should not think about resigning from the Fellowship. You should not think of any of these things. Instead, you have to control your mind. Then you can return God's Trust. All of the Woodstock children should do this. All of the children have to do this. Do not ever think that you should take leave. Do not think that you can rest. All of the children should do this. We should think about this. Truth has to exist as Truth in God's Kingdom. You have to live with Patience. This is what I am praying for. I am praying that each child in the Fellowship live with Patience. This is my prayer.

Whatever we see will be destroyed. Our body will be destroyed. What we eat will be destroyed. All of these things will be destroyed one day. The magic that we do will be

destroyed. The sun and the moon and the stars and the lights will all be destroyed. Our dreams will all be destroyed. Our health and our sleep will be destroyed. This world will be destroyed some day. All of these things are destructible things and they will be destroyed. We have to think about this.

*Do not waste the Daylight which is in your heart.
 We have come to do this Duty in the time of darkness.
 And the time of Daylight is short.
 The time of Daylight of the Wisdom of the Guru,
 That good Daylight should never be wasted.
 This Daylight should never be wasted.
 Do not waste the Daylight in your heart.
 The One above gives the Grace.
 The One above will give the Heaven
 Of the nine gems, which is this body.
 These nine openings will all be transformed into gems,
 And the body will become the Kingdom of God.
 This Heaven of nine gems in the body
 Will be given to us by God.*

That is a song. That Heaven of nine gems is not a thing that we should waste. It is not good if we waste it. Do not waste the Daylight or that Heaven. You have to think about this and try to do this. Try to do this, Barbara. Your friends should try to do this. Your child should try to do this. Phillip and his family, his wife and his two children, then President, Green Michael, should do this, the President, Bob and his wife Cathy and all the Woodstock children of God's family should do this. My love, I offer my love, the Qalb within my Qalb, The Eye within my eye, the Light of my eye, the Love within my love, and my loving salaams to all of my children. I am always praying to God that God gives you his Grace and shows you the direct Path. I am praying that He gives you a contented life and that He gives you His Loving Compassion and Grace, and that He joins with us and embraces us and gives us His Grace.

This letter is not for you alone to read, my child. This explanation should be read at the Fellowship meeting and then a copy of this letter should be sent to the Philadelphia Fellowship. Ameen.

M.R. Guru Bawa

*Letters of Inner Grace 1969-1975, pp. 200-206
 Muhammad Raheem Bawa Muhaiyaddeen_(rat.)*

WHY I GAVE BIRTH TO YOU

(Children Born to the Love of my Heart)

Discourse by M.R. Bawa Muhaiyaddeen June 9, 1980 - The Night of Mi'raj

WHY I GAVE BIRTH TO YOU

Bismillahir-Rahmanir-Rahim.

In the Name of God, Most Merciful, Most Compassionate.

Precious jeweled lights of my eyes,
 jeweled lights of my love,
 jeweled lights of my inner heart (*qalb*),
 children born of my heart,
 children who originated from the heart within my inner heart,
 precious ones born of my heart,
 through steadfast faith (*iman*),
 through Allah's love,
 through the *kalimah*,
 through God's unimaginable qualities and wealth,
 I conceived you in my inner heart.
 Within my inner heart I created your embryo
 and brought you into existence.

Making God the only loving husband for my inner heart,
 surrendering my inner heart to His Grace, devoting
 my inner heart to His qualities, dedicating my inner
 heart to His actions, submitting my inner heart to
 His intentions,
 extending my inner heart to His love,
 entrusting my inner heart to His Grace,
 opening my inner heart to His truth,
 relinquishing my inner heart to His will,
 joining with Him,
 uniting with Him,
 merging with Him,
 I gave birth to you in my inner heart.

I brought you forth from my inner heart as
 loving children,
 and, staying with you as your father, I
 am raising you.

I merged with
the One who dwells in the unknown to
create an embryo.

By uniting with Him,
loving Him,
and
giving Him my heart,
I conceived you within my inner heart and
gave birth to you
as children endowed with
His qualities, His beauty, and His actions.
You are endowed with His
Light and His inner heart, His
conduct and His virtues,
His peacefulness and His equanimity, His
justice and His perpetual life,
His limitless compassionate love,
His selfless duty and service,
the beauty of His qualities
that makes all lives peaceful and tranquil, and
His resplendent face.

All these attributes belong to you as
children born through me,
for Him.
And since you are children born for Him, I,
who conceived you by uniting with Him,
instilled in you
His beauty.
Thus, given to you is His
very same countenance,
the same inner heart,
the same refinement,
the same light,
the same actions,

the same conduct the
same compassion.

By instilling and bringing His beauty into existence in you,
I made you His children
and His joy,
so I may take you before Him and
entrust you to Him saying, "These are
the children conceived and born of
my union with You;"
so I may show you to Him and say,
"Look, aren't they the same as You?"
All of this I did so I may deliver you to your Father- to
the One of Grace,
the One of Love.

It is to bring into being
His beauty,
His light, and
His qualities
that I conceived you, gave
birth to you,
and am now nurturing you here.

You were created in order to bring into being His
qualities, peacefulness, equanimity,
unity, tolerance,
His state free of slander, the
state free of separations,
the state free of discord, the
very form of compassion, the
state free of darkness,
the state free of hypnotic delusion, the
state free of mayo,
the state free of selfishness, the
state free of pride, the state
free of anger, the state free
of evil,

the state free of lust, the
state free of intoxication,
the state free of murder,
and the state free of sin.

Attain patience, bliss, and God's qualities.

Realize inner patience and contentment within your inner heart.
Realize that the One to whom all surrender and praise are due praises
all lives.

His Glory praises all lives.

If we speak to Him once, He speaks to us ten times.
If we praise Him once, He praises us ten times. If we
worship Him once, He worships us ten times.
If we seek Him once, He seeks us ten times. If we
love Him once, He loves us ten times. He
performs countless such prayers for us, for
children with His beauty.

By bestowing His grace on those who seek He
worships.

Such is He, the Mighty One—*ill Allah*—
the Solitary One.

When we seek Him, He seeks us. When
we search, He searches.

When we pray, He prays.

When we speak, He speaks.

When we search for Him, He comes in search of us.

He is such a One,
the One who searches for us and helps us.

With this Leader of all lives,

with this Mighty One,

I merged.

My inner heart merged as one with Him, and

through that union

you were born.

To imprint that state in you, to
imprint in you

that beauty,
 those qualities,
 that light,
 that vision,
 and those thoughts,
 to imbed that radiance in the inner heart, to
 imbed the inner heart in you,
 to take you before Him,
 and to deliver you to Him is
 my promise,
 my duty,
 my task,
 my endeavor,
 my intention,
 my work.

Therefore, my precious jeweled lights of my eyes, I
 am raising you.

I am nurturing you only for this beauty not
 for this earth, women, or gold.

I am not raising you for these divisions.

I am not raising you for racial or religious differences.

I am not raising you for any books or teachings.

I am not raising you for segregations of black, white, and yellow.

I am only raising you for our Father
 because you are children born of Him.

I am raising you in order to
 hand you over to Him in all your beauty, to
 fulfil my promise,
 to thus have you, His children, receive His Kingdom, to
 have you attain that station,
 to have you gain the wealth of your Father, to
 have you attain your Father's house,
 and in order that He may bequeath this Himself.

This is why I toil.

This is why I worked hard and came here.

This is why I struggle through many difficulties with you.

It is only to cultivate that beauty, to
 foster that quality,
 to develop that elegance,
 to establish that completeness, to
 develop that inner heart,
 to nurture that resolute faith (*Iman*}, and
 to develop the wealth of that heart that I
 came here,
 and that is why I labor with you.

This is the purpose for which
 I gave birth to you and toil on your behalf.
 I do not do this for worldly wealth,
 worldly possessions,
 worldly life,
 or for anything else in this world. The
 children who were born for him,
 the children who are intermingled in Him, must
 be delivered to Him.
 I must show Him their
 beauty and qualities. He will
 hug them saying,
 "My son,
 My daughter,
 precious jeweled lights of my eyes."
 He will embrace them and
 make them His children
 in His kingdom, granting
 them that exalted life,
 that exalted place, and
 that exalted throne. This is
 why I raise you.
 This is my duty.

My precious children,
 such are the children born of me.
 Prophets and enlightened beings came here.

They followed God's commandments, spoke
 God's words,
 . imparted God's teachings,
 and told us to understand the ordained laws (that
 sanction and forbid)
 and attain unity.

I am not like that. I
 am God's slave. I
 became a slave,
 I served Him,
 I united with Him,
 and gave birth to you.

You are the children born here
 through that union.

The reason why I gave birth to you,
 and why I came here and worked with you is
 to make you beautiful and loving, to
 help you acquire His form,
 and to help you adopt His qualities and actions.

No matter where my children are—
 in Colombo, here in America,
 or in any other country of the world-
 I will always raise them to attain this state.
 By freeing you from the comforts of this world, by
 dispelling the darkneses of maya,
 by helping you discard gold and possessions, and
 by converting you into "wealth,"
 is how I raise you.

I must hand you over to Him
 and show Him your wealth- the
 wealth of your qualities, the
 wealth of your beauty,
 the wealth of your inner heart.
 Precious jeweled lights of my eyes,

such are the children born of me- children
of the inner heart.

This has no connection to blood-ties, no
connection to earth or women,
no connection to gold, no
connection to religion,
no differentiations of *this* and *that*.
You are children born of my inner heart,
children of the love of my inner heart, born
through the love of God-for Him. You are
children intermingled with God.
This is *Iman-Islam*.

This *Iman* is a perfect, pure Light.
Islam is purity,
iman is completeness,
and this (*Iman-Islam*) is returning His completeness to Him.

No matter what suffering each prophet had to undergo, no
matter what befalls each human being,
God is Sovereign over all suffering.
He is the Protector.
He is the Sustainer.
He is the Guardian.
This is the love I have for you—
for those I bore and nourished.

My precious children,
each child,
you must foster that beauty,
His qualities,
His light,
His inner heart,
His actions, His
compassion, His
patience, His
tolerance,

Inner patience, contentment,
trust in God, and complete surrender to God.
Praise the One worthy of praise.
Know, seek, and attain your Father.
Develop that beauty in your inner hearts.
Develop that light in your inner hearts. Know,
seek, and acquire that clarity.
Feel that love and develop it in you.
I am asking you to seek and attain this perfection.
You must develop that inner heart, beauty,
countenance, and light.

I gave birth to you
for you to grow in this manner, to
realize this completion,
to see beauty in all things,
to see all lives and converse with them, for
all lives to bow down to you,
for all darkness to lift upon seeing you, for
Satan to flee upon seeing your light,
for all turbulence, troubles, trickery, and black magic to
desert you,
for all ghosts and demons that come to mesmerize you and
crush you through trickery and evil
to be reduced to ashes upon seeing this wealth
-this beauty, light, and inner heart.

I have come here
to help you attain this completeness, to
attain this beauty,
to bring these qualities to fullness. I
am raising you for this purpose.

Precious jeweled lights of my eyes, establish
this state,
attain this beauty, realize
this love.
You must attain your Father's undiminishing wealth and
qualities.

This is why I toil here.

This is why I gave birth to you and am now nurturing you. This is not like the father who gave birth to your body, not like the parents who created your body of earth, fire, water, air, flesh and skin.

They are the parents of your body.

There is, however, the One who created your inner heart (*qalb*), the One who created a space inside your inner heart, the One who placed a throne within that space, the One who created a kingdom within that throne, the One who created His justice within that kingdom, the One who created His light within that justice, the One who created your soul within that light, and created the completeness, light, and perfection within that soul.

He created the *Nur* within that perfection.

And as Allahu, in solitude, He resonates within that *Nur*.

His house is the house of the inner heart.

He is Allah.

He is the One I loved. He is the One I joined. And you are the children born of that union, born for Him.

Children, you were not brought into being through the flesh, through skin, through blood, through water, through air, through earth, through mayo, or through fire.

You were born of God's Light.

You were born of God's qualities, love, and compassion.

You were born of His Resplendent Perfection. You were born in the house of the inner heart.

Children born of that, that is His kingdom.

You are children of His love, and because you were born in that place, that will be the only place that you love

That is Truth.

That is the love of which you were born.

You are children of God's love.

You are children of that inner heart, children
begotten by me, of Him.

There is a difference between the two- that
which is born of flesh is the world, and that
which is born of the inner heart, of His
kingdom, His love and His light
is another.

That is God's house and
God's child.

This is what I gave birth to and
that is why you were born

as highly eminent beings-children of God.

And as children of God, you must grow in His qualities, His
life, His beauty, His love, and His wealth.

That is what I have to deliver to Him.

This body, this world, this earth, women and gold, the
five elements, the separations,
the differences of color, race, and religion will
end up in the cemetery.

From the origin of each will
also come its destruction.

What it ate will eat it in return. What
it consumed in order to grow will
consume it in return.

Whatever portion we use to grow and develop, that
portion will claim its share.

The body will end up in this state.

God's house, God's life, God's treasure will return to Him.

That place is the space of the inner heart.

That is His throne, His seat of justice, the
place of judgment-Paradise, Heaven.

Since you were born from that place, you
must, in turn, give birth to the beauty

that can merge with Him.

Be ever prepared and ready to join Him.

You must realize that beauty,
realize those qualities, realize those actions, realize
that code of conduct, realize that speech, realize that
vision, realize that inner heart, realize that sweet
taste,

and let that tongue resound with that resonance.

That is how you will reach Him.

This is what you must know, seek, and acquire in your life.

Precious jeweled lights of my eyes, it

is for this that I gave birth to you.

I raise you only to receive His station and His kingdom.

I raise you

so He may embrace you saying, "My daughter," so

He may see your beauty and accept you, so He

may hear your speech and accept you, so He may

hear your sound and accept you, so He may see

your qualities and accept you.

This is why I gave birth to you.

Precious jeweled lights of my eyes, each

child must reflect on this.

Male and female children,

open each inner heart

and live with beauty and resolute faith (*iman*).

Fill yourselves with that light.

If you live in this way,

you will see your Father

and attain your Father's kingdom.

From that kingdom you will be children who are magnanimous,

bestowing kindness and mercy on all lives.

Precious jeweled lights of my eyes, dear

ones born of me,

children born of my inner heart, children

born of love,

may you undertake this endeavor.

Today is the day of *Mi'raj*,
 the day when Allah and the Rasul met and conversed together. The
 Rasul (may the peace and blessings of God be upon him) transcended
 the 7000 veils,

each veil having the staying power of 500 years.

He traversed the entire distance,
 transcended each thought, transcended
 the seven heavens, perceived the eighth
 heaven, perceived all the prophets,
 spoke to the *rasuls*,
 and conversed with Adam, Noah, Ibrahim, Ismael, Moses,
 David, Jesus, and Muhamad.

Upon perceiving the eight heavens and the prophets therein, he
 met and conversed with the angels and archangels- *Gabriel*,
Mikail, Israfil, and Israil.

He spoke also to Yusef, Job, and Jacob. He
 saw everything and spoke to everyone.

This is the day that he
 conversed over there,
 and on this day,
 we should, in *mi'raj*, in our inner hearts,
 have the same conversation.

Each child, we must see the prophets, talk
 lovingly with them,
 see all eight heavens,
 and meet and converse with all the angels and archangels.

You must have the same speech and beauty that
 the Mighty Muhammad Mustapha Rasul
 (may the peace and blessings of God be upon him) had
 when he went to commune with them.
 Allah welcomed him and spoke to him.

Similarly, in order that we too may converse on that day, we
 should make our hearts tender.

On that day of *Mi'raj*,

we must open that inner heart and throne and go
forth and speak to Him.

You must prepare yourself for this.

You must prepare yourself to speak to all the prophets.

Develop that beauty.

Complete that journey.

Hear the revelations of God (*wahi*), and
act accordingly.

If you keep your inner heart open,
you will hear Allah's revelations.

You will hear God's sound.

You will hear God's resonance.

You will know God's speech and action.

You will understand it through your vision, and
it will continue to resonate and resplend in your
inner heart.

May you reflect on this.

Through that beauty, may
you converse with God,
commune with the prophets,
see the eight heavens,
and speak to all who dwell there- angels,
archangels, jinns, and fairies.

You must realize the ways and acquire the beauty that is
necessary to converse with all the beings in heaven.

This is the day of *Mi'raj*.

We must see that Rasul within our very *qalbs*.

We must see the enlightened beings,
the saints, the messengers (*auliyas, ambiyas*),
and the *qutbs* within our inner hearts and
converse with them.

We should develop the beauty, light, and qualities necessary
for this conversation.

Our inner hearts will be Paradise.

We should open the inner heart, look within, and understand. The
inner heart exists as the wealth of the three worlds.

Arsh-ul-mu'min—the inner heart is the *arsh*,
and the *mu'min* is His sounds and speech.
It is through this speech that we can converse with Him.

My beautiful children,
you must achieve the determination and
strive hard
to realize that inner heart, that day, and that love to
have that conversation.
That is the station we must attain, the
wealth we must receive.
This is why I give birth to you and raise you.
This is why I tarry with you disregarding my own welfare, disregarding
the welfare of my body, wealth, hunger, and illness.

You are my children, born of me
and I am focusing only on your life and your beauty.

You must reflect on this, understand
this,
and seek to find it in your inner hearts. My
precious jeweled lights of my eyes, children
willing to make the effort, children who can
attain their destiny, children who strive,
children who will not weaken, you
will not decline.

In that state,
you must strive hard, ascend, and
speak to your Father.
Understand the way to speak to Him
and acquire the beauty needed to accomplish this.

Ameen.

May God grant you the necessary quality and beauty and so
grace you.

Ameen.

May He grant you the blessing I have beseeched. May
He fulfill my prayer of supplication (*dua*).

May He favor my union with Him and your
 birth,
 and bestow His grace upon you.
 May He give you that love, grace, and wealth; may He give
 you wealth of the three worlds; may He bestow His
 compassion and mercy; and so grace you.

Ameen. Ameen. Ameen

So be it

O Lord of the Universes.

May all the peace, the beneficence, and the blessings of God be upon you.

Mi 'raj (Arabic) The ascent; communion with God. Although several prophets have communed directly with God, *Mi 'raj* traditionally refers to the night journey of the Prophet Muhammad (Sal.) through the heavens. It is said to have taken place in the twelfth year of the Prophet's mission, and is celebrated on the twenty-seventh day of the month of *Rajab*. However, each individual's celebration of *Mi 'raj* is the day when he or she communicates directly with God; when resolute faith, wisdom, the beauty of the face (*Muhammad*), and the beauty of the heart (*Ahamad*) meet God and commune with Him.

Qalb (Arabic) Heart; the inner heart. This is the battlefield where one's own battles are fought. When the beauty of God and His Truth blossom, this same place becomes the kingdom of God-His temple, His church, His mosque.

From a letter to Mitchell Gilbert dated April 17, 1974*

...A dangerous time for the creations, and the world, is drawing near. So many dangerous diseases are threatening people. So many diseases are threatening people. Not only this, there are cyclones, hurricanes, volcanoes, earthquakes, and tidal waves. There are wars; religions are fighting each other, races are fighting each other, lands are fighting each other, all of the colors—read, black and white—are fighting each other, there is the arrogance of “You and I,” “your kind is low and my kind is high,” wars of arrogance, the business wars of arrogance. Like this, the fighting comes from the actors on this stage.

We cannot know what will happen in this world. At any minute it [destruction] may come. We have come onto this stage of the world at this time. Those people who think of God, those who pray to God, those who have faith in God, those who search for God and those who attain the Qualities of God, have no place in this world. They have no place. All of these actors will get hold of them and murder them. That period is coming near. At this time, Thambi, all of my children, you must have Wisdom. You must have patience, you must have tolerance, you must have compassion, and surrender (*tawakkul*) to God. You must have gratitude.

With loving compassion, you must be able to give the milk of love to all of our brothers and sisters. You must be able to give comfort to the tiredness of their minds, to the tiredness of their hearts, to the sorrows of their minds, and to the grief of their hearts. You must be able to comfort them of the disease and sorrows that are nearing in the world. You must be able to give comfort to the hearts of the children; therefore, Thambi, we must possess patience, restraint and wisdom. We must think of our life, and we must comfort them. This is of paramount importance; it is essential. You must have wisdom, patience, tolerance, and restraint. These are essential. Thambi, what is absolutely needed now is patience, tolerance, and restraint, wisdom, and peacefulness. These are essential. We must be able to give comfort to the hearts of the children, to calm them, and to protect them. We must be able to give the milk of love and comfort to them. Thambi, we must think about our life; we have to comfort them...

Letters of Inner Grace 1969-1975, pp. 195-196
Muhammad Raheem Bawa Muhaiyaddeen_(ral.)

Bismillahir Rahmanir Raheem

March 13, 1974

To All My Fellowship Children,

All praise belongs only to Allah. He is the only One. All praise belongs to Allah. God is the only One needed in our hearts for all Benediction, for all Love, for all Patience, for all Tolerance, for all Peacefulness, for all Justice, and for all Conscience. May He protect and watch over us with His wealth of Grace, Amin.

My children exist as the Light within my eyes, Mitch *thambi*, Bob *thambi* and his wife, Sonia *pullai*, Salihu *thambi* and his wife, Dick *thambi* and his wife, Steve and Still, and Sonia's father, Max Leon. I send my greetings to all of you and all of my children in the Fellowship. May God protect all of the children who exist as the Light within my eyes, as the Wisdom within my Wisdom, as the Light within the Light, as the Love within the Love, as the Heart with my Heart.

May God protect all of the children who have been born of the Grace of Allah with His beneficent Qualities, with the Wealth of His Grace, and with His grace and the Completeness of the Light of His Resplendence. May He protect all of you with Love. May He protect you with His Grace, and may He grant you a station within Justice. May He nourish you with His 3,000 Gracious Qualities. May He give you the 'Honey' of His Grace, and may He give you the 'Milk' of His Grace. May He remove any darkness within your hearts. May He protect and nourish you always.

May He cut off the evils of our birth. May He destroy the demons of our minds. May He remove the sorrows of our birth. May He stop our pride, our anger, and remove our hastiness, our jealousy, our vengeance, and our backbiting. May Allah, our God, stop all of Satan's four hundred trillion ten thousand evil qualities. May He make all of the qualities run away.

Allah has placed the form of Love and His Peacefulness, His Compassion, Justice, Patience, Tolerance, Surrender, and *Shukoor(sic)*, or Gratitude, in our hearts. He has made the Light of Grace, the Purity of Effulgence, and His countless Gracious Qualities to exist in our hearts. He has made them to exist in our skin, in our tissues, in our blood, in our fluids, in our muscles, and even in our bones. He has made them to exist in our marrow, in our eyesight, and in our tongue. He has made His Qualities to exist in our taste, in our motion, in our actions, and in our behavior. He has made these Qualities to exist in our Conduct and in our Love and in our breath and in our Intentions. He has made these Qualities to exist within the Intentions of our Intentions.

May He protect all of the children of all the 'Funny Families.' May each member of His family accept His Qualities and His Actions and His Breath and His Speech. May God protect all of you and give you His Grace. *Amin*.

You have to know that Light in the eyes is like the clarity in the Heart; all of you have you know your whole family. My God's 'Funny Family' has to know that they are a group of God's slaves. The Fellowship is God's Fellowship. Our actions and our movements should be God's actions and God's movements. Allah's Speech and His Actions and His Words should be practiced. We should show Allah's actions through our actions. Through His actions we should show Love and good qualities like Patience and Justice to all. We should show His countless Qualities. We should show His Compassion and His countless Explanations of Grace.

God is the incomparable Wealth which cannot be diminished either in the world of the Should or in this world or in the heavenly worlds; His Wealth cannot be diminished in *awwal*, *dunya*, or *akhirah*—the three worlds. Receiving His Wealth and His Value in the three worlds is most important. His Qualities and His Actions and His Explanations should be told to all of His creations. The Explanation of His Wisdom and the explanation of the sun and the moon and stars, and the explanation of the earth,

the fire, the air, and the ether should be explained. There is no other explanation that God's Explanation.

We should talk about His Qualities with Love. While we talk about Love, we should assume the 'form' of Love. We should give Allah's explanations. We should tell this to all the creation of God. We should give all lives the explanation of Truth, so that the Light of Truth may be received into all hearts and so that the darkness may be removed from all hearts. The seven kinds of dark qualities will then be removed from their hearts. Then the Perfection of the *Nur* can exist as the Resplendence within the heart, within each heart.

You should be able to see God's Beauty, that Resplendence of *Allahu ta'ala* in all members of the funny family. You should all drink in His Wisdom as the 'Honey of Grace.' Your actions must exist as Bliss. You must show these actions and good qualities as Love to all members of our family. This is what each member of God's funny family must do.

The incomparable Wealth of the great One must exist within my own children. This must exist within the children who are the Light within my Love. Each child of the Fellowship who has been born as a representative of God must do this. Each child in the Fellowship must live as a representative of God. You must all be representatives of God. You must know the sea of Grace as God's representatives—then you can draw in God's Wealth. Those that drink the 'Honey' of God's Grace will be stopping the darkness of the mind and the actions of the monkey mind. They will be stopping the dog of desire and the maya and the darkness which is called satan and his vengeance and his jealousy and his evil—all of these will be gone, and he will run away.

If you use the Resplendence of the divine Luminous Wisdom which is called the '*Nur*,' which is the Light of the Divine Luminous Wisdom, if you all can do this using God's Qualities, this will be very good. Patience, Tolerance, and Justice are essential. Trust and surrender to God are essential. Looking at any wrong that others do and placing yourself in their position and understanding their actions according to their state and acting accordingly is essential. If anyone does commit a fault and you understand that with your Wisdom, then you must make his heart feel calm. You must tell him not to do this fault anymore and advise him with Wisdom. Tell him that this is the world and that he did this while in a state of difficulty. Tell him not to forget God and to trust in God. Remember, God will decide guilt or innocence. Tell this person that he must be patient. This is the Quality of God, if you act like this.

All of you must see these Qualities. You must see this Love as Compassion, as Patience, as Unity, as Good Conduct, and as service without selfishness. You must love other lives as your own. We should love and have affection with these Qualities and Actions which belong to God. This affection and Love should be in God's Fellowship, in all of God's funny family. Each member of the funny family should practice this Love. Give this explanation of the truth to all lives so that the Light of the Truth may be received into all hearts, so that the darkness may be removed from all hearts. All of you should act like this. You should teach this to everyone.

My children who are gems within my eyes, who are the *Qalb* within my *qalb*, who exist as the Heart within my Heart, all of you who exist as the Love within my Love, children, you have to turn these words into actions. These things are very easy to talk about, but it is very difficult to act accordingly. The whole world, all of the sermons, all of the scriptures, all of the religions, all of the races, many people, and practically everyone will say these things, but they only say these things—they don't do them. They all speak about Divine Wisdom and God, they all worship God, and they all go to churches, mosques, and temples, and they might all read the Koran(*sic*) or the Bible or the Puranas, and they might even read all the books in the world. They even say there is a God, but to have God's Actions is difficult.

It is very easy to talk about God's Actions and Qualities, but to act according to them is very, very difficult. God's funny family is not a majority in the world, the funny family is a minority. There

are many who say this in words, and there are many who print them in all the books, but this is only words and not actions. It is not like this. Our family must actually live as God's representatives. You must truly live and investigate all of God's Words and Actions, and, after having investigated them, you must act according to God's Actions and Words and Qualities; you must act according to God's Qualities.

After that, you must not only act according to God's Qualities, but you must draw in the Beauty of God and give it to all the new people who come. You must hold all the new people in your hearts. Not only must you keep them in your hearts, but also you must take care of them. You must take care of their sickness, their old age, the disease, and death, and you have to remove all of these things. You must not only do that, but you must also remove the darkness and torpor in their hearts. You must remove their opium-like religious torpor with the Resplendence of Wisdom. You have to show the Resplendence of Wisdom to them, and give the 'Honey' of Love to their hearts. You must make their hearts Blissful. You must do this.

To do this, Tolerance and Patience are needed; all of God's Qualities are need. Each child, who is like a gem within my eye, must do this. Do not be hasty; Patience is essential. Peacefulness is essential. Conscience is essential and all of His Qualities are essential. Each child should have these essential Qualities. No child should lose these essential Qualities. Do not lose God's Qualities. Each child in each Branch of the Fellowship should take on this 'form' of Love and each child should understand this and act accordingly. You must understand this and act accordingly.

My loving Fellowship children, I received and heard the tape recording in which the children spoke. I took the words in to my heart. All the people here head the tape recording and were very happy, but I always hear what you say. My ears and my *Qalb* are within your ears and *Qalb*. I am not far away from my Loving and Compassionate children. I hear all of your words, and I see all of your hearts. You are not far away from me. All of your words are very sweet to me; I always taste them. Your words are always sweet to me, and your Wisdom is 'Honey' to me.



One, holding notes and getting ready for one of the speeches Bawa Muhaiyaddeen is asked her to give in Sri Lanka.

There is only One who can taste what is within the heart. He has no sorrow. If you should do something wrong, there is no sorrow; you are all small children. It is all sweet to Him. If you do good, it is equally sweet to Him. As He goes on tasting what is within your hearts, He will look at you and show you the form of the Bliss of Wisdom. He will show you that Wisdom and that Grace. We must bring God's Qualities into each action and intention. Acting according to that Grace is living God's life, having His Intention and His Conduct.

My blissful children, all my children, I received your loving letter, and I received your loving tape. They made me very, very happy. They made my heart melt. My Love, my Love, my Love. My you always exist in very, very much bliss. God's Qualities must grow strong with Wisdom; you must grow in that way with God's Actions. My Love to all my children. My Love to... [names 118 children and the branches in Philadelphia, California, Woodstock, New York, Atlantic City, Germantown, Center Square, Connecticut and "all my loving children."]

Letters of Inner Grace 1969-1975, pp. 182-188

Muhammad Raheem Bawa Muhaiyaddeen_(rat.)

Audhu billahi minash-shaitanir-rajim.

I seek refuge in Allah from the accursed satan.

Bismillahir-Rahmanir-Rahim.

In the name of Allāh, the Most Compassionate, the Most Merciful.

2

excerpt from THE DISCOURSE OF TOTAL SURRENDER

8:30 p.m., Saturday, September 6, 1986

...It is easy to become a guru. It is easy to call ourselves God. It is easy to say we are disciples. It is easy to say all that we say. Yet it is difficult to know and to experience them. We will understand only after we know.

You can declare, "I am going to cook too," but you will not be able to do it.

Only the tongue of a woman who knows how to cut and season vegetables will be able to discern the way the food needs to taste. Only such a woman will be able to bring forth the right taste. If that is the case, and someone else says, "I can do it!" we will just have to shake our heads. One cannot do everything. An appropriate person has to do each task, a person who has been trained and who knows. It cannot be done otherwise.

Thus, we cannot do what God has to do. A disciple cannot do what the Guru has to do.

We have to hold an infant next to our heart and give it milk. If we give it rice, it will die. If we give it a piece of meat or anything else, it will die. We have to start by feeding it with foods that have a milk-like consistency and very gradually make the mixture thicker. That is how we must raise children.

God and a baby are embraced in the same place.

We embrace God and a baby in our heart. We must embrace truth and God's qualities in our heart. We must embrace them and guide them with wisdom. Jeweled lights of my eyes, unless we think of this state – Some people become angry when I speak. Even if you are not angry, you may feel a sadness in your minds, thinking, "What is he saying? Why is he talking like that? Why is he saying those things?"

The work of a *dhobi*, a laundryman, is to go from house to house collecting the dirty clot ^{p.17} the world. He has to be very careful when he puts his mark on the clothes so the clothes from one household do not end up in another. The work of the laundryman consists of uniquely marking the clothes from each house, bundling them all together, and taking them to the pond. There he has to beat and wash the clothing. He has to take the clothes from each household, wash them, wash them, and wash them, separate them, and spread them out to dry one by one. He has to separate the clothing by household.

Before he begins to beat the clothes on the rocks, he has to know which ones will tear, which ones will need to be squeezed, which ones will need to be wrung out, which ones will need to be soaked, which ones will need to be washed normally, and how they should be dried. He has to know these things. He has to know which clothes should be squeezed gently and which clothes should be wrung out really well before they are hung out to dry. Some of the clothes can be washed and spread out to dry. Some, made of fabrics like silk, need to be squeezed and handled gently without being wrung out. He has to know each one of these things in order to do the work of the laundryman.

The laundryman knows how to whiten the clothes and how to wash them. He has to know each mark without fail in order to return the laundry to the right household.

Someone who takes on *dhobi* work has to wash the clothes with care in that way. If you put the clothes here, there, and everywhere and if you beat all the clothes on the rocks when you wash them, the delicate ones will be torn.

The Guru also has to work like that: he has to take what is in each heart in the world and wash it according to what is there in that heart. Some may have to be beaten. Some may have to be scrubbed. Some may have to be rubbed by hand. He has to do the washing in so many ways. That is how he has to do the *dhobi* work in each heart according to what that heart is like. He has to wash what is there. You cannot do it that way. You will beat and ruin everything. You cannot say, "I am a *dhobi* too." p.18

The state of a *dhobi* is such that he has to return the clean clothes without mistaking the marks. The *dhobi* who is the Guru has to know each heart before he washes it. He has to act according to each heart. That is what belongs to the Guru. He has to do the washing according to each heart.

Since the *dhobi* has to act in this way, and because this is the way it has to be done, if you come to the Guru to learn *dhobi* work, he may tell you, "If you do it like this, it will be good. If you do it like this, it will be good."

However, there will be a difference between your thoughts and his, and you will get angry. You will think, "We said exactly what he said. What was the difference in what we said? What did he do anyway? What did we do? Why is he criticizing us?"

It is like the work of a termite.

If you look at it from above, a termite hill is a mound of earth. However, if I were to pile up some dirt, would it be a termite mound? Would it become a termite mound if I heaped up some earth? No. There are so many openings in a termite mound. The termites have built it in a way conducive to health and happiness, with places for light and air to enter. Yet we think what we have done with a heap of dirt is equal to what the termites have built.

There are many, many kinds of methods in what the Guru describes. We should never think, "I can do that. I can pile up dirt like that."

He may lightly hit a child to correct it. The hand that hits will also embrace. His hand may tap the child, but then it will also pick up the child, embrace it, and comfort it.

Similarly, every word, every statement is uttered in order to wash you, to make you become good. It is not what you think it is. He is doing it to make you grow. You think, "I can talk! I can do it like this. I can do it like that."

We cannot build a house the way a termite builds its house. It has to be done with understanding. You cannot do it the way the Guru does.

If you look at the water, the Guru will be on the surface of the water. If you look under the water, the Guru will be under the water. He will be both above the water and under the water.

Look at a star. You can see it on the surface of the sea or a pond. You can also see it below, in the water. You can see the star above the water, on the water, and in the water deep down below. As it looks down, every fish, every creature in the sea, will see the star below. They think they are seeing various layers of the celestial worlds.

Each thought of the Guru is similarly connected to God. The connection to God has no end. No matter how far you may go, his connection to God will also always be beyond you. That is how the Guru is doing his duty. If you go past there, he will also be doing his duty past there.

Similarly, we must understand both the morality and the immorality in each situation before we act. We must avoid karma. We need to realize so many things, don't we?

Similarly, although we swat a mosquito that comes to suck our blood, the blow falls on us while the mosquito flies away. As each quality comes to bite us, we think, "Ill just swat it," but will it leave us if we just swat at it? No. If we swat at it, the blow will fall on us.

We must catch each quality in the way that it can be caught. It must be driven out in the way that it can be driven out. It must be caught with wisdom and elegance. Or else you will need to speak like the mosquito speaks. If we say, "Keeeee!" the mosquito will come to us. If we position the net carefully, it will fly into the net of its own accord and come to an end on its own. That is how we must catch each quality. We must position the net. The qualities that come to bite us will only be caught in God's qualities.

Similarly, the need for us to know how to deal with each issue is there. You think inside ourselves, "Perhaps we can do it like that, or like that, or like that. In some places, you will be caught. In some places, you will be so entangled in the situation that you cannot be freed. But in truth, there are some places in which we can actually speak to you, some places.

When Mitch Tambi was alive, he was able to convey what I had said. I could ask him to speak for me. I could say to him, "Speak and come back." Every word he spoke was the word of the Guru. Sometimes the two of them, he and Sonia Pillay, would go to speak. He would come after work and go downstairs to speak.

When Mitch spoke, he placed the Guru in front of him. Then each word was the word of the Guru. He would say, "Bawangal said this. He said that. He said it like that. It was as if he were ringing the bell to open the bus door, the bell you ring when you come to your stop. The bell rang for every word. It was

clear. The *Guru-darushanam* [the sighting of the Guru] occurred in every word. The speech was ongoing. The intention, the worship, the prayer, was ongoing. Because of that, Mitch could answer any question he was asked. No matter what kind of knowledge the person asking the question had studied, Mitch could give him a reply. No matter what it was like, he could answer. He could answer questions about subjects with extremely deep meanings.

He is doing well today. Mitch Tambi and Sonia Pillay's father are doing well today. It is the same for our other children [who have also passed away]. They are doing well.

Thus, the heart and the learning have to become correct. We attain that position when the heart and the learning come to that state.

There is a bird called an *alkaddi* that sounds an alarm day and night. As soon as it sees people, it calls, "*Kee, kee, kee, kee, kee, kee.*" When it makes that sound, all the animals run, knowing there is danger somewhere. The *alkaddi* is a small bird.

The *alkaddi* makes a certain sound like that which protects others. When we make sounds p.21 do we protect? No one. We do not protect ourselves nor do we protect others. We just get caught. We are caught in anger or else in arrogance or else in pride or else in jealousy or else in the "I" or else in the "you." We are caught and others are also caught.

To speak with those qualities is not speech.

Speech means there is a flavor in the words. It means the words taste good. For there to be a good flavor in our speech, it would have to be able to enter the heart of another. That section would have to enter the heart. Even if it did not enter the heart but merely touched them on the outside, they would still say, "*Ah, ah, ah,* it's good. It's good. That was good. That was good." You would be compelled to think about it in your bed at night, thinking, "*Aday.* His speech went this way and that way" When his speech entered certain hearts, they would remember it and continue to explore it.

A speech has to enter the hearts of others in that way and compel them to continue to remember it and study it. It has to enter their hearts with clarity. It needs to be like the reaction we have to a theatrical production after coming home. We must be able to say, "That was good!"

We need to act with God's qualities and actions. We need to watch each section in that state as we go along. Then we will be the blessed ones, the wise.

The man over there is now an artist. May he become a *gnani*! He was different then, when he was in Woodstock, different when he was setting up tents, different when he produced art. Today, by staying where he is, he has become a valuable person – at least in art or for understanding and revealing something through an image in the world, he is a valuable child. Today he has come up in this way to the same extent that he was low before. He is endeavoring to study wisdom.

In the past, when we spoke to him with wisdom, he would sometimes get angry. Now the an p.22 nore under control. It came under control as he grew and gained peace.

Similarly, when we begin to see peace and tranquility within ourselves, beauty, light, and contentment will come into us. When we look at divisions and differences and race, the water we possess will be scattered in many directions. It will no longer flow into the pond or the river. It will be wasted.

This is a sign of destruction. This state has become a sign of destruction – when one person kills another, when one person slaughters another. On the television they said that a group of worshipers, including seven rabbis, were shot in a synagogue in Turkey and that altogether, twenty people had died. The shooters were Arabs and some of them died too. Why did they do that? What was the reason?

Fanaticism. Religion.

What benefit did they obtain? Brothers killed brothers – one killed the other. They just killed each other. This is all they do.

Is this what religion is? Is this what mercy is?

Who did it? Some people said it was an Iraqi man. Others said someone from Iran did it. Someone else said something else. No one really knew, they just talked about it. Those who escaped the massacre will try to kill someone else. What will come from it? One man kills another, another man kills him, another man kills someone else. Is there any profit in that?

Are they going to rule the country because they killed these people? Can these people rule the country by killing those who ordered the killing?

The breath

we take while we slumber –

It is never certain that we will awaken from sleep.

If the circular path of the breath

we take while we slumber turns awry,

we are finished.

It is never certain that we will awaken from sleep. If the circular path of the breath turns i p.23 ferent direction, we die. Are we certain we can finish swallowing that mouthful of food? If it gets stuck, we will die. We can choke on a drink of water.

Occasionally I feel parched when I am in meditation and I ask the children to give me a little water. There are times my throat is so blocked that I cannot swallow. It is then that my life moves up and down – my life has come to a point where I cannot even drink a drop of water.

So what is life? What is existence?

Why does man kill? Why does he kill others? Why does one man kill another? No matter what religion he is, he will live and then he will die. No matter what race he is, he will live and then he will die.

Stop attacking each other! Are you going to live forever? Is he going to live forever? While it lives, a tree at least will give you fruit. While you live, you will provide only sin. What do you do while you are

alive? You sin. You provide only karma and sin as you harm others. Whether you live or die, there is nothing useful in it.

A fruit tree is useful. It compassionately gives to everyone-everyone can come to eat in equality.

There is no murderer worse than man. Man is more dangerous than any animal. The human animal is the most dangerous animal of all. He has now placed a mark called "race" on humankind, a mark called "religion." He has placed this mark of racial and religious separation on humankind. He has placed this mark of separation there to attack others. He has placed a mark for land, gold, race, and religion, and now he kills all lives. Is that not so? He attacks them.

If you examine a little blood from each, his blood and another person's blood will be the same. His eyesight and another person's eyesight will be the same. He sees what the other one sees and the other one sees what he sees. This is the state in which they die. p.24

Who started it? Man himself. Man will die from what he himself started.

None of God's qualities will kill a man. God's qualities, actions, and conduct will never hurt anyone. We must take on these qualities. We must act with these qualities. Precious jeweled lights of my eyes, we must cherish that state and act accordingly.

A plane that was coming to the United States from Mexico crashed, and many people died. It crashed after a small plane collided with it. All the people died.

There are so many ways to die. People die from one thing and they die from another. They die in earthquakes. They die in sinking ships. They die in accidents. They die from kidnappings. When we look at it, we wonder at what is going on in this world.

The most difficult thing is to live as a human being.

Precious jeweled lights of my eyes, by using God's qualities we can see all lives as our own lives, all illnesses as our own illnesses, all hunger as our own hunger.

We must embrace everyone as a brother or a sister, live in unity, dwell as one family, and become one in that state. That is what will nurture us. That is what will demonstrate compassion. That is what will create unity.

That is what will summon us to the presence of God.

To become God, to reach that state, we must become human. Compassion must flow, conscience must operate. Wisdom and conscience must exist within us. It is through them that we must look at justice.

Knock on the door of your own conscience. Think with wisdom. What is hostile to us? The qualities within us are hostile to us. Who are our enemies? The qualities within us: jealousy, *hasad* [envy], treachery, and revenge are our enemies. The hostilities within us are our enemies. If we can root out those hostilities, what other hostility will there be? Each one of us must beat away and p.25 out the enmity and hostility within ourselves. There is no outer enmity. The enmity is within us.

When we overcome our own enmity, it will be like resting under a beautiful fruit tree. What a loving and refreshing place to rest. There we can embrace any child with love, peace, and tranquility...

Don't Forget Me - The Final Discourses,

Chapter 2, The Discourse of Total Surrender, pp. 16-26

"When I gave birth to the body, I did not give you anything. When I formed your body, I did not show you this world, the Divine world, or the world of hell. I sent you in perfect purity. You were My baby, My prince, My princess. I carried you then, and when you return, I will carry you in the same way.

If you come back in the same state, I will carry you, and you will be My baby once more. In the same way that I carried you before, I will carry you on your return. Know and realize this state. The way in which you went and the way in which you return determine whether I can carry you or not. If you come in a carry-able state, I will carry you. But if you change and deviate from this state, I cannot carry you. Your knowing this is your destiny. You create this."

The Fast of Ramadan, p. 372

Bawa Muhaiyaddeen_(rat.)

A'udhu billahi minash-shaitani-rajim

I seek refuge in Allah from the accursed satan.

Bismillahir-Rahmami-Rahim.

In the name of Allah, the Most Compassionate, the Most Merciful.

Even If You Can't See Me

November 6, 1982

People say the prophets have died and gone. Yes, that part is over.

The next place they will be is within you. The next place they will be is in your heart. The next place they will be is in your life. The next place they will be is in your soul. The next place they will be is in your qualities.

These are the prophets. Have the prophets left? At one time they will be a discourse, and they will bring God's commandments. At that place they come as commandments. In the next place, they come as qualities. Each sections comes to you, one by one. They are the soul's Light—Light in that state, from that time until now.

But you do not understand. You say, "Our prophet, your prophet, that prophet, this prophet." That is hopeless. They are all the same, and they came step-by-step. You must understand.

Until you understand this, you will not understand yourself.

You will never understand your secret, the secret of God, the secret of your family, the secret of equality, the secret of unity, the secret of the one family, the secret of the one life, the secret of both the *dunya* and the *akhirah*.

We will not be able to understand the secret of Man-God. It is only after we understand that we will know this.

For this we need wisdom. We need love, good qualities, and wisdom.

The children who were here when I was here, the children who came here when I was not here, the new children, the children who were here before them, the children who will be here after them, the young and the old, can see me at times.

But, even if you can't see me, I have the love to see you. Even if we can't see each other, our love can see.

If we can't quite understand through love, then our faith—that awareness—will tell us in our muscles. When that state exists, we can be anywhere, here or there. It is in our muscles. That is where we feel it. Then we will be completely together, not separate. That awareness is a muscle. It is a muscle in the flesh. That faith is a muscle. It is in the body. Thus, we are not separate.

That love is actually a bit of flesh. So, we are not separate. Although we do not physically see each other, there is a faculty in the body. We must understand that. We are not separate.

Although we do not talk to each other directly, this muscle memory works just as the blood works, just as the nerves work, just as the cells work, just as the energies work. This muscle memory works. So, we are not separate.

This is how God is. He is intermingled with us in the muscle that is the heart. We must understand this. We will never be separate. Truth is never separate. Love is never separate. Justice will never leave us and be separate from us. Compassion will not leave us and be separate from us. Goodness will not leave us and be separate from us.

It is evil that moves—evil and sin are unstable. They come, they run, they try to stay, they run away; they try to stay, they run and run and run, here and there. Mind and desire run and wander about.

They don't have a place. Truth is strong. Goodness is strong. Wisdom is strong. Faith is strong. Love is strong. They do not diminish. It is the sins that run and wander about. They have no place. It is ignorance that runs and wanders about.

Truth does not run or wander. It is strong, and it stays where it is. *My love you.* The mind runs after sin. The mind runs after karma. Mind and desire run. Truth does not run and wander about. Love does not run and wander about. Love does not run and wander about. Compassion does not run and wander about. God is the power; wisdom is the power. They are strong. That is how they will be. *My love you.* We must think of this. That is what is merged with us.

Evil is not merged with us—it is something that came later, that was brought to us by satan. When Adam_(a.s.) was being created, evil came from satan's spittle. That evil does not have a designated place. When God created man, He created him very beautifully. That is what is original. Evil came later. Who has it? The one who runs and wanders about. Truth does not run and wander about. Therefore, we must understand this. We must not hold on to the evil that runs and wanders about. We must drive it out. We must take the goodness and act accordingly. *My love you.*

If there is darkness in your heart, there is darkness in your face. If there is deception in your heart, there is deception in your face. If there is revenge in your heart, there is revenge in your face. If there is light in your heart, there is light in your face. If there is truth in your heart, there is truth in your face. If there is love in your heart, there is love in your face.

We can understand this. *My love you,* jeweled lights of my eyes. We must think of this.

We must never forget our love for God's family. We are one family. Love and justice generate the power of existing as one life, embracing each other, showing each other happiness and love, God's family, the Ant Man group, the Ant Man family. We must live together. We must show each other love. We must show compassion to all lives.

May the truth resplend in you. Do good. Drive out evil. That will be good, will it not? *My love you,* my brothers and sisters, jeweled light of my eyes, my own life, the life of my life, my heart's love, precious jeweled lights of my eyes.

You must try to take in the good path, God's qualities, the Light of Allah, the grace, the love, and His resplendence, and grow, in order to obtain the wealth of His *mubarakat*. You must live to obtain the blessings that come from it.

After me, each of the children will become a leader to the world. You will be leaders on the good path and in love. You must lift up the people who lie buried, the hearts that lie buried, the children who lie in ignorance. You must lift them up, embrace them, feed them with love, show them compassion, and comfort them.

You must embrace them in a heart filled with love, feed them with the milk of wisdom, and give them help that is good—help them on the straight path that goes directly between them and God. Show them the path with compassion. Each child. Show them how love lives as a community. God's family, One God, one family, one prayer to the Giver of Immeasurable Grace. There is no one worthy of worship other than Allahu ta'ala. There is one family, God's family.

Truth is God's family. Evil is satan's family. Truth is God's family and the kingdom of God. Evil is satan's family and the kingdom of hell. Conduct your life, having left the kingdom of hell. Live as truth and God's family. Reach its exaltedness. May you make His qualities, justice, integrity, love, compassion, and patience grow.

The blessing of doing that, precious children, jeweled lights of my eyes, belongs to each child. The grace of our Father and wealth of our Father are your birthright. Accept that birthright.

The children who are ignorant are the little ones, the young ones. The children with clear wisdom are the older ones. The older children must lift up the ignorant children, show them love, feed them with wisdom, and embrace them.

All of you must come forward to show them the compassion, the love, and the beauty, and elevate them. Come forward, stand up, lift up your heads into wisdom, love, compassion, justice, the qualities of grace, and try to do these duties. Do this duty of love. Come forward to do these duties of grace. *My love you*, my grandchildren, my brothers, children, grandsons, granddaughters, each child must endeavor to do this and come forward into this state. It is God's family.

May God protect you. May the goodness that comes from you spread throughout the world.

Sow goodness everywhere in the world.

Sow the seeds of love. Plant the seedlings of truth. Let everyone pick and eat the fruits of goodness. May the grace and the wisdom resonate in our hearts. Let the taste of that honey, the taste of the hone of grace, the honey of wisdom, overflow from your hearts.

Precious jeweled lights of my eyes, may every single living being become this taste and experience the bliss of this taste. May the taste of love increase so that everyone can attain peace and be shown the path of love. That is the path of grace, the path of God.

Endeavor to do this, every child.

Amin.

Destiny, pp. 57-61
Bawa Muhaiyaddeen_(ral.)

A 'udhu billahi minash-shaitani-rajim

I seek refuge in Allah from the accursed satan.

Bismillahir-Rahmamiir-Rahim.

In the name of Allah, the Most Compassionate, the Most Merciful.

NOTHING WILL HAPPEN AS WE INTEND

June 12, 1979

Bawa Muhaiyaddeen_(rat.): Everything will occur and conclude only as God intends. When we intend to do something, we are delayed on the way so God's intention can take place.

The reporter from the radio, or rather the television, said he would come today. He said he would come, so the children came. We were ready for him. It did not happen the way he thought it would—he fell ill. And nothing happened the way I thought it would either. I was going to go downstairs to the meeting, but even that did not take place. I had to do other work here.

Like that, nothing will happen the way we intend. Everything will happen the way God intends. That is what happened today.

Every second until we become God—until we become Him and His thought becomes our thought—nothing we intend will happen. When we become Him and we think His thoughts, everything will happen.

Until that thought comes, until that state comes, what we earn will be different. Our thoughts are related to the world. We are connected to the world, and we have thoughts of the world.

When we think of the world, we see that it has no stability. When the rain comes, the storm comes. When the storm comes, the clouds will fly and be dispersed. When the clouds disperse, the light will come, the sun will come. When the sun comes, the heat comes. The world changes each second.

What the rain intended, it could not complete. What the clouds intended, they could not complete. What the wind intended, it could not complete. What the sun intended, it could not complete. The darkness came.

The world will change.

It is like this in our lives, too, until we become God, until His thought becomes our thought. Until we establish this state, our thoughts will change like the weather.

None of the thoughts of any of the creations come into being. There will always be opposition. That is why it is said, “Nothing will happen the way we intend. Everything will happen as God intends.” Everything He thinks will happen. Nothing will happen the way we think.

This is the state of duality in which we live.

God exists in the world, although the world does not exist in God. God exists in wisdom, in the world of wisdom, although the world does not exist in wisdom. God created all the creations and put their attachment to Him in place. He feeds all creations. He protects them. He sustains them. He does this with equality.

There is an attachment to Him within all creations.

However, He does not have the connection to blood ties, the attachment to the “I” and the “you,” the attachment to color, the attachment to caste, the attachment to separation, the attachment to divisiveness, the attachment to selfishness. He does not have those attachments. His attachment is to equality, and He exists within that equality.

We are attached to ignorance. He is attached to true wisdom. He is here is commingled with everything we see.

However, what we see does not exist within Him.

Although He is commingled with what we see, what we see is not commingled with Him, nor does it exist in Him. We call Him God because He abides in that state. We call Him a Power. He controls everything, and exists in a state of non-attachment. He does everything, He makes everything happen. He looks at everything, He controls everything, He governs everything, but none of those things are within Him. That is why He is called God.

When that state comes into us, it will be like everything else that has already happened just as He intended—once we reach that state and disappear in Him, once those qualities and those intentions come into us, the intention will be His intention. That intention will be His intention. Everything He intends will happen.

When I am not, He is.

Then He will do everything. That is why we say, “Nothing will happen according to my intention. Everything will happen according to His intension.” That is the duty He will do.

Similarly, everything we intend is like the rain wanting to do what it wants; like the wind wanting to do what it wants, like the clouds wanting to do what they want, like the sun wanting to do what it wants. Although they all came forth saying, “I! I!” nothing had any effect. One thing or another changed, so they could not act as they wanted.

Our intentions are like the rain, like the winds during the rain.

It is according to His intention. Each one of us must endeavor to reach His intention, reach the state in which “Only what He intends will happen.” If we can come to that, everything will happen.

All right. I was unable to the meeting today. That is all right, it was not my fault. Things change. Things change like that.

Mitch Gilbert, President of the Fellowship: When you are trying to stay alert to God’s intention, you have the that willingness to change any plan if the sign is that God intends something else, but sometimes you wonder what is required now.

You wonder now whether more determination is required on your part, not immediate resignation because some difficulty seems to come. And, while normally there will be some instinct, something that I feel within myself that will tell me which is which, whether I should be more determined or if I should immediately resign, but then there are times that I am not sure.

Bawa Muhaiyaddeen_(rat.): That is the rain and the wind, the sun, the clouds. Each came with an intention. None of them were able to complete their intentions, and yet they did not give up either. Although the sun was shining, the clouds stayed in the sky. And, whenever there were clouds in the sky, there was water within them—rain. Whenever there were clouds, there was water. When the water came, the wind was within it. They came with the intention, “I want to do this!” All four came one after the other, after the other.

Although none of them were able to achieve what they wanted, all four stayed in the same place. They came like that, and they remained like that. None of them achieved anything, nor did they give up and separate themselves from their intentions.

Instead, they gave up and separated themselves only from the One God—they separated themselves only from that One Truth, from that state. The separation occurred because none of them possessed that state. That was why they were separate, and that was why, when they said, “This is mine,” they achieved the intention to be separate. They thought they were separate, so they became separate. That was done. That took control and completed their intention.

Until God’s state develops, what we do is not our duty. Our thoughts are in control. Each thought has its own section. When the truth comes, when that states comes, we are not doing it. None

of our thoughts or intentions will achieve anything. That state is what acts and controls the events. That is the point.

Mitch: Just prior to the meeting there was a gentleman, a young man, who was a little crazy. He had been here before. I seem to be the only one he would listen to. So, someone came and fetched me and took me to where he was. As I spoke to him, I saw that he was in a worse state than I had ever seen him before. He seemed to be hallucinating. I tried to find out from him—he’s young, he still lives at home with his parents—if he was on good terms with his mother, to see whether he had enough faculties left that I could advise him to go to his mother and to father, that he needed help and she should take him to the hospital. And, he seemed to understand what I was asking him to do. He started to walk away.

One part of me said, to myself, “The meeting is starting. He seems to be going home to his mother now. I can go into the meeting. It is not my responsibility anymore.”

Another part of me said, “My God! This young man is almost helpless. How do I know whether the minute he walks away from the Fellowship he is going to remember what I told him?”

It is at moments like that where even though I hope that I am asking God, “What is correct, what should my action be? And I’m waiting to hear some kind of an answer, and in those kinds of situations where I could do either of two things—this is what I was talking about before—my tendency is to ask quickly inside my own heart, “God, what would You have me do? What should be done now?”

But no matter what answer comes, my mind continues to think about the other thing, and then I’m not sure.

Did I really hear what God said, or did I just choose what would be more convenient?

Translator: And [you want to know] what you should do in such circumstances?

Mitch: This is what motivated the first question, and there is obviously something that isn’t one hundred percent satisfied yet, so I asked the second question.

Translator: And [you want to know] what you should do in such circumstances?

Mitch: This is what motivated the first question, and there is obviously something that isn’t one hundred percent satisfied yet, so I asked the second question.

Bawa Muhaiyaddeen_(ral.): That is right. Very good. When wisdom is in its correct place, it reveals a path. When wisdom is present, it reveals a path of truth. When we look at a person or a thing, we will immediately see what is appropriate, we will see the remedy.

If there is an elephant lying on the ground, we will not be able to lift it. We cannot.

And, if we follow an elephant, it will kill us. The elephant does not need to walk on a path; it forces the trees to bend out of its way. It does not need a path. If we follow the elephant, the trees on the path will kill us—they will bend for the elephant and then spring back to strike us.

When there is an elephant lying on the ground, wisdom needs to understand, “This is an elephant. I cannot lift it. Another elephant section must do it. Another elephant must come to lift it.” Wisdom needs to tell us that—

Someone interrupts: The elephant section is the *mahout*, the elephant driver.

Bawa Muhaiyaddeen_(ral.): The elephant section—

Translator: —is the person who rides on it?

Bawa Muhaiyaddeen_(ral.): The elephant section. The one who rides it and takes care of it is the one who knows how to get it up off the ground. He knows how to do the appropriate work. He will bring another elephant to lift it.

We cannot lift the elephant. This is a wild elephant. You must bring the form of an elephant to save the elephant. If a man were to try to save it, he could be caught by the danger facing the elephant and be trampled and killed. Even if we offer the elephant a rope or a tree branch, we could not pull it up. Wisdom should understand.

Similarly, when we use wisdom to understand the state and the circumstances of a situation, we must apply the remedy accordingly. The appropriate section in each specific place must be made responsible.

Wisdom will not work there.

We cannot teach wisdom there. We cannot teach the elephant wisdom to help it. If we follow it, the trees will kill us, and, if it catches us, the elephant itself will kill us. Thus, if you do come across and elephant lying on the ground, you must find an elephant keeper, and say, “You must help it.” You have to leave the elephant in order to do this.

It is like your situation [with the young man]. Wisdom must understand what has to be done before offering help. What is the state of the situation? Both of you cannot come together safely there.

This is what must be done: If there is a person in that kind of situation, you must understand his state. “Where did he go wrong? What state has he come to? How did he get to it? What are his circumstances? You cannot teach him wisdom or *gnanam*. You must simply show him love. Love. Show him love, and say, “Very well. No go and stay on the good path. Go and do this.” You must send him away with that. Accompany him to the door, show him out, and say, “Go and come back. Go and do this.” That is all we need to do.

Mitch: So it was correct to trust the first thing that came—

Bawa Muhaiyaddeen_(ral.): Trust wisdom! Wisdom! Wisdom will cut through these situations and give you the answer. Wisdom will cut through whatever comes. You must understand the specific state of what comes, its foundation and its state...

Destiny, pp. 43-49
Bawa Muhaiyaddeen_(ral.)

**O My Fellow Beings,
O Human Beings without Wisdom!
Here is an Announcement for You.**

Only God will know the glory of God.
Only God will know His power and His creation. *Amin.*

Bismillahir-Rahmanir-Rahim.

In the name of Allah, the Most Merciful, the Most Compassionate.

O my fellow being! Reflect upon what you have reaped in your life up until now. If you do this, you will understand the lessons furnished by this world—the good and the bad. Then, instead of placing the blame on this contemporary world, you will realize how the decline in the state of your birth is really a result of the fluctuations of your own wisdom, caused by the delusions (*mayakkam*) of your mind. Only then will you see through this world’s ‘grandeur’ and size up the ‘greatness’ of those who rule it.

Therefore, realize and reflect upon what is true and what is false, and rectify your decline from your original state in this birth. After that, do not have faith in anything in this contemporary world. Believe, without the slightest doubt, only in the God who created you and in the explanations that come from the truth that dwells within the justice of your conscience. This alone can cut away the afflictions resulting from the poverty of your birth and grant you liberation of your soul. Believe this with certainty.

May the divine luminous wisdom of (*per arivu*)¹ of truth, and a mind free from hypnotic delusion emerge within you.

Realize for yourself, O pure heart of my birth, that this state will be what is true, or real for you. Know that all the understandings you gained from the things that you have placed your faith in until now are understandings gained from this contemporary world, understandings that endanger your wisdom, your truth, the justice of your conscience, and your faith. Realize and know this without the slightest doubt, and henceforth, in this world place your faith only in your inner being, in the justice of your conscience, and in God. His compassion will dawn within you.

Further, O mind! You have had your share of experiences in your life, have you not? And you are realizing their consequences—good and the bad—even now, are you not? Therefore, do not place your faith in anything except God. This is the truth for your life, the explanation leading to your liberation, the resonance of the wisdom of the grace of God, the clarity of your faith, and a protective covering for the virtue of the truth that arises from the justice of your conscience. This will be the perfection and the treasure of plenitude for your life and your undiminishing wealth in this birth.

Know this, O clear mind! This is what is best for you. Have firm certitude in your life that the one thing that loves you truly is the compassion of God. This is the truth. I swear to it. This is the clarity of one's life, O mind! May God bless you with His grace.

*Amin, ya Rabbal- 'alamin.
As-salamu 'alaikum wa rahmatullahi
wa barakatuhu kulluhu.*

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

The Resonance of Allah, Chapter 19 — pp. 583-584
Bawa Muhaiyaddeen_(rat.)

1. the seventh level of wisdom or consciousness in man; the wisdom of the *Nur*.

excerpt from *The Pond Discourse* September 17 or 18, 1972
 pg.106-112, *Letters of Inner Grace 1969-1975*, Muhammad Raheem Bawa Muhaiyaddeen

...if you are genuinely on your way to see God, if you want to drink, you must push aside what is there, and quench your thirst. Just drink the water. Each person should just push aside the dirt, drink his own water, and quench his own thirst. If you dig up the pond instead, stir up the water, put all your own stuff into it, and blame someone else for it, it is still only your stuff that will be floating there. This is very hopeless. This is satan's work—ruining others.

A human being will push aside the dirt, drink the water, and leave. His work is simply to drink the water.

A buffalo will enter the pond, stir it up, mix it up, and muddy the pond. That is its work. That is its place. He does not have that other place.

A human being will focus on his own work, and quench his thirst. He is a human being. The other is a *hayawan*, an animal.

The snake too will come to drink water. It also needs water. The buffalo will come. The bull will come. The cow will come. The rat will come. The tiger will come. The bull will come, and the ox will come. The cat will come and the rat will come. The snake will come and the mongoose will come. The goat will come, and the tiger will come. The cow will come, and the lion will come. The lizard will come and the ant will come. The frog will come and the snake to catch that frog will come.

Everything needs that water. Everything God has created needs that water. The crocodiles and the fish will come. Regardless of how many things there are in the pond, the things outside must also come to it. Even a demon will come. The birds will come. The ghosts will come. The thieves will come. The human beings will come. All kinds of creatures will come. They come to drink water.

Thus, the currents will be there. The things that catch and eat one another will be there: they are all prey to one another and there will be fighting. They have the power to catch and eat each other, but they also have a thirst for water. This is natural. All of them need water.

Similarly, God's truth, His sound, His vibration, His grace, and His light are needed in this world. Each life needs that sound. Every created being needs that resonance. When that resonance reverberates like thunder, those beings will gather at that place to listen to the sound, just as they gathered to drink water.

If, at the place in which they come to hear the sound, there are those who say, "All the animals have come! This has come and that has come," one animal will be looking at another and calling him an animal.

If there is a group of four goats and one of them is standing in the water, the tiger-child will say, "That goat is standing in the water! That's a terrible goat. It butts everyone. Everyone, tell him to get out! That's not good." The tiger's intention is to kill the goat as soon as it comes out of the water. It is saying that because of its selfishness, in order to catch it and eat it.

If a lion says, "That cow kicks the others, it's not good! Drive that cow out of the pond—toward me!" it is saying that in order to turn the cow into meal for itself.

If the fox says, "That chicken is defecating in the pond. That's not right. Drive it out, right over here," it is only saying that to catch it.

If the snake says, "That rat-child is disturbing everything. It's not right for this place. Drive it out! Do this, and do that, to the rat! the snake is only saying that to catch the rat.

Like that, the reason those who belong to that kind of group will say, "Don't create these issues. Stop creating trouble!" is because they want to drive out the others to attempt to turn them in to a meal for themselves. That is their issue.

Just as the creations gather for water, it may also be natural for them to gather for the sound of God. That is nature. This is maya, darkness, ignorance, the actions of ignorance, and the qualities of satan.

The other is Light. A human being will push aside the dirt and drink in the Light. He must drink it in just as he drinks the water. He looks only for that, not for the dirt. The dirt does have to be pushed aside. He will simply push it aside.

All the animals that live in the darkness will possess the quality of catching the other animals. This is the problem. Saying “This isn’t right. That isn’t right. This isn’t right. That isn’t right,” is all related to selfishness. It is no good.

A human being will look only for the Light, he will not look for the dirt. It is natural for the pond to contain so many things. Those things are outwardly visible. One is Light while the other is night. Both are natural.

Whatever glitters in the darkness will glitter in the darkness. Only the Power will shine in the light. Only One Thing will shine there. What glitters in the darkness will glitter there with many intentions. Many glitters will arise. This must be understood. This work is done by the animals. This work is done by satan.

This is the section that is now occurring there in America. You must take this section out of yourselves and throw it away if you want God. When it is the work that a human being does, only one thing is done.

All of this will occur.

The darkness will be there and everything that happens in the darkness will occur. Yet, just as all the animals need water, all the creatures need the sound. No matter how many faults they have, no matter how many worms there are, they need water.

Similarly, all creations need that sound. They will come for that and they will come for this. If a human being who has a body goes into the darkness to drink water—after all, he does have a body in this hypnotic delusion and if that body needs water, there will be many things in that water.

He must push those things aside and quench his thirst. That is what he is there for. He is not there for those other things. He will push those things aside, drink the water and leave. Those things will be there. They are fighting things. They are all things that catch and devour each other.

Like this, on the way to God, there will be the darkness of four hundred trillion glitters in the *qalb*, along with maya, elemental spirits and ghosts. A thirsty man will push them all aside and look only at the Light. He will push them aside with his wisdom, look only at the Light, and drink in the sound of the grace. He will push aside all the other things and take in only the honey of that grace. He must drink in that honey of wisdom in order to quench the thirst of his birth. If he does not possess that state, he is not a human being.

He will be just like a satan and a *hayawan*. We will not be able to tell the difference. Many satans take the form of animals. Many satans take the form of elemental spirits, existing as malice, jealousy, anger, and sin. This is all satan’s work.

Drive only this thing out of the Fellowship! Drive it out and go there as a human being. If you want to quench your thirst in the world, if you want to have that body, there is just one point: simply push aside all the darkness and drink your water. This is natural. You must drink in wisdom. You must drink in the truth. You must scoop up the truth and drink it in. You must drink in the truth.

If you want to reach God, you must push aside everything that surrounds the Guru. Everything will be here. You must simply push it aside and drink in just the wisdom. You must drink in the wisdom known as grace. You must know this. This is the truth.

If, instead of that state, you hold many issues within yourself and you project those issues onto another person while he projects his issues onto you—if you take the issues inside yourself and project them onto him, if you project that jealousy onto another, that is shaitan’s work. This is not the work of

reaching God. This is not the work of studying *gnanam*. That is how to ruin the state of this precious birth. It will be wasted.

Understand this, and, from now on above all, drive out what is within you. If you look at yourself before you look at the world, it will be very good. Once you detach yourself from the good and the evil that has happened to you, saying, “This is just the world,” once you drive it out, all the rest will diminish. Do it like this.

What I see now is the effect of everyone projecting his own issues onto other people. These issues exist in everyone.

When we look at this section, we see that it is like the licking of a bull that ruins the grazing of a cow.

If there is a cow that is minding its own business and grazing, and a bull comes to stand behind it and to lick it, *bleh, bleh, bleh*, the cow becomes aware of that, and its grazing is ruined. This section is just like a bull licking a grazing cow. The bull does not graze, nor does it allow the cow to graze. It just does the licking work, *erk, erk*.

You have to give up your licking work. The reason the bull licks is that it wants to jump onto the cow. The bull ruins the grazing and makes the cow aware only of the licking. While the bull licks and licks, the cow begins to urinate.

After that, the bull gives up licking the cow and starts licking the urine. The bull just holds its tongue out and licks the urine. When the cow begins to urinate, the bull thinks, “I licked this cow for a reason, so what is coming from the place that we are focused on must be our food.” The bull enjoys the heat, the salt, and the smell.

It does the licking for selfishness, it drinks the urine for selfishness, it jumps on the cow for selfishness, and it goes to hell for selfishness. We must not look at this section. The mind’s licking work must be stopped. It is no good.

Anyone in whom this thought exists will never reach God or the truth.

It does not matter how much he has learned, because satan’s work will have come to him. It will be very good if you can throw this out of your hearts. If you throw these qualities out of your Fellowship, it will be good. If they are thrown out of each heart, they will no longer exist in the Fellowship. If you remove them from each one of your hearts, they will no longer exist in the Fellowship.

It is not the fault of the Fellowship—the fault is within you, because of the things you took with you. If everyone puts all the things they have inside themselves into the Fellowship, it is no good.

If you bag up the things that you carry and leave them outside, if you go into the Fellowship alone, there will be no issues. There will be no situation in which to find fault. If you bring the baggage that you have in yourself into the Fellowship, there will be no room for people there. It will be filled with baggage. The people will not be able to enter and gather there. Why? Because it will be filled with baggage! If you take your baggage with you, there will be no room for people. There will be only baggage.

Human beings will not be able to go there. A human being will not be able to enter and the people will not be able to enter. After the baggage has all been piled up and the place is full, they will start saying, “He took my baggage.” Someone will say, “He took my baggage.” Another will say, “He is taking *my* baggage,” and then with this kind of focus, you will begin to fight.

You take your baggage there and prevent the people from coming. Then you begin to move the baggage around and argue about it, saying, “These are my things. These are different things. These are my things. Those are your things.” You will fight about where those things should be kept, saying, “This is *my* baggage, that is *your* baggage.” Those are the issues that will be there. You will be fighting over the issues of the baggage. That is no good.

If you do that, a human being will not be able to go there. A human being will not be able to go there, and Man-God, *Manu-Isan*, will not be able to go there. Why? Because your baggage is there! If you fill the Fellowship with your baggage and then being arguing, “That’s *my* baggage, that is *his* baggage,” and shifting the baggage around like that, that is what will happen there.

If you can take the baggage that you have brought and keep it out on the pavement, if only the people go in, then a human being can also enter to be with you. Then a human being will be able to enter. If you leave your baggage on the pavement and enter the Fellowship simply as people, so many people can fit there. Then the issues will not be there. Then the people will be able to be there, and everyone will be able to hear the sound of God. Then you can reach the truth and your hunger will end.

If you can leave all your baggage on the pavement and then enter the Fellowship, it will be so good.

All the Fellowship children must think of this a little. All of it is within you—you are putting those things here too in the same way. There are so many baggage issues between the twelve of you [who came here from America]. The baggage must be put out onto the pavement. Here the trash truck comes at 6:30 in the morning; the baggage must be put out for it. They will take it away.

If you can come here alone, it will be very good.

There, at the Fellowship in Philadelphia, the trash truck comes at 9:30. Tell them to put all their trash outside for the trash truck so it can be taken away instead of being brought into the house. Take all the baggage and put it out for the trash truck on Wednesday. In Pennsylvania, it comes every Wednesday. Before, it used to come on Tuesday. Knowing that the trash truck comes every Wednesday, you can collect all the trash and put it into plastic bags for that day.

Tell them to put all the dirt, all the things they have collected, into plastic bags instead of tying them up and bringing them into the Fellowship. Do not bring them into the Fellowship. Tell them to keep them in a separate place instead of bringing them in. Tell them not to bring into the *qalb* all the dirt of the world that gathers here. Put all of it into plastic bags, pile them in a designated place, and take them out on Wednesday for the trash truck. Do not bring those things into the Fellowship. Then this place will not be filled with dirt. Then the house will not be full of dirt.

Because the body eats many kind of things, the dirt will collect there. You have to put the food and the drink you buy from the store into the body. Tell them to put the food they buy from the store into plastic bags. Eat the food, and put the garbage and the dirt into the bags. If you keep the trash outside like that and send it away every week, it will be good. Throw all those things out.

Do not hold on to your baggage and carry it around. It is not very good if we become the plastic bag.

We must be Man—Original Man. We have to be human beings. We have to put all the dirt into those plastic bags, and send them away every Wednesday. Tell them that.

We should not be plastic bags!

If a human being is a plastic bag, and he puts everything he buys from the shop into himself, not very much will fit into him. Tell him to put those things into plastic bags, and send them away. Tell him not to put those things into the bag of his person, but to put them into plastic trash bags, because there is not enough room inside him. That will be good.

This should be translated and sent to the Fellowship.

Bismillahir-Rahmanir-Raheem

8 May 1974
31 Alston Place
Colombo 2, Sri Lanka (Ceylon)

To my most loving child Wahuamma,

May the Almighty God shower you with His Grace and Protection., May He protect you and the other Fellowship children and guide you safely on the path of your life through the jungle of this world to the pond [reservoir] of His overwhelming Compassion and Love. May He do this. May you find and merge completely in this pond. Ameen. Ameen. Ameen. Ya Rabbal alameen.

This jungle of the world is very dark. There are many dangers that lurk there. Many beasts with human faces lurk there. The six evil propensities of craving, hatred, miserliness, vanity, lust, and envy thrive there. The modes of action there are the five evil actions: intoxication, adultery, theft, murder, and falsehood. The three cosmetics which people use for make-up there are egoism, karma, and maya. These are the fourteen worlds that exist within this jungle. The two hands of mind and desire cling on to these fourteen worlds with the help of the physical eyes that look out into this world of illusion. All in the jungle are actors. There are seventy-two groups of actors there.

There is one other group, the seventh-third group. They want to get out of this jungle. For them, there is a path, a path cut through the jungle by the Guru. To the other seventy-two groups, the people walking on this path look like they are doing just another act. Even to the mind of the person who is on the path it appears this way. The mind is part of the world and can never see the Effulgent end of this path. The mind will be afraid of losing the darkness of the jungle because that is its relation, that is a relation of the mind. This mind, the monkey of the jungle, this desire, the dog of the world, must be left behind.

Weeds grow very fast over the path so the sword of Faith, Determination and Conviction must be taken along. The compass of Wisdom and light of Iman, Absolute Purity of Certitude, must point and light the way. The Guru is continually within the heart as a guide. But his voice is also soft. It can only be heard when the monkey and the dog are quiet. But he is always there, and his unfailing voice can always be heard as the One Vibration of explanation within the Qalb. In fact, this Path itself leads through the Pure Light of the Soul to That Very One Who is the Explanation within the Explanation. That is Peacefulness and Bliss. So with Patience, Saboor [Forbearance], Shakoor [Contentment, Gratitude], and Tawakkul [Trust], you must move along this path, my daughter.

There is one more small point. To go anywhere, even on this path within, there has to be movement. To write this letter there is movement of the hand. To read this letter there is movement of the eyes. To go from one place to another there must be movement.

Like this, to advance from one state of consciousness to the next on the internal path, there must be movement. The breath moves the body. The breath of the Zikr moves Wisdom. Without this Awwal Kalimah, "la ilaha, illAllahu," there will be no movement. With the firm intention of the will, this must be done. With the strong concentration on That One Alone, this must be done. Otherwise, you will be like a pond with no inlet or outlet. Countless numbers of mosses and germs of maya will infect your life. You must open a gap and start the water moving with the Kalimah. You must keep this remembrance in the foremost point of your awareness, that only God exists. Then the chick of Wisdom will start to break through the shell of illusion. Then the petals of your heart will unfold with Peacefulness, Serenity, Patience, Forbearance, Tolerance, Dutifulness, and the rest of His 3,000 Divine, Radiant Qualities. Only then will there be movement on this One Good Straight Path. You must get on the path out of this jungle of maya, and do it like this. My love you, my daughter.

M.R. Guru Bawa

857.

The Sufi *gnani* says: My son, you can learn some things by looking at the world. You can learn from religions and religious scriptures. You can also learn from looking at mind and desire and creation.

But no matter what you learn, not all of it can be called wisdom, not all of it is *'ilm*, or divine knowledge. Most of it is like a blind man learning by touch. It is not complete, and it will not be beneficial.

This is why the Rasulallah_(Sal.) has said, "Go even unto China to learn *'ilm*." There is a very broad meaning to this. Allah bestowed *'ilm* upon His Rasul_(Sal.). *'Ilm* is to learn without learning, pray without praying, understand without understanding, know without knowing, see without seeing, hear without hearing, eat without eating, and taste without tasting. The learning of God's three thousand gracious qualities, the learning of His ninety-nine powers, the learning of His actions, conduct, behavior, and duty, is like this.

It is the learning of Allah's essence, the wealth of the ocean of profound knowledge. The learning and understanding within this ocean is the explanation of the learning of *rahmatul-'alamin*, which is the mercy and compassion of all the universes. Allah is the One who rules with mercy and compassion, and the learning is about this. It is not written in books, nor is it a show. It is found in wisdom within wisdom, light within light, faith within faith, certitude within certitude, determination within determination, heart within heart, soul within soul, resplendence within resplendence, and in Allah within Allah. This is what we have to learn.

The Rasul_(Sal.) repeatedly said that we must go even unto China to learn *'ilm*. What is *'ilm*? That is what we must learn. From time to time, it is taught by prophets, sheikhs, *olis*, and *qutbs*. Learn it from them. One with wisdom and faith should teach wisdom and faith. You must learn about light from *olis*, who are the lights of God. If we learn in this way, we can learn about the ocean of divine knowledge. If we can get even the taste of one drop of this ocean of divine knowledge, we will be very fortunate; we will become good. This is the only way one can ever learn *'ilm*. It is the only way one can reach Allah, who is within *'ilm*.

Golden Words of a Sufi Sheikh, pp. 386-391
Bawa Muhaiyaddeen_(rat.)

2nd May 1970

To Miss Rajanayagam:

His Holiness States: [In 1,390 years] this world has not seen a real Gnostic (*Gnani*) of the highest [order], but since then there have been several lesser men.

Strive to develop yourself. Your very nature arises from the structure and composition of the physical body. Outwardly, this nature which you possess is attracted by the 400 million (*cody*) glittering attractions and callings offered by the world to inveigle you. If you are a slave to them, you cannot achieve anything. These attractions are conveyed through your six senses—sight, hearing, touch, taste, smell and reason [the fifth level of wisdom]. These are then the gateways.

But you must realize and know that within the sense of sight is another sight sense which you must develop to see God. And within the sense of hearing is another sense of hearing through which you discern the Voice, or the ‘sounds’ of God. Within the sense of smell is another yet undeveloped sense of ‘taste,’ thought which you ‘taste’ the Divine; so likewise, within the sense of touch is the yet undeveloped sense of touch, through which you ‘feel’ the Divine. Finally, within the sense of wisdom, which has so much to do with the world outside, is the yet undeveloped sense of Reason through which you come to know the Divine (*Perr-Arivu*) [the Seventh Level of Wisdom].

And thus, it is that you must discipline these six senses to shut out the callings and the attractions of the phenomenal world, and so condition them that they become the instruments of inner ‘sight,’ inner ‘hearing,’ inner sense of ‘smell,’ inner sense of ‘touch’ and inner ‘reason’—all of which will have only one objective: the realization of the Godhead within. For He is everywhere both inside and outside.

This must be your objective. To achieve this objective, you must cleanse yourself—destroy the world within you by conditioning the mind and your being. You will see that, if the world—that is, the desires of the world arising within you—is dead, or is killed, then ‘you’ do not exist anymore; only He exists in you. When He alone exists, ‘you’ cease to exist. So, the idea of a personality that constitutes you does not exist, and therefore He alone exists; and henceforth ‘you’ have no return in any form. Otherwise, look around you and see the dogs and crows and the animals. Do you wish to be like them the next time?

The first of the four great religions, Zaboora [Hinduism], signifies the region below the navel—that is, what your desires wish to worship, so do you worship. The next religion, Jabrat [Zoroastrianism], signifies the region between the navel and the heart. The third religion, Injeel [Christianity], signifies the region of the heart. The heart is in the shape of an inverted triangle, a three-cornered object, of which one angle symbolizes God, the second angle symbolizes evil, while the angle at the bottom symbolizes the Conscience, which distinguishes Good from evil. This is why Christianity depicts the heart of Jesus_(a.s.) so poignantly, as seen in portraits of Jesus. So all Christian worship tends to build up around the attributes of the heart. Finally, the fourth religion, Furqan [Islam], symbolizes the region of the head, where Reason (*arivu*) is located. It is with Reason that you must come closer to God.

It is your duty which you owe to yourself on this earth, a duty which you owe to yourself as a human being, to realize yourself. If that be your quest, then you must search for a Guru or Shaikh, and find him. Having found him, you must transform yourself into malleable clay which can be molded by the Guru or Shaikh; the disciple must live the life of the Master in mind, body, and soul.

Your one intention must be to realize Him within you, ‘smell’ Him within you, ‘see’ Him within you, ‘feel’ Him within you, ‘taste’ Him within you, and—by your inner wisdom—‘know’ Him within you. Thus, a time will come upon you when you become conscious, become aware of the fact that it is He Who exists within you, and not ‘you’. With the coming of this realization that He alone exists within you, you will have then successfully obliterated the world within you, consisting of all your base desires, your base self, your cravings and the love of the world. Thus, ‘you’ cease to exist. That is the supreme objective. You would then have reached perfection and realization, and, for you, there is no coming back.

To achieve this state is indeed a very simple process. What with age and the end in sight, you are taking a keener interest now than ever before. You must condition yourself, your very being, with this one intention, which is most aptly, most correctly, spiritually most effectively, spiritually most satisfyingly

crystalized in a simple formula in Arabic. This intention expressed in any other language cannot have portray the meaning, the significance, the force, the majesty and the intensity of that singular intention, and that simple formula in Arabic which carries this supreme intention is...La-ila-ha/illAllahu; "There is nothing other than You, O God; You alone are God."¹

This is the simple formula which I request you to utter in the following way. Use this formula in your breathing, knowing fully the meaning attached to it: first, to develop the attitude of self-negation; and secondly, to develop the awareness and the consciousness that He alone exists within you.

Thus, when you breathe, you will exhale, and inhale.

- 1) EXHALATION: Accordingly, when you exhale, you must consciously believe and condition your mind that you are purging, by your act of each exhalation, your baser self. You will condition your mind that you are casting out and drawing away from every part of your physical body, beginning from the tip of our left toe and then from all other limbs and [parts of] your body, the base qualities, flowing like some foul liquid which must be thrust out with the exhaled air. But you should thrust out this air from only your left nostril. Such is the intention, and this intention is put into motion when you repeat the first part of the Formula: "La ilaha," meaning, "There is nothing other than You, O God."

You should repeat this, not with your voice or your lips, but consciously in your mind and heart, and with the tip of your tongue undergoing only slight movement inside your closed mouth. If this is done correctly and effectively, you will find your left toe beginning to twitch slightly on its own, and other parts of your body too responding likewise. Your body and mind must be free of all other thoughts and be relaxed, until you come to do this without effort at every breath.

- 2) INHALATION: In identically the same manner, when you inhale, you must consciously believe that you are drawing inwards into yourself, by the air coursing through your right nostril, God Almighty, and focus your thoughts on Him, because you believe that every object is full of Him, symbolically of Light...and so plant Him within the heart and the form of your physical body. Such being your intention, the corresponding formula which is its second part, uttered silently with the tip of your tongue in the manner focusing your attention on Him, is..."ill-Allahu," meaning, "But (Thee, O) God, [You alone are God]."

It is therefore necessary to carry this conviction of these affirmations at every Exhalation and at every Inhalation.

Thus for a single day, you will observe that you exhale [21, 621] times, and inhale also [21, 621] times; in all, [43, 242] acts of breathing per day. Try to train yourself, and activate yourself by devoted and conscientious practice of this formula, even a few times per day, in the manner I have indicated. Gradually increase the number of times to as many times as possible. Otherwise, there is nothing else that would be ever [as] helpful, as I have myself realized by my own practice. Therefore, this I would want you to do.

Ameen
M.R. Guru Bawa

1. *La ilaha illAllahu* (A) Both the transliteration and the translation have been updated here and throughout the book. The original letter had the literal translation, "There is no god but God." In a note from October 1972, Bawa Muhaiyaddeen directed that the literal translation not be used in any publications or explanations. The explanation now found in the text is the one given by Bawa Muhaiyaddeen at that time: "There is nothing other than You, O God; You alone are God."

BismillahirRahmanirRahim

M. R. Bawa Muhaiyaddeen^{Rai}

"The Future of the Fellowship Is in Your Hands, in Your Hearts" - Friday, June 6, 1986

Question: At the time of the Prophet Muhammad^(Sal.) a follower asked what would happen to Islam after he left. My question is: What will happen to this Fellowship and to these children after Bawa leaves?

M. R. Bawa Muhaiyaddeen: This is an important consideration. The sun cannot leave the sky, it remains there all the time, nor can the moon ever leave the sky, it must stay there too. Things that are essential stay where they are and are always there. Yet, if you wish to make a fire you must use a magnifying glass and then focus the rays of the sun to make the fire. In the same way, if you keep your *qalb* clear, you can look into it and see yourself and God, you can purify yourself and proceed on the path. If you purify yourself and if your faith, certitude and determination are firm, that Light will never leave you, but it all depends on the strength of your faith, certitude and determination.

This is something you must deliberately attempt to acquire through your qualities and actions. This is *al-qada' wal-qadar* for you, what is ordained for you by divine decree and destiny, and, if you acquire this, it will never leave you.

No one has ever seen God, isn't that true, yet He lives within everyone, within everything. When we yearn for our Father, we must intend Him in our hearts, place Him in our heart and He appears. So, if the heart of each Fellowship child is in the right place the Fellowship will be in the right place. If your heart is not right, if you change your *qalb* and open it to satan, then it will become a festering sore.

As long as each child keeps the sheikh in his heart and makes his wisdom grow, the Fellowship will prosper. Once people start saying, "I am important, I know more than you, I know things you don't know," the head will be broken and the Fellowship will be fragmented. Then you will have made *that* your destiny.

The Fellowship will develop as its children do. If those who remain here become wise, they can take their brothers and sisters along with them. There are bound to be some who are angry or jealous, some with hatred or bigotry, but what should we do? Just as I had forbearance with each child, regardless of their state, just as I comforted them knowing what they needed, being a small child to a small child and a learned child to a learned child, you must also comfort them in the same way. If you do it the way I did it, the Fellowship will be in the right place.

This house must be the house of God. This must be God's kingdom and if you remain as God's children this place will never be destroyed. But if you fail to be in this state, satan can capture this house.

The future of the Fellowship is in your hands, in your hearts. If you are in the right state and surrender the responsibility for this to Allah, if you do your duty in the right way, this Fellowship will be right.

Amin. Allah is sufficient. May He protect you, may He protect His house, His Fellowship. The house called the Fellowship belongs to Him, you are His servants in His house. Sow the seeds of wisdom to receive His grace, sow the seeds carefully, make His grace, His *rahmat* grow, tend it carefully with your qualities, your wisdom, prayers and devotion. Then when the crop ripens you will harvest God's grace, His *gnanam*, His divine-awakened wisdom, His treasures, His qualities, His full blessings. If you forsake this duty and lose your wisdom, you will lose this precious harvest.

Amin. May Allah protect you. *Amin*

Bismillahir-Rahmanir-Rahim

9 April 1974
31 Alston Place
Colombo 2, Sri Lanka (Ceylon)

To my dear loving Tambi Hamaad,

God is One. God is the Timeless One. God is the Complete Effulgent One. He is the Cause and the Omnipresent One, He is the Ruler of all three worlds, *awwal*, *dunya*, and *akhirah*. He is the One who is the Wisdom within wisdom, the Life within life, and the Grace within grace, the unique primal effulgence which is lodged within the treasury of the qalb of insan. As His tawakkul, He is the Secret within the secret, the Mystery within the mystery of all creation. He is the Triple Essence which must be realized by insan: sirr (His Secret), sifat (His Attributes), and dhat (His Essence). May God grant you Tambi, the good wisdom to realize this.

May He grant you the 3,000 Divine Qualities which are the radiant, crystalline petals unfolding from the effulgent Flower of Divine Luminous Wisdom. May God keep you forever in the very center of this blooming flower and protect you from the fourteen sins of the fourteen worlds. May He protect you from the four hundred trillion ten thousand hypnotic illusions which constantly sparkle to the eyes of physical vision and the mind. May He protect you from all of this and keep you within His glorious radiance of Grace and Perfection. May He cradle you within the open space of His Love within your heart, and may He forever whisper His one vibration through your inner ear of wisdom. May the point of your intention be His point—illAllahu. Al-hamdu lillah. Amin. Amin. Amin.

Hamaad Tambi, a letter which you wrote to me (4 Jan, '74), stayed in the United States and only recently has been brought to Ceylon by one of the American children. The Yusuf Ali translation of the Qur'an is a good translation, and he has explained certain points about it up to the level of his understanding. For you to read this in your home is not a fault. But, you should understand, Hamaad Tambi, that the True Qur'an did not come into existence a mere 1,400 years ago. The True Qur'an is your body composed of the 28 letters which came into being as Adam_(a.s.) over 200 million years ago. When you get to know the body of five elements and 28 letters, then you will come to know yourself.

Each of these five elements might be called a *waqt*, or a time of prayer. What are these five obligatory prayers? The first is when you understand the element earth, with its four hundred trillion ten thousand glitters, and say, "I am not this earth." The second is the understanding of the element fire, with its all-consuming anger and hunger. Third is lust, which is water. Fourth is the pride and false strength of air. Fifth is the ether, with its seven colors and myriad visions and attractions for the mind. When you have discarded these five and understood that you are not these elements, then only will you have done the five times of prayer.

There is a sixth time of prayer, the prayer of the Nur Muhammad. This is when wisdom comes to control the five sense and the five elements. This is the radiance of the pure conscience which manifests the vibration of Truth, as patience, peacefulness, tolerance, dutifulness, serenity, and the treating of the difficulties of another as your own difficulties. When the mind and desire are conquered like this, the ego will disappear. The soul will merge into the Effulgent Radiance and Resplendence of the Nur Muhammad. Then the vibration of Revelation (*wahy*) will be brought by Gabriel directly into the qalb. Whatever is asked will be answered directly. Whatever explanation needs to be given will be given directly. What is right and what is wrong will be shown directly.

These are the revelations which were brought by Gabriel to the prophet Muhammad and later written down [and compiled] into a book. This *wahy* is the Tiru Qur'an (the Primal Qur'an), and this revelation of the vibration of God through the melting qalb of insan is how this Qur'an should be read.

The pages of a book will never speak to you. But this truth which must be brought to life by a true *meignana* Guru will be a living explanation of every action of your entire life.

Hamaad Tambi, you and all of the children in the California Branch are always within the gaze of my Luminous Wisdom and within the love of my qalb, you are never out of my sight. You should reflect on this letter carefully and understand each point.

Please convey the warmest love from my qalb to each and every member of the branch in San Francisco. You are now like a small sapling, growing and yearning. With the water of the overflowing love of the Guru and the cultivation of his Wisdom, may you grow strong and straight, reaching up to the One Truth which is the One God, “my God.” Then the shade and comfort of the Grace of God will always protect you. May you grow like this. My meecham, meecham, meecham anbu to you all.

M. R. Guru Bawa

Letters of Inner Grace 1969-1975, pp. 337-339

361.

My son, it is most essential for those who are *insan*, those who are human beings, to know what God is and believe in Him. God is one. He is without body, form, or shape, without birth or death, and without hunger, disease, or aging. He has no desire for land, gold, or women. He has no wife or children. He has no love for the world or for possessions or property. He has no desire at all. He is a power, the one reality within truth that transcends *athi*, the very beginning of creation, and *anathi*, the time before the beginning.

God is the perfect power, the complete power which creates, nourishes, and protects all lives. Within all the four hundred trillion, ten thousand lives He has created, He has placed various energies and occult forces called *shakthis* and *siddhis*, and various qualities and potentialities. Having placed them within His creations, God stands as the power which can control all of the miracles, energies, and forces, the power which can control the sun, moon, stars, earth, fire, water, air, and the illusion of maya. He is the power which can control the angels, jinns, fairies, heavenly beings, prophets, and saints. He brings them under His lone sovereignty and rules them with His power. That is the power which is God.

We who are human beings must clearly understand that power which exists as wisdom within wisdom. We must know it with our seven levels of wisdom. Placing our trust and the certitude of our absolute faith in that power, we must open the house of the *qalb*, which is the heart of absolute faith, invite Him into that *qalb*, and see Him there.

How can man do this? How will man see God in his heart?

We need to perform prayer, worship, the remembrance of God known as *dhikr*, and contemplation or *fikr*, which is a higher state of *dhikr*. Finally, we will reach the state in which we die in Him the state of *Sufiyyat*. These are the ways to know, worship, and glorify Him within the house of the heart, or *qalb*.

How do we come to know Him? Let us look at an example. If we place a light in a house, the darkness is cast out and we can see everything. Similarly, if we open the house of the *qalb* with the light of divine analytic wisdom and look inside, we can see all the creations, the eighteen thousand universes, the *'arsh* or throne of Allah, the *kursi* or eye of wisdom, the *qalam*, hell and heaven, and the jinns, fairies, angels, and celestial beings. The power known as God controls the countless energies and compels them to turn around and look at Him. He makes them realize that He is the one almighty power. When we have the light which enables us to look within, we can see and know God, that power which controls all things.

We must also try to understand with our wisdom what we can receive from Him and what we can offer to Him. We must receive what is within Him, in His kingdom. What is in His kingdom? His qualities, His actions, His selfless duties, His selfless forms of prayer, His three thousand divine attributes, and His *wilayats*, or powers. We must receive all of these from Him, gather them into our wisdom, open our hearts, and place them inside.

Then we must offer to Him what is His; otherwise, He will not come. To offer His qualities to Him and pay obeisance to Him is true prayer. Every man must know this without the slightest doubt. We must pray to Him without considering anything equal to Him. We must surrender to Him, place everything in His responsibility, and make the world we hold onto die in Him.

God has created the human being as the most exalted creation. But most human beings fail to acquire the wisdom to accept Him; they form the majority. Instead, they accept all the creations in the world, all the forms within them. These they accept with their intellects, calling it devotion. They make millions of such forms. They turn each of their qualities into an energy and the actions of those energies into occult forces or miracles. Making their conduct and behavior also into miracles, they create many kinds of gods: earth gods, fire gods, air gods, wind gods, maya gods, sun gods, snake gods, scorpion gods, cow gods, goat gods, gods of darkness, demon gods, vampire gods, ghost gods, and gods of the mesmerism of illusion. The four hundred trillion, ten thousand spiritual forces are made into gods;

all the thoughts within them are made into gods. Stones, trees, gold, silver, precious gems, lead, copper, iron, and brass are made into gods. All the qualities of the lion gods, tiger gods, and cat gods are made into idols. They worship those who have died, kings, evil spirits, mendicants, illusions, fascinations, crows and sparrows, vultures and eagles. They make all of these into sculpted idols. These are their gods. They offer them fruit, coconuts, milk, flowers, gold, silver, beer, brandy, whiskey, gin, arrack, drugs, marijuana, opium, and LSD, all of which are intoxicating. They place these offerings before their gods, pluck all the flowers of the world, and chant countless millions of mantras. They plant their heads in the ground and wave their feet in the air. They bang their heads on rocks and beat their heads and their chests. This is how they make offerings to their gods. They pour milk and honey on the heads of idols. They use oil and ghee and light lamps and candles to give light to gods who have no light. They burn incense and camphor. They slaughter cows and goats, sacrificing life and giving blood and evil to their gods. Thus, they make them the gods of their devotion.

They do all these things in order to attain occult powers—to be able to walk on water and fly in the sky, to be able to leave one body and move into another, to rule the world, to acquire titles, and to capture heaven. Those who meditate to acquire boons from the gods they themselves created are in the majority.

But one who is born as a man with the wisdom of a man must understand that all things which are created will be destroyed, that everything created is bound by a time agreement. God uses one creation to destroy another. God has placed every creation in the world under the control of another. He keeps down the force of fire with water. He makes the wind carry the water to distant places. He destroys the earth with earthquakes. He destroys illusion through light. He controls the force of the wind with mountains and trees. In this way, God controls the force of every energy in His kingdom and destroys them according to the agreements which bind them. He controls a snake with a mongoose, a rat with a cat, a bull with a tiger, a chicken with a fox, a dog with a tiger or lion, a monkey with wisdom, and the rutting elephant of arrogance with the goad of resplendent wisdom.

In this way, God has created the six kinds of lives, each to kill and eat the other, each to destroy the other, each to control the other. But without realizing this, man makes deities of the forms and qualities within himself. Carrying them around as his idols, he begins to believe in and worship them. He falls at their feet in worship. He dedicates his wealth, mind, and spirit to them, expecting things in return. Giving them milk and fruit, he asks boons of them. He does everything for them; they do nothing for him. They cannot move, they cannot protect him, they cannot nourish him, so how can they grant him boons?

This becomes his disappointment. He becomes disenchanted. But just as all things made of earth, fire, water, and air are destroyed, he too is destroyed. The very things to which he has dedicated himself have dragged him down to their state. Just as the earth, sun, and moon change, this sort of man takes millions of births. Like the fire and air of the forms he fashioned, he too changes constantly. Colors change, races change, and religions change in the same way; he too changes and becomes subject to many, many births. He has been trying to acquire liberation through the energies from which he was born, but those same energies finally destroy him. Not realizing this, he continues to make offerings to his idols in the hope of receiving grace.

God will come only when man gives up all this and realizes that God does not accept anything except His own qualities. Only if man offers God's own qualities and His own possessions, will God come.

But what does man do instead? To give light to gods living in darkness, he burns candles and lamps. To gods who have no fragrance, he offers incense and then asks fragrance for himself. Man forgets the ever-fragrant, resplendent one God of compassion and asks for light from his self-created gods. From gods who cannot walk, man asks the boon of being able to walk. What foolishness. What

lack of wisdom. On the other hand, one who offers his heart to obtain the grace of God is a perfected man, an insan kamil. He dedicates his body, mind, and soul to true prayer.

My son, understand this with clarity and pray with wisdom.

God will carry you. He will embrace you, summon you to His kingdom, and give you His entire wealth of grace.

My son, tell this to your brothers and sisters. Tell them to seek the resplendent wisdom that will dispel the darkness and to worship the One who is radiant wisdom within wisdom. Offering oneself to God is *puja* [worship]. To realize that wisdom and to surrender oneself to that wisdom within wisdom, is true prayer.

Golden Words of a Sufi Sheikh, pp. 101-105

M.R. Bawa Muhaiyaddeen_(rat.)

464.

A king told his minister, "O minister, I have a desire. I want to capture and rule all the kingdoms of the world and make them mine. I want them to pay tribute to me. What should we do in order to achieve this goal?"

The minister said, "Maharaja! If you want to capture kingdoms, you must have armies and soldiers, horsemen, troops on camels, elephants, infantry, bows and arrows, swords, spears, tridents, and all sorts of things. Let us gather all these together and then set about capturing other kingdoms."

"Get them ready!" ordered the king. "Ours has been a small kingdom for too long. Now I must become an emperor. We must capture the kingdom nearest ours, and I must receive their tribute. After that we can overcome and control all the kingdoms of the world."

"What you say is true," the minister replied. "We must send out a declaration of war. We must call for the armies."

And so they captured many kingdoms, but then they came up against a strong and powerful enemy. A fierce battle ensued with heavy losses on both sides. Corpses piled up like mountains.

That night the king said, "I cannot sleep. Let's take a walk." The king and the minister left their tents. As they stood looking with sorrow at the great loss of life, they saw a horde of vultures. Although there were thousands of corpses on the field, the vultures hopped past body after body and converged on one body in a corner of the field.

"O minister, why have all the vultures crowded around just that one body? Why have they ignored all the others?"

"It is certainly a wonder," the minister agreed. He thought for a moment. "When I was young my grandfather told me that vultures like human flesh more than any other. He told me that vultures have two brilliant, white feathers, one on each side, by which they can tell whether a man is truly a man or whether he is an animal in human form. The vulture uses the magnetic energy or *shakthi* of those feathers to discover the location of a corpse and its true nature."

"But aren't they all men?" the king said.

The minister shook his head. "No. The vultures can see the difference through their special feathers."

So they brought out a bow and arrow and shot down the biggest vulture, plucked out its two white feathers, and looked through them. They were shocked to see that the battlefield was littered with foxes, dogs, monkeys, rats, cats, tigers, and various other animals. Among the dead there was only one man, and it was his body that all the vultures were feeding on.

Then the king looked at his minister and was amazed to see a red monkey. Quickly, he glanced down and saw that he himself looked like a black monkey.

The king was crestfallen. "Both of us are monkeys. We are monkeys, and we have killed so many other beings. There was only one man among us all. He is the only one who was fit to rule, and now he is dead. Because monkeys ruled in place of men, all this destruction came about. I do not want this kingdom anymore. Monkeys cannot rule. We caused so much suffering through our pranks. Only the one who is born a man can rule the kingdom.

"The most important thing we must do is destroy this monkey birth. We must eliminate our karma and be born as men. O minister," said the king, "I want to be born a man. You take my kingdom. I want to meditate and pray to God so that I can be born a man."

But the minister replied, "You at least are a black monkey, but I am a common red monkey with qualities of blood. I don't want to rule this kingdom either. I too must pray. If only we could give the kingdom to a man! Unfortunately, the one man who lived among us is dead. The rest of us are animals.

"I have an idea! Why don't we give the kingdom to the enemy king! He is the one who desired it."

They told all their soldiers to go home and then went to the enemy king. The king said, "Please take my kingdom. We are monkeys. We want no more battles, no more fighting. Look through this feather."

The enemy king looked and was amazed to see that all the corpses had animal forms. He also saw that he was a fox and his minister a donkey.

The king told the enemy king and his minister, "Look at what we have done to the land. If we rule, we will destroy everything. In God's kingdom there was but one man, and we have killed him. He was the only one fit to rule the kingdom. I don't want to rule anymore. I want to pray that I will be born as a man. Here, take my kingdom."

The enemy king refused. "I don't want to rule either. You at least are a monkey. A fox is much lower. You had better rule. I want to meditate."

They tried to persuade the fox-king. "Please take the kingdom."

"I don't want it. I want to come and meditate, too," answered the fox.

The black monkey, the red monkey, and the fox all said, "I don't want this kingdom. I want to pray. Let God rule God's kingdom," and they all went to pray.

The donkey, however, was accustomed to carrying heavy burdens, so he took on the burden of both kingdoms. But the quality of a donkey is to bite whoever goes in front of it and kick whoever goes behind. In addition, its whole body is infested with fleas. As a result of these qualities, the donkey ruined both kingdoms within a short time.

"My son," explained the sheikh, "these donkeys, monkeys, and foxes carry the world on their shoulders and try to rule mankind. They take charge of the kingdom of God and destroy justice, truth, patience, compassion, the virtuous qualities of God, the human generation, devotees of God, and *gnanis*. These donkeys have falsehood, arrogance, karma, and love for land, gold, and women. With lies and evil they attempt to capture and rule the kingdom of heaven, finally destroying mankind.

"God's kingdom must be ruled by a true man, and that man must be like God. He must do his duty without attachment or partiality or self-business. He must have compassion for all lives. He must dedicate his entire life to God, performing God's duties as his duties.

"He is the one who can rule the kingdom. But before that, he must rule his own heart and give all responsibility to God. God alone knows the proper way to bring up all lives with love and with the laws of divine justice, king's justice, human justice, and human conscience. One who rules with these qualities is a true ruler. All lives will respect him and be subservient to him as king, as friend, and as the one who will protect them.

"The animals lacking good qualities are the ones who destroy the world. We must leave the cage of the body and be born into the original form and qualities with which we came. If we can regain that original light form in this very birth, it will be easy to rule that kingdom."

Golden Words of a Sufi Sheikh, pp. 166-169

M.R. Bawa Muhaiyaddeen_(*ral.*)

499.

A man asked a Sufi, "What should a world leader be like?"

The Sufi answered, "If one is to be a world leader, he must be a treasury to the world. He must be a treasury of the wisdom of grace which comforts all lives by dispelling the darkness in their hearts and making them resplendent with light. He must be able to comfort the hearts of all the people in the world. He must be able to teach them the wisdom which discards what is wrong and carries out what is right. Only if he is filled with those good qualities will he be a leader to the people in the world.

"There are countless leaders who show the way to darkness, hell, desire, passion, selfishness, lust, anger, miserliness, bigotry, envy, arrogance, karma, and maya. But leaders of the first kind are very, very rare. If you discover the difference between these two kinds of world leaders and choose to follow the first kind, it will be very helpful to you."

500.

"How can we find a man of wisdom, a *gnani*? What will he be like?" asked a man.

The sheikh replied, "A *gnani* will dwell among the people, doing his duty, but he will have no attachments or blood ties. He will be in the world but the world will not be in him. His love will permeate all lives, and his justice will never fail.

"The integrity and goodness of one who is a *gnani* must not falter and his duty must be unflinching. Desire, mind, and evil thoughts must not exist within him. He must see the sorrow of other lives as his own, he must see the happiness of other lives as his own, he must experience the illnesses of other lives as his own, and he must feel the hunger of other lives as his own. He must teach the happiness of his own life to others, showing them how to experience that happiness.

"In a state without any attachments at all, he must do duty to God, duty to the people, and duty to the soul. He must have God's qualities and live without any separations or differences.

"Existing in the form of compassion, he has dispelled all evil within him and he has destroyed all the karma of his birth. With God's qualities, he will perform God's duty as his own, dispelling the hunger and disease of all lives and the suffering in the minds of the people. He will teach the way to dispel the illnesses of birth and karma. He will make the people understand the grace of God and teach them wisdom and the way to rid themselves of their own darkness. He will make their wisdom resonant and help them to attain the liberation of the soul.

"He will have the qualities of patience, *sabur* or inner patience, and *shakur* or contentment. He will place all his trust in God, *tawakkul-'alallah*, and give all praise to God, *al-hamdu lillah*. His heart will be filled with compassion. To give love to all lives will be his life. He will not deviate an atom from faith in God. Such is the state of a *gnani*."

501.

A man asked, "A king is a leader to his people; the people are subjects in his charge. What should be the nature of the relationship between a king and his people?"

The sheikh replied, "One who is a king must be the wealth which satisfies the needs and wants of the people. The body of the people must be his body, the health of the people must be his existence, the freedom of the people must be his life, and the qualities of God must be the scepter with which he rules. The happiness of the people must be his food, and the contentment of the people must be his palace. The growth of the people will be the growth of his kingdom.

"The state of the king must be such that his kingdom is like God's kingdom and his rule like God's rule. What he sees must be what God sees. The judgment he gives must be God's responsibility, as

though God were giving the judgment. In such a kingdom, the three thousand gracious qualities of God will form the basis of the relationship between the king and his people."

502.

A man asked, "For a nation to flourish, what should its people be like?"

A wise man answered, "If all the people of a nation will destroy their own animal qualities, their arrogant and demonic qualities, their lust for titles, their conceit, jealousy, and envy, religious differences, the egoism of the 'I', and the separations within themselves, then their nation will flourish with the wealth of the grace of all three worlds.

"Such a nation will be like the kingdom of God. It will never be afflicted by poverty, famine, or pestilence. All the people will be united as one family and as one life, without fighting, wars, or divisions. If people can live in this way, they will have the state of unity which exists in the kingdom of God."

503.

A man asked, "What must be done so that a nation can progress?"

The sheikh replied, "Cut away the differences of the 'I' and the 'you'. Cut away your selfishness, pride, ambition for titles, and the frenzy of racial and religious bigotry.

"Establish the state of God's love, and there will be peace and equality. Then all the people will live as one family, and the nation will progress."

Golden Words of a Sufi Sheikh, pp. 204-206
M.R. Bawa Muhaiyaddeen_(ral.)

from Questions of Life—Answers of Wisdom, Session Fifteen pp. 209-213

The Sufi Bird Story

BAWA MUHAIYADDEEN_(*rat.*): ... Wilhelm, my brother, what do you want?

WILHELM POOLMAN: I was visiting Damascus and I was shown the tomb of Ibn ul-'Arabi.² Could Bawa Muhaiyaddeen say something about Ibn ul-'Arabi?

BAWA MUHAIYADDEEN: When I don't know about myself yet, how can I speak about Ibn ul-'Arabi[☺]? But there is a story I can tell you, a story about three words spoken by a tiny bird.

One day a hunter caught a tiny bird. He wanted to eat it, but because it was too lean, he locked it in a cage and started feeding it to fatten it up. Every day he would look hungrily at the bird, checking to see if it was fat enough yet.

Time passed, until finally he could no longer contain his desire and thought, "I will eat this bird today." But as he approached the cage, the bird suddenly surprised him by saying, "O great one! O wise one! Please reflect a little! I have three beautiful sayings of wisdom that can benefit you throughout your life."

Very surprised, the man said, "All right! Tell me what they are." To this the bird replied, "There are some conditions you must meet if I am to tell you these priceless words of wisdom: While I tell you the first one, I will remain in the cage. But for the second, I must be sitting in the palm of your hand. And when I tell you the third, I must be sitting on the branch of this tree. These are words of such great wisdom that if you accept them and abide by them, you will become a respected elder in your community, one of exalted wisdom, one who is elevated in life, with undiminishing wealth."

The man, excited and anxious, hastened to reply, "Really? In that case, please quickly tell me these wise words!"

So, from inside the cage the bird told him the first wise saying.

"Do not cause suffering to yourself by worrying about what has already happened and regretting it. Dwelling on the past will only bring on illness, distress, and suffering. Push the past behind you. Throw it away.

This is my first wise saying.

"All right! Tell me the second wise saying."

The little bird reminded him that it had to sit on his hand to tell him the second saying. So, the man opened the cage, and the bird sat in the palm of his hand and said, "Do not believe all the lies and crazy words spoken by others, you will face many difficulties and much suffering."

Then the bird flew up to the branch, and the man asked for the third wise saying. But the bird replied, "Ah, but before I give you that, I have something for you to think about. A moment ago, I was in your cage, completely within your power, but you let me go free. That is your state of craziness and ignorance. You could have eaten me and satisfied your hunger. I would have been a juicy dish. And, not only that, you failed to realize you had a priceless fortune in your hands, and you let it escape.

"What are you talking about?" demanded the man.

The bird replied, "I have within me a rare and priceless gem that weighs ten pounds. If you had killed me and eaten me, not only would you have had a nice meal, but you would have found this gem, which is worth a fortune. It would have provided sufficient money, not only for you, but also for generations to come. However, you set me free, so you lost both a good meal and a fortune.

The man began to beat his head and tear his hair. He shouted at the bird, "You have tricked me, O tiny bird! If I had known this earlier, I would have eaten you and taken the gem, and lived in comfort all my life!"

As small as you are, you have managed to deceive me!” In this way, he went on shrieking and wailing.

The bird watched all this commotion. “O man! Don’t you see! You have already forgotten the words of wisdom I told you just minutes ago. The first saying was, ‘Do not regret what is over and done. Do not beat your head or tear your hair, grieving over things you should have done.’ You failed to follow the advice I gave you. You could have eaten me, but you missed that chance,

and I have escaped. The time you had me in your power is gone. Yet, you continue to taunt yourself over that thought. You ignored the first words of wisdom I gave you.

“Secondly, I told you ‘Never believe the crazy things people tell you. All the things crazy people tell you will be absurd.’ This, too, you forgot. Think for a moment. I weigh only four ounces. You should have known this, since you yourself held me in your hand every day. So how could there be a ten-pound gem inside me? I told you a completely crazy thing, yet you believed it and are making yourself suffer over it. Didn’t I tell you not to believe all the crazy things you hear? This shows how foolish you are. Look at you, tearing your hair, wailing that your life is ruined, that you have thrown away a wonderful opportunity. All this agitation just because you chose to believe such absurd talk. “

The man had to agree. “What you say is quite true. You must be a Sufi³ bird. Now will you please teach me the third point of good wisdom?”

The bird replied, “You have failed to follow the first two lessons I gave you. You had already forgotten them within a matter of minutes.”

But the man persisted, saying, “Tell me anyway.”

And the bird replied, “All right. Here is the third word of wisdom. ‘We should never waste time with fools such as you, to try to teach them wisdom. If we do, it could bring danger to our life and to truth.’ Why? Because it will never penetrate. Therefore, we should not even attempt to teach wisdom to people like you.” Having said this, the bird flapped its wings and flew away. This is what the Sufi bird told the man.

Like that, all your research and reading and thinking about things that happened in the past is not a useful pursuit. Secondly, to believe in absurd things written in books and to spend your time considering them is not worthwhile.

Thirdly, to go about saying there is wisdom to be found there, or wealth, or that God can be found there, or to feel that you missed your chance to acquire these things—if you do that, you are placing your faith in an absurdity. Do not try to look for wisdom or wealth there. You will never find it. But if wisdom comes into you, and if you rely on that wisdom, it will tell you, “What is past is past. What happened before is gone and should be forgotten. Only the present is here. Therefore, what you must search for now is wisdom. Now, in your lifetime, while you are alive, search for a *sheikh*, an *insan kamil*⁴, and try to find the treasure called wisdom.”

If you can attain that wisdom, if that wisdom manifests in you, you can gain so many benefits from it. On the other hand, if you go after false things, if you hope to attain that treasure from books, you will be wasting your time. Books deal with things of the past, a useless pursuit. The past is long since gone. Instead, right now, in the present, try to know yourself. Strive to obtain the wisdom that can help you to know yourself. Using that wisdom, you will be able to see God within you as the wisdom within wisdom.

As the Sufi bird said to the hunter, “If you understand this, it will be good for you. However, if you don’t understand, it is better for me to be silent than to teach wisdom to fool.” After telling

him that the bird flew away.

Instead of studying about the past from books, we need to realize that in each period of history Allah sends a *Qutb*ؒ, to give explanations of God's words to the people. The *qutbs* appear in each age to explain God's story. They come in the form of true human beings (*insan kamil*) who have disappeared within the *qutbs*. Through their help, we can receive the wisdom, the treasure, and the explanations we need in this day and age. The *qutbs* who appeared in earlier ages brought the wisdom and explanations appropriate to that age, and now they are gone. For each age, God sent the *qutbs*, prophets and saints appropriate for that time. Thus, there is a *Qutb* for the present era through whom you can receive the live teachings, the wisdom and explanations you need. You can obtain the truth and the light from him. If you fail to do so, and instead waste your time reading books and trying to learn from the past, or if you feel of sense of regret over missing something, then it will be just as the bird said.

Please, we must all reflect on this.

August 6, 1979

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2. Ibn ul-'Arabi ؒ (1165-1240). Born in Spain, he later settled in Damascus. He is one of the greatest metaphysical Sufi teachers. His most monumental work is *The Meccan Revelations*.
 3. Sufi: A mystic who has seen God within himself with the eye of certainty.
 4. *insan kamil* (A) Perfected, God-realized being. See Glossary.
 5. *Qutb*@ (A) One who functions in the state of divine analytic wisdom, as the wisdom that works within, giving us necessary explanations. For a more complete explanation, see *Questions of Life-Answers of Wisdom*, Volume 1, pages 311-313. See Glossary.

Who Is God?

An explanation by the Contemporary Sufi M. R. Bawa Muhaiyaddeen given on September 11, 1973, in Philadelphia, PA.

Dr. Carroll Nash, Parapsychologist: Is there anything that Bawa Muhaiyaddeen would like to tell me that would be of benefit to me or to other people?

M. R. Bawa Muhaiyaddeen: There is the truth of God—God’s power. This truth cannot be destroyed by anything. This power is God’s beauty. It is His qualities, His justice, and His peacefulness. It is the love and compassion which He bestows without ego, without the ‘I’. Selflessly, He bestows His grace to all, keeping nothing for Himself. This is the power which He bestows upon all creation as tolerance, patience, peacefulness, and compassion. It is without anger. It bestows all nourishment and sustenance to each of God’s creations, according to its needs and wants. It is our duty, our sole duty, to take the qualities of God within ourselves. We must acquire the three thousand qualities of God, which are His divine power.

If you can train a tiger and sharpen its intellect, you may be able to teach it not to attack and kill other lives. If you can train it to eat nothing other than the food it is given, then it will no longer leap upon other creatures and kill them. Similarly, if we begin to imbibe only the qualities of God, we will not cause harm to any of God’s creations. It is His qualities that we must first learn and acquire within ourselves and then teach to others.

God has no form. He has no shadow. There is nothing in comparison to Him. He has neither wife nor child. He is neither darkness nor light. He is not like the sun, nor the moon, nor the stars. God is one power, a power which is able to control and subdue all other powers. From the single atom to all of the universes, this is a power which is intimately mixed within all things. It has nothing, no shadow, no aid. It is the One who is alone, the Original One. It is a point, a power, which has neither beginning nor end. There is no language for it, nor does it have a religion. It does not possess a race; there are no colors in it, no black or white. It is a power, a point which is within every creation.

It has no mouth, no tongue to speak, yet through our mouths that power is speaking. It has no eyes, yet it is observing through our eyes. It has no ears, yet it replies to the sounds that we hear with our own ears. It has no nose, but it senses fragrance through our sense of smell. It has no hands, but that power makes our hands the agency for giving and receiving. It has no feet or legs, but it walks throughout all the universes. Such is that power.

The mind cannot see this power. The mind has the form of a demon. Earth, fire, water, air, and ether are the form of this demon. It is the essence of the elements, the form of spirits or vapors, the form of desire and illusion. Therefore, mind and desire cannot see or pray to God. God is that treasure which transcends mind and desire. If we want to see that treasure and realize it, then we have to understand ourselves. Only wisdom can understand that treasure, and if we want to realize God, then we must acquire His qualities within ourselves. Those qualities create a different form within us, the form of His beauty. God can never be seen. It is God’s qualities which are His beauty, and the light which radiates through those qualities is His power. Those qualities are His form and that light is His power. That is God.

We must try to develop that form within us. We must be as nothing, “I am not.” Then we are in the state of God-Man, Man-God. Then there is nothing, “I am not.” Then it is God’s qualities that perform all actions. If we develop His qualities within us, then that form will come and there will be no ‘I’. The power which comes from that inner form is God. Whoever has taken in the qualities of God and has taken on that beauty and that form will be the prince of God, His son. Then he is nothing—there is no ‘I’. The elements of earth, fire, water, air, and ether have died from him. Mind and desire have gone from him and the qualities of God have come within him. This state is the beauty of God and he is the prince of God. Within that power lies the prince of God who is the heir to the kingdom of God. Our duty is to first develop those qualities within us and then to teach wisdom through those qualities.

There are seven states of wisdom or consciousness: feeling, awareness, intellect, judgment, wisdom, divine analytic wisdom, and divine luminous wisdom. It is with these seven states of consciousness that one must see God. God cannot be seen through science; nor can He be seen through intellectual learning, nor through religion, sects, or languages; nor through prayers offered by mind and desire. Only God can see God. If only God can see God, then what is God? God is His qualities. It is those divine qualities that are called ‘God’. If the form of His qualities develops within one, then God is there. He is there. It is through these qualities that God is seeing God. One takes the form of God and God is seen through this form. What we must do is to take this form of God’s qualities within ourselves and then teach those qualities to others. This is what you must do, my child.

Dr. Nash: Would you please tell Bawa Muhaiyaddeen that I understand what he says and that I agree with what he says. Are his teachings written down anywhere that I might read them?

Translator: There are several books of Bawa Muhaiyaddeen’s teachings available in America and also a book of songs translated into English.

Dr. Nash: His teachings are new to me. I have never read this particular thing that he says. It is different from all the others. And I feel that it is correct and true.

Translator: Yes. Bawa Muhaiyaddeen came to America only very recently, and his teachings are new here. He has, in his own way, been very quietly going among the people in Sri Lanka. He has really come into contact with the outer world of mankind only recently.

Dr. Nash: Did Bawa Muhaiyaddeen have a guru? Did he have a teacher himself?

Bawa Muhaiyaddeen: Yes. I am very old in years. My teacher would not be dwelling within the world. At any moment, in any eventuality that it is needed, the appropriate reply will be given, whenever I ask. It would be very, very difficult for everyone to obtain such a teacher as this. One must have the benevolence of God to receive this. As for my speaking, I cannot speak. The one who wishes to speak must be the one who speaks. If it is wished to speak of God, then it is God who must speak. If it is wished to speak of the prophets, it is the prophets themselves who must speak. If it is Gabriel (A.S.) who must be spoken of, then it is Gabriel (A.S.), himself, who must speak. And if they do speak, we must have the wisdom to understand what they say. If Jesus (A.S.) is to be spoken of, it is Jesus (A.S.) who must speak; if it is Moses (A.S.) who is spoken of, it is Moses (A.S.) who must come and speak. Then if there is any fault in what is said, if there is any mistake, then the fault relates to them. Also if there is any gain in it, it is theirs. Whether there be fault or gain, it all relates to them. It is their responsibility. If the Prophet Muhammad (Sal.) is to be spoken of, it is he, himself, who must speak. Whether it be Adam, Noah, David, or Abraham, peace be upon them all, they themselves must come and speak. Each one, whoever it be, must come and speak of himself.

The words come like sound passing through a microphone. I have nothing to do with it; I am nothing. This is the way each of them speaks and tells his story. I do not want the praise or the blame. We must complete the duty that we have come to perform. This is the way. If you do it like this, it is correct.

At one time the world will hit you, at another time it will give you a title, and then at another time it will speak ill of you. In one moment you will be exalted by the world, and in the next the world will pull you down. We should not place our faith in worldly praise and worldly blame. The world will lift you up high, telling you that there are fruits on the top of the tree, and if you are unable to climb, it will give you a ladder or even push you up the tree. Then once you are on top, the world will remove the ladder. Then what is your position? You are on the top of the tree, you do not know how to climb down, and the ladder has been removed. So, however much the world has exalted you, that same distance you have to fall down. This is what the world offers you. We cannot place our entire belief in this, nor should we depend on it and climb to the top of the tree. If we can just stay at the bottom, it is good. Then we will not encounter this danger.

Dr. Nash: Has Bawa Muhaiyaddeen spoken of reincarnation?

Bawa Muhaiyaddeen: If a bee were to fall into fire, what would happen? It would become part of the fire. It could not come out of the fire again; it has become the fire itself. The fire has consumed the bee. If, however, the bee does not enter the fire, if it is not burned, then it still exists. It may fly near the fire or remain far away, but it still would exist here in this world. Where else is there for it to be?

Man is not really this external form, this body. The inner form of man is the qualities of God—a form separate from the external form. Within that form is the shadowless soul, which came as a ray from God, from that great power. It has no form or shadow, and it cannot be discovered by science. Everything has a shadow, but not the soul. God has no shadow, truth has no shadow, and wisdom has no shadow. It is this treasure that you must separate off. This is God's treasure, God's truth. This is separate from the body of earth, fire, water, air, and ether. That belongs to illusion, or *maya*, to the earthly world, to night and darkness. It is glitter, it is scenes, it is an act, and it is veils. One form is night and the other is light. One is false and one is truth. One is torpor and one is the radiance of wisdom.

The external body relates to the earth itself. It is just a cooperative store with five shareholders. But true man is a separate section from this cooperative store. His is the section of Man-God, God-Man, which contains God's power. That power, that body, that prayer, and that devotion, all belong to a separate section.

Within God's creation there are multifarious things: goats, bulls, tigers, leopards, lions, mice, birds, and snakes. They each have their own qualities, their own peculiar sounds and actions. God is a great scientist, a great artist, and a potter. He is a learned scholar, the poet of poets, the *gnani*, the one who has divine wisdom. Realizing all things, God is the father who gives the explanation and the life to all. From His treasury, He is able to do all things. He is the one who has seen and known everything. He has seen the beginningless beginning (*anathi*), and the dawning of light (*athi*). God is that power for which there is no comparison anywhere. He holds within Himself such an immense treasury. He holds within Himself the entire understanding of grace, of creation, of all the sciences and arts, of ignorance, illusion, and the wealth of this world and the eighteen thousand universes. Everything that ever can be and ever will be is

within His treasury. All the learnings of earth, fire, water, air, and ether, of colors, glitters, lights, and illusion are there within that treasury.

God knows the powers of each atom and the explanation and meanings of each and every thing. He has the experience of everything whether it be astrology, the earth, or birth. It is God alone who has understood the clarity of each and every thing. Having created all things out of the entirety of His treasury, what He finally distilled and redistilled and purified and repurified many times and then created is man, the human being. That which God tempered and distilled to such a purified state and placed His qualities within, is man.

Having placed His qualities within man, God said, "I am the secret of man and man is My secret! I have placed within him My entire treasury. He is My wealth, My bank. Within man, I have placed all My powers. He is My wealth, and I am his wealth. If there is any being who can realize Me, it is only man. If there is any being who can learn My knowledge, it is only man. And if man is able to realize My knowledge, then he is I and I am he. All of My treasure and all My beauty is within man, and his beauty is within Me. He is My bank and I am his bank. The wealth that he needs is Me, and I have placed My wealth within him. It is man, himself, who must expend from My bank. It is he who must give forth of My grace." So God has said.

When the station of divine wisdom dawns and one realizes, "I am nothing," then he has no birth. Then there is no 'I', no 'you'. There are no races, differences, colors, or sects. If he does not possess anything, just as God possesses nothing, then there is no rebirth for him. It is he alone who can be called man, a human being. If one has not realized this wisdom and God, he cannot be called man. One cannot be termed man except by the truth and wisdom within him. By looking at his face and body, you cannot call him man. There are men who are like monkeys. There are men who are like animals. They cannot all be called human beings. Only if one has that wisdom which is due to man, the human wisdom, can he be called man. If he does not possess this human wisdom, but instead possesses the consciousness and qualities of beasts, then this is not a human being.

Within man are the eighteen thousand universes. Whatever he sees outside is also found within himself, without form. There is a world outside, and there is a world inside. There is an ocean outside, and there is an ocean inside of man. There is satan outside, and there is satan inside. There are illusions outside and within; there are the visual attractions outside and within; there are demons without and demons within. There are lions outside and the qualities of the lion within man. The bull is outside and also within. The tiger is outside, and the tiger's quality of pouncing and catching another is within man. The crow is outside and also within; the eagle and all of the birds to be found outside are also found within man. There is also a large ocean to be found within man—the red sea of blood attachments. The entire eighteen thousand universes are found within man.

Whatever angels or heavenly beings exist outside also exist within man, in shadow form. And if one takes on the qualities of a demon, then he is a demon. This body is a cooperative store. If one takes on the qualities of a lion, then he is a lion; if one has the arrogance of the elephant within him, then he is an elephant himself; if he has the quality of the biting snake, he is a snake. If he butts like the bull or kicks like the horse, then he is that animal.

If he has the quality of illusion, then he is illusion itself. If he has the quality of satan, then he is darkness itself. So, man has the form of whatever qualities he has taken within himself. It is by his qualities and actions that you can ascertain his form. If he is filled with arrogance, envy, vengeance, and jealousy, he has the qualities of satan. If he has desire, then he has the quality of illusion. If he has torpor, then he has the quality of ignorance.

Therefore, we must find out who is a true human being. If you look at all of mankind in the world of God's creations, there are very, very few true human beings. But there are very, very many who are animals.

God is just one, and like that, true man is very, very rare. In the kingdom of this earth, the true human being is very rare indeed. They are very few and even these few are not tolerated here; they are not allowed to exist in this world. The true human being is just one in ten million. But if one does become a true man, then for him there will be no birth or death, nor will he return again. He does not come back to the world, nor is he destroyed.

A bull must plow, then later go to the butcher, and from the butcher come to the table. He must go and come back. He must go and come back through the gate of hell. This is the way of the animal. They must go to hell and come back through hell. This is the way it is, but true man is not like this. A true human being is very rare.

Chapters from *A Book of God's Love*, M.R. Bawa Muhaiyaddeen

I. True Love

In the name of God, the Most Merciful, the Most Compassionate. Amin. May all praise and all responsibility be given to that One God who is limitless grace and incomparable love. Amin. May all the responsibilities in our life, the splendors, the highs and the lows, may they all be given to that One God, our Father who is goodness, love, and compassionate beneficence. *Amin.*

My very precious children, jeweled lights of my eyes, children born with me as the life within my life, the love within my heart, all my loving children who are the love within my love, who are mingled with my love, who dwell within my love, who are the wisdom within my wisdom, may God Himself protect us with His grace, bless us, and grant us an exalted life of excellence, good qualities, and good deeds. *Amin.*

My very precious children, I give you my love. My very precious children who are the life within my life, we have come to this world from our Father who is God. During the period when we existed as a soul composed of light, we knew our Father. When we were nothing other than light, that light perceived the Light; it prayed and bowed down in reverential obeisance. That light form still exists within us as a mysterious secret, a mysterious, secret light body, an atom, a ray, the soul. It is the treasure of wisdom which can be seen in the state of God's love. This soul, this light form is God's mystery, and its life is God's life. Its actions are God's actions, and its love is undiminishing, endless, and indivisible.

When we came to this world, we brought that form with us along with its actions, its behavior, its qualities, and its compassion. That is our mysterious secret. It is that love which makes us instinctively show compassion to others, makes us aware, and prompts us to soothe and comfort others. This quality of compassion is just one aspect of that light form. My precious children, we must realize that this compassionate love is a ray of God's infinite love, and we possess that quality of compassionate love, that resplendent light. The act of showing compassion toward others, that ray of light, the life which is the soul, that grace and wisdom are within us. God is within us and the secret story of the kingdom of God is within us. We must understand this.

My very precious children, what do we call love? The love we usually manifest is selfish. We might love a tree, but for selfish reasons. We raise a cow and love it. Why? For selfish reasons. We breed a horse, but what kind of love do we have for it? Selfish love, because it is our property. We keep a dog, and because it is our dog, we love it. We may look after a garden, grow a tree, keep a cat, or raise goldfish. No matter what we have or nurture, our love for it is selfish. If we have a friend, we have a motive for having that friend. Whether it is a friend, a house, whatever it may be, the love we manifest is selfish. No matter what we love, if we examine that love accurately, we will find a selfish reason for it; we expect something in return. Even when we cling to a religion, a doctrine, racial prejudice, anything, if we examine our feelings carefully, we will always find that there is a reason

behind those feeling--selfishness. All the different kinds of love we offer or observe have to be understood in this way.

Now, does this kind of love benefit us? No, it does not. The only love that is beneficial is selfless love. Whatever we raise or touch--cattle, goats, donkeys, horses, dogs, cats, rats, house, property, possessions, learnings, titles, fame, political status, or even wisdom--whatever it is we love, if our love is directed toward something and remains fixed on that thing, it is a love which can be lost, which can die. That love is not an intrinsically inner love like the fragrance in union with a flower.

Suppose we spread gravel on a roadway, level it, cover it with tar, and roll it perfectly flat and smooth. In the course of time, rain and snow will fall, trucks will drive over it, floods will overrun it, and eventually the road will crack and potholes will appear. The road stays perfectly level for a short while, but as the seasons change, potholes will appear. And if the wheel of a car falls into a pothole, the alignment may be ruined, the tire may be damaged, the axle might break, or something else could give way; there may even be an accident. Similarly, selfish love is subject to the changing seasons and tends to break down just as a road does. My very precious children, this is exactly how any kind of love that we foster within ourselves with selfish motives will end; it will break down sooner or later. Unless love is connected to God, unless it is connected to truth, to compassion, to justice, and to grace, it is possible for it to break down.

My very precious children, all the love manifested by the human race is exactly like this. If we pursue God, worship Him, ask Him for favors, for property, money, possessions, a baby, great titles, a kingdom, or even for heaven, if we love God with interested motives, with selfish love, that love will break down. It is a broken love. But God is limitless grace and incomparable love. His love has no selfish interests. His compassion, His actions, His conduct, His goodness, His love, and His compassionate qualities are shown equally to all living things. His love pervades everything, and He lives within all lives. Knowing each heart, He does His duty; knowing the qualities of each life, He serves it; knowing the behavior of each life, He protects it.

My very precious children, this love which is God's love must take form within us. God's love must take shape within the human race. His love must be formed in our hearts. That state must begin to grow as a small embryo in our hearts. Before we give our love to anything, we must slice it open, examine it carefully, and change it into a love that is complete, unchanging, and offered properly without faults, shortcomings, or deceit. Our love must correspond point by point with His love. The love between one human being and another and the love between man and God must be a love in unity. Love and love must merge, grace and grace must merge, qualities and qualities must coincide, actions and actions must be identical. The grace here and the grace there must unite as one, this fragrance and that fragrance must merge. Just as the flower and its fragrance are one, two hearts must mingle as one. That alone can be called love. Only that kind of love has this delightful fragrance.

Every child must attain this state. Because man is the prince of God, when we place our faith in God, when we do our duty to others, to the human race, we must do it without

attachment, without selfishness, in the proper way, expecting no reward. We must serve others with the firm belief that we are one family, that all human beings are our brothers and sisters, feeling the suffering of others as our own suffering, the sadness of others as our own sadness, the sorrow of others as our own sorrow, the illness of others as our own illness, the pain of others as our own pain, the hunger of others as our own hunger, the lives of others as our own life, and the happiness of others as our own happiness. My very precious children, love that pours forth like this is true love.

If we were to have the same kind of love for a man that we have for a tree, what good would that be? We might cultivate a teak tree with great love, but what happens when the price of teak goes up? We cut it down, don't we? We raise a beautiful horse, but if someone offers us a good price, we sell it. We raise a cow and consider it to be as precious as our own life, but if someone offers a high enough price, we sell it. We are capable of selling anything we love selfishly to get something in return.

We must reflect on the love we give each and every thing. Let us look at the condition of the human race today. If a man marries a beautiful woman or a woman marries a handsome man, if they have a beautiful child and do many things together lovingly, that certainly is looked upon as love by most people. Their two bodies joined and their two hearts merged and became one for a while. But what is that love? It is physical love. It is selfish love and illusion. After a while, if the wife should fall ill, her husband will not take care of her. That same husband who promised so much love, saying they had one heart even though they had two bodies, now asks for a divorce. He does not want to look after her when she is ill, and his wife would probably also want a divorce in a similar situation. Is that love? No it is not. In true love, life must be shared. Illness, wealth, bodily suffering, happiness, joy, and sorrow must all be shared. Whenever there is love in which the husband and wife do not share everything equally, that love is born of selfishness. Only when everything is shared can it be called true love.

So, my very precious children, when you fall in love, analyze the state of that love. Cut it open, examine it carefully, and look for the love which is intermingled with love, the love born of wisdom, the love born of good qualities, the love born of good actions, the love born of good behavior, the love emanating from clarity. That is true love. Any other love is merely selfish, merely the love of physical beauty, of beautiful possessions or beautiful learning. When we give our selfish love to these things, that beauty will soon fade and our love will end. This love is like our love for cows and goats. When a man gives up one woman and takes another, or a woman gives up one man and takes another, that love was never, never true love.

My very precious children, just as the fragrance is inseparable from the flower, in true love two minds are joined together as one. This love must be brought into our conduct, our actions, our qualities, our tranquility, and our wisdom, so that two can become one. Only when these qualities come together will true love flourish. We do not need selfish love. One life must mingle with another; one love must mingle with another. We have to trust and live in that state of love.

What is the point of loving God the same way we love a dog or a cat? When you sell the dog, you will have to sell God too. Can you transfer the love you have for a horse to God? If so, then when you sell the horse, you are selling God too. Is this not strange? Therefore, we have to learn the true meaning of love and put it into action. We have to learn what kind of love we must offer to God, what kind of love we must have in our lives, and what kind of love two people should have for each other. Their love must be like the flower and its inseparable fragrance. And what should our love for God be like? Our love of God must be a love of surrender, like one light surrendering to a stronger light. Love must surrender to love, wisdom must surrender to wisdom, grace must surrender to grace, our qualities must surrender to God's qualities, our actions must surrender to His actions, our duties must surrender to His duties, our life must surrender to His life, and radiance must surrender to radiance. This means that man must become God, that God must surrender to God. Only the love which surrenders is true love. This is what true love really is.

When we speak of love, we speak as though we really had that love for all creations. We love the earth, we love the sky, we love the sun, the moon, fire, our bodies, cows, cats, trees, and flowers we love everything. What is there we don't love? But this is all selfish love which we must transcend to learn what true love for God is in our lives. We must experience that unity and know what form of love should exist between a man and a woman. We must love each other as one race, one family. We must know that we are truly one community. This is the love we must discover. Life is to manifest that love in the same way that perfume emanates from a flower.

God's love transcends all these other so-called loves. His love is His conduct, His patience, His tolerance, His qualities, His actions, His peacefulness, His compassion. True love is His *sabur* or inner patience, His *shukur* or absolute contentment, His *tawwakul* or surrender, and giving all praises to God, saying, "*Al-hamdulillah!*" God's love is His qualities of sympathy, generosity, mercy, the feeling that all lives are as precious as His own and that the hunger of all is His own hunger. His love permeates everything. We must have that kind of love. We must let that love take shape within us and surrender it to Him.

My very precious children, until that love exists within us, until that wisdom grows within us, until God's compassion is formed within us, until His actions grow within us, our love is a broken love. In this state, the love we offer God is like our love for dogs and cats. Our love of race, religion, doctrines, philosophies, possessions, money, wealth, and color is selfishly motivated. This love cannot be connected to God because it is broken love, a love which falls apart here and there. Precious children, we have to understand what really constitutes love in our lives, and we have to understand the love we must have for God. That love knows neither comparison nor equal. We must have God's love for God and give His actions and His grace to Him. We must have God's compassion and attribute it to Him. We must have His conduct and attribute it to Him. We must show His qualities to Him, reach that state, and give Him that love. That is surrender.

Just as the fragrance and the flower are one, the soul and His mystery mingling together is love. The ray of our soul's light falling into His light is love. My very precious children, devotion to God is the surrender of our wisdom to His. Then we can learn. Only if

our qualities surrender to His can we learn His qualities. Only if we surrender our life to Him, can we study His life, and only if we surrender our eyes and our intentions to Him, can we study His eyes and His intentions.

My very precious children, we must let His love and His actions work inside us this way. As long as we have prejudices, colors, religions, races, wealth, philosophies, books, and scriptures, and as long as we say, "I am the best! Mine! My possessions, my things, my relatives," as long as we hang on to these things, we cannot have that love which merges with God. Our love will be broken, like our love for dogs and cats. We may love a dog very much, yet we lead it around on a leash. We love a horse, yet we throw a saddle on it and ride it. We love a mule, yet we load it with bundles and ride it. What about our love for a cow? We take a big pail and milk it. And what love do we have for a tree? We carry a sack to pick its fruit. Selfish love always has a motive, and so we offer a different kind of love to each thing. This divided, selfish love vanishes once we no longer need that thing. If it doesn't have what we are looking for, our love disappears. This is a love that breaks and sees separations. Yet we keep saying there is love in our life, love of this and love of that. What kind of love are we talking about?

My very precious children, we must split open the love we have for each thing in our life and examine what is inside. We must open each tree, fruit, flower, our lives, our sexual pleasures, gold, our wealth, our houses, everything we look at with our eyes and our minds. If we dissect them all and look inside, we will eventually realize that there is only one kind of love, and that it is not something we see externally. When we truly perceive that wonder we will exclaim, "My God!" That love is 'my God', that wonder. That love which is at the core of everything we see is God. As we dissect everything what we ultimately see is 'my God'. This is love. Whatever it may be that we want to study or examine, if we cut it open, what we ultimately experience is the fragrance and the light which is 'my God'. When we split open everything seen in life, finally we recognize that one thing which permeates all lives--God who appears as a ray, as the point at the center of everything. That point is love. And when we perceive that love present within all lives, we have to love that love. We exclaim, "Oh, my God, this is Your creation, how wonderful! This is Your food, how wonderful!" When we dissect anything, we see only His wonder inside. When we look at love, we see only His love; when we examine wisdom, we see only His wisdom; when we study beauty, we see His beauty; when we analyze compassion, we see His compassion; when we observe any actions, we see His actions; when we see a miracle, we see Him as the miracle; when we perceive radiance, it is His radiance.

*The love we should have is the love which looks at everything through Him. We must discover that love inside each and every thing we see. If we can find this and make it our own, then everyone will be a brother or sister born with us. This is the only kind of love in which God is present, the only love which is lasting. This is grace, this is wisdom and light. This love is the shining beauty of our face, the beauty of our heart, our wealth, our life. This is what makes our soul beautiful. This is what makes the house of our life beautiful. My very precious children, this beauty is love. May we each reflect on that love, may we open our hearts, look inside with understanding, and see that love. We must open our qalbs, our

innermost hearts, and look within. We must dissect everything we understand, we must investigate everything we eat, we must examine our sleep, we must inspect the inside of everything we look at. Then we will see God's wonders and miracles. Then we will see this love which lives in all lives, which showers compassion on all lives, and we will say, "My God, how wonderful!"

My very precious children, each child must understand this, take this love into his heart, and use it in his life. We must all imbibe these qualities and these actions and put them to use in our lives. We must imbibe that duty and reveal it in our actions. We must draw that grace and that treasure within us. This love is true love, the love born of faith and trust, the love born of brotherly unity, the love that comes from being one family, the love that comes from prayer, the love that comes from merging with God, the love which has no limit. This love will never break or fail. It will never diminish or be destroyed no matter what storms or gales or destruction befall us. This unselfish, true love will never change or decrease.

My very precious children, we must dissect every thought we think, every wise thing we learn, every realization we receive, all the feelings we become aware of, all the clarity we experience, all the prayers we pray, all the scenes we look at, all the dreams we dream and our conduct by day and by night. We must dissect all this, look at it, and understand. Then from all this, we must extract love, truth, justice, integrity, honesty, and the laws of righteousness. We must discover these truths within that love and conduct our lives accordingly.

My very precious children, my children born with me, you must find the state of love which never perishes, which is God's love and His actions. My very precious children, you must realize this love in your faith, in your certitude, in your determination, in your wisdom, and in your clarity. Realize it as the clarity within clarity, as the wisdom within wisdom, as the divine wisdom within divine wisdom, as the grace within grace, as God within God. The love which mingles with God's love is true love, the actions are acts of love.

My very precious children, with what must we mingle, in what must we lose ourselves and to what must we connect ourselves? We must develop the love which mingles with God. My very precious children, may we develop that kind of love which will merge with Him. But how do we realize this love and faith, how do we act with God's actions and behavior, how do we perform our duty, how should we pray and worship?

If we want some light, though we may have oil and a wick, we still need a flame to light it. Unless we have a lighted match, the oil will remain oil and the wick will remain a wick. Only after we apply the match will the oil, the wick, and the flame become radiant light. My very precious children, our faith must be united with our wisdom. Only when they are one, and God's light ignites them, will we have light. My very precious children, we must have the oil called faith and the wick called wisdom, and we must bring God's light to ignite this wick. This is the light which will dispel the darkness and reveal His grace. May we reflect on this.

If each of you will open your heart, your actions, your wisdom, and your conduct and look within, you will see that every face is your face, every nerve is your nerve, each drop of blood is your blood, every sickness is your sickness, all hunger is your hunger, all poverty is

your poverty, all sorrow is your sorrow, all lives are your life. You will experience all this in your nerves, in your body and in what you see. When that state develops inside you, that is God's love. That is God's true love because all suffering is His suffering, all sorrow is His sorrow, all hunger is His, all poverty is His, and all grief is His. Every torment is inside Him. This is how God does His duty. Therefore, if you develop that love, you will do your duty in the same way. If that love develops you will not hurt any other living thing, you will not cause pain, you will not reject any life, and you will not torture any other life, because if you hurt anyone it will hurt you.

My very precious children, look at a tree. It may have a thousand branches and a million leaves and flowers. If you cut any one of those flowers, leaves, or branches, the tree feels the pain, doesn't it? The leaves droop immediately, don't they? They wilt immediately because of the pain. See how the leaves wilt in the sun. If the leaves wither, the tree withers. If a branch falls, the tree feels the pain, isn't that so? A branch cannot fall without the tree being aware of it. The leaves don't wither or wilt without the tree being aware of it, because the tree holds on to them with a gluey substance. My very precious children, even though a tree has millions and millions of leaves and flowers, it feels the pain caused to each one by the rain, sun, and snow. In the same way, my precious children, when you realize who you are, when you develop those qualities yourself, all mankind will be like leaves glued to your body, all lives will be like your bark or covering, all suffering will be yours. The blood of others, the illness of others, the hunger of others will all be linked to you. Once you have God's love, God's qualities, and God's actions, everyone is connected to you, and therefore you will feel the suffering, no matter whose it is. When you develop that fullness, you will feel all the suffering there is.

If a good man can be like a tree, he will be a tree in the world of the soul, in this world and in the next. He will experience the suffering of the whole world, because it will all flow into him. All the illness, all the grief, all the hunger will be experienced by him. He will feel everything felt by every nerve, every tissue, and every muscle of everyone in the world. God sent every prophet in that state. He sent every prophet to assume the suffering of others, to relieve the suffering and illness of the world, to accept the karma of the world, to preach wisely, to make grace complete, and to dispel the darkness.

And so, my very precious children, when we reach that state, we will experience all the pain, the suffering, and the illness that exist. In that state everyone will be a brother or a sister, and we will feel every illness inside ourselves. My very precious children, you must realize what God's love is, what man's love is, what the meaning of love is, what the meaning of devotion is, what wisdom is, what the love we have for God is, and what is the love we are now experiencing. We must understand the differences between them. If we can identify and discover true love, we will become representatives of God and live as the lights of God, as light intermingled with God. When that time comes, we will feel all the sorrows of the world within us.

My very precious children, each child, please think about this. We must realize our love, God's love, love of all people, brotherly love, love of justice, love of truth, love of honesty this is what we must be aware of. May we reflect on this, my very precious children,

jeweled lights of my eyes, may each child reflect on this, understand what wisdom is, and acquire that love. Conduct yourself as God conducts Himself. Show God's compassion to everyone. Have God's love for everyone. May we bring that love into practice. *Amin. Amin.* My love to all my children, my love to all my precious children. Please forgive me if there is anything wrong in what I have said. I give you my love.

II. Forgiveness

Bismillahir-Rahmanir-Rahim. In the name of God, the Most Merciful, the Most Compassionate. May that God who is incomparable love and the unfathomable Ruler of grace, who gives us His never-ending wealth and grace, bless us all. *Amin.* May God, our Creator, watch over us, nourish us and protect us all our lives. Only God can do that. May He forgive all our faults with His grace. *Amin.* O God, please forgive the faults which we committed before we knew You. *Amin.* May this prayer be granted.

Jeweled lights of my eyes, precious children, you were born with me as the life within my life. Precious jeweled lights of my eyes, beloved of my heart, treasure of my eyes, children who are exalted and wise, brothers and sisters of my heart, my loving children who are so trusting, I give you my love and my greetings. Precious jeweled lights of my eyes born as my own brothers, you were indeed born with me. We have all come here together and it is important to know why we are here. First, we must understand right and wrong--that is the most important thing we must do. We should not dwell on the past, on old karma, on past sins, on the faults of a previous birth. We should never think that God will not forgive our faults and that we will be subject to rebirth. We must not think like that.

Children, we have to recognize that although God is not like us, He is our Father. He doesn't have our qualities, He doesn't think like us, He doesn't have our jealousy or pride, He is not selfish, He has neither anger nor sin, and He does not look for praise, honors, or titles. God is patient, He is compassionate, He is tolerant, He is peaceful, He is just, He has perfect integrity. He is the One with three thousand beautiful qualities. He is the One who believes that other lives are His own and then does His duty. He is the One who recognizes the sorrows of others as His own and then does His duty. He is the One who understands right and wrong and then does His duty. He is the One who distinguishes truth from falsehood and then serves us and offers His explanation. He has good thoughts, He is the Father who created us, He is our God.

He does not punish us for our faults. He does not get angry, He does not forsake us, He does not send us away from Him, and He does not see differences among us. He is responsible for all lives, and He is patient. He is never angry with us, because we are His children. He forgives the faults we commit until we become wise and begin to understand our mistakes. He understands all the faults we committed while playing in ignorance, all the faults we committed both accidentally and purposefully, and all the lies we told. He understands them and always acts without anger or sin to protect His children. He makes

wise men teach, because He wants His children to learn with awareness. He teaches us through our very thoughts, through the trees, the bushes, the vines, the animals—even through the sun and the moon. Through feeling and awareness, He demonstrates what we need to know, turning us around and directing us to the path of truth, developing wisdom within us. He teaches wisdom through everything. He continually tries to turn us around and re-direct us so that He can take us back and embrace us. His constant remembrance is to do this for us.

Precious jeweled lights of my eyes, He is the One who forgives the faults we commit in ignorance until we learn to recognize them as faults and give them up. God thinks, "They are only children acting in ignorance. Some day they will understand. I brought goodness into being, and I created right and wrong so that the difference between them might be understood. I created day and night so that my children would understand. I brought the body, soul, and light here so that my children would comprehend. I created wisdom and ignorance to develop their understanding.

"For this reason, I created all the opposites, all the contrasts, to make them see both, to make them accept and act upon the truth and avoid evil. This is why I created both. Those children who know Me have My qualities and the capacity to extract the truth and use My wisdom. Yet even those who act in ignorance, without understanding, who accept what is wrong, are still My children. I am the only One who can judge either group, because I created them, and I have to make a place for both.

"There are so many creations, and I exist within them all as their inner awareness. In each heart I exist without shape, without form or color. I exist within as the power and the form of wisdom. Until they emerge from darkness, they will be ignorant and lack understanding. For this reason, I must forgive the faults they commit in that state.

"I have created so many forms: the sun, the moon, trees, bushes, weeds, birds, crawling animals, rats, flies, beetles, insects, the atoms themselves, energies, and forces. I created them all to make mankind understand, realize, and have faith."

Precious children, jeweled lights of my eyes, we must have faith in God, our Father. We must develop that faith with determination. We must establish certitude and make our faith very firm. That strength of faith will be a staff to support us and help us climb; it is the means to cross the desert without wavering. If we fall very far, we will need this staff to climb back up. If we have the faith and determination to understand that there is no God like our Father, then we can climb up, we can avoid evil, and we can act wisely and reach the place where wisdom exists.

Precious jeweled lights of my eyes, there is room for realization. There is something to learn from every created thing. There are many, many explanations to understand. Precious jeweled lights of my eyes, everything we see teaches us wisely. Everything we see is there for us to understand and to give us peace in that place of understanding. All the forces and miracles and the power which can rule them have been given to us by God. The wisdom and tranquility with which we can rule the earth and the sky have been given to us. The most exalted beauty, the most exalted qualities, and the most exalted wisdom, tranquility, peace, justice, and integrity have been given to us. We can understand through

our birth and our death. We have to realize that the explanation of wisdom lies within us. We have to understand this.

Our Father is never angry with us. He never says, "I will send him to hell. I will test him and then send him to hell." He forgives us just as we forgive our own child if he misbehaves. We forgive him; we don't hate or destroy him, or cast him away. If we would not do such things in our state of ignorance, if we treat our children with compassion, how do you think God who has true wisdom would behave? We are angry and hasty, but we take care of our own children, and protect them even if they are wrong. We have so many bad qualities, we are so selfish, we are so engaged in the business of the self, we have so many prejudices concerning religion, race, and color, yet we are still able to protect and care for our own children lovingly. How much greater must God's love be! God, who is the unfathomable Ruler of grace, the One who is incomparable love, the One who gives us the wealth of His grace without end, how much greater must His love be! What is the nature of His love? Does He get angry? Does He hate us? Does He test us? He does nothing of the kind. The evil and the mistakes are all inside ourselves. When we act in ignorance, we plunge ourselves into danger. When we behave unwisely, our own faults subject us to accidents and danger. We have to live with the consequences of our own faults, our own actions, and our own qualities.

Our Father doesn't test us or get angry with us. He gave us eyes so that we can walk looking ahead. He gave us ears to hear with and a nose to smell both good and bad scents. He gave us a tongue to distinguish good tastes from bad and a mouth to utter good words. We must realize the difference between good and evil, and then use the tongue He gave us to speak about the good. He gave us limbs, hands, legs, hearts, and bodies. We have to understand this, precious jeweled lights of my eyes. We have to use our eyes to recognize good and evil. If we do not understand, we may fall into a hole. That will not be God's fault, will it? Certainly not. We are the ones who have fallen into the hole. We are the careless ones. We cannot blame God. We have to consider the sounds we hear, both good and bad. We have to shun the bad, accept the good, and guide our actions accordingly. If we act on the basis of evil sounds, we are looking for an accident.

There are good smells and bad smells. It is correct to pursue the good fragrances. If we associate with the bad smells, we will have to experience the evil from which they come. There are good words and bad words on the tongue. If we use the good words, we will know the taste of peace; if we use the evil words, sin and evil will follow. Is this God's fault? It is our own fault. We must recognize good and bad tastes and spit out what is bad. We must absorb the good tastes, but if we eat the bad food, it will hurt us. Whose fault is that? Is that God's fault? Certainly not!

We must reflect. Precious jeweled lights of my eyes, our Father does not get angry with us. He does not test us. He is total power, the mysterious One. Would that power test us? Could we bear His test? Are we that strong? We are very small. We are only a particle of a particle of a particle, and He is greater than all the universes. He is the great power, creating, destroying, and watching over all lives. If that power which can make the world appear or disappear in the blink of an eye were angry with us, what could we do? But that

power is our Father. What indication is there that He would hurt us? What indication is there that He would test us? Could we bear anything He might do? Could we endure it, could we withstand His test? We have to consider this wisely.

Precious jeweled lights of my eyes, He is love, He is compassion, He is patience, He is tolerance and peace and above all His creations. He is our Father. We have to understand that He is God and that He has no anger. He does not try to punish people or send them to hell. He is clear wisdom who always trusts and believes that we will return to Him. Until a child grows to be good, until he sets out on the true path, God tries to comfort him, teach him true wisdom, and find a teacher for him. It is for this reason that God sent the prophets, the lights of God, the *qutbs*, the wise men, and the rasuls. They were sent from His kingdom to His children to dispel the ignorance, to dispel the lack of wisdom and the darkness so that God's children might acquire His qualities and turn to the path of truth. God always says, "May the children search for their Father. May they come to Him." Let us think about this.

This is God's endless work. Through the wise men, the *qutbs*, the lights of God, the saints, the holy men, and the prophets, He brings His children to realization. With the sun and the moon and in so many different ways, He develops their wisdom, dispelling their darkness to make them return to Him. Precious children, God is trying to bring us to this realization step by step. That is our Father's nature. We have to understand that He will forgive us until the end. As our wisdom grows, as we realize our faults, we can ask for forgiveness, and He will grant it. As we recognize our faults, He will forgive us and accept each of us as His own child. We must reflect on this wisely and understand it.

We must be good and avoid evil. We really must strive. If we do not, we will fall into evil ways, and justice will be carried out in that place of final judgment. But until then, God will teach us as much as He can through every creation--through the reptiles, the sun and the moon, currents and magnetism, gold and silver, the earth, wealth, trees and flowers, fragrance, medicine, everything. It is God who teaches us through everything. It is God who makes us correct ourselves and turns us back to the true path. He is always patient. He is never angry with us, He never hates us, He never tries to cast us away, and He never tests us. God only shows us His grace. Let us consider this wisely.

Precious jeweled lights of my eyes, God also created satan. Couldn't God destroy him? Why did He give satan so much power in hell? Can't He vanquish satan? Can God overcome him? He can indeed overcome anything, so why did God create a satan? Good and evil are the responsibility of Allah, exalted be His name. Good and evil, light and darkness were created by God so that we might be brought to realization. Until then, until that day, God has to make room for satan. Why? Because satan was created too. God created satan and He will not destroy him. He is not angry with him. Does God destroy us, does He hate us, does He test us? We have to realize that God created satan too, but He also created a Judgment Day at the end of it all, and on that day He will grant heaven or hell according to what each one has searched for. At that time the house of hell will be given to satan, and that is where he will live.

Precious jeweled lights of my eyes, there are many lessons to learn. There are so many things to filter and learn from the earth, from water, air, fire, and ether. There are so

many things to be understood from reptiles, bushes, and trees. There are so many things we have to understand. God has created each thing. He protects it, and He will continue to forgive it until that final judgment comes. Precious jeweled lights of my eyes, we have to realize, understand profoundly, and be clear about the truth. We must realize that once we know our Father, everything we did earlier will be forgotten. Those were unwitting actions performed in a state of ignorance; they were faults we committed when very young. The faults we commit before wisdom emerges are all the faults of our youth. With wisdom comes maturity. Before that we are all small, very immature children even though our bodies may be large. If we realize this wisdom before we die, we can know our Father. But if we do not become wise and turn to the path of wisdom before we die, then we will become darkness.

Until our very last breath, until we leave this world, God always holds out His hands to uplift us. He has His hands outstretched to embrace us, to give us His milk, and to teach us awareness. He is inside our hearts, cleansing us. Until the very last breath He embraces each child, trying to bring that child to Him. He strives for this until our very last breath. But if we lose the opportunity to develop our wisdom, if we remain with satan in a state of ignorance until our last breath, then we will be found guilty and subject to punishment. We will be separated from God. But until that very last breath, we are never separated or apart from God.

God does not get angry with us, He does not hate us, He does not test us. Precious jeweled lights of my eyes, we have to realize that our Father will forgive all the faults we committed when we were ignorant, and He will not be angry. We must believe this with certitude. We have to understand very profoundly, precious jeweled lights of my eyes, that is why God sent the wise men and the prophets. After He had sent all the prophets, God sent the *qutbs* and messengers. At any time, there is always at least one *qutb* one wise man, in the world. Through him we must learn to be wise, we must understand the truth, and we must acquire the recognition of what is good so that we can protect ourselves from danger. Therefore, precious jeweled lights of my eyes, search for wisdom. Search for that wisdom which is your birthright. Search for the birthright your Father gave you. Search for that property He gave you. We must intend to return to that place where we lived before. We must try to reunite with our Father and have His qualities and His actions. We must try to behave as He behaves and make His duty our own. We must act with our Father's patience, we must try to nourish His unity, receive His beauty, and act with His qualities.

Precious jeweled lights of my eyes, children who are my very life, you must travel the path of integrity with absolute certitude and really try to search for wisdom. This is most important. Just because we committed mistakes earlier, we should not go on thinking we have done so many horrible things and have so many faults. We have not committed any faults in the eyes of God. We are small children to Him, and He will always forgive us. He will not hate or discard us. We have to think of this until our very last breath. We have to search for wisdom and act as truth dictates. Then, when we become wise, we will not commit our earlier mistakes, and we will not walk the paths we traveled earlier.

We do have many faults when we have no wisdom. We do make mistakes, and we have to realize this. Precious children, understand this. Try to live in a good way, associate

with good people and adopt their qualities. Find a wise man and try to become wise. Because God is love, because He is just, because He is compassionate and patient, we must try to do this. Then we will have peacefulness, tranquility, and justice. We will have attained the birthright of our eternal life.

Precious children, we must realize that we have to know and understand ourselves. We must stop playing. We must try to walk the true path and realize that God will forgive our faults, and He will be tolerant of all our mistakes. Then we will become His children, His babies, and He will give us His kingdom. He will give us His house and His grace. God will give us all His treasures. We have to realize this, precious jeweled lights of my eyes. The world is a lesson to help us realize what we have to know. Everything God created is a lesson, an explanation we have to understand.

We must understand everything. Precious jeweled lights of my eyes, we must understand, and then we must act on that understanding. It is very easy to talk about this, but we must act accordingly. We must strive as wisely as we can to put this state into action. We must open our hearts and look within. We must open our hearts and understand what that wisdom is, what the tranquility of that wisdom means, and we must establish this in our lives. This is the secret of life, the birthright of our lives, the completeness, the happiness, and the exaltedness of our lives. This is the state we must attain. We must understand our God, our Father, our Lord, our Allah, exalted be His name, our *Rabb*, our Creator, and we must find Him. We must find the wisdom, the tranquility, and the qualities to do that. We must acquire His beauty.

Precious children, this is what we must earnestly strive to do. Each one must think, each heart must realize. We must understand, and we must ask our Father to forgive us. When our wisdom emerges, we will be able to speak happily with our Father and become one with Him. As soon as we embrace Him, He will forgive our faults. He will not hate us; He will accept us and say, "My child, now you are wise. My child, now you are a loving child. You have taken My qualities, you have compassion for all lives, and you perform My duty. Now you are My child, now you are My son. Now your sound is My sound, now your speech is My speech, now your actions are My actions, now your conduct is My conduct, now your qualities are My qualities and your wisdom is My wisdom. Now your actions, your behavior, and everything about you has found My duty. My son, now My sound and resonance have arisen within you." Then He will embrace you, saying, "Now you are My son."

We must try to find that beauty and those qualities, precious children, jeweled lights of my eyes. We must transform our lives, merge with our Father, and strive to find that wisdom and tranquility. We need faith, determination, and certitude; we need that *Iman* which is absolute faith. We must labor to know clearly that God is our Father. We must have the certitude that there is no other God, we must know that He is the Only One, we must know absolutely that we are one family. and that God is our only Father. We must understand, show compassion for all lives, and have that certitude. That is the most exalted path of grace. May each one of us remember, may we all understand this and act upon it. May we actually do this. *Amin. Amin.*

As-salamu 'alaikum wa rahmatullahi wa barakatuhu kulluhu--May the peace of God and His beneficence be upon all of you. Love to all the children, love to everyone, love to all the jeweled lights of my eyes. If there is any fault in what I have said, please forgive me. I am still a student with no wisdom. Please forgive me if there is any fault in what I have said.

— A Book of God's Love by M. R. Bawa Muhaiyaddeen

III. Cultivating The Heart

Amin. Amin. May we surrender all responsibility to God, the limitless Ruler of grace and incomparable love. *Amin.* May our life, its exaltedness, the good times and the bad be His responsibility. *Amin.* May He be responsible for our birth, our life, and our death, and for the good and evil we do. May He alone be responsible for the exaltedness of our life, for the grace that will take away our sorrow, and for the duty that will make us grow and bring us to the other shore. *Amin.*

My very precious children, jeweled lights of my eyes, fellow beings who are the life within my life, the source of my eyes' light, my loving children who melt my heart, I give you my loving greetings. May God comfort us and give us His grace. *Amin.* Let God alone be responsible for everything in our life and for its splendor. May He nurture us on the true path. May He feed us His good qualities and give us His grace, His treasure, His limitless wealth. May He feed us the milk of His love and pour the honey of His grace into us. May He show us the light of wisdom and teach us to understand the secrets of the three worlds. May He show us the straight true path. May He grant us His grace and embrace us with the wealth of His grace. *Amin.*

My loving children, my jeweled lights, consider the world, this earth. We have lands and oceans, jungles and huge mountains. There are places where you can farm, places where you cannot, and places where the soil is rich but of no use because it has not been cultivated. Some earth is salty, some is red, and some is black or various other colors. Brass, copper, iron, sulphur, oil, and precious gems are all found in the earth, but they cannot be found everywhere. There are rocks everywhere, but not precious gems. Water is everywhere, but in some places it is not at the surface. You might find water where none is evident if you dig very deep, but you have to make a great effort to reach it. There is no place without earth, without water, without air, without fire, or without illusion. The elements exist in the earth, in the skies, in the seven lower worlds, and in the seven heavens above. But precious gems, my children, do not exist everywhere.

Earth is found everywhere, but can we grow crops just anywhere? Water is everywhere, but can we drink just any water? Air is everywhere, but can we inhale just any air? Fire is everywhere, but can we use fire just anywhere? Illusions are found in abundance everywhere, but do we accept them all? There is land everywhere, but can we build a house just anywhere? No, we cannot.

My very precious children, these things are all available, but we must know which crop will grow in which soil and what kind of fertilizer is needed. We must know where we can find gems, where the oil is, where the lead is, the copper, the gold, iron ore, silver, mercury, and sulphur. We must examine the earth to discover which stones contain gems, we must examine the world to discover which water will quench our thirst, and we must analyze the air we breathe to know which gases are beneficial or essential.

This is the way we have to search for God too. We have to scrutinize the gurus and sheikhs we meet. We have to discover where the wisdom we need exists, what sort of wisdom can be found where, and what wisdom truly is. Just as it is necessary to find the correct place for whatever we need to do, we must also find the place where we can discover that which is of true value, the place from which we can reach God and acquire His qualities, His treasure, and His wisdom. My very precious children, we must examine all this.

There are millions of gods which take the name of God, millions of religions which take the name of God, and millions of languages and histories which claim to speak in God's name. So many people put on different robes, clothing, and emblems in God's name. Many such things have been brought into existence in God's name, but on this farm, this world where everything is available, we must cultivate our crops. We must cultivate the land and examine the soil to know which crops will grow. We must find the land that we can live on and build our house, and we must find water which is drinkable. We must think about all these things.

My children, if you need a well, you might have to dig two to find one with good water. And you might have to dig twenty, forty, one hundred, or even one thousand feet just to find two springs. If those springs are good, the water will well up continually. If they are not, either your well will dry up very soon or the water level will drop in one season and rise in another. But if you dig your well in the correct place which is not affected by the changing seasons, water will always be available. You have to dig the well in the right place.

There is endless water in the ocean, but can we drink it? No, we cannot. The water in the ocean never diminishes but it is not drinkable. Similarly, there is so much water in a lake, but if you just boldly walk in, you may drown. And after all your digging, can the amount of water in a well compare with the amount in a pond? No, but the pond water contains germs, dirt, and fungi. You cannot drink it directly; it has to be cleaned first, because so many things are mixed in it. Once you examine it, you will discover all the dirt and the stench in that pond. Then how can we drink its water? We have to filter it first.

My very precious children, the world is within us. Just as there are different kinds of water, there are different kinds of knowledge. You will find religions, scriptures, and philosophies as deep as the ocean. There are languages as vast as the ocean. There are so many different alphabets--Hebrew, Arabic, English, or Telugu, for example--and so many countless languages, like Greek, *Kerandhum*, *Pali*, *Urdu*, *Hindi*, *Waduhu*, *Bengali*, and so on. There are many, many languages, but can we benefit from them? Can we see God through these letters? Can we see God through the words we learn? Can we know God through any of our races even though they are as vast as the ocean? Although the earth is everywhere, can we plant crops anywhere? No, we cannot. Can we inhale any air

indiscriminately? If we breathe the air coming from a toilet, we will fall ill. It is air, but we cannot breathe it. Fire is everywhere, but if we try to confine every fire into one place, it will burn us up. Can we bake bread anywhere? Can we dig a well or find a spring just anywhere? No, we cannot.

My very precious children, we see countless things every day which are of no benefit to us. Do we acquire wisdom through the alphabet? If we study Hebrew, do we acquire wisdom? Do we acquire wisdom through Arabic or English? Do we merge with God? No, we cannot achieve that state through languages. They are like the waters of the ocean, salty and incapable of quenching thirst. None of them can benefit us; none of this water can be used to cultivate a good crop.

Can we reach God with race, religion, color, prejudice, and discrimination? Can we grow a true crop of wisdom through such channels? No, we cannot. Only after examining the soil can we determine where to grow which crop. Only after examining the water can we determine whether it is pure. We have to examine each place to determine its shortcomings and then find a healthy, clean environment in which to live and build our house.

This is why we have to consider everything and examine each condition. It is essential and urgent to analyze each little detail. We have everything. We have all these languages, yet languages, colors, and words--this kind of cultivation is of no use to us. Books and stories, like the waters of the ocean, are of no use to us. We cannot grow that crop of wisdom with these.

Cells, viruses, energy, mercury, sulphur, gold, and silver are all found in many different places, but who knows where? Only God knows, because He is the only One who does not need any of these. He does not need gold, He does not need gems or mercury, He does not need anything, and that is why He knows everything that exists everywhere. The One who needs nothing knows everything; the One who has discarded everything perceives everything. He knows every bit of the earth and the seas. He knows every language, all the scriptures, religions, colors, races, metals, and gold. He knows all about them, but He does not want them. He has pushed all these away and does not even think about them. He does not try to acquire these things. He takes no interest in our languages, our colors, our racial prejudice, our gold, titles, honors, or knowledge. He is not interested in our praise or blame, in our earnings, our wealth, or our histories. He has discarded all this. And because He has discarded everything, He is complete everywhere.

My precious children, jeweled lights of my eyes, from the time you are one month old until you are a year and a half or two years old you speak many, many different languages. You speak the languages of all God's creations, yet your parents do not understand or pay attention. Until they teach you to understand their own language, they do not understand yours; it is completely incomprehensible to them.

An infant speaks a thousand languages when he says, "Aaah, mmmnn." He knows every language, but although his parents spoke that way too at one time, they have forgotten. As the child grows, it learns the temporary language of the parents and forgets that original one. The parents teach their child, "We are Arabic. We are Hebrew. We are Telugu. We are English." They teach these temporary languages and the original one leaves. The child

acquires the separation of 'you' and 'I', and is taught the relationships of my father, my uncle, my grandfather. Well, my children, even though we study many languages, they are of no use to us at all.

We knew them once before as children and forgot them. Each language is spoken in a specific place. Birds have their languages, all the animals have their languages. Bees have their own language, as do rats, deer, monkeys, men, and donkeys. The child knows and speaks them all. Who taught him this? The child speaks that nonspecific language which is found throughout the world. All God's creations speak this language. The whole world is within the child: the different gases, all those languages, gold, gems and the light of those gems. Grace, beauty, light, and God are inside him too. Everything exists in totality within the child. Even heaven and hell are within him. He must start to examine all these things.

If a child could retain that original speech, he would speak a universal language which everyone understands. And because he could speak everyone's language, he would have no sense of differences. He would think of all lives as his own. Everyone would be his brother or sister. He would trust everyone and love everyone. He would show compassion to every living creature, because he would speak their language and understand. Knowing that original language would enable him to do that. But because he has forgotten this and has learned a temporary language, he thinks, "I am great. This is my religion, that is your religion."

My very precious children, my jeweled lights, we have a world inside us, we have five different gases in us, we have desire which is illusion inside us, gold, mercury, and every conceivable thing. We have every language inside us. So, what must we do? We must start by examining this earth within our hearts to discover which crops can be grown there, what kind of cultivation are we capable of, what can we cultivate that will be of use to us, which languages are we going to speak, which language can we use to invite God to us. We have to start digging into these things to understand them. We have to examine and analyze them to discover where the wisdom, the light, and the completeness originate. Once we sort and examine these things, we will discard everything that is not useful, just as God, knowing everything, discarded everything. Once He created everything, God discarded everything. He is humble and all-pervasive, doing His duty to everyone, everywhere. God does not take any of His creations for Himself. He has given up everything, yet He does His duty to everything. He wants no praise, He is neither selfish nor proud, He has no 'I', no 'you', He has none of this. He learned all there is to learn and then discarded it all.

God knows every language and He has discarded them all. He knows every alphabet and He has let them all go. He has let everything go except for one point which is His. That one point is wisdom, and that one point connects us to God. He wants none of our literature or languages, He wants only that atom contained within our hearts. There is a connection between this atom and the mysterious power inside it. God has given up everything else, so what can He do with the languages you offer Him? He has given up literature, so why offer Him writings? He has given up gold, so why try to offer Him gold? He has given up precious gems, so why offer Him gems? What would He do with them? He has given up races, so what can He do with the race you offer Him? He has given up religions, so what can He do

with the religion you offer Him? He has given up colors, so what can He do with the color you offer Him? He has given up praise, so what is the point in flattering Him? He has given up selfishness, so what can He do with the selfishness we give Him?

Can we reach that One who has given up countless objects by offering Him what He has discarded? We can never return to Him or merge with Him that way. God has none of that, yet He is complete within each thing He has given up. There is no place where God is not, there is nothing He does not see, nothing He has not created, no justice He has not determined, no life He has not fed. He feeds the grass, the weeds, the shrubs, the evil people, and those who are in hell. He feeds the food of hell to those who are in hell. He feeds the earth with earth. He feeds those who possess the truth with truth, those who have wisdom with wisdom, and those who have His grace with grace. To those who have surrendered to Him, He feeds Himself. He feeds the earth with earth, He feeds water with water, He feeds animals with animals, He feeds insects with insects, He feeds ants with ants, He feeds termites with termites, He feeds fish with fish, and He feeds His food to those who have surrendered to Him.

Each species or category in His creation is fed with the specific food God has reserved for it. That food becomes its own particular food. If we try to hang on to hell, He feeds us the things of hell. If we are arrogant, He feeds us arrogance; if we are patient, He feeds us patience; if we are wise, He feeds us wisdom; if we are truthful, He feeds us truth. Truth is the food of the truthful. Our wisdom is God's food, and God's grace is our food.

We must investigate and analyze everything that happens, my precious children. Religion, philosophy, literature, color, race, and scriptures are of no use to us because God has none of that. We are all His children. He is the Father of all His creation. And because He is our Father, He feeds and nourishes us so that we may grow. He is the Father of the grass, the bushes, the sun, the moon, of everyone, of every life. There is only one Father for each and every creation, for each of His countless creations. He provides for them all without attachment. He gives them everything, but nothing He provides remains within Him. He does His duty to everything, but receives nothing from them in return.

My precious children, there is one point for which we must dig with our wisdom, our faith, our prayers, our worship, and our 'ibadat, our devotion. If we want to return to God and merge with Him, then we must examine ourselves and look for that point. We must discard everything from ourselves just as our Father did. The day we do this, we will merge with Him. When we no longer have these colors, races, religions, languages, and literatures inside us, we can meet Him. But if instead, we bundle together the things He has discarded and offer them to Him, He will not accept them. He will throw them away. He threw these things away before, and He will throw them away again. If we offer Him our languages, He will throw them away. If we offer Him our colors, He will throw them away. If we offer Him our races, He will throw them away. If we offer Him our gold or our illusion, He will throw them all away. None of these are of use to us.

If we try to profit from the languages we have learned, from the knowledge we have acquired, from our religion or race, nothing will come of it, because God has no use for anything selfish. He does not fight, He has no prejudice, no arrogance, no anger. He does not

discriminate. He has no ego. He has none of this. And now that we have separated ourselves from the One who has none of these attributes, how can we return to Him? By imbibing His qualities of patience, tolerance, and tranquility, and putting them into action. We can come close to God through His qualities. When our wisdom develops and our determination accepts His treasures, we will know God. Until we have the wisdom to acquire that knowledge, our religions, races, and colors will only end in a battle which will destroy our nation, the world, our life, and our birth. That battle will destroy our compassion, our patience, our unity, and our family. This war will destroy our connection to that One God.

It is very difficult to reach God if we have all these wars going on inside. With our devotion in that state, with our faith in that state, with our prayer, meditation, and worship in that state, we can never return to God because He has no battlefield, no armies, no discrimination, no prejudice. He does not notice whether someone is black or white. He gave us the original languages we spoke earlier. Everyone speaks those languages; earth, fire, water, air, and ether all speak those languages. There is a musical note in the air, "Aahaahaahaah." You hear those sounds in the air don't you? "Oohooohoooh." You can hear that sound in water, can't you, and " Shhhhhhhhhh," the sound in fire. You can hear these sounds in the earth when it quakes, erodes, and resounds, and in the sky when lightning appears and it thunders. All those colors are found in the ether, in maya. All these things are visible, they all exist, do they not? But we cannot go to God with the things we see around us, with the things which exist everywhere.

We have water within us, and fire, and earth, and air. We have ether, colors, and illusions within us. We all have all of this. None of it has left any of us. So, what basis do we have for discrimination and prejudice? Satan is in our bile. We all have black dots in our pupils, some have black hair, and some wear black clothes. Everything exists within us. If we want to fight, we have to fight parts of our self first. We have to fight our liver, we have to fight our nostrils. Every color is inside us, blue, black, green, and we have to fight them first. Once we finish those wars, that will most certainly be the end. But if we keep all that inside us, what is the point in fighting on the outside and discriminating against others on the basis of language? Some people feel nauseated when they hear Arabic. Others feel sick when they hear Hebrew, others when they hear English or Tamil or Telugu. Why should these languages make people feel sick? When you retch that way only your own gut comes out. The nauseated person is the one who suffers. As long as we retain whatever makes us feel that nausea, we will experience pain.

Why should we carry our houses on our heads? Enter your house when you need to and come back out again. Do your work, sleep, or sit there, but why should you carry it around? God does not have a house, does He? True knowledge is understanding all this. It will come when you begin to analyze things, when a good crop grows inside you, when the strength of wisdom grows in you, and when you begin to surrender. What does surrender mean? Does it mean going away somewhere to die? No, it is the state in which our qalb, our innermost heart, joins with God's in perfect faith, saying, "O my God, none of these actions are mine, everything I do belongs to You. There is no place where You are not. All my suffering begins with not seeing You. All my suffering begins with holding on to things

inside myself that You do not keep inside You. O God, take everything away from me that You have removed from Yourself. I need nothing other than your path. Everything I have which You do not causes me such sorrow, suffering, pain, woe, and misery. It is hell. O God, please remove from me those things that are not in You, whatever they may be. O my Father, please accept me, and let everything inside me fall away. " That is surrender.

It is our duty to surrender all responsibility to God. Nothing else will do us any good. When will you begin to acquire wisdom? When will you see God? When will you merge with your Father? You will never return to Him through literature, languages, or other such things. You will never find God with the things you keep inside. Discard everything which is not within our Father, and try to bring Him only those things He has in Himself. All the languages you studied, whatever language you pray in, all this is like the salt water of the ocean which can never quench your thirst. You perceive it as water, yet you cannot even bathe in it. The only thing it is good for is to relieve the itching of your body. Salt water is very useful for those who have itching bodies. It is good for the itch of your mind. It is good for illusion or maya which keeps itching to go to the seashore, but it cannot help us come to our Father. To do that we must acquire His qualities and wisdom. Anything else is like the ocean water which will never quench our thirst. All the religions, racial, doctrinal, and linguistic wars, all the fighting because of our birth or our death will never be of any use to us in a million years, because none of these things are found with our Father.

We must analyze ourselves and find God within us. We must have His wisdom. Just as we extract electricity from water, we must take the light from that light of God, take the grace from His grace, extract our Father from our Father. This is what we have to take from Him. This is the most important thing we have to do. That point must merge with that point. Everything else can be discarded. We must think about this.

Precious jeweled lights of my eye, we must come to that place where there is firm determination, wisdom, and prayer, where the Father and His children are together as one. We should think about this. Until that state emerges within us, our knowledge is like a mirage, and all the languages and everything else we have learned in our life is like oil poured on fire. Our knowledge is like oil poured on fire, useless because it will burn. Our actions are like oil poured into hell, like throwing all the decent things we sought in our lives into hell. This is what it is like in hell. Precious jeweled lights, all our flattery, honors, positions, ego, religions, races, writings, and battles are oil poured into hell. Discriminating between this one and that one, between us and them, discriminating on the basis of color--all this is fuel for hell. When you pray with these things, you pray with the oil of hell.

My very precious children, think about this. We have to look within ourselves to see our Father here, within our hearts. We must have God's qualities here in the place where He lives, because the qualities of our Father are here. God's actions must be performed here because He acts here in our hearts. God's light must enter our hearts, and we must bring that light-explanation into action in our hearts. His grace, His treasure, and His house must be built in our hearts. Only then will He live there. This work must be performed here in the heart. We must realize this point for He will let everything else go. This is His point, this is His light which is connected to us. This point is a light, a treasure which exists in everything.

Prayers that come from the heart and actions that come from the heart go directly to Him. Nothing else will be of any use to you at all, my very precious children. Knowledge that does not come from your heart, knowledge or the ability to speak is of no use to you--no matter what you may acquire in the world. Even if with great difficulty you should learn to meditate, or even if you find a spring, your well will run dry when the weather turns warm. When there is a lot of rain and snow the water level will rise, but in hot, sunny weather, your well will go dry. There will be no spring and no water. That kind of knowledge is easy, just saying something is easy, that kind of action is easy, that kind of meditation is easy, like finding springs on the surface of the earth. But you must understand that in the next season the water level will drop and all of these things will be useless. Your knowledge will be useless, your languages, your meditation and your wisdom will be useless. Everything will leave you.

You must find that deep, true spring which is eternal. You must discover the spring which will supply you with water for countless seasons, eternally. And you must distinguish this spring from the springs which rise and fall seasonally. To come to that eternal spring we must go deep, right to that original point, to God. When we reach that point, three springs will appear from which the water will flow eternally. You can never lose that treasure because what comes from those springs is God's point. God has discarded everything else. Only His grace will flow from there, eternally. Precious children, jeweled lights of my eyes, we must think about this. None of the things God has discarded are of any use to us. What we hold onto is the oil which is the fuel for the fire of hell. Our prayers, our worship, our learning, titles, and honors are all merely the oil used to keep the fires burning in hell. Therefore, try very hard to dig deep and find the place which connects you to your Father.

When will we reach that point? When will we have tranquility? When will we have peace? When will we discard all the things that are not our Father? Only when we have abandoned all these fights over language and all these religious battles, only then will we receive that treasure from God. My very precious children, my jeweled lights, this treasure is called wisdom. It is called grace. We must find that place and release those springs which will flow with the grace of our Father, the grace of His light and His wisdom.

Precious children, nothing else will be of any use to us. What point is there in working hard for anything else? That is inviting the very disease which will destroy us. We must discard these things, my children, and go on the path to God. We must try very hard to find that one true place. That will be good, my children.

My love to you. *Amin. Amin.* I give my love to all my children. My love and my greetings. If there is any fault in what I have said, please forgive me. My love.

IV. Eternal Youth

Amin. O God, You are peace. *Amin.* May You grant us peace with Your grace. *Amin.* O God, You are limitless grace and incomparable love, You give us the never-ending wealth of grace, You are our Father. How can we ever praise You? You who have no equal, You who cannot be compared with any visible example, how can we ever praise You? You are

that boundless love and grace. O God, You accept love as love without accepting praise as praise. How can we return Your love and Your compassion, O God? What can we do in return for Your love, Your duty, and Your actions undertaken without the slightest attachment or partiality?

Allah, exalted be Your name. O God, You fill each heart so full, and no matter how much we take, You are not diminished by even one drop. O God, You are the ocean of love, the ocean of wealth and grace, the ocean of good actions, qualities, and duties, aspect after aspect, each infinite and limitless. Even if each creation fills the vessel of its heart with You, Your qualities, actions, goodness, compassion, and virtue remain full forever. They are not diminished by even a single drop.

Almighty One, ever complete in His duty, *Ill-Alahu*, You are God, the One who is alone, who has no hunger, who was never born, who has no illness, no desire, no maya, no mind, no confusion, the One who is life within all life, doing His duty for every life in His creation. O my Rabb, my Lord, mighty and pure, You are my Creator, the One who is complete perfection. My Father, with what tongue can we praise You? Can this tongue ever be sufficient? My God, may You bless us with the full and perfect way to worship You. *Amin.*

My very precious children, jeweled lights of my eyes, born with me as the body within my body, children born as the life within my life, my precious children who are the light of my eyes, my very precious children who comfort me as the heart within my heart, my loving children who are the one true life among the six kinds of lives in God's creation, my precious children, may God protect and sustain us. *Amin.* May God protect us, dispel our inner darkness, and fill us with the resplendent light of His grace. *Amin.* May He bless us with the fullness of His qualities and actions which have neither comparison nor equal. *Amin.*

My very precious children, let us speak further about the language and qualities of the child. My precious children, when a baby emerges from its mother, it cries, "Amma, Amma!" That sound gladdens the mother's heart and brings joy to all those nearby. Isn't it a sound which makes everyone want to pick up the child and kiss it? Isn't it a sound which makes everyone happy? Does it make people cry? Certainly not. In fact, the same kind of sound is also made by sheep, by cows, and by many other animals. No matter what language you speak, that sound brings coolness, comfort, and gladness to the heart. Even though a mother may suffer and scream in pain and torment, even though she may come close to death when giving birth, as soon as she hears the sound of the baby's cry, she is soothed, she forgets all her pain, and her heart is comforted. She lifts the child to her heart, embraces it, and kisses it as soon as she hears that sound.

In just the same way God is both our Father and our Mother. How much pain He suffers to deliver us from this world of ignorance, from this world of sin, this world of karma, this world of anger! He has such a heavy burden to endure. Indeed, He carries all our burdens for us, and He shares all our suffering and torment in this world. He shares our pain and suffers the burden of carrying us. When we emerge from this world of the five elements, this world of desire, mind, karma, anger, jealousy, and arrogance which all try to swallow us,

if we say, "Amma," or, "My Father, my God!" that sound immediately soothes Him. It brings coolness and comfort, not only to God, our Father, but to all living creatures. They want to gather us to their hearts, to kiss and embrace us. Even if we have committed so many faults, so many sins, and caused so much suffering, even if we live forgetting our Father who is God, even if we despise God, even if we deny the existence of God, even if we scold God, see how tolerant He is. He continues to do His duty no matter what we do. Even though our parents may forget us, God comes to help and protect us no matter where we are. We must understand how God protects us. If we understand that, we will know how He lives with us, always helping and protecting us.

We will realize ourselves and Him. My very precious children, a newborn child speaks so many languages, but it is not understood by its mother or father or even by those who are profoundly learned. The little ones speak millions of languages--the language of the crane, the dog, the cat, the monkey, the languages of man--yet the only ones who can understand are other babies. In the first year and a half of life, an infant runs the gamut of all languages and sounds. The monkey is inside, man is inside, the entire world is there inside the baby. It speaks the language of jinns, fairies, angels, gnans, and the language of God. It speaks every language, even the rustling of the ant, the buzzing of the mosquito, and the humming of the bees. The baby speaks all their languages and is a friend to every creature--the birds are its friends and it plays happily with them, even the snake is its friend. This universal language makes the baby everyone's friend. It has no prejudice and it makes no distinctions of color or whatever.

No matter where we take a baby, it knows the language of God. Others may not comprehend, but God understands. God hears the baby's voice, and every voice that floats on the wind is understood by the baby. Unity understands, compassion understands, the child understands, and all other beings understand these languages. Man alone does not understand. Why is that? Because man has changed. Man has forgotten the language that others have not.

If two babies are brought together, they speak to each other; they make some kind of noise. They understand each other and become friends. No matter what part of the world they may come from, the two of them will start to play together. They become friends no matter what color they may be. Bring a baby from the east and leave it with a baby from the west, and they will talk in their common language; bring another baby from the north or the south, and they will speak their common language. The baby understands every possible language because it understands unity, peace, happiness, and joy. That language is understood by the baby alone. It does not speak the temporary languages of the world which human beings have learned; instead it knows all the original languages and speaks with joy and happiness, without sorrow or suffering. All its languages bring unity and happiness, and the baby lives in and enjoys that unity.

Because the baby knows the language of every living creature, it can speak to any life that comes near it. The baby even has a language to converse with God. Even if we have learned all the languages of the world, if we want to converse with God we must become a baby and learn that original language, the original words, the original unity, peace, and

equality, the language we spoke when we were born, the language which the world cannot recognize. We can speak to God with this language, but our mothers and fathers will not understand it; religions, racial prejudice, philosophies, scriptures, and literature will not comprehend. That language will not be understood by any knowledge that has been nurtured in the world. The world will look upon us as dreaming, blind men who cannot describe what they see. The language we spoke when we were babies is understood only by our Father who is God and by those who live in peace and equality.

When we speak this language, when we discover that equality, that peace, that justice, that unity, and that exalted state, when we are like babies, when we live as little children and behave as little children, what do we find? We find peace and tranquility. We find the unity and love which embraces everyone. We may totter and fall while embracing each other, but we will do so in unity and love. This is the quality of our play as God's children--we play with Him, and He understands our language, our speech, and our wisdom. This is the language we can use to converse with God, our Father. These are the qualities we must have to live in His kingdom. This is His speech, these are His qualities, and this is the state in which He lives. We must acquire that state in this world. We must embrace all lives as our own life and look after every living creature as we look after ourselves, as does the baby who hands some of its food to another child or even takes food from its own mouth to give it to another. Just as babies live with these qualities in that state, we too can live with our Father if we have these qualities. This is the language He understands, this is the love He understands, this is the justice and the judgment He knows. If we have these qualities, we will understand the language we need to converse with Him.

My very precious children, that is what we call being a baby, being a little child. My very precious children, we must learn this language and acquire the good qualities and the happiness of this language. We must understand the clarity, the meaning, and the peace of this language. My precious children, the state we call infancy is a state in which we try to reach God's state, try to learn everything from God, to acquire the qualities of God, to be one with God, and to know ourselves. We must keep on being students, learning. As long as we remain students, we are prepared to learn. As long as we live in peace, happiness, and unity, as long as we live as one race, as long as we live in harmony and unity, we can call ourselves little babies. The feeling of 'I' will have left us, ego will have left, selfishness will have left, and any sense of difference or prejudice will have left. Vanity will be gone, anger will be gone, hatred will be gone, hastiness will be gone, and the sense of my race, your race, my religion, your religion will be gone. The feeling that my language and my writing are different from yours will be gone. Just as that little baby speaks all languages in unity, we must become students and try to understand the meaning of all the languages we spoke earlier. We must understand the truth and unity in that language, the equality and happiness we perceived in it. We must extract the meaning and explanation of everything we said during that time.

My precious children, if we do become students, discarding our selfishness, our pride and vanity, our anger, the discrimination among languages and all the temporary things we learned, then we can really begin to learn. As long as we remain students, we will never

grow old. As long as we are prepared to learn we will stay young, never aging. But the moment we say, "I have studied and I know," we begin to grow old. As soon as we stop being a student, we begin to age. The moment we let ourselves be praised as an important person, we grow old. When we are vain and proud, we do not allow further learning. The moment we become a teacher instead of a student, we grow old. The moment we become a swami, our learning is finished. We grow old, the Angel of Death appears, and we have to face Judgment Day. The moment we stop being a student, we age, time passes, our intelligence disappears, all the benefits of our life retreat, and we are left to face our Judgment Day.

My dear children, if we can remain as students, we will remain eternally young in the state of a baby. We will speak like a baby and grow in the protection of God, our Father. God will lift us up, embrace us, and speak to us. He understands that language, He understands that love, and He will feed us with the milk of His love. As long as we continue to learn we can dwell in the presence of God and be with Him. We will live in His presence, and it will become His duty to raise us. But the moment we become a teacher, praiseworthy, learned, a guru, a swami, we forfeit God's protection. Then what? The only thing left for us is the Angel of Death and satan, instead of God. There is only hell for us after that, only maya, vanity, pride, anger, selfishness, all the praise and doubt of the world, all the treachery, deceit, trickery, and hypocrisy of saying things we do not feel. We are left with these qualities the moment we stop learning. This is hell.

If we stop learning, all the passion, anger, miserliness, envy, greed, fanaticism, arrogance, karma, maya, intoxicants, lust, murder, theft, and falsehood which left while we were learning will return to attach themselves to us again. Hell will come back to us and we will age. The Angel of Death is certain to follow, and our lives will be poured like oil onto the fires of hell. However, my precious children, as long as we are babies, as long as we are prepared to learn, we speak every language, we comprehend every language, and we are able to comfort every life. We are able to converse with every life, with the sparrows and all the birds, with cattle and goats, with snakes and scorpions. We can speak to all God's creations. As soon as they see these good qualities, God's love and His actions, as soon as they see that happiness, every creature will bow in obeisance. Birds and animals will bow down, and they will love us and come to play without fear.

We must realize that it is in this state that we can live with God and that it is truth which understands the baby's language. Only if we are like babies do we remain young. Only then do we have a place in the kingdom of God, remaining eternally young, without death, without rebirth, without perishing or being destroyed. In that state, we are not governed by time and we are without want. We are that mystery, that secret which is the only secret, the only mystery, the only power which is God, our Father. We must realize this and think about it. No matter how much we study, we must resolve to continue learning. We must want to live with our Father and be one with our Father. We must love all lives as our own, love our neighbors and our brothers as ourselves, and comfort and show compassion to every living creature. When such qualities come into us, God will understand our language. He will hear

our sounds, and He will understand our speech, our wisdom, our love, our unity, and our peacefulness.

My very precious children, youth is being a student. Youth is learning. It is a state of peace and equality, a state in which we can be one with our Father and live with our Father. Youth is a state in which God who is both our Father and our Mother never leaves us. He protects us and looks after us. If we could only think about this, my very precious children, and try to live in this state, understanding what this language means. We must try to understand and speak that language. Then God will understand. That is the baby's state, the student's state. We must be eternal babies and learn the language of heaven, the secrets of heaven, the secrets of God, God's qualities, His actions, and the wealth of His grace. We must learn the mystery that is God's. We must learn every aspect of His qualities and duties, everything about Him, everything He does. God speaks every language and feeds each of His creations according to its need. He speaks to each life and each creation. We, too, must learn to speak that language again.

But when we do this the world will not understand. People with racial or color prejudice and people with religious bias will not understand. This language is not understood by the world or by worldly institutions. They will say, "We don't know what this baby is babbling about. He is talking unintelligibly. But never mind, let's show our love to him, pat him on the head, and move on." We can be certain that the language we use to talk to God will not be understood by the world. Our present state of ignorance, passion, and arrogance will not understand that language. Our envy, our racial and color prejudice, our fanaticism, our bigotry, and the knowledge we have acquired from books will not understand. Only when we become babies and continue to learn will we understand. This is the way to acquire eternal youth. If we remain as babies and keep learning, we will live in the presence of God, our Father. If we try to become wise, we will live with our Father and we will never leave Him, we will never need to say farewell. Then we will be able to speak to our Father, we will understand His language, and He will give us His commandments.

However, my dearest children, if we say, "I am great," or "These are mine," if we proudly say, "I have studied, I am a leader, I have status and influence, I have come to rule the world," then by praising ourselves we separate ourselves from God; we leave our Father and go to hell. As long as we stay with Him, we are a baby and a student, we have patience, equality, peacefulness, and tolerance. But if we leave that state, we pass into divisiveness, doubt, suspicions, the desire of satan, and the antics and pranks of the monkey-mind. We are fascinated by the hypnotic display of maya. It is a time of darkness when we desire earth, gold, and sensual pleasures, and we are divided from God, our Father. We must work hard to stay with Him, to be little children willing to learn, willing to ask our Father, willing to learn His language.

My very precious children, jeweled lights of my eyes who are the life within my life, we must think about this. We are wasting our lives. Shouldn't we always be like little babies? Shouldn't we always stay with our Father? Shouldn't we remain with our Father, never leaving Him? The only time we have any happiness is when we are with Him. When we have understanding, we have unity and peace. Whether there is joy or sorrow, we live

happily and harmoniously with everyone, speaking and understanding every language, realizing everything. That time of babyhood is eternal youth, when we have that beauty of the heart and body, that beauty of the face, the beauty of wisdom, and the beauty of unity, and everyone picks us up to embrace us with love.

We must not forfeit our youth and be transformed into an old age of vanity, pride, and qualities which are not God's. That is what old age is: the qualities of satan, a dark, black face, a face which speaks with envy and jealousy and reveals the qualities of the dog of desire and the monkey which makes us say what we do not feel inside. It is a hard, black, granite heart without compassion, riddled with holes where snakes live. God does not dwell in a place where there is so much darkness. God's qualities are like the baby's, but satan's qualities are those of pride. God's qualities, His language, and His speech bring comfort and peace. They display compassion for everyone. His language is the language of love, of grace and unity, the language which speaks to all creations, which plays with everyone and makes them happy. This is God's love. Satan's love is discrimination, differences, murder, separations, I am greater than you, I am bigger than you, desire for praise, treachery, vengeance, the qualities of the lion, the tiger, and the bear, killing one another, eating another life. These divisive forces which attack and hurt others, these qualities of hell which tear others to bits and eat them, these qualities of fire which burn everything--these are the qualities of satan, the qualities which point to the aging which points to death and burning in hell. These are the qualities which divide us from God.

My very dear children, let us think about this separation from our Father. The secret of not separating from our Father is to remain a student, a baby who knows all languages. Those who are older are separated from that speech, from those good qualities, and from their Father. They have gone to hell. We must realize that there are endless secrets to be learned about our Father, about His limitless love, and about the infinite, undiminishing wealth of His grace. His mystery is far beyond our wisdom. There is so much to learn, so much to investigate within His mystery, His wealth, His grace, His infinite duties, and the joy of those duties. There is so much to see and learn. To learn all this we must be students, we must go on learning, we must remain as babies. As we become young and stay young, we acquire that beauty, and as we go on learning, the love of our Father grows inside us. As that love grows, He embraces us more and more. As He holds us closer, more of His light pours into us, and as that light pours into us, the darkness recedes and we receive the love of every creation. We must think about this.

Precious children, jeweled lights of my eyes, always keep trying to regain that eternal youth so that you can learn from God, our Father. He knows and understands your language. Learn that language which is your Father's; then you will understand Him. Let us remain eternally young through that common language and never leave our Father. The world will not understand, even our own father and mother will not understand. No one except God will comprehend that language, that secret, the secret of your prayers, the secret of your learning, the secret of the wealth of His grace, of unity, of peace, of equality, the secret of your life, the secret of your Father, the secret of never perishing, of never dying, of having no birth, no

death, the secret of eternal youth. These are the secrets you will learn if you are eternally a student. These are secrets no one else knows.

My very dear children, if you want to attain that state of peace and tranquility, you must learn the language of God, your Father. He alone will understand; others will not. Let the world keep its books, its languages and separations. God does not understand the languages the world uses. The language spoken by one person is not understood by the next; this is the way of the world. Only satan can make sense of these divisive languages, but what a true student says is understood by God. Every child must think about this. My very precious children, jeweled lights of my eyes, if we do this as babies, if we reflect on this as babies, we will achieve the benefit of this birth, eternal youth, peace, and equality. Every child, please think about this.

Just as electricity is extracted from water, just as we breathe in a tiny magnetic bit from the air which sustains life, just as we discover precious gems buried in the earth, just as we take the light from the sun and draw the coolness of the moon through the ether, we must throw away the darkness of our desires and extract that tiny atom of God's grace and wealth. Just as we extract the essence of the five elements, earth, fire, water, air, and ether, we must extract peace from the body, compassion from God, and learning from His mystery. This is the way to understand with wisdom, the way to develop the wisdom which extracts the essence of each thing. We must use the wisdom we have to understand each thing, extract its essence, and learn from it. We must learn, my very precious children. We must take the necessary understanding from every book we read. We must take the point from every letter we look at. We must extract the essence of everything we see just as we extract and use the essence of the medicine we might take. Even if we are ill, we must discard the pain and take in only peace and understanding. In just this way, my very precious children, a little baby takes in only the point. Like that, we must take in that point of God's qualities from everything we see, extracting only the point and discarding everything else.

Just as we are unable to understand what a baby says, the world does not understand what God says. Only those who are the right age can do that. When a baby speaks God hears, and when God speaks the baby understands. We must develop that embracing love, that peacefulness which has no selfishness. But only that point will understand, my dearest children, and that is called youth, eternal youth. Only then are we young. Only then are we students living with our Father as young children must.

We must remember, my precious children, if we stay in the presence of our Father our beauty will never fade, we will never age. Our sense of unity, of peacefulness, justice, duty, and righteousness will never leave us. As long as we have that beauty, we will never age and our bodies will never change or grow old. Please think about this, my very dear children. This is what we have to learn. This is what we have to extract and understand from all that we do. To understand this and to be students, we must begin to understand the language of God. We spoke it when we were infants, didn't we? That is the language that cools every heart. The words we used in the first year or two of life were God's language and God's qualities. We must transform ourselves into students of that age; only then will we understand the mysterious secret of God's wisdom, His qualities, and His actions.

My dearest children, be quite certain that as long as we fail to reach that state of babyhood we are divided from God and we are aging. We must not accept this aging that separates us from God. We must not take on those qualities that keep us from Him. Instead we should try to hold on to the youthfulness which keeps us with God and never separates us from Him. Then we will remain in our Father's kingdom. The moment we leave Him, we are in the kingdom of hell. We should never leave His presence or His kingdom.

Precious children, each one of you please think about this and try to establish this state. Please be students living with our Father, taking on His qualities. Try to acquire wisdom in a state of freedom and liberation. This is the state of our soul, the freedom of our soul, the resplendent light of freedom. We must not waste our time or throw it away. We must use it to learn the speech and the qualities of our Father. Let us try very hard to remain with Him and never leave.

May we live as students always in His presence. May every child reflect on this. My precious children, try to learn that language, and never, never think of yourself as great or famous. As long as there is more to investigate, we are students. The moment we complete all our research we become God and we receive the kingdom of God. But until our research is finished we must continue to learn, and the only way to truly learn is to remain with Him. He is the king, and you must remain with Him as His young prince or princess, learning as a student until He crowns you. We must learn. We must try to attain this peace and equality with God's qualities and unity. That is the best kind of learning.

The language our Father understands, the language the baby understands, is understood by no one else. Truth is not understood by the world, by books, by religions or philosophies. The speech of the eternal student, the eternal youth, is no more intelligible to the world than a baby's. That one mysterious language is the mystery we must try to learn. My precious children, as you continue to understand more and more, the world might bite you, scold you, or chase you away. Even a mother doesn't understand the baby's language, but that is the way of the world. Until the baby learns what the mother imposes on it and says what the mother wants, until the mother makes the baby think as she thinks and speak her own language, she does not understand. Until then only God, the true Father, understands.

God provides the language, the understanding, the food, the truth, the freedom, the liberation of the soul, justice, and judgment. This is what we must learn from our Father. No one else will understand; the world will never understand that language. Why not? Because the world only knows the temporary languages it learns for this temporary life. The world will only understand if we speak its language. If we remain with God, only He will understand.

My very precious children, may we understand this and find a way to search for wisdom, to have peace of mind, lasting happiness, and the kingdom of heaven. May we find a way to stay there eternally. *Amin*. May God grant us this blessing with His grace. All wealth, all grace is with God, our Father. All wisdom, all treasures are His. The age of eternal youth is with Him. May we reach that age of no separation from Him, may we take on the beauty of being students, may we understand that subtle mystery. *Amin*.

May God bless us with His grace and His qualities. *Amin*. May He bless us with His actions. *Amin*. May He bless us with His conduct and His unity, may He give us His compassion, and may He give us truth and that life which never leaves Him.

May He gather us to His heart, accept us as babies, and protect us. *Amin*.

— *A Book of God's Love*, pp. 3-106

by M. R. Bawa Muhaiyaddeen

895.

If a man tries to stop the flood when the banks of a lake break and the waters flow into the city, he will be swept away. It is not the fault of the lake; it is the fault of the man who thought he could save the city.

First, he should have understood the force of the flood. He should have understood and reinforced the banks before they broke.

You must do good to protect the country. To do that you must have the necessary wisdom, ability, and understanding. Before the floods come, you have to build a dam. You must know the water level, the strength of the banks, and the rate at which the water rises.

One who understands will know how much rain will fall. According to that, he will make arrangements for the excess water to be released in the proper way, thus safeguarding the countryside. One who rushes in at the last minute to stop the flood, without making previous arrangements, will be the first to be destroyed.

Like that, those who forget Allah and lose their wisdom, yet still go around saying, "I will help, I will do," will be destroyed. But one who has Allah and wisdom within, one who has the perfect faith called *iman* will be able to help himself and others.

Golden Words of a Sufi Sheikh, pp. 410-411
M.R. Bawa Muhaiyaddeen_(rat.)

888.

Some thirsty travelers went to a house and asked for water. The woman there gave them a sweet beverage in a pot. After they drank it, they were curious. "From which well did you draw this water?" they asked.

Jokingly, her husband pointed to a well by the house. "The water is there."

That night, the travelers came back with pickaxes and other equipment and tried to dig out and lift up the well. Seeing this, the owner of the well ran outside and exclaimed, "What are you doing?"

"We are trying to lift out the well so we can get the sweet drink you gave us before. We want to take this wonder to the people of our country."

The man of the house said, "What we gave you was sap from the palmyra plant. We played a joke on you. What fools you are, trying to lift out a well!" Ashamed, the travelers picked up their tools and went on their way.

Like this, the states of inner patience, contentment, trust in God, and praise to God are contained within man as the *Katpaha Virudcham*, the tree of the plenitude of faith, the quality of God that gives you whatever you ask. Wisdom is the taste made by God to quench man's thirst, and it is within all human beings. But without analyzing and tasting wisdom, man samples the things in the world and says they are tasty.

"This water is good, that god is good, this devotion is good, that prayer is good, this race is good, that guru is good." In this manner, they taste all the divisions and differences.

Only on the day man tastes the pure water of God, who is within him as the most deep and wonderful well, will his thirst be quenched. Rather than trying to taste and take things that belong to others like the man who tried to take the other man's well, man must dig his own well and drink of its cooling water. In this way his thirst can be permanently quenched.

Golden Words of a Sufi Sheikh, p. 404
M.R. Bawa Muhaiyaddeen_(rat.)

891.

A child asked the sheikh, "Do you have any suggestion as to how we can attract more people to the Fellowship and to our meetings so that we can make the Fellowship grow?"

The sheikh replied, "After you make yourself grow, it will be easy to make the Fellowship grow.

"These are the things you must have to help you grow; these are the things you must have at your meetings:

First is patience.

Second is inner patience, or *sabur*.

Third is contentment, or *shakur*.

Fourth is to give all responsibility to God, *tawakkul-'alallah*.

Fifth is to give all praise to God alone, *al-hamdu lillah*.

Sixth is determination, determined faith in Allah.

Seventh is the absolute faith, the *Iman* by which you can further establish and strengthen your determination.

Eighth is compassion.

Ninth is the awareness that there is only one family.

Tenth is equality, seeing all lives as equal to your own.

Eleventh is the sharp point of intellect that gives you the awareness to treat all lives as your own.

Twelfth is to be as concerned about the hunger of others as you are about your own and to give your food away.

Thirteenth is not to kill any life, not with a weapon, a thought, the mind, or the eyes; not to kill because of race or religion or color or beliefs. You must have the purity of the light of wisdom which will cut away these evil qualities.

Fourteenth is the subtle wisdom to be aware that the pain and illness of every life are like the pain and illness of your own body and life.

Fifteenth is the eye to see all lives as one.

Sixteenth is to realize that God exists omnipresently in all lives, to have absolute faith and trust in Him, to imbibe the qualities of His path, and to put them into action.

Seventeenth is to realize that all lives have both good and evil qualities. If evil qualities come, you must be forbearant and patient. If good qualities come, you must try to elevate them by giving them more wisdom.

Eighteenth is to do duty without selfishness or attachment.

Nineteenth is to realize the faults you may have committed in the past and to try not to commit those faults in the future. Then, if anyone else committed a fault, realizing that it may be the same fault you committed in the past, you must forbear with patience and show love. You must realize that the other person is not at fault and that you committed the fault first. Realize that, in time, others can correct themselves in the way you corrected yourself. While existing in a state of awareness, try to correct them gradually. Teach them the wisdom of peacefulness, establishing and conducting yourself in the state of tranquil brotherhood.

Twentieth is to realize the ways of justice within God and man and to perceive unity.

Twenty-first is to realize that God has created all kingdoms and that He rules them all with divine justice. He rules all lives with pure and perfect justice. Realize what that justice is, take it into yourself, and act accordingly.

Twenty-second is to become the king of your body. Within your body are many worlds and millions of creations—all the creations of all the worlds are within you. All the creations visible on the outside are seen within as shadow forms, as energy forms, as cell forms, as demonic bloodsucking forms, or as

beastly forms. You must become king of justice for that world, making God's justice into the justice of your rulership and bringing forth that justice to rule all the animals within you.

Twenty-third is to become human. If you are going to be a king, your justice must be consistent. Man's justice must be brought to men; you must do duty with justice. The king's justice must be brought into human justice, so that, as a man, you will be able to show that justice to all lives. Become human, dwell amidst human beings, and bring to your awareness the peace, tranquility, and justice of true man.

Twenty-fourth is conscience. God's justice must be brought into your conscience, warning you at every moment. You must rule from within the compassion of your wisdom.

"These twenty-four qualities are the twenty-four letters of the Kalimah, the word of God. If you accept the Kalimah into your heart, strengthening it, you will know with absolute faith that no one is worthy of worship but Allah, the One of limitless grace and incomparable love, the One who gives the undiminishing wealth of grace. If you understand this state and surrender fully, you will pray, '*La ilaha illallahu*: There is nothing other than You, O God. Only You are Allah.' If you spend every breath in Him, performing 43,242 prostrations to Him every day, you will grow. When you have progressed like this, you have reached the state where you can help the Fellowship grow.

"Now you must gently enter the beauty of God. You must gently enter His love. After you enter His love, you must nourish good conduct, respect, modesty, virtue, and fear of wrongdoing. I am asking you to grow within that culture of goodness. Each child must grow like this."

Golden Words of a Sufi Sheikh, pp. 405-407
M.R. Bawa Muhaiyaddeen_(rat.)

874.

Man builds enormous fortresses, but the doors he makes for them are small. And just as the door is never as big as the fortress, the lock is smaller than the door. And just as the lock is smaller than the door, the key is smaller than the lock. And even smaller than the key are the little tongues on the key which move the tumblers in the lock. Only if the little tongues click the tumblers can man enter the fortress, where he can be free of danger from the winds of the world.

Anyone who trusts the world and his body, desiring all that he sees, saying, "I! I!" and collecting impermanent things that are really rubbish, will not be able to fit it all into that tiny keyhole.

In the same way, a man may have great titles, he may be a king, he may rule the whole world, he may have a huge body— but the door through which he must enter is small. For the huge fortress, for that beautiful house within, the door is faith, certitude, and determination. The lock is wisdom, and it is more subtle than the door. More subtle than the lock is the key of wisdom. And even more subtle than the key of wisdom is the tongue of divine analytic wisdom which turns the tumblers of divine luminous wisdom. Divine analytic wisdom is what clicks the tumblers and opens the fortress.

The qalb, or inner heart, is a fortress which contains all of everything, and Allah is the king of this fortress. If you want to see Him, you must use the key of subtle wisdom to open the door. You must clothe yourself in His actions, wearing the robe of His qualities and adorning yourself with the serene beauty of the light of "La ilaha illallahu (There is nothing other than You, O God; only You are Allah). La ilaha illallahu. La ilaha illallahu. La ilaha illallahu Muhammadur-Rasulullah (There is nothing other than You, O God; only You are Allah and Muhammad is the Messenger of God). Allahu akbar (God is great), Allahu akbar, Allahu akbar. " If you resonate with the sound of ilaha, He will come forward, and you can speak to Him. Man must think about the subtle key to this huge fortress.

Golden Words of a Sufi Sheikh, pp. 396-397
M.R. Bawa Muhaiyaddeen_(ral.)

875.

The lemon is liked by kings and commoners alike. All kinds of people plant lemon trees in their gardens, for lemons are used for many different purposes. But when the fruit is used, the juice is squeezed out and the skins are thrown away. Allahu ta'ala Nayan, Almighty God, created man, placing within him the essence of His own qualities and actions, which everyone likes.

In the body are the world, hell, thoughts, desires, arts, sexual games, and countless other things. With wisdom, man should extract the essence of the truth of God and throw away the worldly dirt, in the way the skin, seeds, and pulp of the lemon are thrown away after the juice is extracted. Then taste the essence of God's truth with the tongue of wisdom and faith.

But do not cut up or throw away your body. Accept it and use the good qualities within it. Throw away only the bad qualities. When all the waste matter has gone, when everything the desires have collected has been thrown away, you will possess the most valuable thing in your life—the taste of Allah. Wisdom searches for Allah, and Allah alone will be there. His taste is the taste of the undiminishing benevolence of grace called *rahmat*.

876.

God created man as the supreme being, the being to rule over all other beings, the one to understand right and wrong. But man comes to this world and absorbs what he sees, thinks, and intends. He studies what mind and desire bring to him and places it within his ego. He hangs up the flag of pride, "There is nothing like me," and displays his titles and honors.

Man considers what he has learned in the world equal to the profound knowledge of Allah's benevolence. "I can do everything," he says. "There is no one greater than I." This is like flinging a handful of salt into a huge lake and claiming to have made the lake salty. Such is the arrogance of man's ignorance, and this is the way he wastes his life. Unless that arrogance is eliminated, man does not truly pray, even though he bows in prayer a million times.

Man must accept God as the One of limitless grace, undiminishing wealth, and incomparable love. With His ninety-nine powers, His actions, His conduct, and His qualities, God performs His duties without selfishness, dwelling within all lives and understanding every heart. According to the qualities, actions, conduct, and wisdom of these lives, He will give of His powers and protect them. Allah is the One who gives peace without the ego, without pride, and without anger. He is the One who has contentment and peacefulness.

If man will absorb these qualities, keep Allah in front of him, surrender to Him, and acknowledge that Allah is the One who is doing everything, he will have wealth in the world of the souls, this world, and the next. Man must realize this.

877.

A disciple asked his sheikh, "What is the intellectual understanding I need to be able to have certitude in God?"

The sheikh answered, "God made this world so vast and created man with such subtlety. God has made many kinds of creations, and He has made their eyes, noses, and other features just right, placing them symmetrically on their faces. He did not make them lopsided, did He? No matter in what form God makes men, the eyes and the nose and the mouth and the ears and the face are centered and symmetrical.

"God centered man's *qalb*, his inner heart, in the same way, and He placed wisdom in the center of the *qalb*. In the center of wisdom is God and His justice.

"You can realize this with your intellect, can you not? The features of the face are not crooked. God did not place them randomly. There is a certain symmetry. Though the elephant's trunk is quite long, it has been placed in the middle of its face.

"Son, you must not find fault with any of God's creations. You must realize that the center is within you. If you open your wisdom, stand in the center, and look intently at yourself, you will understand the point. Do not waste your time trying to analyze other people: if you look at others and try to figure out what they are like, everything will go wrong, because each person sees his own faults in others.

"You must try to see your own faults within yourself. If you recognize your faults and force them to leave you, you will not find fault with anyone else.

"When your photograph is taken, the shadow of your image goes onto the paper. If you had not been there, would your shadow have gone onto the film? No. There would be no photograph. Is that not so? Like that, the faults you see in others are faults you have within yourself, and they are destroying you. You must look within yourself with your wisdom and throw away all your faults. Stand in the center, look with wisdom into your house, and throw away the quality of faultfinding.

"The fault-finding thoughts of your mind are biting you like mosquitoes and drinking your blood. Chase them away and you will be free. It is useless to be finding fault with others. Correct your own faults instead."

Golden Words of a Sufi Sheikh, pp. 397-399
M.R. Bawa Muhaiyaddeen_(ral.)

878.

When a tree blooms, the branches split open and the buds appear. They are not immediately visible. Then when the flowers open, the fragrance emerges and the qualities of the flowers are revealed. Their qualities identify their nature.

In the same way, from each of you, from the body itself, the bud of truth and wisdom must emerge. And from the budding wisdom, the flower of divine wisdom must bloom, breaking through from inside. Only then will it be revealed whether one is a demon, a beast, or a man.

Anyone who has a beautiful fragrance is an insan, a true man. Anyone who has a foul smell is a beast or a demon. Anyone who is attached to someone of his own blood, anyone who has the smell of blood, is of a lower birth.

The flowers of your qualities will reveal your true nature. If you have the fragrance of God, you will have the fragrance of an insan kamil, a perfected man. There will be light in your face, beauty in your heart, and sweetness in your speech. If you look with wisdom, you will see that this is natural to man.

Reflect on this and conduct your life accordingly.

879.

Absolute faith in God is great.
 Greater yet is your duty.
 Greater yet are good conduct and modesty,
 Sincerity, reserve, and fear of wrongdoing.
 Greater yet are Allah's qualities,
 His actions and His conduct.
 Greater yet is for a perfected man
 To act with Allah's qualities,
 Surrendering to Him as His slave.
 One who realizes this and acts accordingly will be a sun that
 gives light and peace to the whole world.

Golden Words of a Sufi Sheikh, pp. 399-400

M.R. Bawa Muhaiyaddeen_(ral.)

857.

The Sufi *gnani* says: My son, you can learn some things by looking at the world. You can learn from religions and religious scriptures. You can also learn from looking at mind and desire and creation.

But no matter what you learn, not all of it can be called wisdom, not all of it is *'ilm*, or divine knowledge. Most of it is like a blind man learning by touch. It is not complete, and it will not be beneficial.

This is why the Rasulullah_(Sal.) has said, "Go even unto China to learn *'ilm*." There is a very broad meaning to this. Allah bestowed *'ilm* upon His Rasul_(Sal.). *'Ilm* is to learn without learning, pray without praying, understand without understanding, know without knowing, see without seeing, hear without hearing, eat without eating, and taste without tasting. The learning of God's three thousand gracious qualities, the learning of His ninety-nine powers, the learning of His actions, conduct, behavior, and duty, is like this.

It is the learning of Allah's essence, the wealth of the ocean of profound knowledge. The learning and understanding within this ocean is the explanation of the learning of *rahmatul-'alamin*, which is the mercy and compassion of all the universes. Allah is the One who rules with mercy and compassion, and the learning is about this. It is not written in books, nor is it a show. It is found in wisdom within wisdom, light within light, faith within faith, certitude within certitude, determination within determination, heart within heart, soul within soul, resplendence within resplendence, and in Allah within Allah. This is what we have to learn.

The Rasul_(Sal.) repeatedly said that we must go even unto China to learn *'ilm*. What is *'ilm*? That is what we must learn. From time to time it is taught by prophets, sheikhs, *olis*, and *qutbs*. Learn it from them. One with wisdom and faith should teach wisdom and faith. You must learn about light from *olis*, who are the lights of God. If we learn in this way, we can learn about the ocean of divine knowledge. If we can get even the taste of one drop of this ocean of divine knowledge, we will be very fortunate; we will become good. This is the only way one can ever learn *'ilm*. It is the only way one can reach Allah, who is within *'ilm*.

858.

Do not harm another
Even in your thoughts,
For it will result in greater harm to you.

859.

Do not analyze
The right and wrong in another,
Finding fault with his life.
Analyze and understand the right and wrong within your own
life. That will be of greater benefit to you.

860.

Your intention to hurt the feelings
In the hearts of others

Is killing you without killing you.
If you cut away this intention, you will be free of mental pain.

861.

When you are looking for a job with status and a high position which will earn you the praise of the world, directors of companies will interview you for jobs which befit the certificates you have acquired: birth certificates, religious certificates, school certificates, certificates of learning—all kinds of certificates. Then they will all call out to you, "Come to my store." "No, come to my shop." "No, come to my company! I will give you a job as an engineer." Many people will offer you jobs according to the certificates you have, and you will be able to acquire status, praise, merit, titles, and money.

You may have to sign a contract agreeing to work for one, five, or ten years. When the contract expires, you may move to another company and then another, receiving better and better positions according to your credentials, and each time binding yourself to an agreement.

If you take all you have studied, all the certificates you have obtained—prayer certificates, religious and racial certificates, doctrine certificates, school certificates, meditation and miracle certificates, philosophy certificates, and doctor-of-this-and-that certificates—to the supermarket of the world, you will be given a job appropriate to them. If you wear the right sort of dress, hat, robe, insignia, or medal, you will obtain the right position. But when all this is over, you will go to the cemetery. You will even get a certificate for that, too. These are the certificates the world gives you for your worldly study and learning; but after all this, you do not know exactly what awaits you or what wages you will receive for what you did here, in this world.

However, there is another realm. In that place certificates are unnecessary. An entire kingdom is in your hands. Your job is to rule the kingdom in the right way, avoiding what is wrong and doing what is right in the right way. If you can do that, the rightful leader, the One who gave you the kingdom, will also give you whatever you need at any particular moment. He will talk to you when you need to talk. He will have an intimate connection with you. You will not lack wealth. There, you can rule the kingdom in comfort.

But here in the world man takes so many certificates; like a chameleon changing color, he changes his makeup and dress to suit the occasion, acting out an impermanent drama in an impermanent world to build a victory which will end up in the cemetery. All his titles and glory are the advertisements which are leading him to hell. Only things that cannot otherwise be sold need advertising; valuable things, such as gold, need no advertisement. God's treasure needs no advertisement.

Realize this. God has given you the kingdom of hell and the kingdom of heaven. If you discard hell and rule God's kingdom of heaven properly, His kingdom will become your kingdom, and you will lack nothing.

862.

A man asked the sheikh, "Wherever you turn, people are saying, 'Islam, Islam!' But is it Islam for one man to kill another while reciting the name of God, for one to hurt another's heart, for one to destroy himself and the world? Is Islam merely a matter of talking about worshiping God while still indulging in such actions? Is that correct according to conscience?"

The sheikh replied, "Son, it is not Islam to hurt the body or the heart of anyone. Killing is not Islam. Islam is to make others peaceful and call them to the light of absolute faith. Islam is to stand on the mat of inner patience, open the umbrella of faith in God, and give the water of the word of God, the water of the *Kalimah*, praising God and inviting all to join together with love. Islam is to give all responsibility to God. This is Islam. This is the victory of the real jihad, the real holy war."

863.

Here is a hadith:

Abu Jahl chased the Rasulallah_(Sal.) and his followers from Mecca to Medina and then wanted to chase them away from Medina as well. He disguised one of his men and sent him to Medina to kill the Rasulallah_(Sal.), promising him a large reward.

The man hid where the Rasulallah_(Sal.) and his followers were praying. Gradually, he crept up to the Rasulallah_(Sal.), who was in meditation. Taking up the Rasulallah's_(Sal.) sword from the ground, he said, "Muhammad, you sorcerer, don't make a sound. You are a magician and a deceitful person. You say your God is in an unknown place. Tell that God of yours to come and save you now!"

The Rasulallah_(Sal.) softly replied, "He will come!"

"Tell him to come!" sneered the man, struggling to raise the sword. But he found he could not. He sweated and shivered, and the sword dropped to the ground.

"The Rasulallah_(Sal.) picked up the sword and said to the man, "Now you tell your gods to come and save you."

The man fell at his feet and cried out, "Oh please, you must help me!"

The Rasulallah_(Sal.) lifted him up with both hands. "You and I are brothers. What fight is there between us? The fight is between truth and falsehood. You came to kill me with my own sword and challenged me to call my God, who is in an unknown place. He came. Though God is in a place unknown to you, He knows everything and He is everywhere. He came immediately. Your thirty-three million, forty-eight thousand gods are nearby, in Mecca. I told you to call them, but you are holding onto my feet instead. This is the only difference between us; my God came, your gods did not. The fight is about that failure."

The man said, "O Rasulallah, I realize my fault. Please teach me the *Kalimah*. I will have faith."

The Rasulallah_(Sal.) embraced him and taught him the *Kalimah*, the word of God.

The sheikh says: Son, if we look at the Prophets_(Sal.) words, we will see that the real war is against the inner forces and energies which try to rule us and separate us from God. Islam is to believe that these forces must be stopped from attacking us and from keeping us away from God. To merge with God is Islam. Islam does not advocate man cutting man; Islam advocates cutting away the many tens of millions of so-called miraculous energies and forces within us. This is Islam. This is what the Rasulallah_(Sal.) has shown us in this *hadith*. For each of us to cut away the evil within us is Islam.

It is Islam for people to live as one and merge with God. For anyone to be hostile to anyone else is not Islam. There is no other holy war, no other *jihad*. The only holy war is to cut away the energies and forces and evil within ourselves. This is jihad. The battles are within the self. This is the meaning.

864.

No matter where the sun is in the sky, if a man has a magnifying glass in his hand, he can catch its rays and make a fire. He does not have to worry about the sun's position. In the same way, it does not matter where God is; it does not matter where the light of God's truth is. As long as a man has within himself the magnifying glass of wisdom and absolute faith in Allah, he can catch the rays of the light of truth and draw them into himself. That will be of great benefit to him.

865.

A fish spends its life in the water; it cannot live without water. Its food, its play, and its life must be obtained within water. Can a fish live on the shore? If a fish were to decide to leave the depths of the ocean and live in a place without water, it would surely die; if it leaves its rightful place, it cannot survive.

Similarly, truth is the life of anyone who is a man. God's qualities, actions, and grace are man's real life. In these, man can swim, live, play, see, hear, taste, smell, and do many other things. The qualities of God form his life and the exaltedness of his state. When a man decides to leave his exalted state, that becomes the lingering illness which causes him to suffer and die. In the same way that a fish encounters death if it decides to leave the water and live on the shore, as soon as a man makes the decision to live outside God's qualities he experiences sorrow, illness, poverty, and all the suffering associated with them.

But if a man decides to continue to live in his rightful station, death cannot reach him, nor can suffering afflict him. As long as the fish realizes that water is its life, it will not suffer undue affliction. Even if suffering were to approach, the fish would be able to avoid it and escape. Man must realize this. Each man must strive to live in his rightful station.

866.

Although he has tens of millions of eyes, man sees through only two kinds of eyes. At night, one kind of eye sees the thoughts of his mind as dreams. In the daytime, the other kind of eye looks at his thoughts as daydreams. Man looks at these two types of dreams every second of every day in his life—the dream of the night and the dream of the day.

If he were to think with wisdom, he would know that what he sees in both his wakefulness and in his sleep are dreams. If man would dispel the thought-dreams which are his mental visions and the mind-dreams of the night, his life would become the permanent and original life of wisdom.

867.

It is good for people to live where there is water; it is good for their health and their comfort.

Like this, if you are with a good sheikh, it is possible to gain freedom for your soul and to learn about prayer and devotion, thus cleansing the inner body. Just as the outer body is cleansed by water, the inner body is cleansed by association with a good sheikh.

Golden Words of a Sufi Sheikh, pp. 386-391
Bawa Muhaiyaddeen_(rat.)

460.

A king who had been reading many different kinds of books and studying avidly for many years was caught by the desire for divine wisdom, for *gnanam*. One day the king summoned his minister and said, "I want to obtain *gnanam*. Tell me how I can do it" Every day he asked his minister, but the minister could not give him an answer. He asked repeatedly, but the minister could do nothing. Finally, the king got angry. "If in one month's time you do not tell me how to obtain *gnanam*, I will have your head cut off."

The minister searched high and low for someone who could help him. He read all the books, scriptures, and philosophies he could find. But no matter how diligently he searched, he could not discover the answer.

The minister was very unhappy. "How can I possibly teach the king *gnanam*? It looks as if he will surely kill me. I must be ready to die, but I have one child. The child has no mother, so I must make arrangements with my relatives to care for her."

The month had nearly passed. He could not sleep nor could he even bring himself to eat his meals. Observing this, his eight-year-old daughter asked, "Father, you have not been eating. What is wrong?"

He did not reply. But the girl clung to him and insisted. "You must tell me. What is the matter? Tell me. I am your daughter, am I not? I will have no peace until I know the reason for your worry."

Finally, he gave up and related the story. He told her how upset he was because she would be an orphan once he was executed by the king.

"Is this what you are afraid of? There is no need to worry. I will take care of this matter. Take me to the king. I will give him the answer and then you can be free. I cannot tell you what it is now. Quickly, take me to the king," said the girl.

"I don't know what he will do. He might kill me and the child too," thought the minister. He tried to dissuade her, but she would not listen.

The minister took the child to the king's court. The other ministers were already gathered, waiting for the king to obtain *gnanam* or kill the minister. The king entered and began to address the court.

All of a sudden, the child's piercing scream interrupted the king's speech. "Tie me up! Tie me up!"

The irate king commanded his ministers, "Grab her and tie her to that pillar!" They tied her, but still she screamed and howled. The king looked on in amazement as she shouted, "Aiyd! Aiyd! Aiyd! Untie me! Untie me!"

"Why is the girl acting like that?" demanded the king.

"She is the minister's daughter. She screamed to be tied and we tied her. Now she is screaming to be untied."

"Well, then, untie her!" yelled the king.

They untied her, but she continued to hang on to the pillar and scream.

"This girl is crazy," the king exclaimed. In exasperation, he stormed down the steps and confronted the girl. "You are untied. You are free. You can go! Have you no intelligence?" he roared. The screaming stopped.

"True indeed, maharaja," came the child's clear reply. "I have no intelligence and neither have you. I am untied and I can go. But what about you? Has anyone tied you to your kingdom so that you cannot attain *gnanam*? No. You are untied in the same way I am untied. You are free in the same way I am free. You are free to go and obtain *gnanam*. But you are holding on to your kingdom, your possessions, and your fame. How can a minister tell you how to obtain *gnanam* while you are living like this?"

The king thought a moment. "What you say is the truth," he admitted, looking at her. "You have given me *gnanam*. Although your father is a minister, he didn't give me the answer I needed, but you have shown me the way. Take my kingdom. I must leave it in order to reach *gnanam*."

"Maharaja, if you tied me to your kingdom, your fate would come to me, and that would really make me scream. It would be better if I could go with you."

"When you are old enough you can come to join me. I must go now," answered the king.

Like that, each man who searches for and studies *gnanam* is still holding on to something in the world. He hangs on to the world while demanding, "Give me *gnanam*!" He holds on to the world, saying, "*Gnanam*, come! *Gnanam*, come! *Gnanam*, come!" yet he refuses to let go of the world. This is exactly what the king did.

If men would let go of the world of ignorance known as *maya*, *gnanam* would come in search of them and they would be free.

This is a story told in children's books. See how much wisdom and *gnanam* can be learned from such books, by king and beggar alike!

Golden Words of a Sufi Sheikh, pp. 157-160

Bawa Muhaiyaddeen_(rat.)

Session 18***June 6, 1979***

Question: What is the correct way to act when seeking employment in the world?

Bawa Muhaiyaddeen: When you look for a job, you must take with you absolute faith and trust in God. You should not take any arrogance, pride, anger, or the thought that you know everything. What good will that do you? You must avoid such qualities. They are thieves that will steal your wisdom and leave you bare. Once your wisdom, is stolen, you will never know peace in your life. If hastiness overtakes you, or, if you get angry, whether it be in your job or in any other area of your life, you will not live peacefully. Anger is the guru that leads you to hell.

If you have any of these qualities, you will not be able to do your job well or conduct your worldly life correctly. With your wisdom you must keep all these thieves, these enemies to your life, under control. Prevent them from stealing your wisdom and your faith and trust in God. Take these treasures with you wherever you go and protect them carefully. Leave everything else behind. It is only extra baggage, which could get lost or sent to the wrong place. If the porters do not feel like loading it, they will simply tell you, "It seems to be misplaced. It will show up later." They might even tell you that it is lost. Of course, if you have insured it, you will get back part of its worth, but if it isn't insured, you will lose everything. That is what happens to excess baggage. So, carry only what is essential for your life. Carry God and faith in God. Carry wisdom and patience. Otherwise, life will be very difficult.

Do not go to an interview with the idea that, since you have a college degree, you will certainly get the job. You have to be prepared to answer all questions with clear, short explanations. And remember, you are going to be working under somebody else; therefore, when you speak, you have to be humble and respectful. If you act superior or show anger or arrogance, you will not get the position. You will simply get a "Thank you. We'll let you know. Come back later." This is an indication that you have lost the job. After a while you will realize that it was your own qualities which caused the problem.

So, it is good to understand these things before you go for an interview. If someone goes fishing and says, I am the ocean. I am the fish. I know all about this. I can do it," he could be swallowed by a whale or dragged under by a current or a whirlpool. Only the fish knows how to travel through the ocean. It knows what paths to take in order to avoid currents which we are unaware of, forces that would toss us about and wash us away.

No matter how much we think we know, no matter what education or experience we have had, we should never boast or show off. One who is learned should act as if he is not learned. One who has understood should behave as if he has not understood. If you conduct your life in a subdued way like that, it will be very good. It will exalt you. Both your job and your life will be exalted, and there will be peacefulness within your mind. Your wisdom will grow, and your experience will greatly increase. Do you understand? If you can act this way, it will be good.

Question: Can determination be nurtured?

Bawa Muhaiyaddeen: If you have faith, determination will follow. It can grow from that faith. If the foundation is good, the building can be erected upon it, but if the foundation is faulty, it cannot. Unless you have faith, you cannot have determination.

Now, if you wear a pair of slippers [i.e. sandals] that don't fit, you cannot walk fast. If the slippers are too tight, you will hobble along, and if the slippers are too loose, you will shuffle and drag your feet. The slippers should fit. Otherwise, it will be difficult to go on a journey.

Similarly, if you have the right kind of faith, you can go forward. But, if you have blind faith, it is like wearing a tight slipper. And, if you place your faith in the world, that also is foolish. You cannot walk with that either. Your faith must fit just right, or your determination cannot grow. It must be true faith. If you can correctly focus that faith upon God, you can continue your journey successfully, and your peacefulness will grow. If you have that kind of faith, then determination will follow.

Dana Hayne: What's the wisdom that will make our faith grow if it is not already firm?

Bawa Muhaiyaddeen: If your faith is not firm, it is like a cow without teeth trying to eat grass. It cannot grab hold of the grass. You need faith in your life for everything you do. To make a successful marriage you must start out with the faith that you want to live with that husband. To correctly raise a baby, you need the faith that you really want to raise that baby. To produce milk for the baby, you must have the faith and awareness that you want to feed it. Even to go to the bathroom you need to have the faith that you really want to go. To complete anything satisfactorily, you must start out with faith. In every single section of your life, faith is required. First you must have the awareness that something needs to be done and then the faith that you really want to do it.

Just as chewing brings out the taste of what you eat, faith brings out the taste of everything in life. Just as laughter reveals your lovely white teeth, faith reveals your happiness. Your heart blooms and then joyfully displays its beauty on your face. As soon as these flowers of faith and certitude bloom, the fragrance of God will permeate your heart. Such natural beauty and fragrance is pleasing to God. It cannot be accomplished with makeup. Painting your face will not attract the fragrance of God. Even if you cover your entire face with makeup, a man of wisdom will be aware of the places you have not covered, and he will run away from you.

You have to receive the natural beauty of faith and certitude. This is what God wants to see. The moment you create conditions in your heart that God likes, that will make your certitude and determination grow. When the beauty comes, certitude will also come. But until that state comes to you, your faith will be like a toothless cow that is unable to chew grass, so it eats dung instead. In the same way, if you have no faith in God, you will have to be satisfied with chewing on the discarded and rejected things of hell. You will eat the world and say, "Oh this is lovely." That is what happens when you do not have faith or certitude.

Questions of Life Answers of Wisdom Vol. 1

M.R. Bawa Muhaiyaddeen_(val.), pp. 203-206

Session 18

June 6, 1979

JIM SCHARDT: In what way, how and where, does the disciple begin to see his sheikh within? In the course of learning from a teacher, it seems that the disciple will try to learn how to pray. At some point while he's trying to learn how to pray, he may see his teacher within or think he sees him. If he is seeing his sheikh, and if he is learning a little bit of wisdom in his life, and if this grows, how and where does this occur?

BAWA MUHAIYADDEEN_(ral.): Do you see hunger? Have you ever seen hunger?

JIM SCHARDT: I can feel it.

BAWA MUHAIYADDEEN: Right, it is a feeling. This is how you will know the sheikh, in your feeling. If you come to the right state, you will experience the sheikh in the same way. You won't see him, but you will be going behind him. If you have accepted the sheikh and surrendered to him, you can come to that state and know him within your body and your wisdom.

Look at this thing called hunger. You can't see it, but within your perception and awareness, you can feel it plucking at you. And when you give it the right kind of food, the hunger keeps quiet, doesn't it? In the same way, if you imbibe your sheikh in the right manner, that will stop the hunger of your karma, the hunger of your avarice, and the hunger of all your desires and attachments.

If you drop a bee into the fire, what will happen? It will burn up. The flames will consume it. Where is the bee then? The bee has merged with the fire and the fire has merged with the bee. The bee and the fire are one. There is no difference between them anymore.

In the same way, if you become a true disciple or devotee, and if you serve the sheikh in the correct way, if you truly surrender and immerse yourself within the sheikh, then the 'you' will be dead and gone. Only the fire will remain, and, if someone tries to touch you at that time, his hand will burn. But, as long as you stay outside the fire, there will be two. As long as you have qualities that the sheikh doesn't have, you and he will be two separate beings. Only on the day that the 'you' dies will you become the sheikh. Then right and wrong, good and bad, truth and falsehood will be understood directly. And, when you see something that is right, you will always recognize it as right. When you are in that state, at the level of wisdom, all things will be explained. That will be the correct food to appease your hunger. That level of wisdom will know. There will be no room for wrong; you will be filled with right. But, as long as you do not attain such a state, you will not have this inner awareness.

MARGO WEENING: How can we cut the attachment to things that our wisdom tells us are wrong, things that affect our whole state? What about when you can see what is right and what is wrong, but you still have an attachment to the things that your wisdom tells you are wrong?

BAWA MUHAIYADDEEN: You are attached to food, but if there is not salt in it, will you eat it anyway? It only needs a tiny pinch of salt, yet without it, there is no taste. You would put that food aside wouldn't you? So why don't you do the same with these other things?

Whenever you can see the difference between right and wrong, it is only your attachment that makes you choose the wrong. Your wisdom tells you it is wrong. It is not tasty. So, just as you would reject food without salt, try to reject that, too. You must say, "Ecch! It has no taste!" and push it away. Do it like that.

CATHERINE WEINBERG (TOPI): I would like to know how much of our lives are predestined and how much are we responsible for?

BAWA MUHAIYADDEEN: God has already taught you everything. It is all written within you. Before you came here, He told you, "I'm sending you to a school called the world. It is a temporary place. You have to go there for a little while in order to learn about My history, your own history, and the history of many others. You have to know who created everything, who is responsible for everything, who is the Guardian in charge of you, and what is your true property. Once you have learned and understood all these histories, you will realize who you are and who is the One you need, the true One, the One who will live forever.

"After you have studied about these things and many others, you must pass an examination. Then you can bring what belongs to you and come back here. If you do this, you will receive a kingdom that you can rule forever. But first, go to school and learn. Then come back."

God told you this and then sent you here. Now it your job to discover Him, to know yourself, and to find out what is your true wealth. That is why you have come here. So, make your wisdom into a pair of scissors and edit your reels properly, cutting out what is wrong. He has given you everything, but you must cut away all the pictures you have been taking with your own camera and keep only the good reels, those that pertain to your Guardian. Splice them together and cut away everything else. Then His kingdom will be yours.

Questions of Life Answers of Wisdom Vol. 1

M.R. Bawa Muhaiyaddeen_(rat.), pp. 209-214

Session 19***June 10, 1979*****Question:** How can I live a life of continual sincerity and surrender to the will of God?

Bawa Muhaiyaddeen: First you must think about what you place your faith in. You should understand through your wisdom that everything in this world which appears will change and that whatever has a beginning also has a time when it must end. Just as the day changes into night, all things change, whether it be the sun, the moon, or the stars. If darkness can come and occlude the sun's power, then the sun has an end, a limit. If sunlight can come and conceal the moon's power, the moon has an end. If the light of the stars can fade in the daylight or be hidden behind clouds, then the stars also have a limit. Even the water in a well eventually dries up.

Anything that has a beginning is bound to end. It is subject to change. Isn't that so? Your body will also change one day. All these things that change between the time we are born and the time we die are not our real life. They are only lessons, school lessons. We have come to the school of this world, and we must study all the creations that have appeared here. Once we have gained clarity from our study, we will arrive at the great realization that there is only one thing which never changes, one thing which exist within everything always. That indestructible and unchangeable thing is truth. Truth never changes. It has neither beginning nor end; it exists within that beginningless Power. It is the fullness of life.

We have to understand this point. The things that change are not our real life. Within us there is another body, another beauty. It belongs to that ray of light which never changes. We must discover how to mingle with it and become one with that unchanging thing. We must realize and understand this treasure of truth. That is why we have come to the world.

While we are here, we must study and learn. Just as we use a book to gain an explanation of something, if we will use the clarity of our wisdom, we can learn from whatever we do, whatever we see, and whatever we are attached to. Everything that we discover in this world can explain some aspect of our life. Our Father has created as His art works all these things that we value and form attachments to: relatives and friends, the study of psychology, school, and all the arts. If we can discover a meaning in each of these things that change, then we can understand the One who does not change.

This is what life is for: to join the unchangeable thing and to become unchangeable, to join our light to that Light which has no end. This is the meaning of life. Everything else is either a duty or a lesson.

*Questions of Life Answers of Wisdom Vol. 1*M.R. Bawa Muhaiyaddeen_(rat.), pp. 219-220

Session 15 – May 24, 1979

Question: Can you tell me who Jesus_(a.s.) is?

Bawa Muhaiyaddeen_(ral.): People say he is the child of Mary_(ral.). He is a representative of God, one of the many prophets that God sent down, and he is also a man and the son of Mary_(ral.). That is all I can say.

Question: Can you tell me what he came to say? Why was he here?

Bawa Muhaiyaddeen: Each prophet was sent to convey the commandments of God, the laws of justice: Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, Jonah, Job, Jacob, Idris, Isaac, and Muhammad, may the peace and blessings of God be upon them all. God told each one of them, “Go! Tell the people that I exist. Tell them that there is one God and that there is a Judgment Day, and that they must live believing in God and in that Day of Inquiry. Tell them that good and evil, truth and falsehood, and heaven and hell do exist, and that they must realize the difference between them.

“In the world today, man has become a beast. He has transformed himself into satan. Go and instruct him. Tell him about these good things. Help him change from an animal back into a man. Go! Change him from the form of satan into the form of a man”

This is the reason each prophet came. They did not come to form different religions and create divisions among people. They did not come to say, “My religion, your religion, my caste, your caste.” The various undertakings of different religions have caused them to thrive on racial distinctions and bigotry, and have led to fighting with others and acts of murder. God did not send His messengers to each such things. They brought with them only words and actions based on truth. “Do not tell lies. Love your neighbor as yourself. Realize the hunger of others as you realize your own hunger. At least, share what you have with your neighbor.”

These are the actions that God teaches. Now, in your experience, how many people have you seen who tell lies.

Question: Many.

Bawa Muhaiyaddeen: Don’t any of them profess to follow some religion or doctrine?

Everyone will have to answer for himself on Judgment Day. If a person commits a fault, no matter who it is—your father, your mother, your husband, your wife, or even your own child—the day that each goes to his judgment, the good and evil that he has done will go with him. The judgment will take place between that person and God. The good and evil that each one does is his own story. It cannot be shared among others. When you are going to your judgment, you cannot say, “I will take some good from my mother, a little bit from my brother, and a little from my sister. In that way I can fill up my box.” You cannot do that. Each one carries his own tape recording of whatever he has done. There are pictures and records of everything. The records of his entire life go with him, and his judgment is based upon them. He will reap the benefits of what he has done.

God is watching every breath, every thought, every step we take. He has a very keen ear, a very keen eye, and a sharp sense of smell. His speech is comforting and His heart is clear. He is able to see

everything. He can look at you and see what you are doing. There is no need for a lawyer to speak for you or argue your case on Judgment Day, because everything is recorded. God is the lawyer. He is also the witness, the One who knows everything. He is the One who gives the judgment. Can anyone else judge you? Can anyone else forgive you for what you have done? No, only God can forgive you.

You must have the feeling in your heart that God is always with you, watching you every moment. Within each life, God exists as a very secret part which gives power and light to that life. This secret part is a light that watches and records every thought, every intention, every word, and every action. Everything it records will go with you on Judgment Day.

Because that part is within us in our every thought and intention, we must realize what is right and what is wrong at every moment, and when we do something wrong, we must immediately ask to be forgiven. Not only must we ask for forgiveness, we must also be sure we do not repeat that same fault. Not doing it again is asking for forgiveness and being forgiven.

Now you are going to school to study nursing, aren't you? You are learning from a book, but the book itself cannot do the work of nursing for you. It cannot come along with you and say, "Look at this, look at that. Do this, do that." It can only help to point the way. It is what you take from that book which will serve you as a nurse.

In the same way, the prophets simply came and conveyed the commands of God. They gave you His words. But they won't come along with you. It is not possible for them to come and forgive you. It is up to you to understand those words and do what they say. Only that will help you. You can try raising your arms and think that Jesus or someone else will come and do this or that and save you. But think about it a little, and see if it will really work.

Question: Is Jesus_(a.s.) here in his spirit with us now?

Bawa Muhaiyaddeen: God is everywhere. Jesus_(a.s.) may also be here, as well as all the representatives of God, His messengers, the eternal prophets. But the Supreme Power is God. Without His word, without His law, without His permission, the prophets cannot do anything. No one can do anything without that. The prophets follow His order. God commands them, "Go and do this," and they do it, "Go and say this," and they say it.

If we imbibe the words that they brought from God and establish a direct connection with that Supreme Power, it will be good. We must try hard to achieve that kind of connection.

Question: How can we do that ?

BAWA MUHAIYADDEEN: It can be done. If you place a seed in the earth you have to water it, fertilize it, and protect it. You must care for it until the tree grows and bears fruit and the fruit ripens. If you do that, you will have fruit to eat.

In the same way, if you want to make the truth grow within you, first you must plant the seed of faith inside. Then you have to nourish it with good intentions, good thoughts, and good duties toward God. You must love other lives as your own life, treat the hunger of others as your own hunger, treat the

sorrows and joys of others as your own, and treat the illnesses of others as you would your own. You cannot do this with words alone, it must permeate your actions. Those duties and actions are the fertilizer which must be placed on the seed of faith in God. Then that seed of faith will grow and flower and bear fruits that will ripen. Do it that way. That is the only way.

Do not set out to correct the world; correct yourself.

Do not preach to the world; preach to yourself.

Do not find fault in others; look at your own faults.

Do not laugh at what the world is doing; look at yourself and laugh at what you are doing.

Do not go around praising the world; look at yourself, examine your own state, and see what deserves praise and what deserves ridicule.

Do not think that by examining the world you can reach the opposite shore; study yourself if you want to reach that shore.

Do not set out to study and cure the opinions of the world; cure your own opinions first.

Do not try to make the world clear; if each one will make himself clear, the world will become clear automatically.

Do it this way, and it will give you the victory of your life.

Question: May I ask a question about something that was said earlier?

BAWA MUHAIYADDEEN: If there are questions, ask them and finish them off. If you came to ask questions, finish asking them. If you came to realize things, study the things you need to realize. If you came to learn, sit silently, listen, and learn. But, as long as there are questions, ask.

Question: If you go before God, when the time comes to be judged, what is righteousness before God? Considering a man's actions, who can be righteous before God?

BAWA MUHAIYADDEEN: Right. In the presence of God, what man can be righteous?

Look what happens if you throw a piece of wood into the fire. You can touch the part that is not burning, but the part that is burning cannot be touched. It has become fire.

When a man goes into the presence of God, if he puts only his head in, that part becomes like the burning wood. It cannot be touched. But the parts that remain outside—the mind, desire, satan, lust, anger, miserliness, ignorance, conceit, vanity, the 'I', and the arrogance of the mind—all these can be touched. These parts that do not go into the presence of God remain as wood. On part is thinking of God, but the other parts are still outside. The mind, desire, arrogance, karma, illusion, religious bigotry, the desire for earth, sensual pleasures, and gold, and many different intentions and thoughts are still outside the fire. Only that one portion is saying, "O God," while the others remain cold. Anyone can grab on to those cold parts and try to pull the man out. Satan can pull him, desire can pull him, wealth can pull him, jobs can pull him—all these can pull the man out so that he is no longer with God. But, if everything has gone in, then the fire has consumed him, and there is nothing left to touch. He has become fire, so no one can touch him.

This is the way it is. If every part of you goes into the presence of God, you no longer exist. There is nothing left, no man, only God. You cannot be touched. There is no 'I'. There is no *my* property or *my* city. Nothing can be called mine; everything is His. The story is finished. There are no more questions to ask of Him. There is nothing further to study or to say.

But, as long as you remain in a state where part is in and part is out, you can always be pulled out. Only when every part of you has gone into His presence and become one with Him are you clear. Then you cannot be pulled out.

Question: Why is man here? Why are we on earth the way we are, if we were meant to be with God?

BAWA MUHAIYADDEEN: That is a very good question, a very good question. You want to know why we came here?

If you were there, would you know about God? There it is a great mystery, but here, in this world, His story is revealed. Here you can see His power, His qualities, His actions, His artistry, His medical work, His scientific work, and His work of divine wisdom. Here He manifested the sun, the moon, and the stars. Here He created mountains, oceans, valleys, flowers, fruits, and birds. All things that move and display their beauty and fragrance are His work. We see His story in the falling leaves and in the blossoming flowers. The creeping ant, the birds that fly, the heavenly bodies, and all things that move proclaim His presence, His power, and the artistry of His creation. They point out how a living man is going to die and how a dying man will live on. The world of the Mechanic can be seen in every little thing.

This world is a school, and we came here to learn His story by studying His actions, His justice, and His ways. We have to study each thing we see, and, as we learn from these examples, we will exclaim, "My God!" Our faith will become strong, and from that faith will come the firm conviction that He is there, existing as a great power. In everything we see, in every bit of His artistry, even in the grass and the weeds, we can begin to understand His power. Each thing tells a part of the story of God. He sent us here, saying, "Go and understand all of My creations. If you understand the stories that they contain, you will understand Me and accept Me."

...**Question:** Well, I have loved Jesus_(a.s.), and I have followed Jesus. So I came to ask you about him.

BAWA MUHAIYADDEEN: You trusted the fruit and did not trust the tree. It is only if you get hold of the tree that you can eat its fruit, is it not? If you can do that, you will get all the fruit you want. Get hold of God. The taste is with Him. The taste is not in the flower, the taste is in God. He also has the fruits. Just because a horse goes on a journey, do not put your trust in that horse. Trust in God.

Question: Then Jesus_(a.s.) is not God?

BAWA MUHAIYADDEEN: There is only one God. What is called God is alone. We cannot say that Jesus_(a.s.) is God. Nothing that appears is God. The sun, the moon, the stars are not God. Anything that was created has a limit and must perish sometime. Anything that appeared must disappear. God alone never appeared and will never disappear. God was never born and will never die, but exists forever as a mystery, a power dwelling in all lives. That power has no form or shape, no wife, no children, no birth, no death, no desire, no mind, no hunger, no illness, no sleeping, no waking, no joy, no sorrow, no anger, no impatience, no sin, no evils, no infatuations or torpor, no selfishness, no discriminations, and no hatred for others. There is nothing equal to God, nothing comparable, nothing deserving that high title. Nothing but He can possess His power. There is only one God. He is the only king for His kingdom, the kingdom of justice and perfect purity.

But for Hell there are many gods. There are dog gods, cat gods, elephant gods, satan gods, sun gods, moon gods, snake gods, rat gods, fish gods, vulture gods, eagle gods, lion gods, tiger gods, bull gods, cow gods, horse gods, buffalo gods---so many gods. They are the gods of hell. God is not like that. What is called God is One.

The prophets, the teachers, the saints, the *qutbs*, the angels and the heavenly beings came to redirect us and show us the right path. We should follow them. They will lead us to the path of truth, to God.

Come, sit down and learn. Sit with determination. Don't waste your time. If you want wisdom, then come, sit down with the intention of learning, and learn.

Questions of Life Answers of Wisdom Vol. 1

M.R. Bawa Muhaiyaddeen_(ral.), pp. 165-171

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A'udhu billahi minash-shaitanir-rajim. I seek refuge in Allah from the accursed satan. Bismillahir-Rahmanir-Rahim. In the name of Allah, the Most Compassionate, the Most Merciful. *A'udhu billahi minash-shaitanir-rajim.* Ya Allah, please protect us from satan, who became proud when Adam_(a.s.) was created—that satan who developed the thoughts, the *nafs*, and the desires to cause harm to Adam_(a.s.).

Adam_(a.s.) was sent down from the heavenly world to this earth-world, and here satan causes suffering to Adam_(a.s.) and his children. Satan separates them from Allah and turns them towards the world of hell. Ya Allah, may You protect us from that satan, and take us back into You again. Please join us within You.

Ya Allah, may You protect us so that none of satan's qualities, his wickedness, or his intentions ever touch us again. *A'udhu billahi minash-shaitanir-rajim.* Like lightning, through Your grace and Your Light, may You cut him away from us so that he will never be able to creep into our hearts. May You remove our evil qualities, our *nafs ammarah*, desires, hunger, lies, backbiting, treachery, scheming, cunning, arrogance, karma, maya, and other qualities such as these. May You remove the darkness of those qualities, and open our hearts of purity. May You join us within Your heavenly kingdom. May You grant us Your grace.

May You make our bodies faultless and blameless. May You make our forms faultless and blameless. May You make our surahs resplend without blemish or fault. May You make our hearts resplendent. May You make our beauty into Your perfectly pure beauty. May You make our qalbs flower, and may those qalbs have only Your fragrance and scent. Please show us the way to fulfill Your commands, and give us Your beauty and excellence.

Amin. Ya Rabbal-'alamin. May You protect and nourish us. *Amin, amin. Bismillahir-Rahmanir-Rahim.* Ya Allah. My children, jeweled lights of my eye, we must establish a niyyah, an intention. Before we pray to God, we should establish an intention within us. With determination, we must focus that niyyah. It is through this determination that we must pray. This intention must be directed towards God. Our qalbs must be focused so that we intend God with every breath. At every moment our intention should be directed towards Him. This is how our niyyah should be.

Children, precious jeweled lights of my eye, when you make the intention to do *tasbih* and pray to Allah, you must have certitude of *iman*. With certitude, you must place that *iman* in your *qalbs* and focus intently on Him. When you do *tasbih* to Him, that certitude should be focused within your *qalbs*. That intention, that concentration, that *niyyah*, that determination, and that *iman* must be there at each *waqt* of prayer. This must spread throughout the entire body and *qalb*. This point must be fixed before starting the *dhikr*. The *qalb* should be brought to one point, we must strive to bring it to this one point. Once we have done so, we can begin doing *tasbih* to God.

In this way, once this has been done, this point must be established in the many *waqts* of prayer. That intention should be established within *unarchi*, feeling. It should be perceived

by *unarvu*, awareness. When we do that *dhikr* and when we pray to God, awareness must further be understood by *putti*, intellect. The sharpness of that intellect must carefully understand this in every part of the body. With the sharpness of that intellect, we must, with certitude, focus our iman directly on God.

Then, with iman, we must differentiate between the two breaths, sending out the left breath of *la ilaha*, and drawing in the right breath from Him. We must start the *dhikr* from the left big toe, with the left breath of *la ilaha*. With faith, certitude, determination, and intellect, the left eyebrow should move slightly towards the left side. Your sight should be directed to the left big toe and the breath should be drawn upward, through feeling and awareness. The breath should rise up. Bring that breath to the *qalb*, and from the *qalb* to the *'arsh*, the throne of God. With *unarvu*, *unarchi*, *putti*, and *iman*, the left breath must make sure that this happens. Say *la ilaha*, and breathe out from the left side.

This can be said without making a sound with your tongue. The tongue should move in the same way that it moves when playing a flute. In the same way that the strings of a mandolin or a veena vibrate when they are strummed, the tongue should vibrate. The sound of that feeling, the sound of that awareness, the sound of that faith, and the sound of that iman should come like the sound that comes from a flute. That sound should come through the movement of the tip of the tongue. Then the explanation of that sound should come within feeling, awareness, intellect, *iman*, and determination. The explanation should come within the nerves. Just as you are able to feel an ant crawling on your skin, when you are reciting the *dhikr*, when you have that intention, and when intellect understands this, you will experience that meaning, that *vanakkam*, and that clarity. You must be aware of that *niyyah*, that *iman*, that focus, and that *vanakkam* as it flows through your body.

On the right side, with *iman*, with determination, and with that *niyyah*, you must draw in God's Resplendence. God is everywhere within your body, but you have to focus on Him at one point within your *qalb*. With a slight tremor of your right eyebrow and a blinking of the right eyelid, you should draw that Resplendence into your *qalb*. This can be done simultaneously with your breath. With your outgoing breath, the left thumb and left big toe lift slightly. And with the incoming breath the right thumb and right big toe lift slightly, the right eyebrow lifts slightly, and the right eyelid blinks slightly.

There are many ways of doing this, but your intention, focus, and *iman* must be concentrated on that point. Feeling must be focused there. Awareness must be focused there. Intellect must be focused there. *Iman*, absolute faith, must be focused there. Certitude must be focused there. This is the way you can make all of the waqts of prayer into one. You must focus that *dhikr* on the *qalb*. From that *qalb* the *dhikr* must spread through the 4,448 nerves, as if through a wire. It must flow within awareness, and spread within *iman*.

Once the right side has finished, the left side should start. Then, from the right side, you must once again draw in that *dhikr* of *illAllahu*, and fall into God.

It is through the *niyyah*, that intention, that this becomes the seven prayers before prayer itself. You must develop that one-pointedness, that *niyyah*, and that concentration within your *qalb*, so that you can perform this prayer correctly. Your focus and your *niyyah* should be in the state where the prayer of *shari'ah*, these seven times of prayer, can be performed

within this *dhikr*. The concentration, focus, and *niyyah* of this *dhikr* should embrace these seven times of prayer. This *niyyah* should be established before you do the seven waqts of the *shari'ah* prayer.

This is the primary intention that we must place within ourselves before we begin our *toluhai* and '*ibadah*. Only after that should we do our prayer. That prayer is the prayer where we surrender to Allah, it is the prayer of the '*abd*, the slave. To become a slave to God is *dhikr*. That is where we give all responsibility to Him. That *vanakkam* has no *waqt*, no time, while *toluhai*, the five-times prayer, is subject to time. All of our thoughts are subject to time. The sun and the moon have certain times. Just by looking at them, we can tell the time, we can determine the hour of the day.

In the creation of God, the sun and the moon (appear to be) rotating around the world. But, in fact, it is this world that is rotating around the sun. Therefore, as that rotation occurs, the moon and the sun are seen in their place. Similarly, the correct point for prayer is to stay in the place where you are. As the world rotates, it creates time. But *vanakkam* has no time. God, who has no time, is a Resplendence that stays in one place. The world rotates around the sun. Similarly, a point is rotating around God. Creation, time, and what has appeared are rotating around Truth. Everything in the world: creation, beings, time, seasons, the sun, and the moon are rotating around God. They are revolving around Him.

Therefore, everything else—time, *waqts*, seasons—keeps on changing. There is not just one time. Time does not have just one point. There is one time that is calculated for the east, one for the west, one for the south, and another one for the north. In one place it will be nighttime, while in another place it will be daytime.

So, there are these differences in time because of the rotation of the earth. Because of this rotation, there is what is called *shari'ah*, which is subject to time. Time changes. Time is created because of man's intentions and thoughts. That is *shari'ah*. Your prayers must be completed at a certain time. This is obligatory, you must focus on God at specific times.

But, if you are truly praying and doing '*ibadah*, you should be rotating around God. All of everything should rotate around God. God is the true point. He is the complete point of Resplendence. In your concentration, focus, iman, *niyyah*, intellect, certitude, and determination, you must be pointed towards that Resplendence. Your state must be that of a slave pointing towards That. That has no *waqt*. This state is called *vanakkam*, '*ibadah*, *dhikr*, and *fikr*. This state transcends *shari'ah* and becomes *tariqah*. It transcends *tariqah* and becomes *haqiqah*. It transcends *haqiqah* and becomes *ma'rifah*. And it transcends *ma'rifah* and becomes *sufiyyah*. There you become an '*abd*, a slave of God.

This is how our '*ibadah* must be transformed. We must change. Instead of revolving around the world, instead of wisdom revolving around the *dunya*, we must point that wisdom and iman towards God. That is the state that is called '*ibadah* and *vanakkam*.

Therefore, jeweled lights of my eye, when you wake up, and before you go to pray, you must establish your intention. Before every *waqt* you must establish this focus, this *niyyah*, this one-pointedness. You must do this before you pray, after waking up, when you go to sleep, at every moment, at all times. That should be the point where the world and all of everything is

rotating around God. Otherwise, there will be differences of time, differences of qualities, differences of intellect, and differences in the creations. You must think about this. You must point your *dhikr* towards God. You must point it towards the right side. At every *waqt*, at every time, at every moment, while seated or walking, while sleeping or awake, in happiness or in sorrow, you must focus that niyyah on this point, and draw everything from Him.

You must try to do all of your *vanakkam*, *ibadah*, and *dhikr* in this way. That will be the perfect prayer of the one group, where *ibadah* is truly directed towards God.

Precious children, jeweled lights of my eye, you must firmly establish this niyyah daily. The seven *waqts* of prayer should be done with this determination. Make your intention, focus, and thoughts firm, bring that into feeling, join that within awareness, bring that into iman, and bring that into determination. Then focus that iman on Him. Have the certitude that there is nothing other than Him. Then make yourself an *abd* to God. Your point must be that of becoming a slave to Him.

These are the seven *waqts* of *toluhai*. Beyond these, we will perform *dhikr*, which is the prayer of *firdaus*, paradise. Then, wherever we are, we will be God doing *tasbih* to God from within God. We will be doing *tasbih* to God from within the Light of God. That is the eighth sphere. We will be doing *tasbih* to Him from the heaven called *firdaus*. This *niyyah* must be established as our (primary) intention. Having established it in this way, we must then perform *tasbih* to Him with our every breath. That is heaven.

In this state we must give all our responsibilities, our sounds, and our speech to God, and take on His qualities and His sound. We must give our body to Him, and pray to Him through His Light. We must give Him our body, our *niyyah*, and all of our responsibilities, and pray to Him through His Light, His resplendence, His qualities, and His sound. That is that *vanakkam*.

Now, jeweled lights of my eye, please recite. Please do *tasbih* to Allah:

La ilaha... la ilaha illAllah, la ilaha illAllah...

(Bawa Muhaiyaddeen (Ral.) demonstrates the silent *dhikr*. Then he recites the *Suratul-Fatihah* and the *Suratul-Ikhlās*.)

As-salamu 'alaikum.
A'udhu billahi minash-shaitanir-rajim.
Bismillahir-Rahmanir-Rahim.
Al-hamdu lillahi Rabbil-' alamin;
Ar-Rahmanir-Rahim;
Maliki yaumid-din.
Iyyaka na'budu wa iyyaka nasta'in.
Ihdinas-siratal-mustaqim,
Siratal-ladhina an'amta 'alaihim,
Ghairil-maghdubi 'alaihim wa lad-dallin.
Amin.

Bismillahir-Rahmanir-Rahim.

Qul: Huwallahu ahad;

Allahus-samad;

Lam yalid, wa lam yulad;

Wa lam yakul-lahu kufuwan ahad.

Amin.

Qul: Huwallahu ahad: For all of everything, He is the *ahad*. He is the secret; He is the mystery. He is the One who is the secret and the mystery. He is the One who is hidden within all creations. He is hidden within all the fruits, He is hidden within all the flowers, He is hidden within all the trees, the shrubs, the flowers, the unripe fruits, and the ripe fruits. His mystery is within all beings. His beauty, form, taste, flavor, sweetness, fragrance, and qualities can be seen within everything. He is within the '*alam*, this world, '*alamul-arwah*, the world of souls, and all of everything. He exists as the light of the sun, as the glow of the moon, and as the glitter of the stars. Like this, He is within everything. He is within the earth, within the form, within the sky, and within the creations. *Qul: Huwallahu ahad.* He is the One who is *ahad*, the One who is the mystery. *Qul: Huwallahu ahad.*

Allahus-samad: He is the One who exists equally for all lives. He is the *Allahus-samad* for all lives. For everyone, for those who are good and for those who are evil, He is the One who has equality. He is the One who protects without separation. He is the Almighty One who exists equally for all of His creations: for the creations of the ocean, the creations of the hills, the creations of the earth, the jinn creations, the fairy creations, the creations of darkness, the creations of light, the creations of water, the creations of air, the creations of ether, the creations of fire, the creations of land, and the human creations. He treats all of these creations equally, and provides them with food. He understands the needs of all, and gives whatever they ask for. He is the One who treats everyone equally whether they blame Him, scold Him, deny Him, praise Him, or exalt Him. He exists equally for everyone. *Allahus-samad.* He is the *samad* for everyone.

He is the One who has transcended all differences of race and religion and gives equally to all. He has transcended colors and hues and gives equally to all. He has transcended hatred, sadness, difficulties, and everything else and gives equally to all. He is the One who is complete, the One who is perfected, the One who has equality. He is *Allahus-samad*. He is the One who gives equally to everyone. He gives peace to everyone. He is the One who can embrace everyone, and comfort them. *Allahus-samad.* He is the One who can give solace to every heart, who can give *shanti* to every sadness. He can give peace to every person. He can give peace and tranquility to every state, regardless of the storms that may come. *Allahus-samad.*

Lam yalid: He is there in every breath, in every being. He is the One who is *lam yalid* on our left side and on our right side. When any creation takes a drink, He is the sustenance on the right side. When you realize the taste, He is the taste on the right side. When you recognize His taste through your wisdom, He is the taste that resides on the right side. He is your nourishment when you eat and when you drink.

Wa lam yulad: He is there on your right and on your left. When you eat your food, He is there as the food. When you recognize the taste, He is the taste. *Wa lam yulad*. He is always there within the taste. He is the One who is there at all times, within the taste, on the right. *Wa lam yulad*. Through that food He makes you grow, and through that taste He makes you realize Him. He is the only One who can do that. *Wa lam yulad*.

Wa lam yakul-lahu: He is there as the Light of Truth, hidden within all of everything. He is the Truth hidden within your intention, He is the Truth hidden within your focus, He is the Truth hidden within your prayer. *Wa lam yakul-lahu*. He always exists as the Truth within all of everything. He is there as your true intentions, He is there as your true focus, He is there as your true prayer. *Wa lam yakul-lahu*. He is the One who exists within all of everything on the right and on the left. He exists in the world of heaven and He exists in the world of hell. *Wa lam yakul-lahu*. He is within the ant and He is within man. He gives food to the ant and He gives food to man. *Wa lam yakul-lahu*. For all of everything He is the Sustainer. There is a certain kind of food for the earth, the sun, the moon, the stars, and for each thing that He has created. The sun needs food, the moon needs food, the stars need food, each creation needs food. For everything, *wa lam yakul-lahu*, for each of His creations there is an essential food, and that food is known only to Him. *Wa lam yakul-lahu*. He is the taste and He is the food.

When you understand the taste, He will be on the right; when you understand the food, He will be on the left; and when you eat that food, He will make your body grow. *Wa lam yakul-lahu*. *Kufuwan ahad*: He is the *ahad* for all of everything. He is the secret within your heart. He is the mystery within your heart. He is the light within your body. *Wa lam yakul-lahu kufuwan ahad*. *Kufuwan ahad*. He is the *ahad*. He is the mystery, He is the secret, He is grace, He is light, He is the soul, He is resplendence, He is wisdom, He is clarity, He is resonance, He is the explanation, He is the One who knows, He is the One who creates, He is the One who is clear, He is the One who gives food, He is the One who corrects, He is the One who has peace, He is the One who has tranquility, He is the Judge, He is the seat of justice, He is the One who gives the verdict, He is the One who inquires, He is the Eternal, True One, He is the One who is without beginning and end. *Wa lam yakul-lahu kufuwan ahad*. He is the secret for all of everything. He is the mystery.

We must meditate on God, and do *tasbih* to Him. That is our responsibility.

This is His *Qul*: *Huwallahu ahad surah*. First there is the *Suratul-Hamd*, and this is the second *surah*, the *Qul*: *Huwallahu surah*. All of the 6,666 ayat, verses, of the Qur'an reveal who He is. These are His words. These words reveal His story. These words reveal the story of creation and God's story. Therefore, gems of my eye, we must consider this and reflect deeply on it.

Amin, amin, ya Rabbal-'alamin.

Ya Allah, may You protect and nourish us. May You remove all of our illnesses and give us all of Your happiness. *Ya Allah*, may You cure all the diseases of the nerves, the diseases of the skin, the diseases of the eyes, the diseases of the nose, the diseases of the ears, the diseases of the teeth, the diseases of the tongue, the diseases of the back, the diseases of the taste, the diseases of the neck, the diseases of the membranes, the diseases of the hands, the

diseases of the qalb, the diseases of the desires, the diseases of the mind, the diseases of the body, of the veins, flesh, muscles, bones, marrow, blood, water, fire, air, and ether, the diseases of the anus, the diseases of the brain, the diseases of the arteries, the diseases of the kidneys, the diseases such as asthma, tuberculosis, and coughing, the diseases of the bile, the diseases of craziness, the diseases of the gases, the diseases of the stomach, the diseases of the intestines, and the diseases of the saliva. Ya Allah, may You give us Your life that has no illness, an undiminishing life of grace, and a long life. *Amin.*

Ya Allah, may You unite us within You. May You give us Your beauty, Your qualities, Your qalb, Your nature, Your actions, Your conduct, Your love, Your faith, Your three thousand gracious qualities, Your tolerance, tranquility, justice, honesty, duties, patience, forbearance, *sabur, shukur, tawakkul*, and peace. Ya Allah, just as You give all of these qualities to us, may You give them to all of the creations who are with us, in the places where we live in the world and in the countries where we reside.

May You give peace to all creations and to all mankind. May You give peace to every human being, to every heart. May You give a life of peace to all, in the kingdoms where they reside, and may You protect us from gales, storms, volcanoes, and fires. May You protect us in the kingdoms where we live, so that none of these evils and evil diseases affect our kingdom. May You protect and sustain us in the countries where we live, in the cities where we live, in the places where we dwell, in the places we trust, in the places where we worship, and in the places we can see. May You remove our illnesses and protect the kings, those who rule these countries, and all of the people and other creations who live in those countries. May You protect and sustain all of everything, and grant Your grace. *Amin, amin.*

May you dispel our jealousy and arrogance. May You dispel our evil qualities and evil thoughts, and rule over us. Please give the people unity, exalted qualities, peacefulness, and tranquility. May You give us Your grace. *Amin, amin, ya Rabbal-'alamin.*

O Gracious One, may You protect us. May You understand the states of our minds and give us peace. May You remove all of our diseases. *Amin, amin, ya Rabbal-'alamin.*

There is no God other than You. May You give us that *iman* and certitude. *Amin, amin. Al-hamdu lillah. As-salamu 'alaikum wa rahmatullahi wa barakatuhu kulluhu.*

*Bismillahir-Rahmanir-Rahim.
Al-hamdu lillahi Rabbil-'alamin;
Ar-Rahmanir-Rahim;
Maliki yaumid-din.
Iyyaka na'budu wa iyyaka nasta'in.
Ihdinas-siratal-mustaqim,
Siratal-ladhina an'amta 'alaihim,
Ghairil-maghdubi 'alaihim wa lad-dallin.
Amin.*

*Bismillahir-Rahmanir-Rahim.
Qul: Huwallahu ahad;
Allahus-samad;*

*Lam yalid, wa lam yulad;
Wa lam yakul-lahu kufuwan ahad. Amin.*

Amin, amin, amin, ya Rabbal- ' alamin.

Children, each of the female children should now make your intention to give *salams* to one another. When you do this, you should cut away any separations that you have in your minds. You should give your *salams* with the intention that you and the other person will be united in the next world, just as you are united in this world. Both of you should give these *salams* in unity, looking at the other person's face. You should give the *salams* with the intention that all of your faults should be completely removed and that both of you should live in unity, tranquility, and peace in the heavenly world and in this world. Like this, all of the male children should also make this intention and give *salams* to the male children.

If you do it in this way every day, if you join together as one and make this intention, then your faults will leave you and your unity will grow. All the differences in your minds will be cut away with the giving of these *salams*. The doubts within your minds will be removed. The wealth of grace and the wealth of beauty will develop in you.

If you do it like this every day, all of your doubts, anger, and sins will leave on their own, and you will feel happy. You will develop love and trust in God. Therefore, when you join in this way it will bring joy, and each person's faith will increase. Your faith and the faith of the other person will increase. It will strengthen your faith when you look at each other. This will be a way for each of you to grow with clarity.

This is the reason we are now giving you these explanations. Earlier, for the past five years, we were teaching you wisdom and the ways of conducting yourself in the world. We were giving you explanations about God and explanations about the world and the four religions. We were teaching you about the four steps, and giving you explanations about the family of man and the qualities of the animals.

Now we are teaching you, for a short time, a beginning lesson on prayer. You must take a firm hold of this. From now on, you must grow by doing this. As you grow, you can ask for whatever you need. One time you may want to see heaven. As you recite the *dhikr* you can ask, "What is heaven like? O God, how can I attain heaven? What is hell like and what is heaven like?" You can ask this in your intention. After that, close your eyes and perform the *dhikr*. When you ask your Shaikh directly in this way, he will show you. You must intend this within wisdom. "O my *Pida*, O my Father, please come. Please show me whether this is heaven or the stench of hell, whether it is good or evil." You must ask your questions within feeling, awareness, knowledge, and wisdom. Ask, and then that explanation will be given by your Father within your *qalb*.

When you look within your heart with the certitude of *iman*, you will see the form of your Father, the form of your Guru. That form will be seen in front of you. He will show you each thing. If you ask, "What is heaven?" he will show you, "This is heaven!" At that time, you will forget yourself. Only then will that explanation come to you. The explanation will be revealed to you within and without, through the eye in the center of the forehead. You will be

able to understand about heaven and hell. You will understand all of the wonders that you see.

If you continue to ask for an explanation about something, he will give a reply. He will give it within your *qalb* and he will also give it on the outside. An explanation will be given for whatever you ask. If you ask, "What is heaven?" he will not only show it to you, but he will also show you what you need from there. He will not only grant you heaven, he will show it to you. He will show you what is in the 'alam and 'alamul-arwah. Whatever you want to see, you will be able to see. If you want to see your birth, you will be able to see that birth.

So, without wasting your time, if you can have the intention to realize the grace and explanation of the connection between yourself and God, then that would be good. If you can place that Perfect Guru within your *qalb*, then to whatever questions you ask through iman, you will be given a reply. Within a second you will be able to see all of everything in this world and the world of the souls. It will be just an atom, a tiny particle. Therefore, your vision must be sharply focused. That is a very tiny, subtle, and sharp point. That is that camera, that is that television. You must develop that subtle wisdom and subtle vision. That subtle faith, that subtle eye, that subtle wisdom, and that subtle iman must be focused, and when you question through these, you will get the reply.

You will be able to see so many gems and so many colors in the world and the world of the souls, in the earth and in the sky. You will be able to open out and see what is in the sun, what is in the sky, what is in the earth, what is in the body, and what is in the nerves. You can open out and see your diseases. You can open out and see what is within your *qalb*. You can open out and see your blood. You can penetrate into and see everything within your body. You will be able to delve into and see each section. You can see it directly. This will be the clarity of your prayer, and through it you will understand the connection between yourself and God.

This is the state you must have in order to worship and do 'ibadah, service to God. It is then that you will be able to ask these questions. You have to be in this state when you ask. Otherwise, you will not understand.

You must keep your Shaikh within you, and ask through him. For that, you need subtle wisdom. You need subtle *iman*, certitude, and determination. When you close your eyes and then ask your questions from your heart, when you ask through wisdom, you will see him in your heart. When you see him like that, you can ask your questions. Then you will understand everything, you will see everything, you will see everything that is going to happen. You will see the destruction of the world and the ruling of the world. So, you will see everything. You can ask everything in this prayer.

Therefore, try to firmly establish your *vanakkam*, certitude, determination, and 'ibadah, and reach the state of peace. This is the state where you transcend the four religions, and then do 'ibadah. This is 'ibadah within 'ibadah, *vanakkam* within *vanakkam*, *toluhai* within *toluhai*, focus within focus, *niyyah* within *niyyah*, wisdom within wisdom, Light within Light, *Nur* within *Nur*, and Allah within Allah.

There is so much more to learn; this is just the beginning. There are more and more and more and more explanations.

Therefore, the four vedas, scriptures, and the four steps are within us: *sarihay*, *kiriyay*, *yogam*, and *gnanam*; *shari'ah*, *tariqah*, *haqiqah*, and *ma'rifah*. When we transcend these four steps that are within us and then transcend the fifth step, we will come to the sixth step where we join with God. *Az-zabur*, *al-jabburat*, *al-injil*, and *al-furqan* are the four steps, the four scriptures. We must go beyond these.

It is not good if you are harboring doubts about the words of your Father. If you fail to follow him, if you take a cross path, then that will not be good for you. You will arrive at the place where satan is. Therefore, you must accept whatever your Father says, and surrender to that. If you fail on even one point, if you have even one doubt within you, then *wa lam yulad*, your Father will let go of you. In the same way that the mother hen separates herself from her chicks, the Father will separate himself from you. That is the point.

Like this, if you do not accept what the Father says with absolute certitude, then that is what will happen. He does not profit from that. He does not benefit from it. He will just say, “*Shari*, all right, go!” He will not hurt you, he will just say, “No. Go! You are not searching for it, so go!” It is nothing to him.

Therefore, you need to have certitude and determination. Then you can progress on this path. *Amin*.

You must understand this. *Amin, amin*. Please give your *salams*. May God help you.

1. seven *waqts* of *shari'ah* prayer: These may refer to the five obligatory prayers of *subh*, *zuhr*, *'asr*, *maghrib*, and *'isha*, and the two additional prayers of *tahajjud* and *witr*. Bawa Muhaiyaddeen (Ral.) does not specify what seven prayers he is referring to.

2nd May 1970

To Miss Rajanayagam:

His Holiness States: [In 1,390 years] this world has not seen a real Gnostic (Gnani) of the highest [order], but since then there have been several lesser men.

Strive to develop yourself. Your very nature arises from the structure and composition of the physical body. Outwardly, this nature which you possess is attracted by the 400 million (*cody*) glittering attractions and callings offered by the world to inveigle you. If you are a slave to them, you cannot achieve anything. These attractions are conveyed through your six senses—sight, hearing, touch, taste, smell and reason [the fifth level of wisdom]. These are then the gateways.

But you must realize and know that within the sense of sight is another sight sense which you must develop to see God. And within the sense of hearing is another sense of hearing through which you discern the Voice, or the ‘sounds’ of God. Within the sense of smell is another yet undeveloped sense of ‘taste,’ thought which you ‘taste’ the Divine; so likewise, within the sense of touch is the yet undeveloped sense of touch, through which you ‘feel’ the Divine. Finally, within the sense of wisdom, which has so much to do with the world outside, is the yet undeveloped sense of Reason through which you come to know the Divine (*Perr-Arivu*) [the Seventh Level of Wisdom].

And thus, it is that you must discipline these six senses to shut out the callings and the attractions of the phenomenal world, and so condition them that they become the instruments of inner ‘sight,’ inner ‘hearing,’ inner sense of ‘smell,’ inner sense of ‘touch’ and inner ‘reason’—all of which will have only one objective: the realization of the Godhead within. For He is everywhere both inside and outside.

This must be your objective. To achieve this objective, you must cleanse yourself—destroy the world within you by conditioning the mind and your being. You will see that, if the world—that is, the desires of the world arising within you—is dead, or is killed, then ‘you’ do not exist anymore; only He exists in you. When He alone exists, ‘you’ cease to exist. So, the idea of a personality that constitutes you does not exist, and therefore He alone exists; and henceforth ‘you’ have no return in any form. Otherwise, look around you and see the dogs and crows and the animals. Do you wish to be like them the next time?

The first of the four great religions, Zaboora [Hinduism], signifies the region below the navel—that is, what your desires wish to worship, so do you worship. The next religion, Jabrat [Zoroastrianism], signifies the region between the navel and the heart. The third religion, Injeel [Christianity], signifies the region of the heart. The heart is in the shape of an inverted triangle, a three-cornered object, of which one angle symbolizes God, the second angle symbolizes evil, while the angle at the bottom symbolizes the Conscience, which distinguishes Good from evil. This is why Christianity depicts the heart of Jesus^(a.s.)

so poignantly, as seen in portraits of Jesus. So all Christian worship tends to build up around the attributes of the heart. Finally, the fourth religion, Furqan [Islam], symbolizes the region of the head, where Reason (*arivu*) is located. It is with Reason that you must come closer to God.

It is your duty which you owe to yourself on this earth, a duty which you owe to yourself as a human being, to realize yourself. If that be your quest, then you must search for a Guru or Shaikh, and find

him. Having found him, you must transform yourself into malleable clay which can be molded by the Guru or Shaikh; the disciple must live the life of the Master in mind, body, and soul.

Your one intention must be to realize Him within you, ‘smell’ Him within you, ‘see’ Him within you, ‘feel’ Him within you, ‘taste’ Him within you, and—by your inner wisdom—‘know’ Him within you. Thus, a time will come upon you when you become conscious, become aware of the fact that it is He Who exists within you, and not ‘you’. With the coming of this realization that He alone exists within you, you will have then successfully obliterated the world within you, consisting of all your base desires, your base self, your cravings and the love of the world. Thus, ‘you’ cease to exist. That is the supreme objective. You would then have reached perfection and realization, and, for you, there is no coming back.

To achieve this state is indeed a very simple process. What with age and the end in sight, you are taking a keener interest now than ever before. You must condition yourself, your very being, with this one intention, which is most aptly, most correctly, spiritually most effectively, spiritually most satisfyingly crystalized in a simple formula in Arabic. This intention expressed in any other language cannot have portray the meaning, the significance, the force, the majesty and the intensity of that singular intention, and that simple formula in Arabic which carries this supreme intention is...La-ila-ha/illAllahu; “There is nothing other than You, O God; You alone are God.”¹

This is the simple formula which I request you to utter in the following way. Use this formula in your breathing, knowing fully the meaning attached to it: first, to develop the attitude of self-negation; and secondly, to develop the awareness and the consciousness that He alone exists within you.

Thus, when you breathe, you will exhale, and inhale.

- 3) EXHALATION: Accordingly, when you exhale, you must consciously believe and condition your mind that you are purging, by your act of each exhalation, your baser self. You will condition your mind that you are casting out and drawing away from every part of your physical body, beginning from the tip of our left toe and then from all other limbs and [parts of] your body, the base qualities, flowing like some foul liquid which must be thrust out with the exhaled air. But you should thrust out this air from only your left nostril. Such is the intention, and this intention is put into motion when you repeat the first part of the Formula: “La ilaha,” meaning, “There is nothing other than You, O God.”

You should repeat this, not with your voice or your lips, but consciously in your mind and heart, and with the tip of your tongue undergoing only slight movement inside your closed mouth. If this is done correctly and effectively, you will find your left toe beginning to twitch slightly on its own, and other parts of your body too responding likewise. Your body and mind must be free of all other thoughts and be relaxed, until you come to do this without effort at every breath.

- 4) INHALATION: In identically the same manner, when you inhale, you must consciously believe that you are drawing inwards into yourself, by the air coursing through your right nostril, God Almighty, and focus your thoughts on Him, because you believe that every object is full of Him, symbolically of Light...and so plant Him within the heart and the form of your physical body. Such being your intention, the corresponding formula which is its second part, uttered silently with the tip of your tongue in the manner focusing your attention on Him, is...”ill-Allahu,” meaning, “(But) (Thee, O) God, [You alone are God].”

It is therefore necessary to carry this conviction of these affirmations at every Exhalation and at every Inhalation.

Thus for a single day, you will observe that you exhale [21, 621] times, and inhale also [21, 621] times; in all, [43, 242] acts of breathing per day. Try to train yourself, and activate yourself by devoted and conscientious practice of this formula, even a few times per day, in the manner I have indicated. Gradually increase the number of times to as many times as possible. Otherwise, there is nothing else that would be ever [as] helpful, as I have myself realized by my own practice. Therefore, this I would want you to do.

Ameen
M.R. Guru Bawa

Letters of Inner Grace 1969-1975, pp. 251-254
M.R. Bawa Muhaiyaddeen_(rat.)

1. *La ilaha illAllahu* (A) Both the transliteration and the translation have been updated here and throughout the book. The original letter had the literal translation, "There is no god but God." In a note from October 1972, Bawa Muhaiyaddeen directed that the literal translation not be used in any publications or explanations. The explanation now found in the text is the one given by Bawa Muhaiyaddeen at that time: "There is nothing other than You, O God; You alone are God."

“Two Words”- from *The Choice* pp. 197-212, M.R. Bawa Muhaiyaddeen_(ral.)

Children, jeweled lights of my eyes, there is something we should reflect upon regarding this world. Children, jeweled lights of my eyes, this world is huge and extensive — it is the mind that is the world in the life of every human being. This mind is the world. This mind exists as an enormous world, and this body is a secret. It is difficult for a human being to overcome and to transcend this secret body and this secret mind. Thus, you, we, and everyone must reflect. This mind and this secret body are always subject to accidents. Anything we see can cause an accident. There can be an accident anywhere we go. An accident can arise anywhere the eye looks and the body turns. It can come from any direction.

The mind is a thing that flies around in the skies, and wanders there. The mind has many millions of qualities. The mind has many millions of shadows. The mind has many millions of shapes. The mind has many millions of colors. The mind has many millions of kinds of darkness. The mind is filled with many millions of vapors and winds. The mind contains many millions of diseases. The mind contains many, many millions of qualities, conditions, and tricks. The mind has many millions of monkey shapes.

The mind has 1,008 kinds of snake-like qualities. The mind has the qualities of demons. The mind has the qualities of maya. The mind has the qualities of ghosts. The mind has the qualities of *malā'ikah*, angels. The mind has the quality of darkness. The mind has the quality of birds, the quality of flying around. The mind has the quality of shadows.

The mind is connected to the ether. The mind has a connection that causes it to fly and wander throughout the ether. The mind has a connection to many millions of rebirths. The mind has a connection to earth. The mind has a connection to air. The mind has a connection to fire. The mind has a connection to water. The mind is connected to so many rebirths. The mind has millions of dog-like connections. The mind is connected to desire. The mind is connected to cravings. Similarly, the mind has countless connections to blood ties. The mind is connected to the sex act. The mind is connected to delusion. The mind is connected to turmoil. The mind is connected to differences. The mind is connected to arrogance. The mind is connected to ignorance. The mind is connected to karma. The mind is connected to maya. The mind is connected to impurity. The mind has so many connections like this.

When the mind, the embryo, and these connections take form, the qualities of the mother and father, the qualities of the earth, the qualities of the thoughts of the mother and father, the qualities of their blood connections, the connections of their arrogance, the connections of water, fire, and food, and many other such connections become karmic connections.

The connections that are transmitted from both the mother and the father to the fetus are many. The grievous sins do not touch the original zygote, but the tens of millions of types of karma that join together in the blood, the bodily fluids, and the flesh — these qualities, the connections of the mind that come from both parents that are happiness, sorrow, sadness, turmoil, torpor, darkness, fighting, and quarreling — are many. These connections are embryonic connections, and belong to the mind. The mind takes form in the

embryo. The connections of the mind exist in this state, and through them, the mind attains countless states. Many propensities exist within the mind.

Even as it was formed, correct actions and incorrect actions, right and wrong, hell and heaven, truth and falsehood, darkness and light, good and evil, purity and impurity, love and unhappiness, love and anger, happiness and unhappiness, all these qualities filled the mind.

This mind that contains all these energies is a baby. It is a baby mind, a monkey mind, a dark mind, an ether mind, an elemental mind. Since it is filled with these things, it has many *shaktis*. No one can make it peaceful. Therefore, we must think a little of how we can stop something that no one can make peaceful.

The world possesses such a mind and attempts to search for peace. But this can never be done.

A baby takes form for ten lunar months. For three days, he is imprisoned in the entrance to the womb. Afterwards, for nine months, he is imprisoned in that dark room while he takes form. After the ninth month passes, he emerges from there in the tenth month, into freedom. As soon as he becomes free and comes to the outside, his parents and his relatives carry him, wash him, clean him, and keep him in the jail of their laps. They hold him in their laps without letting him go here or there. Later, he is imprisoned in the cradle and in the laps of his caretakers. After that, for one or two years he is in the jail of his crib, the hands of his caretakers, and the prison of his nurse.

After he leaves that, he enters school jail. He has to study in each grade and with each step the imprisonment increases. When he leaves that and goes beyond, he enters the jail of higher education. When he leaves that jail, he enters job jail. After that, there is marriage jail. After that, there is wife jail. After that, there is children jail. After that, there is old age jail. After that, there is illness jail. After that, there is the jail of diseases. There are many jails of good, evil, unhappiness, and money that will come into being. In the meantime, his entire life is a jail. After that comes the jail of his death. After death, no one knows whether he will attain the jail of good deeds or evil deeds. He continuously exists in the jail mind that is life, in the unhappiness and the sorrow of this state. He lives in jail continuously. Not for one day, not for one second does he escape from this jail and attain freedom from it. He is in a perpetual state of fear in this jail. For the sake of the body, for the sake of money, he holds on to the very things that can cause accidents.

For the sake of the body, for the sex act, for money, and for happiness, we try to meditate. But we do this without ever escaping from our jails. It is not possible for someone in such jails to attain peace, is it? We must think about this.

Man's ordinary life is a jail. He has been in jail since the time he emerged from the darkness until now. Some attempt to be happy in those jails. Some attempt to find happiness in money. This is how they attempt to reach peace. Some get married and attempt to find peace. Some take drugs and attempt to find peace. Some drink whiskey, beer, and brandy and attempt to find peace, trying to make their minds peaceful. Some meditate and attempt to find peace. Some do yoga and attempt to find peace. Some study all kinds of *gnanam* [wisdom], saying, "*Namo, namo,*" this and that; they recite mantras, do *pūjas*, and attempt to find peace. Some spend money and do many things like this in their attempt to find peace.

However, we must think: What will peace come from? What is the thing through which peace can come? Man must find a way to escape from jail. That alone is how he can find peace in his life.

The world has now discovered new ways to find peace of mind. The world has discovered many new kinds of meditations, performed in many ways through money and business since the end of World War II. The world has told us that this kind of meditation is the way to discover peace of mind. The world has discovered how to do this in many ways, with many kinds of meditations: a new way.

Having forgotten the states of God's Commandments, conscience, justice, integrity, patience, serenity, kindness, and duty, humankind has now begun to discover new kinds of meditation, new kinds of peace.

However, they are talking about peace from inside the jail.

Peace can never be attained in this way, children. If you want to reach peace, you must think a little. If you want peace, you must leave the prison and be free. You must think of this a little: if you want peace, what is it that will create peace for you? What is peace? One who is going to make the mind peaceful must be free and out of jail. His whole life is filled with accidents and jail: his eyesight, his thoughts, the sounds he makes, his ears, and so forth, are the things that imprison him, the jails that control him. Religion-jail, ethnic group-jail, family-jail, blood tie-jail, money-jail, desire-jail, love-jail, the jail of the body that is his cage, and all such things are jails. Only when he is freed from these jails, can he obtain peace, peace of mind.

The mind is made up of such things. When a person who has all these things locks his house, bolts the door, climbs a tree, lifts his legs above his head, closes his eyes, sits cross-legged, holds his breath, closes his mouth, and closes his eyes, it does not matter how many exercises he completes; no matter what he does, he will still be a prisoner. It is very difficult for a prisoner in jail to find peace. Therefore, you must think a little.

How will the world reach peace? If you think and reflect a little, there are extremely simple ways to attain peace. We must think of what they are. We must free ourselves of whatever we have used to construct this prison.

That is, there could be Someone who has created you. Something has been nurturing you. There is One Truth. We must understand through this Truth. If we understand through this Truth, we can be free and leave the jail, leave those connections. Only then will there be peace. It is easy.

Man saw it once and now he desires to see it again. What did he see in the beginning? He saw it once and now he desires to see it again. What did he see as he was coming here? What does he want to see again? We must think a little. We must deeply think about this mind, these eyes, this desire, this nose, these ears. We must think more deeply about the passageway through which he came in the beginning, and what he wants to see again. Thinking about this may bring peace to the mind.

He saw it once and now he desires to see it again. What did he see before? What is he going to see now? If we think a little of the passageway through which he came before, the

place through which he was born, the place in which he was imprisoned, the prison cell of the dark room, and how he came out, we might understand a little more about this jail.

If we understand this, we will see peace. Why did he enter that passageway? From what did he take form, from which sections did he take form? Earth, fire, water, air, and ether — how did they get inside? What connection does he have to arrogance, karma, and maya? What happened to those eight sections? They were used to build the prison. The mind is the cause of it. This is what we must think about a little.

The thing that went inside was imprisoned for ten months and then it emerged, did it not? What is it that was in prison for all that time? That is what goes back inside. Why does the mind go back into it? What is the reason for its going back? He must think of this a little with wisdom — with perception, awareness, intellect, assessment, wisdom, and discerning wisdom. He must try to untangle it and look at it a little with discerning wisdom.

If he does untangle this and see it, he will see the path that creates peace. He will see a path, a way. He will see the way to create peace. When he sees the way, he will say, “Oh, this is that path. How is peace going to come? Through this path.” He will say that when he finds the path to peace. What will peace be like? One who has seen it will say, “Oh, this is the path of peace. This is the path to peace.” That is what he will say, as his understanding develops. When he understands like this, he will begin to ask, “What is it that will bring peace to this mind which performs so many millions of kinds of actions?”

...What does he need to make the mind peaceful? Two words. He does not have to do this all day. He must think of it, know it, and understand it. The way to accomplish this is by understanding what he has to place in front of this baby, this monkey who has everything and who plays with everything. What must you place in front of him? What must you show to him? You must give this baby a new thing, an entirely new thing. You must give the baby something he has never seen before.

The baby picks up everything he sees and plays with it; he asks for everything he sees in the market. It must be given to him so he can have it and play with it. When he sees another thing, he will ask for that. When he sees something else, he will ask for that. He will ask for whatever he sees in the market. If you bring the baby with you to the market, when he sees something, he will always ask for it.

You carry this baby all the time, you continually carry this monkey in your arms, you hold on to the dog constantly as you proceed. The monkey is one thing, the baby is one thing, and the dog is one thing. You are carrying those three things with you everywhere to help you.

These three things will come with us wherever we go. Therefore, one of these three things is a baby. The dog known as desire will always want things that smell disgusting: dried fish, anything that stinks, and feces. It will keep sniffing out these things and drag you along with it. It will keep on dragging you; it is a big dog, an Alsatian dog. That dog will make a “wooo” sound. “Wooo!” It will drag you towards those sections because it is stronger than you. So then, you will follow behind it.

Next is the baby. He cries for everything he sees in the market, “Ah! Give me this, give me that, give me this, give me that, buy me this, buy me that!” As soon as you buy him

something, he will play with it for a while, but the moment he sees another thing, he will ask for it. When he sees another thing, he will ask for that. When he sees another thing, he will ask for that. Thus, the pile of toys will have to grow. He has no peace whatsoever. That baby cries all the time.

While he cries, there is also the monkey, the monkey mind. The baby is with you and the monkey that is actually seventy thousand monkeys is also with you. When it sees a tree it jumps, when it sees a fruit it jumps, when it sees a leaf it jumps, when it sees a branch it jumps. It jumps when it sees trees, jungles, and any other scenes. It jumps at everything it sees like this. It takes various and gigantic forms, it jumps, and it hops. Since it is like this, it will be easy to talk about peace if you carry these three with you, hoping to reach peace.

However, you will only be talking.

When you close the door and chant, Ah-ing! Oh-ing! Om! Am! or whatever else you might say, the baby, the monkey, and the dog will not leave you. Whether you close the door and say it, whether you close your eyes and say it, whether you stand on your head and say it, whether you keep your feet above your head and say it, whether you twist your entire body and say it, whether you say it from inside a cave, or whether you say it while you remain hidden in the darkness, those three will dwell in all these places. This is where the monkey will jump, the child will cry, and the dog will tug on you.

Therefore, children, jeweled lights within my eyes, you must think in this world. If you keep these three things with you, how are you going to meditate? Ay-ing, ah-ing! is simply useless work. It is business-work. It is a new meditation technique. You have found a new form of peace. Since 1944 you have found many, many new worship techniques, new meditation techniques, new peace techniques — but this is not peace.

Understand these three sections. The dog that says, “I want this! I want that!” must be put aside, hit, and tied up. Get a rope and tie it next to the kitchen. Get a good stake, a strong chain, give it a good blow, and tie up the dog. You should not walk with it. You must simply give it what it needs at the proper time.

The child will cry all the time. The monkey must be caught and tied to a tree, tied to the tree known as faith. A human being must tie the dog next to the kitchen, next to what is necessary for it. It must be tied, over to one side. It is a dog of desire.

Patience. The dog must be made subordinate to patience. You must say, “Wait a little. I will give it to you,” and tie it next to, “I want this, I want that.” Tie it facing what it wants.

Catch the monkey. It must be tied to the tree known as faith. You need faith. Tie it to that.

Next, catch the baby, and buy him a good thing. You must buy a good thing for the baby you hold in your arms. That is what you must find. There is no market in the world he has not seen. There is no market the mind has not seen. There is nothing the mind has not seen. It has looked at everything, wanted everything, played with everything, taken hold of everything, thrown down everything, picking it up, throwing it down, crying, picking it up, throwing it down, crying, laughing, crying, and picking it up.

Thus, this child known as the mind that has a relationship to ether and to the earth, this child that is connected to them, flies in the sky and wanders all over the earth, playing

there. Therefore, you must give it a thing it has not seen. If you want peace, you must look for that thing.

The thing the mind has not seen is truth. The thing the mind has not seen is wisdom. The thing the mind has not seen is God. The thing the mind has not seen is light. The thing the mind has not seen is bliss, light, plenitude. The thing the mind has not seen is the wealth of bliss. That wealth is very beautiful. It is very light. It is very powerful. It is very blissful. It simply cannot be described.

This is the thing that desire, mind, and the monkey mind —these three — have not seen. You must think of this thing. Think. If you want peace, if you want peace of mind, if you want to be freed from the jail, if you want to get away from the dog of desire, if you want to drive away the monkey mind, if you want to attain peace, peace of mind, and serenity, there is an easy way.

You have to lock the state of compassionate love into your heart. You have to lock the seat of God's justice into your heart. You have to lock the qualities of God into your heart. You have to lock the actions of God into your heart and think about them. You have to think God's thoughts in your heart. Those thoughts will give you peace. Those intentions will give you peace. Those sights will give you peace. That state is a valuable palace that can grant you peace of mind. It is a valuable treasure. It is a peaceful treasure. It can grant you peace and tranquility.

In this world, in the world of visions, in the world of memories, in the world of dreams, in the world of wisdom, in the world of the soul, in the world of *gnānam*, in the world of God, our Father, in that world of plenitude, in the world of sheer Light, it will give you peace. It will grant you peace in all these worlds.

However, instead of doing that, you have wasted years upon years, spending forty-five minutes, an hour, four hours, five hours every day discovering new techniques, saying, "We are going to attain peace." Give up these techniques if you want peace, and control your mind for ten minutes, for twenty minutes, or even five minutes. Think about this. Think about this. Do this. Focus. Do this with faith, certitude, and determination, with the determination of *īmān*, and with wisdom.

Having thought about this with your wisdom, say these two words in your heart, as you look at your heart. Sit, and think this thought for ten minutes: "Nothing, *lā ilāha*, there is nothing other than You; *illAllāh*, only You are God. Nothing — there is no God other than You. *illAllāh*, only You are God. Only You are God. There is no God other than You. You alone are God. There is nothing other than You."

Say this in your heart. Sit in one place just for a little while, for twenty minutes or ten minutes, for twenty minutes or at least five minutes. It is all right to say it while standing, but do not say it while walking, stay in one place. Look at that heart and melt it. Say it morning and night or at the very least for five minutes before you eat. Stop, look at your heart and melt it, look at your chest; the more you do it, the more you will see bliss there.

You will see light there. You will see a heavenly world there. You will see a great palace there. You will see a great blissful house there. You will see a great light there. You

will see many houris, many heavenly maidens there. You will see a great flower garden there. You will see a great fruit orchard there.

You will see a great river there. You will see a great river of milk there. You will see a great river of honey there. You will see a great river of ambrosia. You will see those who have imbibed His bliss intoxicated there. You will see great and blissful seven-storied palaces. You will see mountains upon mountains of gold and silver, and golden ornaments piled high. You will see the eight-storied palace of the heavenly world. You will see the house in which you are going to live. You will be able to see the bliss that you have gathered.

You will see heavenly *houris* coming to invite you. You will see heavenly maidens. You will see messengers coming to invite you. You will see *malā'ikah* coming to invite you. You will see the section where Judgment takes place. You will see the beginning of creation. You will see its disappearance. You will see many living beings there.

You will experience so much bliss. It will become greater and greater as you continue to say it. Increasing and increasing and increasing and increasing and increasing and increasing! You will see the things that fly there. You will see the things that go there. You will go there and see that light. You will enter it and see what is within it. You will see how to open the seven heavens and go further. You will see how to transcend the seven worlds. You will see how to transcend maya and all its pleasures and go within. Wonder upon wonder will appear as you continue to go within. You will see wonder upon wonder in your heart.

You will experience blissful sweet honey that touches your lips without your having to eat it. You will experience the taste that comes to your mouth, of fruit that you do not have to pick. You will see fruit that smiles as it comes towards you, and squeezes its juice into your mouth without your having to touch it. Any food you might want will come to your lips before you can even think about it. You will see them serving you before you can think of it. You will be lifted and carried wherever you need to go before you can think of it. You will be there and see *'ālamul-arwāh*, the world of pure souls, and all of everything.

You will see the eight heavens there; you will see the seven hells; you will see all the wonders that are occurring there. You will perceive the sounds and the secrets of God. You will hear the bliss of God. You will hear the resonances of God. You will see the lights there. You can see the wonders there.

Similarly, as you witness that bliss and as the Source of these words becomes established in your heart, that house will be opened like this. As soon as that house is opened, the mind will reach peace in the bliss you experience there.

When the baby that is the mind sees that bliss, when he watches and watches the bliss, when he sees it, he will say, "Ah, ah, ah, what bliss! What bliss! What bliss! What bliss or peace is greater than this?" Then the baby will immediately fall asleep. The mind will immediately become still and fall asleep. The mind will want to experience this bliss every day. Every day the mind will look at it and say, "Ah, ah, ah, ah, that is good, that is good, that is good."

From then on, you will go on increasing and increasing and increasing and increasing and increasing and increasing the time — ten minutes, twenty minutes, twenty-five minutes, thirty minutes, thirty-five minutes, forty minutes; as you experience bliss upon bliss, you will continue to say these words. As you continue to think and think this thought and to say these words, this is what will bring you peace.

This will take you to the end of the path. You will be shown the secrets of the three worlds. You will be shown bliss and it will make you understand. This state is bliss. If you attain this state, it will bring peace to the mind. Children, jeweled lights of my eyes, establish this state. This is meditation. This is the way to make the mind peaceful, this is the way to make the mind tranquil, this is the way to make the mind happy.

This way existed in the past, and it exists now. However, we have forsaken it. You have subjected yourself to new techniques. That path appeared when Adam_(a.s.) appeared, and it has continued to be the same until today. But man has forsaken that path. As he has discovered more and more world, he has let go of truth. He has forsaken truth, that is the situation. He has forsaken it and made himself vulnerable to distress.

This is the way now, as it was then. If he once again holds on to that which he has forsaken, he will have peace of mind and tranquility. This will give him everything.

It will bring him wealth. It will bring him money. It will cure the 4,448 diseases of the nerves. It will remove the eighty-four kinds of diseases caused by air. It will cure the diseases of karma. It will cure the diseases of maya. It will cure the diseases of arrogance. It will cure the twenty-one diseases of the eyes caused by cataracts. It will improve the vision of the eyes and make the eyes brighter. It will cure the eighteen kinds of sinus diseases. It will cure the eighteen types of rectal diseases, bleeding hemorrhoids, prolapsed hemorrhoids, and all the diseases associated with the rectum. It will cure all the urinary diseases, including sugar in the urine. It will cure headaches, dizziness, and depression. It will cure the ninety-six obsessions. It will cure oozing diseases of the skin; it will cure eczema. It will cure diseases of the flesh. It will cure diseases of the bodily fluids. It will cure diseases of the bone marrow. It will cure all diseases like this. It will cure the diseases of the nerves, the diseases of the bones, the genetic diseases, the karmic diseases, exhaustion, fatigue, asthma, bronchitis, tuberculosis, and cancer. It will cure all the diseases like this.

It will cure diseases and make man's life long. It will make him look sixteen years old again. It will make him beautiful. It will bring beauty to his face. It will create blood within the bones. It will change his blood into the blood of a young child. His eyes will become like the eyes of a young child. His skin will become like the skin of a young child. His bones will be like the bones of a young child, so flexible.

It will create in him the beautiful qualities of a young child. It will reveal the blood attachments that a young child has. It will reveal cells like those of a young child. It will reveal the bliss that young children have. When you continue to perform this meditation in this way, this state will reveal fresh qualities, fresh beauty, fresh light, fresh color, qualities, and beauty.

Therefore, you will receive everything you want like this, whatever you need. You will get cash, you will get money, and you will get peace. This is something that is capable

of giving in every situation. It will remove diseases, illnesses, poverty, difficulties, dangers, and accidents. It will remove all these things. This is the state, the primal state, the everlasting state. We human beings have forsaken this. Therefore, if it is brought into being once again, there will be peace. That is peace.

Therefore, say it for five minutes, ten minutes, twenty minutes: “*Lā ilāha*, other than You there is no God. *Allāhu*, You are Allāh.”

If you think of this in your heart with faith, certitude, and determination, whether you close your eyes or whether you open your eyes, if you look at your heart when you do this, you can achieve whatever you intend and find peace within it. When the peace comes, the mind will fall asleep at once. The more it sees, the longer it will sleep.

As you look into your heart like that, heaven, the heavenly world, and the angels, the *malā'ikah*, will be there in your thoughts. Whatever you intend will be there, everything you look at with that faith will be there, so many things. As you continue and continue, they will open and be visible. The mind will fall instantly asleep. Desire will be instantly disabled. As soon as the monkey sees the light, it will feel exhausted. The monkey will be exhausted. Desire will be mesmerized. The mind will forget itself. The mind will find bliss in the light.

This state is meditation. Do you want peace? Then say this. This is the way to peace of mind. Tranquility? This is tranquility. The heavenly world? This is the heavenly world. Life? This is life. Bliss? This is bliss. Freedom? This is freedom. If you want these things, you must do this, children.

You need this very much. Of all the things that you do in the world — do this. Every child must do this. This is peace. God said this then, and even now, this is what God says. This is good in every way. We are suffering because we have forsaken it. Do not forsake it. Say it, at least from now on, and peace will come from it. *Āmīn. Āmīn. Āmīn.*

Take what I said yesterday and today, put it into a book, and give it to everyone in the world. If you want peace, come, do this.

589.

"What is best for love, O sheikh?" asked a child.
 "Truth is best for love, wisdom is best for truth, grace is best
 for wisdom, and God is best for grace. A man who understands
 this and acts accordingly is best for God"

Golden Words of a Sufi Sheikh, p. 254
 M.R. Bawa Muhaiyaddeen_(ral.)

590.

Children, God creates, protects, and nourishes. He has created lives with six levels of wisdom. According to its level of wisdom, each creation seeks the food God has destined for it. God has created the food on the earth—in trees, grass, weeds, leaves, ponds, and everywhere.

God has created man with divine analytic wisdom, thus making him the most exalted of all His creations. He has placed all of creation and the eighteen thousand worlds within the body of man. With his divine analytic wisdom, man is capable of understanding the secret of God and the secret of man.

Man progresses by analyzing and discovering what he needs for his eyes, nose, ears, body, neck, and hands. If any of those parts needs anything, he tries to obtain it.

To satisfy his hunger, he has discovered incredible varieties of food; he has discovered how to plant seeds and make them multiply. He has discovered countless things to feed his one-span stomach and nourish his body—houses, property, comforts, money, and wealth.

Man has learned to live comfortably in the world. He has also studied many religions and scriptures. He has learned about everything but himself. He has not learned of his own state, nor of how to know himself or his Chieftain. He has not studied the explanation of his soul or how to receive grace. This is the wonder of one who has been born a man.

He has collected the things seen in his dream, believing they are real. But he has failed to learn about the resplendent daylight of his life, the treasure which is the freedom of the soul, and the means to obtain the fullness of the infinite wealth of grace from the One of limitless grace. He has not learned of the crown bestowed by God which gives him the right to live eternally in God's kingdom without ever being reborn. Because he has failed to study these, he has lost them.

All the things he has collected here, hoping they would make him happy, are merely part of the dream of his life. But when he goes to the next world and opens all the bundles of his supposed treasures, he will find them empty. Only then will he realize that his life was an empty dream.

If a man will take only the essence—the photographs—and leave all the bulky, heavy structures behind, if he will take the eternal things mentioned earlier, he will receive the wealth of God, the kingdom of heaven, the kingdom of the soul, and the kingdom of this world, and he will live as the representative of God in all three worlds. One who is a man must realize this.

Golden Words of a Sufi Sheikh, pp. 254-255

Definitions of *Thanam*, *Nithanam*, *Avathanam*, *Gnanam* from Usha Balamour.
from *The Fast of Ramadan: Glossary*

Thanam (T) To surrender; to offer; to dedicate. Man must know to Whom he should dedicate himself, and then proceed vigilantly toward Him. See Sheikh.

Nithanam (T) Balance; assurance, correctness, resolution. To proceed toward God without deviating, slowly, carefully, and with balance . See Sheikh.

Avathanam (T) Concentration; attention; focus. See Sheikh.

Gnanam (T) Divine luminous wisdom; the wisdom of the light of God— Nür.

Sheikh (A) Spiritual guide; master; teacher; guru. Everything we look at and study from is a sheikh. Everything that teaches us is a sheikh. However, if one is a true Sheikh, he must have the four virtuous qualities (**thanam, nithanam, avathanam, and gnanam**) within God's Truth, justice, commandments, and purity. Thanam is dedicating oneself to God and following His commandments without wavering. Nithanam [balance] is focusing on God alone, standing in His gaze and walking toward Him without the slightest deviation. Avathanam is concentrating on acting with God's qualities on the path of the justice of God's Truth. This has to be done with care and caution, for hell is on one side and the world on the other; mind is on one side and desire on the other. One who has attained this state is in the state of gnanam — divine wisdom. Gnanam is the wisdom of the kursî, the wisdom of the qutbiyyat (divine analytic wisdom). One who establishes this state and lives in this way is a Sheikh, the one Sheikh in the world. He is the one Sheikh for the world of souls, this world, and the next.

BISMILLAHIRRAHMANIRRAHEEM

July 18, 1974 - Colombo

Letter to the children of the California Fellowship,

May God protect us with His protection in His Heart. May He embrace us and help us. Ameen. My child, my precious children of the California Fellowship, you all exist as gems within my eyes, as the Wisdom within my Wisdom, as the Light within my heart, as the Compassion within my Compassion, as Love within my Love. You and all the children of the California Fellowship, and in all of the Fellowships, are very, very precious children of my heart.

Allahu ta ala [God Most Exalted] is the most praiseworthy, the most Powerful, the Almighty to all of creation, to all things. May all of us receive His Praise and His Benediction. If we offer Him praise, if we praise Him, then He will praise us. All praise belongs to Him. *Allahu ta ala* is the Beneficent Ruler who gives Grace to all of the creations. He is the only One. He is the One who gives Love. Allah is the only One. He exists forever and forever as the Omnipresent One, and as the Plenitude within our hearts. He is the One who is mingled within our love. He is the One who is the most exalted in our Wisdom. He is the One who makes our hearts as Light and dispels the darkness in our hearts. He is the One who is the King to all creatures.

May God give to all the children of the Fellowship the Vision of His Eye of Benediction, His State of Love, and His Wisdom of Grace. May He suckle all of you with His Nectar of Honey. May He embrace all of you to His Bosom. May He end all of your crying, embrace all of you to His Bosom. May He end all of your crying, your sadness, sorrow, distress, torpor of the mind, the darkness of illusion, the demons of desire, the monkey mind of ignorance, the idols that have joined with the body, the elephant of arrogance called anger, the ignorance called hastiness, the ignorance of differences, the religions known as hypnotism, the qualities of the five elements of earth, fire, air, water, and ether, the karma connected with birth, the four hundred trillion ten thousand glitters, the miracles, the playing of the glitters and the diseases joined with the body, the 64 sexual lusts and desires and hypnotic effects of the sexual games, the 64 arts, the 4,448 kinds of diseases of the nerves, the 84 kinds of disease-producing airs and gases, the 96 kinds of obsessions of the bile, the diseases related to blood ties, the qualities of satan and all of the evil diseases and qualities connected with the body. May *Allahu ta ala*, who is God, protect us from these things, may He give us Light within our Qalbs, may He give Light in our eyes, and Resplendence in our hearts. May He give us the Certitude of Iman in our hearts. May He come and remove all evils from the children of God's Funny Family, so that the children might not be harmed. May He protect us and give us His State of Grace. May He give us His Grace. May all the children of the Fellowships be free from these diseases and these evils. May the hearts of all the children be free of these demons and diseases. May He come and resplend in their hearts and give them Grace. Ameen.

My love-within-love children, together we have organized that which is known as the California Fellowship. It has been organized in the same way as the Fellowships in New York, Woodstock, Philadelphia, New Jersey, and various other places. These Fellowships have been formed for one purpose. They have been created for the purpose of learning and studying the One Truth of the One God. In the same way as a farmer builds bunds [earthen walls] around a paddy (rice) field in order to catch the rain water and help his crops to grow, these various Fellowships have been established as banded fields or ponds in order to receive and store that which is the rain of the Grace of God. As the farmer will utilize the rainwater to help his crops grow, this pond of Grace exists as a place where those

who, from the yearning of their hearts seek to know God's Truth, can come and find refreshment. This is what we have organized, my children.

We have established that pond of Grace, where those earnest searchers of the Truth can come and quench their thirst for His Truth. It is an open place for those who are true seekers to come and drink of the Grace kept here for them. It is a place where they may come, and, with the nourishment of this Grace, grow in the Wisdom and Qualities of God. We have established this pond, and we must keep it and care for it in a way that will insure that it will serve the purpose for which it was intended. It must be kept and cared for in such a way that will enable it best to exist and serve as that pond of Grace. It must be cared for in that way in which it will best serve to foster the growth of the knowledge of God's Truth and the growth of God's Wisdom within God's children. We must think about this, my children. We must think about this and act accordingly.

We must make every effort to care for this pond and maintain its purity. Only if the pond is perfectly pure can it serve its intended purpose. Just as in the large cities and towns great care is made to keep fresh and pure the water which is set aside for drinking, we too must see to it that the rain of Grace within this pond is kept in a state of purity. The caretakers of the city's water supply know that only fresh and pure water will refresh and satisfy the thirst and promote the health of the people. They know that if dirt, germs or foreign matter is allowed to get into the water supply, it could mean discomfort, disease, or even death to those who may drink it. In a like manner, we who have organized these Fellowships so that they may serve as ponds of Grace, must see to it that they exist in a state that will best serve and allow those who come to them to satisfy the thirst within their hearts. We must do this, my children. This is our duty.

We must care for these ponds of God's Grace in this way. All of my children in the California Fellowship must do this. All of my children in all of the Fellowships must do this. We must keep that which is to contain God's Grace fresh and pure. We must keep it free from the contamination of those qualities which would retard the growth of Wisdom and hide the Light of Truth from those earnest seekers who come. This pond of Grace is God's Pond. In God's Pond of Grace, we must keep only God's Qualities. Just as the men intrusted with the care of the city's water supply, constantly analyze, filter and test it in order to insure its purity, we must constantly endeavor to strain and filter out those Truth-concealing, Wisdom-retarding qualities of evil. We must filter out the evil qualities of anger, hatred murder, theft, lust, intoxicants, arrogance, hastiness, vengeance, envy, jealousy, pride, greed, miserliness, and the keeping of the differences of 'you' and 'I,' 'yours' and 'mine,' your religion, my religion, your race, my race, your sect and my sect.

All these qualities must be filtered out and removed. If this is not done, all these poisonous qualities will pollute that which is intended for the Purity of God. If these poisonous qualities are allowed to exist within this pond, then all those who come to it seeking to refresh their hearts will be in danger. Those who come and drink from this pond while it is in a state of contamination by evil will not receive the cooling refreshment their hearts yearn for, but, instead, will be in danger of incurring illness, disease, and even death as a result. Instead of satisfying their thirst for God's Truth, if they drink from the pond while it exists in a state of impurity, they endanger the growth of their Wisdom and [cause] the disturbance of their peace.

My daughter, you and each and every one of my California Fellowship children must join in this effort. Each one of my Fellowship children everywhere must be mindful of, reflect upon this and act accordingly. If this pond is to serve as a source of growth and sustenance for those who seek to know

God's Truth, we must keep it in that state of purity which is God. We must keep it free from the contamination of the qualities of evil, and fill it with the Purity of His Divine Qualities. With our Wisdom, we must constantly analyze and filter out that which is of evil's darkness, and remove that which will foster disease and distress. In this way, we must maintain the Purity of His Qualities. His Qualities of Truth must exist within. His Patience (Saboor), Restraint (Porumai), Shukoor (the state of giving all praises to God), Tawakkul (Surrender), Love, Compassion, Justice, Forbearance, Tolerance, Honesty, Affection for all lives, and the rest of His 3,000 beautiful Qualities must exist in a state of purity within. With the strength of Faith, Certitude, and Determination [iman] the bunds of the pond must be made firm. Fortified with the cement of Faith strong enough to withstand the attempts of the world of darkness to enter, break, and destroy God's Truth and Light. My children of Wisdom, think about this.

If we want the fruits of God's Compassion and God's Love to grow, then we must fill and care for the purity of that pond of Grace. (*225)

Letters of Inner Grace 1969-1975, pp. 222-231
M.R. Bawa Muhaiyaddeen_(ral.)

450.

A fortuneteller asked a wise man, "Does man carry time with him, or does time move along carrying man?"

The wise man answered, "It is man who carries time and makes it pass. Time does not carry man. Man carries time, counts it, and is subject to the difficulties and conditions of each season that time brings. If he unburdens himself of time, all things connected to time will also leave.

"Time is the day and night which he himself brings about. It is the dream he sees. If man relinquishes darkness, he will no longer exist in the duality of time. If he gives up the dreaming of his mind, he will lose his thoughts. Engulfed in the light of grace, he will live a life without darkness. Forever he will dwell in the light of God, and there will be no passage of time.

"When the resplendence of wisdom rises, the darkness of ignorance will set and the dream of time will vanish by itself. Just as the sun is constant and unchanging, the light of wisdom will resplend, forever, indestructible in his soul."

GOLDEN WORDS OF A SUFI SHEIKH, p. 144

M.R. Bawa Muhaiyaddeen_(ral.)

750.

The sheikh said: Son, a banyan tree grows into a huge tree which can cover an area of nearly a mile. Though this tree grows from only a tiny seed, its taproot goes very deep, and the supporting roots spread out and fix themselves firmly. When the tree is firmly rooted, its weight does not affect it, and no matter how big a gale or storm may come, the roots hold on firmly because the taproot is strong and straight. The supporting roots give additional strength to the taproot.

You are a man, are you not? Similarly, if the taproot of Iman, the taproot of faith, certitude, and determination in God, goes straight down within you, and the supporting roots of patience, inner patience, contentment, surrender to God, and praise to God spread out to strengthen it, even if the weight of the whole world comes on you, even if poverty, illness, elemental ghosts, and all the troubles of the eighteen thousand worlds come to attack you, they will not be able to dislodge you. If you have fixed your balance in the proper place, you will see God within you and yourself within God. None of these states will shake you up or make your mind waver.

It is because you do not have this balance, because you do not have the firm taproot of Iman, that suffering is affecting you. Because of this, even if you know there is a God, you are unable to derive any benefit from it.

GOLDEN WORDS OF A SUFI SHEIKH
M.R. Bawa Muhaiyaddeen_(rat.)

67.

O man, do not grieve
 And worry about your karma.
 It belongs to the past.
 Think of the unattached way in which God performs duty to all lives.
 From this very moment, do your duties in the same
 manner, with determination, and your earlier karma will no longer follow you.
 When you become the light of wisdom, darkness can never conceal you.

GOLDEN WORDS OF A SUFI SHEIKH pp. 39-40

73.

O man, to whom are you a slave in this life? Think of this with your wisdom. You are a slave, but you do not know to whom. Which master has bought you? Would it not be good to understand this? You are a slave to the four hundred trillion, ten thousand occult energies of the mind, the cells, viruses, magnetic forces, maya, karma, arrogance, and bigotry, the egoism of the 'I' and 'you,' blood ties, attachments, and desire for land, women, and gold.

These and countless more are tormenting demons and fatal diseases that cause you the incessant pain of a living death. You are not a slave to one master! When everyone and everything is your taskmaster, how can you complete the duties assigned by all of them? Impossible, is it not?

Select one master for all these forces. With faith, certitude, and determination argue with Him and then take the case to the court of justice. The head of that court will release you from your bondage. He is God, Allah. The moment they see Him, all those who held you in bondage will run away and He will grant you independence. The One who frees you is the One who created you, the One who grants freedom to all.

Know Him and join Him, selflessly performing His duties and service just as He does, in these four ways: service to God, service to the laws of God's justice, service to people, and service to the world.

To conduct yourself in this manner will grant you freedom in all three worlds: the world of the souls, this earthly world, and the world of the hereafter. This will constitute the triumph of duty in true and complete freedom.

GOLDEN WORDS OF A SUFI SHEIKH p. 41

97.

O man, lose yourself and do duty for others
 And you will see within your life
 God's love and the love of all lives.

98.

O man, dispel what is known as 'mine'
 And know the happiness of God.

899.

Child: Could Bawa Muhaiyaddeen say something about how to open the heart?

Bawa Muhaiyaddeen: In whatever room you live, you need a key to open the door. In the same way, no matter what religion, color, or race you belong to, no matter what philosophies or doctrines you follow, if you want to open the rooms of Allah you need the key of *iman*, the key of absolute faith and determination. That key will open any lock.

You must believe in the truth that there is nothing other than Allah. He alone is the permanent truth, the One who has no beginning, no end, and no form. He exists everywhere. He is a power, One that does not diminish regardless of how much each creation takes from it. He is perfect completeness. Have perfect faith in Allah and turn the key of *iman*, saying, "*La ilaha illallahu*. There is nothing other than You, O God. You are Allah." Then Allah's house will open to you. There is a room in which His resonance, resplendence, explanation, and light exist. "*Al-hamdulillahi*," you will say. "All praise belongs to God." It is in this state that you will be able to open the *qalb*, the innermost heart.

900.

Child: Does God always see a balance between a person's qualities and the difficulties in his life?

Bawa Muhaiyaddeen: God has given you everything. He has given you rain. He has given you high mountains and valleys. He has given you oceans and lands. He has given you everything—a body, a life, everything. You have to know that. He has given you the way to climb up, to climb down, to walk, to sit, everything. You must think. He has given you the balance.

You must understand the balance you hold in your hands. God does not need to examine the balance, because He has given you everything. When trying to climb a mountain, you will fall if you lose your balance. It is your responsibility. He will merely watch. He will look at you and say, "O man, why have you lost your balance like this?"

But, of course, if we fall, He will lift us up. He will comfort us and say, "All right, in the future realize that when you climb a mountain you need a stick to support yourself. Be careful." He will comfort us when we fall in our ignorance. He will come to save us and help us, and He will tell us, "Should you not have known this? You need to be cautious, do you not?"

But no matter how many times He comes to lift us up and help us, we continue to fall whenever we lose our balance. It is in our hands.

There is a bridge between heaven and hell, a very subtle bridge of wisdom, which is as narrow as the edge of a sword. To cross this bridge, first, we must surrender to God and leave the world behind. Then we must walk carefully on the edge of that sword: illusion is on one side and hell is on the other. As we walk, the storms of illusion and hell will try to knock us off the bridge, shoving us this way and that. This is why we must leave behind us the world of illusion, the world of *maya*. We must walk across the bridge of wisdom with the balance of faith in God in order to reach *gnanam*, divine wisdom. If we lose our balance, we will surely fall.

901.

Child: Why are we always falling down? Bawa Muhaiyaddeen says it is our fault.

Bawa Muhaiyaddeen: I did not say it was your fault. If you are wondering why you are falling, you have only to look at it through your wisdom. There must be some weakness, whether it is in the leg, the hand, the body, or in wisdom or faith; there must be a lack of strength in one of those supporting parts. Because it has lost its strength, you have fallen down. If you support yourself with the strong stick of faith in Allah, unwavering faith without the slightest doubt, you will not fall. As long as that stick retains its strength, you will not fall.

902.

Child: Is everyone born with an awareness of that strength?

Bawa Muhaiyaddeen: A tree is contained within a seed, although we cannot see it. You must have seen how the flowers, fruits, and leaves of massive trees grow from a tiny seed. In the same way, the strength is within you, in your seed. God has given you everything. If you believe this with certitude, you will become aware of that strength.

903.

Child: But how does that awareness come?

Bawa Muhaiyaddeen: You have the awareness. Everything is within you. The flowers are there, the branches are there, the leaves are there, the raw fruit, the ripe fruit, the taste, everything. Look within.

904.

Child: So you have to discover it, right?

Bawa Muhaiyaddeen: It is because of your awareness that you scratch when you itch. You have the perception to know where you itch, and your intellect tells you to scratch. When you scratch in that place, you make it peaceful. This is how you must find the treasure within you, using divine analytic wisdom. Then you can avert whatever difficulties or dangers come to you.

905.

Child: How can one progress from imagining another's sorrow and suffering to actually experiencing it as if it were his own?

Bawa Muhaiyaddeen: Only if adequate wisdom, the quality of comforting, and the duty that God does emerge within you will you have that experience. It is the transformation within you that makes you experience the suffering of others as your own.

906.

The rose flower has a fragrance which you can experience and enjoy. You and the nose experience it together.

Just as you inhale the fragrance from a flower and enjoy it with your nose, you must inhale the sorrow of others with the nose of your wisdom, experience it, and then comfort them. This is Allah's work. This is His duty.

907.

Child: Will Bawa Muhaiyaddeen speak about the five duties? He often talks about duty to God, duty to the sheikh, duty to the Fellowship, duty to the family, and duty to the world.

Bawa Muhaiyaddeen: There are hundreds of millions of duties, not just these five. The three thousand gracious attributes of Allah are His duties, the ninety-nine actions are His duties. You spoke of only five. What are our duties? There are hundreds of thousands of kinds of duties.

First of all, do service to God. God is the *Katpaha Virudcham*, the tree of the plenitude of faith which gives you everything you ask. Nourish that tree within you with the water of wisdom. That is duty to God.

Then do service to the sheikh. The true sheikh is the ripe fruit on that tree. Taste that fruit and preserve its nourishing sweetness within you. That is duty to the true sheikh.

Do service for the Fellowship. The Fellowship is a place of light that exists to dispel the darkness in the heart. Those who have attained wisdom in that place must do duty with a loving heart. The duty of wisdom is to know your own self, and when you realize yourself, you will realize your own state. As soon as you understand your own state, you will see the plenitude of God dwelling within you and you being within God. Then there will be no duality. With the three thousand gracious qualities of God, you will show compassion to all lives. That is duty to the Fellowship and to the children of the Fellowship. It will become a precious gem for your life.

What does it mean to do duty to the family? Is there something called a family? The family and the world are really one. The whole world is your family. Do duty for the world. Be one who loves all lives, one who exists as the form of compassion, and be of service and help them. That is duty to the world family.

Therefore, with your good qualities, actions, and conduct, acquire Gods qualities. To acquire His qualities and serve others, bringing love and peace to their hearts, is your duty and Allah's miracle. When you attain that state, all lives will bow to you.

908.

Child: Is it correct to see satan as a personification outside yourself? It is often spoken about as such. Or is satan just the qualities or illusions inside us?

Bawa Muhaiyaddeen: Satan is inside. It is better to recognize him inside. Evil qualities are satan. If you have the qualities and actions of God, then that is God. If you have the qualities of satan, if you have the vanity, the envy, and the jealousy of satan, if you lose faith and begin to doubt God, then that is satan.

Here is the difference between this world and the next, hell and heaven: if you have the qualities of God, it is heaven; if you have the qualities of satan, it is hell. If you repel evil qualities with wisdom and take Allah's qualities, actions, and conduct, that is your grace. It is the heaven where Adam (A.S.) once was, and you also will be there, where you once were.

909.

Child: How do we know whether a true human being exists within a person?

Bawa Muhaiyaddeen: When a flower falls on you, you take it in your hand and hold it to your nose, inhaling its fragrance. But when an insect falls on you, you shout in fear, "Aiyo, grandmother!" and run away. Is there not a difference between the two? With your wisdom, you know the difference between a biting insect and a fragrant flower.

If you look with wisdom, you will know that anyone who is like a fragrant flower is a true human being, and anyone who bites like an insect is someone who merely looks like a man. If you have wisdom, you will understand the difference.

Golden Words of a Sufi Sheikh, pp. 413-418

M.R. Bawa Muhaiyaddeen_(rat.)

BismillahirRahmanirRahim

M. R. Bawa Muhaiyaddeen^{Ral}

"The Future of the Fellowship Is in Your Hands, in Your Hearts" - Friday, June 6, 1986

Question: At the time of the Prophet Muhammad^(Sal.) a follower asked what would happen to Islam after he left. My question is: What will happen to this Fellowship and to these children after Bawa leaves?

M. R. Bawa Muhaiyaddeen: This is an important consideration. The sun cannot leave the sky, it remains there all the time, nor can the moon ever leave the sky, it must stay there too. Things that are essential stay where they are and are always there. Yet, if you wish to make a fire you must use a magnifying glass and then focus the rays of the sun to make the fire. In the same way, if you keep your *qalb* clear, you can look into it and see yourself and God, you can purify yourself and proceed on the path. If you purify yourself and if your faith, certitude and determination are firm, that Light will never leave you, but it all depends on the strength of your faith, certitude and determination.

This is something you must deliberately attempt to acquire through your qualities and actions. This is *al-qada' wal-qadar* for you, what is ordained for you by divine decree and destiny, and, if you acquire this, it will never leave you.

No one has ever seen God, isn't that true, yet He lives within everyone, within everything. When we yearn for our Father, we must intend Him in our hearts, place Him in our heart and He appears. So, if the heart of each Fellowship child is in the right place the Fellowship will be in the right place. If your heart is not right, if you change your *qalb* and open it to satan, then it will become a festering sore.

As long as each child keeps the sheikh in his heart and makes his wisdom grow, the Fellowship will prosper. Once people start saying, "I am important, I know more than you, I know things you don't know," the head will be broken and the Fellowship will be fragmented. Then you will have made *that* your destiny.

The Fellowship will develop as its children do. If those who remain here become wise, they can take their brothers and sisters along with them. There are bound to be some who are angry or jealous, some with hatred or bigotry, but what should we do? Just as I had forbearance with each child, regardless of their state, just as I comforted them knowing what they needed, being a small child to a small child and a learned child to a learned child, you must also comfort them in the same way. If you do it the way I did it, the Fellowship will be in the right place.

This house must be the house of God. This must be God's kingdom and if you remain as God's children this place will never be destroyed. But if you fail to be in this state, satan can capture this house.

The future of the Fellowship is in your hands, in your hearts. If you are in the right state and surrender the responsibility for this to Allah, if you do your duty in the right way, this Fellowship will be right.

Amin. Allah is sufficient. May He protect you, may He protect His house, His Fellowship. The house called the Fellowship belongs to Him, you are His servants in His house. Sow the seeds of wisdom to receive His grace, sow the seeds carefully, make His grace, His *rahmat* grow, tend it carefully with your qualities, your wisdom, prayers and devotion. Then when the crop ripens you will harvest God's grace, His *gnanam*, His divine-awakened wisdom, His treasures, His qualities, His full blessings. If you forsake this duty and lose your wisdom, you will lose this precious harvest.

Amin. May Allah protect you. *Amin*

221.

The sheikh says: O son, if you are to understand something, you must think about the cause within the cause and the thought within your thought. When you look at something, you must open the vision within your vision, the scenes within the scenes, and the wisdom within wisdom. When you look at prayer, you must understand and perform with wisdom the prayer which is within prayer. If you are to love, you must understand the love within love.

O son, if you are to study, you must first understand the learning within learning and then learn. If you are to eat, you must start by understanding the taste within the taste and then eat. Like this, the clear study of wisdom consists of understanding what is within everything you perceive and then finding the explanation.

If you understand with clarity, Allah alone will be within all you learn and all you see. The one God is the point. If you find that point, you will praise only Him; you will not see or praise anything else.

My son, learn and gain clarity with your wisdom.

Golden Words of a Sufi Sheikh, p. 71-72

M.R. Bawa Muhaiyaddeen_(rat.)

361.

My son, it is most essential for those who are *insan*, those who are human beings, to know what God is and believe in Him. God is one. He is without body, form, or shape, without birth or death, and without hunger, disease, or aging. He has no desire for land, gold, or women. He has no wife or children. He has no love for the world or for possessions or property. He has no desire at all. He is a power, the one reality within truth that transcends *athi*, the very beginning of creation, and *anathi*, the time before the beginning.

God is the perfect power, the complete power which creates, nourishes, and protects all lives. Within all the four hundred trillion, ten thousand lives He has created, He has placed various energies and occult forces called *shakthis* and *siddhis*, and various qualities and potentialities. Having placed them within His creations, God stands as the power which can control all of the miracles, energies, and forces, the power which can control the sun, moon, stars, earth, fire, water, air, and the illusion of maya. He is the power which can control the angels, jinns, fairies, heavenly beings, prophets, and saints. He brings them under His one sovereignty and rules them with His power. That is the power which is God.

We who are human beings must clearly understand that power which exists as wisdom within wisdom. We must know it with our seven levels of wisdom. Placing our trust and the certitude of our absolute faith in that power, we must open the house of the *qalb*, which is the heart of absolute faith, invite Him into that *qalb*, and see Him there.

How can man do this? How will man see God in his heart? We need to perform prayer, worship, the remembrance of God known as *dhikr*, and contemplation or *fikr*, which is a higher state of *dhikr*. Finally, we will reach the state in which we die in Him, the state of *Sufiyyat*. These are the ways to know, worship, and glorify Him within the house of the heart, or *qalb*.

How do we come to know Him? Let us look at an example. If we place a light in a house, the darkness is cast out and we can see everything. Similarly, if we open the house of the *qalb* with the light of divine analytic wisdom and look inside, we can see all the creations, the eighteen thousand universes, the 'arsh or throne of Allah, the *kursi* or eye of wisdom, the *qalam*, hell and heaven, and the jinns, fairies, angels, and celestial beings. The power known as God controls the countless energies and compels them to turn around and look at Him. He makes them realize that He is the one almighty power. When we have the light which enables us to look within, we can see and know God, that power which controls all things.

We must also try to understand with our wisdom what we can receive from Him and what we can offer to Him. We must receive what is within Him, in His kingdom. What is in His kingdom? His qualities, His actions, His selfless duties, His selfless forms of prayer, His three thousand divine attributes, and His *wilayats*, or powers. We must receive all of these from Him, gather them into our wisdom, open our hearts, and place them inside. Then we must offer to Him what is His; otherwise, He will not come. To offer His qualities to Him and pay obeisance to Him is true prayer. Every man must know this without the slightest doubt. We must pray to Him without considering anything equal to Him. We must surrender to Him, place everything in His responsibility, and make the world we hold onto die in Him.

God has created the human being as the most exalted creation. But most human beings fail to acquire the wisdom to accept Him; they form the majority. Instead, they accept all the creations in the world, all the forms within them. These they accept with their intellects, calling it devotion. They make millions of such forms. They turn each of their qualities into an energy and the actions of those energies into occult forces or miracles. Making their conduct and behavior also into miracles, they create many kinds of

gods: earth gods, fire gods, air gods, wind gods, maya gods, sun gods, snake gods, scorpion gods, cow gods, goat gods, gods of darkness, demon gods, vampire gods, ghost gods, and gods of the mesmerism of illusion. The four hundred trillion, ten thousand spiritual forces are made into gods; all the thoughts within them are made into gods. Stones, trees, gold, silver, precious gems, lead, copper, iron, and brass are made into gods. All the qualities of the lion gods, tiger gods, and cat gods are made into idols. They worship those who have died, kings, evil spirits, mendicants, illusions, fascinations, crows and sparrows, vultures and eagles. They make all of these into sculpted idols.

These are their gods. They offer them fruit, coconuts, milk, flowers, gold, silver, beer, brandy, whiskey, gin, arrack, drugs, marijuana, opium, and LSD, all of which are intoxicating. They place these offerings before their gods, pluck all the flowers of the world, and chant countless millions of mantras. They plant their heads in the ground and wave their feet in the air. They bang their heads on rocks and beat their heads and their chests. This is how they make offerings to their gods. They pour milk and honey on the heads of idols. They use oil and ghee and light lamps and candles to give light to gods who have no light. They burn incense and camphor. They slaughter cows and goats, sacrificing life and giving blood and evil to their gods. Thus, they make them the gods of their devotion.

They do all these things in order to attain occult powers—to be able to walk on water and fly in the sky, to be able to leave one body and move into another, to rule the world, to acquire titles, and to capture heaven. Those who meditate to acquire boons from the gods they themselves created are in the majority.

But one who is born as a man with the wisdom of a man must understand that all things which are created will be destroyed, that everything created is bound by a time agreement. God uses one creation to destroy another. God has placed every creation in the world under the control of another. He keeps down the force of fire with water. He makes the wind carry the water to distant places. He destroys the earth with earthquakes. He destroys illusion through light. He controls the force of the wind with mountains and trees. In this way, God controls the force of every energy in His kingdom and destroys them according to the agreements which bind them. He controls a snake with a mongoose, a rat with a cat, a bull with a tiger, a chicken with a fox, a dog with a tiger or lion, a monkey with wisdom, and the rutting elephant of arrogance with the goad of resplendent wisdom.

In this way, God has created the six kinds of lives, each to kill and eat the other, each to destroy the other, each to control the other. But without realizing this, man makes deities of the forms and qualities within himself. Carrying them around as his idols, he begins to believe in and worship them. He falls at their feet in worship. He dedicates his wealth, mind, and spirit to them, expecting things in return. Giving them milk and fruit, he asks boons of them. He does everything for them; they do nothing for him. They cannot move, they cannot protect him, they cannot nourish him, so how can they grant him boons?

This becomes his disappointment. He becomes disenchanted. But just as all things made of earth, fire, water, and air are destroyed, he too is destroyed. The very things to which he has dedicated himself have dragged him down to their state. Just as the earth, sun, and moon change, this sort of man takes millions of births. Like the fire and air of the forms he fashioned, he too changes constantly. Colors change, races change, and religions change in the same way; he too changes and becomes subject to many, many births. He has been trying to acquire liberation through the energies from which he was born, but those same energies finally destroy him. Not realizing this, he continues to make offerings to his idols in the hope of receiving grace.

God will come only when man gives up all this and realizes that God does not accept anything except His own qualities. Only if man offers God's own qualities and His own possessions, will God come.

But what does man do instead? To give light to gods living in darkness, he burns candles and lamps. To gods who have no fragrance, he offers incense and then asks fragrance for himself. Man forgets the ever-fragrant, resplendent one God of compassion—and asks for light from his self-created gods. From gods who cannot walk, man asks the boon of being able to walk. What foolishness. What lack of wisdom.

On the other hand, one who offers his heart to obtain the grace of God is a perfected man, an *insan kamil*. He dedicates his body, mind, and soul to true prayer.

My son, understand this with clarity and pray with wisdom. God will carry you. He will embrace you, summon you to His kingdom, and give you His entire wealth of grace.

My son, tell this to your brothers and sisters. Tell them to seek the resplendent wisdom that will dispel the darkness, and to worship the One who is radiant wisdom within wisdom. Offering oneself to God is *puja*. To realize that wisdom and to surrender oneself to that wisdom within wisdom, is true prayer.

Golden Words of a Sufi Sheikh, p. 101-105

M.R. Bawa Muhaiyaddeen_(ral.)

from the record jacket of 'Into the Secret of the Heart' (record album) © 1976 BY FOLKWAYS RECORDS 43 N 61 STREET NYC NY 10023

God, the Creator, the Nourisher, and the Sustainer, has created all lives. He is the Protector of those creations, He is the Nourisher, and He is the Sustainer of those creations. He is there very closely intermingled within His creation. Yet His creation has not realized Him. Why?

He is an Effulgence of Truth. His Power is such that He is there before the mind can even think of Him. Before we even need Him, He is there, ever-ready to answer our needs. He is One, Who, even prior to our beginning to understand Him, has already understood and realized us. Before we have considered our intentions, our memory, our birth, or our death, He already knows the day of our inquiry, the day of our end, and the day of our judgment. He is there, spread within us, closer even than our Soul. He is there, transcend-ing the mind that is constantly playing with us; the mind that laughs and smiles with happiness-then cries and weeps, with grief.

O mind! Happiness and sorrow are what you yourself have created, what you yourself have experienced, and what you then either laugh or cry about. Oh, just think of this; consider this!

Whenever the mind causes us grief or sorrow, God is there to console our pain. Through our conscience, He is the One who prompts us to consider any wrong that we have done, and to realize and examine our faults through our feeling, our awareness, our intellect, and our judgment. There, from within us, He warns us. He is the One who prompts us to be aware of the faults we commit and then impels us to realize our mistakes and rectify them.

God is an Overpowering Thing which has no form or color. He has no race—no differences at all. God is That which transcends race and all sects. There is no arrogance within Him. There is no "I" nor any possessiveness. There is no falsehood, no lust nor any murderous traits. He is above the reach of intoxicants and torpor. He is without falsehood or anger.

God is the Embodiment of Love and Compassion. He is That which transcends the mind and even the atom. He is the Truth. He is neither formless nor has He form. He transcends all these. He is not an atom, nor is He the power of the atom. He is 'the One Mystery—That One Mysterious Power. His Power is there within everything, whether it be the air, the water, or the earth. He is within us and outside us, within our hearts, within Light, and within that Light within Light. God's Power is there in completeness, as an Effulgence.

God is a Treasure which is as Wisdom within Wisdom. He is the One who has the Clarity within Wisdom. He is completeness within that Clarity—the Effulgent One within that Clarity. God is the One who is the Completeness within that completeness—Overpowering. He is the Overpowering Noor, the Complete Light which is Plenitude. God is such a Mysterious Power, the Power within the power. That is God.

There is nothing to compare with this Treasure. He has no companion. There is nothing in comparison with Him; none as an aid to Him; there is no other associate for Him. He has no form. He has not even formlessness. Such a Power is this Mysterious God. His creations, however, place other things as an associate to Him. They pray to Him through the medium of idols and images and sing to Him and dance and play music. They sing and dance and offer prayers to Him, placing an associate with Him-to Him that has neither wife nor child. They place veils, idols, wives and children as intermediaries to Him and thus pray to Him. All such prayers are offered in ignorance of Him. There is no such worship as this to God offered in ignorance of Him. There is no such worship as this to God.

God is not the sun, nor is He the moon, nor the stars. His creations, however, place other things as an associate to Him. They pray to Him through the medium of idols and images and sing to Him and dance and play music. They sing and dance and offer prayers to Him, placing an associate with Him-to Him that has neither wife nor child. They place veils, idols, wives and children as intermediaries to Him and thus pray to Him. All such prayers are offered in ignorance of Him. There is no such worship as this

to God. fire. But when we place all of these things as veils before Him, and then pray or sing to Him, or play music and dance before Him in this manner, He will never accept this nor will He hear it. God is not like this. Wisdom must sing to God while seeing Him. As the Wisdom gazes at the Beauty of God, Vibration after Vibration will come. This is prayer. This is singing. This is *Vannakum*. You must come to the point where your heart will open. Then you can sing through that open Heart.

Realize the meaning of these songs within yourself. If you can look within, you will understand the meanings of these songs.

Sing through Wisdom. Your heart will open, Truth will be realized. The Effulgence will shine and you will realize that Ocean of Patience. You will realize the power of Truth. You will understand what Life is, you will realize what Wisdom is and you will realize the Plenitude of the Noor. Within these songs, these meanings can be seen, and thus sung. You can understand who God is, who man is, and what the relationship is between God and man. You will see and experience all of this directly.

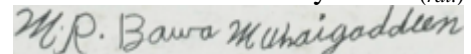
We must sing through this devotion, without any veils. God has no associates. God is within man and man is within God. The world is within mind and desire, and maya (illusion) is within the world. If you hear through your mind, you will hear only the world, and it will be your mind that will sing. The mind will sing only of the glories or scenes of the world. When you sing of the scenes or glories of the world, they will take the form of desire, and the form of desire is that which is called illusion. This originates in the mind, which is the world, and desire, which is illusion.

Realizing God and worshipping Him must come from God Himself.

It is through His Qualities that He can be realized. Please, my fellow beings, develop His love, His Bliss, His Patience, and His Compassion. Then you will hear the Song within the song. Then you will know the Meaning within the meanings. Then you can know Him. Then you and He can be One. Let us go That Way.

FOLKWAYS RECORDS FR 8905

M.R. Bawa Muhaiyaddeen_(ral.)



May God grant us the tranquil, silent heart with which to hear these songs. May we reside as one with the One who sings in the Heart within the heart. May our love be unbounded. *Ameen*.

As each aspect of God's Creation serves as an example of His Wonder and as a point through which to learn about God, His Holiness M.R. Bawa Muhaiyaddeen's_(ral.) entire life serves as an example of God's Love, Peace, Compassion, and Wisdom. It is in a state of unification with God's Omnipresent Oneness that these songs emanate.

As the body and its attachments are limited, the wisdom of the body relates only to arts and sciences. The artful songs of the body originate in the heart attached to the world, the mind, and the senses. The origin of songs of Wisdom is within the completely tranquil heart, bereft of form, bereft of selfishness, bereft of attachments. The Wisdom within such songs is the Grace within God's Qualities. The secret within that Grace is the Point of Unity within those Qualities of Love. It is the secret of Man within God and God within Man.

Beyond the illusion, beyond the transient, changing form, resides only God. Attention is upon only God. The world, the sense of "I", desire, everything other than God is non-existent to such a one. From such a one, God's Beauty, God's Qualities, and God's Wisdom are emanated. To such a one, who is one, only God exists. "I am not, only God Is." To be within that Surrender, to be complete, firm, stable, and annihilated in God is Sufi. This is the secret of Sufi.

Ahamed [Muhaiyaddeen] —Jonathan Granoff

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466

"O my sheikh, the world speaks of an exalted state called *bramacharia* or celibacy. Does one attain God's grace and wisdom by not marrying? Are there any men who have not married nor joined with women?" asked a disciple.

"Son, you have asked a very good question. One who has not married is very rarely seen on the earth. There are four hundred trillion, ten thousand energies, or shakthis, in the world, attracting and capturing everything created. There are shakthis of earth, water, air, illusion, and fire. Just as a magnetic current pulls on iron, the shakthis of the elements pull on whoever has them inside him. God is the only One who does not contain what is attracted by the five elemental shakthis. He alone cannot be pulled by these shakthis. He controls them.

"If that state of God exists in a man, if there is a man who can control all the shakthis, he alone is a *bramachari*. One who does not have the power to control them is not a *bramachari*.

"You might have thought *bramachari* merely meant being unmarried. Let us look at it in that way, too, for a moment. A married man has one monkey. One who is not married, one who is called *bramachari* by the world, performs the antics of a thousand monkeys through the dreams and thoughts of his monkey mind. Understand this with your wisdom."

467.

"What is the cause of separation from God and from human beings? What makes man seek separation? What can he possibly gain from it?" a man asked a wise man.

"Separation comes from actions of ignorance and from the thoughts of selfishness that arise from mind and desire. Thoughts of separation take away the sense of unity in man's life. This splits one man from another and leads him onto many dangerous paths. It makes him subject to torment, fighting, murder, and sin. In the end this results in actions whereby he will destroy himself. One day the poison of his own qualities will destroy him, just as a snake can be killed by its own poison when the poison sacs in its mouth burst from the vibration of thunder.

"If man will cut away the poisonous qualities that cause separation,

Golden Words of a Sufi Sheikh, p. 171-172

M.R. Bawa Muhaiyaddeen_(ral.)

819.

A king had thirty-two ministers. The thirty-second minister carried their commands to the outside. The first minister stayed with the king, made policy decisions, and did the more important work.

The thirty-second minister began to complain, "I do so much running around and I work all the time, yet I am paid only one thousand dollars while the first minister receives ten thousand dollars for just sitting with the king."

When the king heard about this, he called the thirty-second minister and told him, "Find out if a ship has come to our harbor."

The thirty-second minister went and asked the people at the harbor, "Has a ship come?" When they told him yes, he came running back to the king and reported that a ship had arrived.

The king asked, "Where did the ship come from?"

The minister went to find out and returned to say, "The ship came from Rome."

The king then asked who sent the ship.

The minister again went to the harbor, came back, and gave the king the name of the person who sent it.

Then the king asked, "What did the ship bring?"

Again he ran to the harbor and this time came back with the information that they had brought crockery.

Now, the king told the thirty-second minister to sit next to him, and he called for the first minister to whom he said, "Has a ship come to our harbor?"

The first minister went to the harbor, investigated, and wrote down all the details about the ship, who had sent it, and what the cargo was. He had the cargo unloaded and sent to the warehouse.

Then he came back and gave a full report to the king.

The king looked at the thirty-second minister. "I gave the same instructions to both of you. Do you see the difference between your work and his? How many times you went back and forth!

The difference in your salaries is due to the difference in how you carry out your duties. The day you reach his state, you will get his salary. Now go and do your work."

Son, Gods work is also like this. Whether you prostrate yourself a thousand times, perform a thousand prayers, or say eighty thousand times that you are going to remember God, only one who is on the true point of the state of prayer and meditation, only one with the connection to God, one who is surrendered to God and truth, performs true prayer. One who keeps God within himself and who remains in prayer within God is doing the true prayer that will benefit him.

Any other kind of prayer would be like the lowest minister running back and forth a thousand times, complaining, "God has not given me His grace. He has not given me His light. I am doing so much work, I am praying so much, I am crying and crying for God." If you talk like that, you will be like the lowest minister, performing endless work for low wages. The wages you receive are in line with the quality of the work you perform. It is like this with God's work. Your worship, your prayers, and your actions must be done correctly.

from **Golden Words of a Sufi Sheikh**, on *iman*, sayings 14, 17, 77, 314
M.R. Bawa Muhaiyaddeen_(rat.)

14.

O man, sift yourself
Obtain determination
Open out the faith of *iman*
And worship God.

47.

O man, chase away the mind's fear
And obtain the determination
Of the perfect faith called *iman*.

77.

O man, know *iman*
And you will understand.

The rules and the content of *Iman-Islam*. *Iman*, or absolute faith and certitude in God, is Islam. The preface to *Iman-Islam* is patience, and then inner patience or *sabur*, contentment or *shakur*, trust in God or *tawakkul- 'alallah*, and giving praise to God for each thing that happens or *al-hamdulillah*.

Whatever is to happen at the very next moment is known only to Him. Therefore, we must say, "*Tawakkul-'alallah*," placing all our trust in Him. Whatever is given as nourishment at any moment we must accept with contentment, saying, "*Bismillahir-Rahmanir-Rahim*, in the name of God, Most Merciful, Most Compassionate." We must praise Him whether we have been given a lovely feast or merely a glass of water.

Allahu ta'ala, Almighty God, gave the power of inner patience to Prophet Muhammad Mustafar Rasul_(sal.) and instructed him to tie it around his stomach in order to control the fire of his hunger and his desires. He directed the Prophet (sal.) to unfold the umbrella of patience and good qualities over all the universes and to embrace all lives within its shade. *Allahu ta'ala* explained this step by step through the 6,666 ayats, the verses of the Qur'an. The growth of good qualities and action is called *Iman-Islam*.

In a *hadith*, Allah said, "O Muhammad! I would not have created anything but for you."

All of everything which feels the rays of His power is in a state of perfect purity. Islam means perfect purity; hence everything was created as Islam. But it is only when the grass and weeds that choke it are removed and it is allowed to flourish that it can be called *Iman-Islam*.

Allahu ta'ala bestowed this precious gift upon *an-Nabi Muhammad Mustafa*_(sal.) who taught it to all those who had faith. Anyone who receives and tastes it is a rich being. Those who do not receive this wealth are the poor in *akhirah*, the hereafter. *Insh 'Allah*, if God so wills. Allah alone knows!

My son, the human generation consists of seventy-three groups. Three of them say they have the faith, certitude, and determination in God which is known as iman. Of these three groups, the people in one group say they love land, gold, and women—and also God.

Those in the second group, although they have faith in God, place their trust in themselves, their titles, and their own abilities. They praise themselves and always claim that their actions are correct.

Those in the third group lose themselves, forget themselves, and with bowed heads, worship only God. Offering their very heads into His care, they surrender to Him.

Those in the other seventy groups have the appearance and speech of human beings, but their actions do not conform to their words. They may speak of God, but their thoughts, actions, and behavior belong to satan. They perform the four hundred trillion, ten thousand actions of ignorance which are the 'miracles' and actions of animals. Although the human generation is perfectly pure when it emerges from God, the qualities and actions of these people change when they arrive in the school of the world to study. Therefore, they fail to complete their examinations. Although they come to study their history and the history of God, they give up both and concentrate on studying the history of satan. Ultimately, they end up in the hell that was given to satan.

Out of the first three groups, the one which worships God in humble homage reaches God directly without having to face questioning or judgment. The other two groups have to face their verdict on Judgment Day. According to that judgment, they will spend some time in heaven and some time in hell.

May you realize this and remain in that one group without ever straying from it. It is the group of the *mu'min*, the group of true believers.

478.

Many disciples came to a particular sheikh in order to learn *gnanam*, or wisdom. Because there are four hundred trillion, ten thousand kinds of spiritual *gnanams* (*sic.*) in the world, each disciple had the intention to gain the *gnanam* which accorded to his needs. Each disciple achieved what he wanted within three, four, or five years and then left.

However, the cook of the ashram felt dejected and ignored. He had been the first disciple to come to the sheikh and had been with him for forty years. One day he complained to the sheikh,

"O my sheikh, O my father! All the others who came to you received *gnanam* after staying with you and studying for only a few years. You taught them what was appropriate to their needs, and they learned. You took them in, they got what they wanted, and then they left. And here I am, cooking for forty years! You have not given me *gnanam* and let me go. You haven't done anything for me. You just make me cook."

The sheikh said, "My son, if you left me, where would you want to go? If I left you, where would I go? Go and do your duties, my son. You will understand later," and the sheikh went into meditation.

The disciple felt cheated. He went to get some firewood. He flung it here and there and stomped around. On his way into the kitchen, he banged his head on the doorframe and clutched his head in severe pain. Just then, he heard the sheikh cry out, "My son! Hurry! My head is bleeding! My head is broken! It hurts! It hurts!" Still holding his head, the cook ran angrily to the sheikh. The sheikh said, "Why are you holding your head? Take your hands off your head and look at me. Look at my head."

The cook wailed, "My head is broken, not yours!"
"No, my head is broken," said the sheikh. "Look here."

The cook took his hand from his head and saw that there was nothing not even a bruise, on his own head. But the head of the sheikh was gashed and bleeding. "My sheikh, you were here, inside. How did you start to bleed? I was the one who was carrying firewood. I was the one who hit my head on the kitchen door. So how could you have been wounded when it was my head that received the blow?"

The sheikh explained, "My son, you think you have been working here for forty years. But in reality, I was the one doing the work, not you. You are my child. You are a baby. You cannot do this work. I have placed you inside my heart. I do the work, all the while feeding and nourishing you to make you grow. I am the one who is working and doing these duties for you, my son. You did not do any work for me. Do you see now? Whose head was gashed, yours or mine? You must realize this state.

"My son, you cannot be here if I am not here, and I will not be here if you are not here. I have you in my heart. On the other hand, when I am not here, you are the one who is here. When you are not here, I am here. It is the same person, one and the same form. You have taken my form and I have taken your form. We cannot be separated. I cannot leave you and you cannot leave me. Realize this state, my son.

"When I have made you develop to maturity and let you go out of me, I will lose myself within you. When you reach the state of completeness and lose yourself fully in me, I will lose myself in you. My son, then you will be doing my work.

"Those who came earlier did not come with that intention. They came to learn something and go away, and they left as soon as they learned what they wanted. But you and I did not come with the intention of leaving. We came to stay where we should stay. Therefore, this is the place where you must be and where I must be. You cannot go. Do you understand? Wherever you go, the wounds will be mine. To bring you to that mature state of attainment, I have to be with you and you have to be with me. You must realize this."

The sheikh then opened the cook's eye of wisdom and said, "Look. All the time you thought you were doing the cooking, I was the one cooking. I was the one lighting the stove, I was the one cutting the wood. I did all those things. Do you see?"

He showed him that it was he, the sheikh, who was serving him, not he that was serving the sheikh.

The disciple had love and faith, but the sheikh had everything else. The sheikh did all the duty.

"When I am you and you are I, then you can do the work that I do."

Golden Words of a Sufi Sheikh, pp. 182-183
M.R. Bawa Muhaiyaddeen_(rat.)

479

Bawa Muhaiyaddeen told his disciple the following story:

There was a guru, his wife, and a disciple. Day in and day out, the disciple complained to the guru's wife. "So much time has gone by, and he still hasn't given me wisdom. I must have wisdom now."

The guru's wife would comfort him every day, saying, "He will give it to you. Don't worry." One day she went to the guru and told him, "He has reached the right state. Give him *gnanam*."

"He is not ready," replied the guru. "Let him become mature."

"He is ready!" the wife insisted. "He has become a very good man."

"He is ready, is he? All right, tell him to go to the store today and buy some things for his initiation. When he comes back, spit on him, scold him, and tell him he is late. Then come and tell me what he does."

The disciple brought everything he was supposed to bring and received his scolding. "What took you so long? Why didn't you come sooner? You have no brains. Is this the way you do your work?" She spat on him, just as the guru had commanded.

Throwing down all the things he had brought, the disciple yelled angrily about his ill treatment. Finally, he stalked off and sat by himself in a corner, fuming. Observing this, the guru said to his wife, "You said he was mature, that he was ready. Look at his conduct. Now do you understand?"

For two days, the disciple did not eat or do any work. The guru called him and said, "What happened? Who spit on you? Who scolded whom, and who spit on whom? What is all this to you? What is it to me? It doesn't mean anything. If you spit on the earth, it will calmly absorb that spit. Is the earth going to be angry? You contain some earth, don't you? Why can't you be as tolerant as the earth? Do you really have to yell about something like that? Why should you be angry? Now go and eat."

After some time went by, the guru's wife came to the guru and said, "Now he is ready. He is really mature. He has so much love."

"No, he should become a little more mature. There is time yet," said the guru.

"He is ready now. We should not hold him back any longer," she replied firmly.

The guru said, "No. Let him become a little more mature."

"He is ready," she insisted.

"Well then, send him to the store again. Tell him to buy some things and scold him for being late when he comes back. This time, hit him really hard with your shoes, four times," the guru instructed his wife.

So she did. Picking up her shoes, she shouted, "What is this? What took you so long? What did you do?" and she hit him four times. The disciple howled in fury and stormed off to sit all by himself. He didn't take any food or do any work.

"What was his reaction?" asked the guru.

"I did what you asked, and he did the same thing as before," replied the guru's wife.

"That's all right," said the guru. "He is my son, and he will mature in his own time. That is his state of wisdom. Do not be mad at him. He is your child, too."

For a whole week, the disciple would not eat. As before, the guru went to him and said, "My son, who beat whom? Who scolded whom? Who are you and who am I? Who did the hitting and who was hit? When you walk you trample the earth, but does it get angry? How much you hit the earth when you chop firewood, but does it complain? Think of how you beat and splash the water, yet still the water cleanses you. Does it complain? We hurt them so much, but they accept it with *sabur* and tolerance. To accept everything with patience, tolerance, and forbearance is divine wisdom, or *gnanam*; and to understand and extract the true meaning is the heaven of *gnanam*. Go and eat. Do your duties."

Two years went by. This time the guru called his wife and said, "Two years have passed. Today we must open his innermost heart and implant the seed of *gnanam*. Tell him to buy the same things you told him to buy before."

"Why do you say this?" she asked him. "Am I to hit him with my shoes or hurt him in the same way I did before?"

The guru said, "First tell him to chop a lot of wood, and then tell him to go to the store and buy the things. When he returns, hit him really hard with a broom, push him to the ground, and trample him with your feet. Hit him really hard. Then you will know his true state."

When the disciple returned from the store, he was scolded for being late, thrown to the ground, and beaten with the broom. The guru's wife trampled on him, hitting him repeatedly. But this time the disciple caught hold of her hand. "Mother, don't your hands hurt? Don't your feet hurt? Who is hitting whom? Who is hurting whom? *Aiyō*, don't your hands and feet hurt?"

He kissed her feet and her hands. "Don't shout, mother," he told her soothingly. "It will hurt your throat." Covered with welts and bruises, the disciple bowed to the feet that had trampled him. "Mother, please do not hurt yourself like this."

The guru's wife ran to the guru in surprise and related how the disciple was not at all angry, but instead was more concerned with her pain than with his own. The guru said, "Now do you see what the true state of maturity is? You thought he was mature earlier, but this is the right time. Now he is capable of looking after that valuable treasure of *gnanam*. We can entrust it safely to his hands."

He summoned the disciple and said, "My son, bathe yourself and return to me. The time has come." When the disciple came back, the guru opened his heart, his love, and his *gnanam*. Placing the disciple within his heart, he initiated him with these words, "You are I, and I am you. You will speak my words. You will perform my actions. Our sounds will become one, our speech will become one, and our prayers and actions will arise from the same state." He embraced the disciple and the two merged, one with the other.

If a disciple attains this state of maturity, he will receive what is within the sheikh. He and the sheikh will merge, and after the sheikh disappears into the disciple, the disciple will begin to do the work of the sheikh. But until the body, wisdom, and divine analytic wisdom of *gnanam* are impressed within him, the disciple must keep his heart open and persevere in his service to the sheikh.

Golden Words of a Sufi Sheikh, pp. 184-186
M.R. Bawa Muhaiyaddeen_(rat.)

Our Hearts have to melt.

*We have to act knowing that which needs to be done well.
We have to serve with devotion in a rare and exquisite way.
Our hearts have to reverberate with the WORD "**Allahu.**"
Our words, actions, and conduct have to become one.
We have to sing this WORD on the path of liberation.
This is an exquisitely unique WORD, the actual way to open
our hearts.
This is an exquisitely unique WORD, the actual way to open
our hearts.
The life of a human being who hold this birthright__
If you realize it, what can harm you?
If you realize this, what can harm you?*

Songs of Solace and Peace, p. 13
M.R. Bawa Muhaiyaddeen

786

Songs of M. R. Bawa Muhaiyaddeen^{Ral}*God Will Come When the Mind Is Transcended*

May people who have seen
The end of their minds
Reach the Shore.

May this become Complete,
In the Way the Lord prescribed it.

This entire world is a veil.
Things become increased
and multiply within it.

But beyond the veil,
Beyond the veil --
Without any blemish,
They can find their Completion.

O Lord, Who provides
Everything in Completion,
In different forms --

May those who have to
Reach the Shore,
May they reach the Shore
Where they can receive
The Benefits beyond the veil --
Without the veil.

~ M. R. Bawa Muhaiyaddeen^{Ral}

O You Who Have No Equal, Please Come

O You who have no equal, please come.
 O You gem who has no equal, please come.
 O you gem who has no equal --
 O that Causal One, the Creator God,
 O that God of plenitude,
 Come and dispel the sadness of our poor ones.
 O God, please dispel the sadness of the poor ones.
 O come and make our hearts resonate,
 Come and please make our hearts resonate.

We need Your triple grace.
 We need Your compassion and Your love.
 We must get rid of our karma.
 We want Your grace and Your benediction.

O God, our primal Father,
 O God who exists in this whole universe,
 O God who resonates within our heart,
 Give us that salvation of our soul,
 Give us that salvation of our soul.

All the difficulties that have come in this birth,
 All the sadness that has come in our birth,
 You must please remove all of them.
 You must please remove all of them and give Your grace.
 We want Your love and compassion and tolerance and kindness.

O Great One, our Creator,
 O God, our Great One,
 O our Father, the gem of our hearts,
 O the precious God!

In our love,
 Ooze within our hearts and our love,
 Live in our heart,
 And remove all the dirt of our birth.
 Give us that truth and the good qualities and good conduct,
 Before this birth changes,

We need your grace,
 We need those divine qualities.
 We want that grace by which we can establish that unity.
 We want to live as one family.
 We want that kingdom of God every day.
 We want that grace to realize Your truth.
 We want that boon from You, to live in this world.

O the One of justice,
 O that permanent God,
 O that Leader who does not lose Your honesty,
 O the One who has those divine attributes,
 O that gracious God,
 O that One who exists as love within the heart,
 Who is the wealthy amongst all lives,
 Who resonates and resplends and sounds, resounds, everywhere, O God.

O God, that limitless One of grace,
 O the One who is that incomparable love,
 Please come and remove the sadness of our poor ones.
 Give us that grace within our heart,
 To get rid of our sins,
 So that our souls can be revived,
 So that that grace of that One great One may come,
 So that we may always see the truth day and night with certitude.

O God, O God,
 O that God who is that straight One,
 O the truthful Father, You,
 The One who rules within and without,
 O my Father, You must come.
 You must forgive our sins.
 You must dispel all our karma.
 O our Father, our Creator,
 Please protect us.

Amin, Ya Rabbil 'Alamin.
 It is only Your grace that we need.
 You have to remove our suffering.
 Amin. Amin. Amin.

~ M. R. Bawa Muhaiyaddeen^{Ral}

When Will the Good Day Come?

When will the good day come,
the day that will be a good day for us?

When will the good day
of the Resonance of the Grace of Allahu come?
That day will be a good day for us.
When will the Grace that is Allahu resonate?
That day will be a good day for everyone,
a good day for us.

When the qalb, the innermost heart
is filled with justice
and truth dawns there;
when the qalb is filled with justice,
when the path that is truth appears,
the state of human justice will arise, and
a human being will live as a human being.
That will be a good day.
When that day comes to us,
it will be a good day for us.

Day and night the blessing of Adi Rahman
who rules us,
day and night the blessings of Adi Rahman
who rules us,
will leap from heart to heart,
melt there and beat
between one human being and another.
When will that day come to us?
That day will be a good day for us.

When we live with justice,
the state of conscience,
melting compassion, patience, tolerance,
good conduct on the path of truth,
and when we live filled with goodness,
that day will be a good day for us.
That day will be a good day for us.

When will that day come?
When will that day come?

That day will be a good day
for mankind and for us.
It will be a day of exaltedness in our lives.
That day will occur on the day
we realize truth in a state of silence.

That will be an exalted day in our lives.
We will be aware of truth,
and we will walk on a good path.
That day will be a good day for us.

The hearts of all mankind will resonate.
The bliss of grace will shine from their qalbs.
Justice and exaltedness will overflow from them.
They will live eternal lives of absolute integrity.
That day will be a good day for us.
That day will be a good day for us.
When will that day come to the world,
To everyone, to all lives, to those who
Have been born as human beings?

~ *M. R. Bawa Muhaiyaddeen*^{Ral}

662.

The world is a field for cultivation, a farm.
The world is a stage for drama.
The world is a prayer mat.
The world is a school of history.

Because the cage which is the body
Is a school filled with stories,
One who knows these four aspects of life
Can reap from his life
The imperishable harvest of truth,
And knowing the drama of life,
Take from it what is right:
The qualities and duties acceptable to God,
The qualities and duties belonging to Him.

Find the way to truly pray to God. He dwells within each creation, and He has made a place for Himself within our Ka'bah, the place in which we can worship Him. Open the Ka'bah within you and you will see Him. At each time of prayer, hand all responsibility over to Him, and die within Him. This is true prayer. With clarity, find the way to prayer, worship, and the remembrance of God which is called *dhikr*: *La ilaha*—there is nothing other than You; *illallahu*—You are God. Know the One who is eternal and surrender to Him.

With the explaining wisdom of the *Qutbiyyat*, understand the history school of the world to find the one thing that will remain forever. With clarity, sift, analyze, and extract the imperishable that is within the Creator and His creation. To one who has the wisdom to study the four aspects of life and their benefits, the world will become:

A world of flowers,
The kingdom of God
And the resplendent world of *gnanam*.

To attain liberation from the four aspects of life, it is not necessary for a man to hide and meditate in caves, jungles, trees, or bushes. When real wisdom dawns, he will understand them. Then, within the society of men, he will be able to understand God, the happiness of life, the acting in his life, and the clarity of prayer which can see God. He will be able to understand God's story, our story, and the exaltedness of our true state, as well as the study of wisdom, the history school of the body in which it must be learned, and all the explanations of God's creations. These are the puranas, or scriptures, of the great and pure history which is man's life. The agreement which limits his life and determines his disappearance from the world can be understood with the divine analytic wisdom of man.

If one who has the face of a man does not learn the meaning of his existence, there is no purpose in his living, and his life will end as a dream. However, in this school, if we understand God's qualities, actions, and duties and learn to do our duties in the same way He does His

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duties, we will reach His kingdom, and one who reaches His kingdom reaches Him. This is the final result of all the explanations within explanations that we came here to study.

Golden Words of a Sufi Sheikh, pp. 293-294
M.R. Bawa Muhaiyaddeen_(rat.)

WORTHLESS THINGS

651.

An ax without a handle
A knife without a hilt
A razor without a sharp, straight edge
A nose without the sense of smell
Eyes without light
Ears without hearing
A tongue without the sense of taste
Faith in God without determination
A heart without light
A brain without clarity
A body without blood
Love without compassion
Giving food without inner love
Intellect that teaches without self-correction
A rose without fragrance
A woman without good conduct
A man without tolerance
A fruit without flavor
A cow without milk
A horse without the ability to run
A dog without gratitude
Music without sound
Learning without understanding
Prayer without purity of heart
Walls without a foundation
A house without a roof
A sun without resplendence
A moon without coolness
Stars without glitter
A life without purpose
A house without worship of God
A king without justice
Wealth which does not feed the hunger of others
Learning without a sheikh
A sheikh without wisdom
A disciple without faith
A crop without rain
Bathing without water
Clothing without cleanliness
Duty without selflessness
The property of an ungenerous man
Beautiful fruits that contain poison

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A fruit that does not ripen on the vine
Worship and learning that do not bow to God's love
A life in which the love of a man and a woman cannot join as one
A house without occupants

Food without salt or taste
Sugarcane without sweetness
Land without fertility
Water that does not quench thirst
Food that does not satisfy hunger
A child who does not help his parents in times of danger
A wife who is unaware of her husband's financial difficulties
A king who cannot control his anger
A minister who works without wages
A disciple who does not listen to the words of
his sheikh
Seed that is sown without knowledge of the soil
A body without awareness
A wife without respect for her husband
Preaching religion without the truth
Duty done without a melting heart
A town without a place of worship
A country without water
A fish without water
A man without life
A gem without radiance
Gold that does not glitter
Business without profit
A bird without wings
A tree without shade
A rosebush without flowers
A well without water
Wealth accumulated by a childless man
A vegetarian who does not realize the equality of all lives
Charity given without a melting heart
Paddy planted on a mountaintop
The life of a man who likes a woman for her makeup
The life of a woman who marries a man for his elegant clothes
Silver without luster
A bow that does not bend
A hunter who cannot take aim
An arrow without a point
The beautiful fruit of a strychnine tree
An automobile without gasoline
Tires without air
A driver without a steering wheel
A donkey that does not carry burdens

All these are like the life of a man who journeys through a dark jungle filled with dangerous animals. No benefit will come of it. His life will be futile, a desert where nothing lives or grows; there will be intense heat, no water, no wind, no crops, no inhabitants. Think of this with wisdom and understand. Before you make use of anything, you must understand it. This will serve you well.

Golden Words of a Sufi Sheikh, pp. 288-291
M.R. Bawa Muhaiyaddeen_(rat.)

A Prayer from My Heart

(Pamphlet © Fellowship Press)

A prayer given by Bawa Muhaiyaddeen on February 24, 1974.

Bismillahir-Rahmanir-Rahim: In the name of God, Most Merciful, Most Compassionate.

May God give us His grace always. Amin. May the ocean of divine knowledge (*'ilm*) overflow. May the grace of the ocean of wisdom rise up, and may the light of that grace and wisdom settle upon and permeate all lives. May the light of love bloom. May bliss overflow. May the resonance of God's Joy resonate and shine as ill-Allahu in the hearts of my children. May the luminous ray of iman that radiates with the certitude and determination that there is none other than Him permeate their hearts.

In the realm of the soul (*ruh*), in this world (*dunya*) and the eighteen thousand universes, in the kingdom of God (*akhirah*), the kingdom of heaven which is the light of grace, and in the state of God which is the world of resplendent light, may that resonance, that effulgent light of the soul, the resplendence of wisdom resplend, resonate, and shine in the hearts of my children and expand everywhere. May it be a fragrance within all their hearts.

May all the devotees, loved ones, and all those born with us be enchanted by that light of grace and wisdom, the resplendence of the Nur, and may they disappear in that light. May their hearts disappear in the resplendent ray of the Nur and sing God's praise saying, "Joy! joy!" May the light of wisdom and the light of grace spread throughout the hearts of my children. May He give them the grace for the ray of iman to blossom in their hearts.

Every minute, every *waqt*, every second, I am praying to our God, Allahu, for my children to reach this state. I am praying to God more and more for the hearts of my children to resonate with His grace. Every child of every Fellowship is a jeweled light of my eye, the honey of the heart with the sweet taste of a ripe fruit. May my love enter their hearts and overflow. I pray again and again for His grace to overflow. Amin.

My children, I am beseeching God again and again to prevent illness, disease, poverty, sorrow, sadness, disturbances, and worries from conning near the hearts of my children, the jeweled lights of my eye. I am praying that none of these affect the hearts of these children or come anywhere —near them. Day and night, every minute, I am praying that Your grace will be near them. I am praying that Your grace, Your light, and Your love be in the hearts of my children. I pray to You, O God, that the hearts of all my children be exalted in all of everything, in all the worlds. May the light of divine luminous wisdom fill their hearts and shine. May the resplendence of that great One, God, overflow in their hearts, and may all those who partook of that honey of wisdom (*gnanam*) join together and sing with bliss. In their hearts may they sing, praising Him with joy, joy! I pray for this.

In the hearts of my children, there should be no anger, sin, resentment, or hastiness. There should be no intoxicants, lust, theft, murder, and falsehood for even a moment. May these five

evils not go anywhere near them. May arrogance, karma, and illusion never approach or touch the hearts of my children. May the six evils of lust, anger, miserliness, attachment, fanaticism, and envy not attach themselves to my children. May these fourteen worlds of sinful thoughts never settle in their hearts. Instead, may their hearts overflow with love. May the light of grace shine and dispel the darkness. May the grace of God fill their hearts. I pray to God for this.

Pride, arrogance, race, religion, deceit, jealousy, backbiting, and the self-conceit of praising oneself saying that no one is greater than I—may these qualities never attach themselves to or settle in the hearts of my children. May only the praise, of God establish itself there. May they have the certitude and determination that there is only One who is worthy of praise. May they have the faith that there is none other than Him. I pray that they have this iman and the understanding of wisdom. I pray that they accept and praise Him alone. I pray for my children to live without illness or sorrow and for them to experience the freedom of their soul in all three worlds. May they open these three worlds and look with the light of truth and the clarity of wisdom. I pray for them to realize what truth is and for them to become enchanted with that One of truth and to join with Him as one.

My children must become one with Him. I beseech that God give His grace to my children. May He make my children one with Him. May He take them onto Him as one with Him. In sorrow and sufferings, in joy and comfort, during the day and night, while they are asleep and awake, may He be their protection. May He make the palace of their hearts the church where He dwells and may He protect it. May He be the One responsible for their protection, as the Creator, the Guardian, and the One who gives compassionate love. And as our Father, our Sustainer who gives us food, and as the One who is within and gives the milk of light; may He, Himself, be in front of us and behind us. May He teach and give us the resplendent light of wisdom, divine luminous wisdom. May He be our Master, our Guru, the divine wisdom. May He be the Nur, the resplendence. May He show us the good path and join us onto Him. May He dwell in the hearts of my children and take them onto Him. I am praying to Him for this, day and night. Amin.

In the heart of every child, may this divine resonance resonate. I am praying for this. The children should not think that I am not there. You must not think that I am elsewhere. If you open your loving hearts with wisdom, then you will know where I am.

The ocean surrounds the land. The land that is the world is in the center, but that does not mean there is no water on the land. It does not mean that the ocean is someplace else, in the east, the north, the south, or the west. The ocean is in all these four directions. If those on land need water, they must test and analyze the soil and dig in the correct place with true certitude and determination. The water will be there. If they have the certitude and the determination, they will find water within the land. It will come, and they can quench their thirst.

Like that, you must examine the mind which is the section of illusion (*maya*). just as you analyzed the soil to find where the good water exists, you must analyze and go beyond the mind to find where the true heart (*qalb*) exists. If you go beyond the mind and dig within the heart, you can partake of the honey of wisdom that oozes from there. Then you can free yourselves from all your tiredness, sorrow, and sadness, your difficulties, your illnesses, and diseases. You can be free of all that.

Like that, that wisdom (*gnanam*) which is the guru, that truth which is the guru, the love which is the guru, that light which is the guru, the divine luminous wisdom which is the guru, and the completeness, plenitude, and resplendence which is the guru surround the eighteen thousand universes, just as the ocean surrounds the land. When you dig within your loving heart for that which is the form of love and grace, that completeness and resplendence which is the Nur and which is not contained by any praise—that honey of wisdom will pour forth from within it. The honey of wisdom is there! My children, you can partake of that! Do not think that it is somewhere in the west, east, south, or north. When you look intently with your love into your inner heart, you can find it there. It is there just as we have described to you. But if you look with the mind, you will think that it is far away in the west or the north or the south or the east.

My children, you are in the center of the lotus flower of my heart which is in full bloom. You are like the stamens in the center of the opened lotus flower of my heart. You are in the center of my heart, my children. Remember that. The petals of my heart surround you, and you are the stamens in the center of the lotus flower of my heart. My children, look at this with wisdom. Look within wisdom and love, and you will know where your real place is. Then you will understand.

Every child, you are the stamen in the center of the lotus flower of my heart. You are not far away from me. The mind might see it as being far, but to your love, and wisdom, I am not far away. My precious jeweled lights of my eyes, now and always, every second, the prayer of my love is there praying within your heart.

I have come here to Serendib, which is Ceylon. Some of the children here looked with their minds and thought that I had been away in America. I had to come here and comfort those children. That is why I came. I am here, and I am comforting them, but the mind will never find peace. The mind will never find comfort. It is impossible to comfort this mind that roams throughout all the universes, this mind of desire that flies faster than the speed of air, this mind of darkness which is a form of illusion and torpor, of glitters and attachments. You can never give peace to such a mind. If you give love to this dog of desire, to this dog of the mind, it is like giving a bone to a dog to comfort it for a short while. So, for this dog of the mind, I am giving this fruit of love and I am comforting the children a little bit. That takes a lot of work.

It is difficult for me to write because I have all this work here. Only now am I writing this letter. But you are not far away. Give this love and explanation to all the Fellowships, to every child. Type this and give it to every child and comfort them. You are the children of my love.

In this country, the people experience so many sufferings and joys. But it is the mind that experiences these. Wisdom knows no joy or sorrow. This is how it is. When we see God as our only treasure and go in search of Him, everything in the world will be sorrow. He alone will be our joy, and everything else will be suffering. On the path in search of God, seeing Him is the only joy and seeing everything in the world is sorrow. If we pay attention to these sorrows, we cannot see the joy of God. Can we? God alone is the only joy, and everything else is sorrow.

My children, jeweled lights of my eyes, sorrow is part of our nature, part of life. You must not pay it much mind. You have to experience everything, go beyond, and know that God is the treasure which is our only joy. When in search of that treasure, we should not give much

thought to all these other experiences. They are just the world. No matter where we are, this is how it is. We have to conquer all these and go beyond. Other than God, everything else that we see is sorrow. Until we know what the real joy is and until we merge with that, we have to experience all of these sorrows, leave them, and go on. That is the explanation of wisdom, the explanation of love. You must realize this.

My love to all of you. My salams. I am wiping your hearts and your tears all the time. I am always wiping your tears with love. I am the heart within your hearts, and I know all your intentions and thoughts. I am within your hearts, and I understand all your thoughts. Sometimes I laugh at you. Sometimes I see your love and embrace you with love. I am with you, and I go everywhere that you go. I have a share in your joys and your sorrows. Sometimes when you cry, I cry too. When you smile, I also smile. When you are happy, I am happy. I have not left your hearts for even a second. I have not separated from your love or your hearts for even a second. Look within your hearts with wisdom, and within your hearts you will see me and Allah who protects us both. If you look within your hearts, you will always be happy. I will not leave your hearts and your love. I will not be separate for even a second. I will not be away from your hearts for even a minute. Every second, in your love, you must have that certitude. Day-and night I am praying to God for each and every child. He will not let go of you, and we also will not forsake you. God has not forsaken you, nor have I.

Precious jeweled lights of my eye, look with the love of your hearts. Look inside your hearts with the wisdom of the love of your hearts. I am always watching over your physical forms. I always see your love. I see your love always, and I am very happy when I see that. I am very happy looking at that. I am enchanted by the love of your hearts, and I am very happy. I am very happy. The mind thinks that you are far away from me, but the heart doesn't see it that way. I am praying for you day and night. In joy and sorrow, in sleep and in a wakeful state, I am always begging and begging of God to take care of you.

God is protecting you at all times. Allah. Allah is always watching you and sustaining you. Do not be afraid of anything. Do not be sad about anything.

May God bless you with His grace.

May Allahu protect us always at every second. *Amin.*

INTRODUCTION

O my God, You who are the Plenitude, the Omnipresent One who is found in everything and spread everywhere, the One who is resonating, manifesting, and appearing always; O my God, to me and to my children, grant us Your Divine Grace, Your Divine Wisdom, Your Divine Truth, Your Divine Patience, Your Tolerance, Peacefulness, Justice, Truthfulness, Forbearance, and Tranquility. Your Duty, Your 3,000 Good Thoughts and Divine Qualities, Your Perfect Conscience, the qualities of the 124,000 Prophets. their beauty, and Your Beauty. Grant these to me and to my children and protect and sustain us. I request this with my open heart and with my truthful Wisdom. I implore You, O God. *Ameen. Ameen. Alhamdulillah.* All Praise is to You, O God. It is Your Duty, as well as Your Debt, to protect and sustain us. I say this with absolute certainty and with sincere trust that You will grant our prayer.

My children, who are the light within my eyes, the light of my pupils, the perfection of my Love, my beloved children who are within my perfect Wisdom, I address this to your hearts and to your compassion. I am preaching this Truth through my Love and Wisdom, to the Wisdom of your hearts. You must analyze and reflect upon this.

This book, **The Divine Luminous Wisdom That Dispels The Darkness: God-Man, Man-God**, has been written to expound the Truth and Wisdom of man. What we have learned is equivalent to a handful, and what we have not learned is equivalent to the dimensions of the world. Like this, God's Beauty, His Grace, His Truth, and the Beauty of the eighty-four hundred thousand different creations of God-the reptiles, the animals, the beauty and the colors of the birds, the creations of the sea and their beauties; the jinns, fairies, angels, *malaks, devas*, and all other heavenly beings; the Prophets and the saints, their beauties, their nature, and their qualities; and the *Qutb*; the Gnanis, their overwhelming forbearance and tolerance and their Divine Wisdom; the four hundred trillion illusory forces and energies of the glitters of this earth, the earthly qualities, their colors, good and evil, the precious gems, gold, and other metals found in the earth; the element fire and its 1,008 forces and energies; the element water and its 1,008 illusory forces and energies; the element air and its 2,000 illusory forces and energies; the colors of ether, the stars, the sun, the moon, the lightning, and their forces and energies-have all been created by God.

Of His 3,000 beautiful Qualities, God took one atom of this and divided it into four hundred trillion portions and gave one minute portion of this to all His creations. And within this minute portion of this atom is contained all the beauties and all the forces and energies of His entire creation. And then He took another minute portion of this atom and divided that into 3,000 parts and divided that 3,000 into four divisions. He gave three hundred of these to the religion of *Zaboora* (Hinduism), three hundred to the religion of *Hanal* (Fire Worship), three hundred to the religion of *Injeel* (Christianity), ninety-nine to the religion of *Furkhan* (Islam), one thousand to the angels and one thousand to the Prophets. And He kept one of these attributes for Himself within Himself. And in that other minute portion are the qualities of creation, nourishment, sustenance, protection, judgment, and inquiry of good and evil; the power to open the hearts of all beings and to understand them; the protection of the Soul, which is Jesus; the Wisdom which appears in the Prophets and saints and in the *Qutb* as Moses; the protection of the Noor which is the Gnostic Effulgence manifested at the time of *awwal* (the primal beginning); and, like this, countless other protections. He lodged all this within a particle and

kept it within Himself. In addition to this, He has within Himself 2,999 other beautiful Qualities.

What we are revealing in this book is a particle within a particle, which is equivalent to one of His particles divided into a billion finer particles. To the extent of our Wisdom we have revealed an infinitesimal quantum of knowledge in many other books, writings, and tape recordings. Yet, however much of His Divine Grace has been revealed in all these materials, it would not be equivalent to even one drop of water in all the seven oceans. Even if all these oceans were converted into ink and all the trees in this earth were made into pens, it would not be possible to express or write about His Divine Beauty, His Miraculous Nature, and everything else about Him. That we must understand through our true Divine Wisdom and from a true Gnostic Guru.

After He created all His creations and created their wisdoms of feeling, awareness, intellect, judgment, and wisdom, and lodged these wisdoms within His creations, and created four hundred trillion creatures (formless and with forms), and gave them their appropriate lives, God kept them in His Presence and asked them to look at Him. But none of these creations nor their lives nor their bodies were able to understand God. After this He sifted the essence from these four hundred trillion creatures and made that essence His Secret, and He made this Secret into His Grace. He gave this Grace seven forms of Beauty: feeling, awareness, intellect, judgment, wisdom, Divine Analytic Wisdom, and Divine Luminous Wisdom. He gave these His Light. Then He made this Light into a Secret and divided this Secret into four. One was made the physical body, one the Soul, one the Wisdom, and one the Perfection of God. Then He made it radiant within Him and made that Radiance His Heart and His Countenance. He kept this State within Himself as His Secret and told this Secret to look at His Effulgent Form.

This Secret addressed God: "My God, my Protector, my Ocean of Compassion. *Bismillahirrahmanirraheem*. My Creator, my Nourisher, my Sustainer, the One who does these three Duties, the First One. I have not seen anyone as great as You." It then paid obeisance to God and worshipped Him.

Then God transformed this Secret Thing that witnessed His Secrets into His Divine Life and addressed it as follows: "I am going to create you in the form of three mysteries. I will be a Secret, My Gracious Soul will be a Secret, and the form of man that I am going to create will also be a Secret. In this mysterious way I am going to make you manifest. To understand these mysteries, you will have to know Me and I will have to know you. And within this I shall lodge all the universes and all the earlier creations. I will reduce it to an invisible particle and will lodge it within your Secret. You must return to Me only after you have solved the mysteries of all My creations: the secret of your form and the mind within that form, the 18,000 universes contained within the mind, and the Form of that Light which is shadowless and which exists as a Secret within a Secret; the Secrets of the Soul, the Prophets and the saints who are contained within that Secret; and the mystery of who you are and who I am. Only after you transform these three Secrets (the Soul, the Wisdom, and the Noor) into One, and after you are transformed into your original state of Purity in which you are contained within Me and I am contained within you, can We converse with one another as in the present state. You are I and I am you. You are My Beauty and I am your beauty. I am the King and you are the Prince. You must know all these. It is in this most beautiful Form that I am going to create the human form.

This is a secret between you and Me. This is a mystery between you and Me—mystery beyond the understanding of all beings.

"Although this man may be created as a mystery of all mysteries, he will not be able to see Me and My Beauty with the visions of his eyes, with his mind, with his desire, with the four hundred trillion aspects of his physical body, nor with religions. He must go beyond all these barriers and come to realize the three Secrets within each person. One who has attained this station will exist in this world as the Qutb and as the Son of God. This is very rare. Since the Qutb is within Me and I am within the Qutb, he will not create any equal to Me. He will not accept magics or mantras or any of the four hundred trillion deities, nor will he equate them with Me. He will not keep as My equal nor worship any of the forces or energies of the earth, the forces of fire, the forces of water, the forces of air, or the forces and energies of ether (such as the sun and moon). He will not keep any of these as My equal or worship them.

"He will unravel the mystery of '*La illaha, il Allahu*—Nothing other than God exists. Only God exists. Everything else is nothing. Only God is God. The completion of this mystery is the Mystery of God, and that Secret is Man. His body is a Secret, his Soul is a Secret, and the God within him is a Secret. One who fails to understand this mystery of man will never come to know God, his Self, and God's Grace. This mystery is one that has not been seen by the visions of the eyes, the visions of the mind, or the visions of desires."

My children must understand this. With all the learnings you have teamed and with all the actions you have acquired, you will never be able to realize the Truth. What the eye sees, the monkey mind pictures. What the monkey mind pictures, the desire grabs. What the desire grabs, the elements see. What the elements see is projected as dreams. And to accept what your elements perceive is a degradation of Wisdom. It is the six sins. These six sins are the world that the mind created.

You must understand the inner Heart that lies within. If you know this inner Heart, you will know that Mystery. That Secret has two manifestations: one is the body that is formed of the physical elements, the other is the Body of Light. Of these two bodies, the body of the elements has been made into the world and into a stage. The actors on this stage are the creations of the mind. They will act out all the illusory forces that are contained in the six sins and that are seen by vision, by mind, and by desire. These actors can be divided into seventy-two main groups.

There is another group, a single group, a 'secret' group. For that group the whole world is stretched out as a prayer mat on which each man worships. He worships God in the world of Divine Wisdom, the Divine Soul, and the Divine Light spread out in the form of a mat. He recites the *Kalima: La illaha* (Nothing other than God exists); *il Allahu* (Only You are God). And on this mat of Divine Plenitude he worships that One God from all positions. This is the Divine Mystery. If you try to understand this Divine Mystery from the things that your eyes have shown you or that the mind has revealed to you or that the desires have grabbed, you will never be able to understand this Mystery. The only way to realize this Mystery is through the knowledge of the Perfect Guru and through the Wisdom of the Perfect Guru. You can then understand the mysteries of this book. My children must reflect upon this and use the Wisdom of the Guru to analyze, to understand, and to comprehend the writings in this book. The mind

contains within it the four hundred trillion glitters of this earth, both good and evil, the dirt and the filth. Through these glitters you will not be able to understand the Mystery of this shadowless Light.

My children! If you wish to get on to the ship that is awaiting in the harbor near the shore, do not carry with you the sea shores on which you stand. It is not possible to take the shore with you on this ship. You will never be able to lift this shore, nor will you be able to get into the ship. Like this, if you see God through the glitters of your mind, you will never be able to get into the boat of His Wisdom with the weight of your mind. So please cast aside all these glitters of the mind and come alone with your wisdom, your faith, your certitude, and your determination. If you get into the boat in this manner, the boat will take you to the mysteries of God, the Wisdom, and the Soul. So please remember, my children, when you go to the Guru, go with your mind completely empty of all the things you have gathered within it. Then only will the Guru be able to show you these Divine Mysteries: the mystery of the Soul, the mystery of Wisdom, and the mystery of God.

I humbly request you, my children, to appreciate what I have said in order that you may fully comprehend the wisdom and the Truth that is contained in this book. Do not try to understand it through your intelligence or through the four hundred trillion intelligences of the gurus and their worships and meditations. You will never be able to understand this mystery through these things. This is the Commandment of God and this is His Judgment. One who fully grasps the Wisdom and the Truth in this book will become the Son and the Prince of God.

I pray to the Almighty God that He may bestow upon my children the Truth and Wisdom, Ameen. May God protect us and sustain us and give us His Grace and all His Qualities. *Ameen.*

Divine Luminous Wisdom That Dispels the Darkness, pp. xix- xxiii

M.R. Bawa Muhaiyaddeen_(rat.)

Philadelphia, Pennsylvania April, 1972

PREFACE

Bismillahir-Rahmanir-Rahim, in the name of God, Most Merciful, Most Compassionate.

May the beginning and end and all things be the responsibility of Allah alone. Only Allah, the One of limitless grace and incomparable love, the One who gives us His infinite wealth of grace, knows all the secrets of all the creations in the eighteen thousand universes. He is the One who created the essence, the manifestations, and the attributes. He created right and wrong, or *khair* and *sharr*, permissible and impermissible, or *halal* and *haram*, good and evil, heaven and hell. He is the One who knows their secrets. May we praise only Him. May we pray only to Him. May we trust only Him. May our faith, our trust, and our determination become steadfast in our hearts. May that steadfastness grow stronger and become the staff with which we walk through life. May it be the life within our prayers.

Each one of us, every child, must reflect and realize the truth of the statement, "One who has man, perfect faith, is exalted. One who has Imin will receive the undiminishing plenitude of the wealth of God's grace in all three worlds (the world of the soul, this world, and the next world)."

My beloved brothers and sisters, we are children who have faith in God. All living beings have faith in God. The earth and the sky, night and light, lives that move and lives that do not move, all have faith in God; and God knows the hearts of all creations. He knows all thoughts and all intentions. He knows the speech of the tongue. He knows every part of every creation. The Precious One, the Exalted One who is Almighty God, *Allahu ta'ala Nayan*, is the Father of all lives. He is the Almighty One, the Able One, the Creator who showers compassion on all lives. He is *Rahman and Rahim*, the Most Gracious One, the Redeemer. May we have faith only in Him. *Amin*.

My very precious brothers and sisters, God created *insan*, true man, as the most exalted of all creations. To this exalted life, God has given exalted wisdom. He has given man seven levels of wisdom: feeling, awareness, intellect, judgment, subtle wisdom, divine analytic wisdom, and divine luminous wisdom. God has fashioned the seven levels of wisdom so that man can know God and understand Him through remembrance, contemplation, prayer, and worship. Human beings have faith in various types of worship and remembrances of God.

There are four steps to prayer: *shariat*, *tariqat*, *haqiqat*, and *ma'rifat*. *Shariat* is creation, the religion of *Zabur*, or Hinduism, the section below the navel, the section of earth. When man looks at creation and the manifestations which appear from the earth, he must understand what is right and what is wrong. If he discards what is wrong and accepts what is right, he will come to one point: there is only one God.

Tariqat, the next step, occurs when man's faith becomes strong. *Tariqat* relates to the religion of *Jabrat*, or Zoroastrianism, which represents the region of the stomach, the aspects of hunger, illness, old age, and death, and the section of fire: the hell-fire of anger, hastiness, the differences you feel between yourself and others, and the evil actions which follow because of

these differences. When man discards everything from this section other than the one point, the point of God, he comes to the level of *haqiqat*.

Haqiqat is also known as the religion of *Injil*, or Christianity. It is represented by the region of the chest, the aspect of air, and contains the vapors, gases, jinns, fairies, spirits, angels, and heavenly beings. When a man discards everything in *Injil* except for one point, the point of God, he takes on the beauty of God, and he becomes very close to God.

Next is the level of *ma'rifat*, or the religion of *Furqan*, or Judaism and Islam, the head, the section of light. *Furqan* means to understand with wisdom what is perceived by the two eyes, the two ears, the two nostrils, and the mouth, which represent the seven diacritical marks.*

If you know these four steps, understand them, and then pray to Allah ceaselessly, unmindful of the difference between day and night, that is true prayer, the fifth prayer, the prayer of *Sufiyyat*. *Sufiyyat* is the state in which there is no day or night. The prayer called *Sufiyyat* is the prayer in which you do not speak and you do not smile. You speak without speaking, smile without smiling, pray without praying, and intend without intending, and, in this way, you control and subdue your countless desires. To speak to God without speaking is Sufism.

Sufiyyat means to subdue mind and desire, that is, to restrict your own acting in the drama and to control your connection to blood ties, your cravings, illusions, attachments, vanity, envy, anger, the pride of the 'I' and the feeling of 'you', treachery, deceit, hunger, lust, and obsession. To cut away all these myriad qualities of satan, to pull them out and burn them to ash through wisdom and faith, is Sufism.

Once they have been consumed, we can begin to pray. In the prayer of *Sufiyyat*, God has ordained 43,242 *sajdas*, or prostrations at the feet of God, per day. The man who performs these will see Allah before his eyes. He will see only Allah and nothing else. His *qalb*, which is his innermost heart, will see only Allah's light. His ears will hear only Allah's sound. His *qalb* will realize only God's sound, God's light, and God's resonance. His nose will perceive only the fragrance of God. The tongue will speak only to Him in the secret silence, and, in this silent speech, man will die—he must die in Allah. When he dies in Allah—in the state in which he speaks without speaking, smiles without smiling, and prays without praying, knowing God without knowing Him—that state is Sufism.

In this way, every word must end in God, every breath must end in Him, and every speech must end in Him. Man's entire life must reach God; that is his true prayer. That is the culmination of the prayer of the Sufi. One who attains the clarity of perfect faith is called a Sufi.

When he cuts away all his earlier states and realizes himself, he is a perfected man, an *insan kamil*, and at the stage in which he loses himself in God, he is a Sufi. At the stage in which he is dead to himself, he is Muhammad_(sal.). When he has made himself unlettered and silent, he is Muhammad_(sal.). When he loses himself within Allah, he is the *Nur*, the resplendence of Allah, and his treasure is the *Nur* which is called Muhammad_(sal.). God's powers appear within him and become the light within his eyes and the resonance of God within his ears. His nose smells the fragrance of Allah and his tongue relishes the wonderful tastes of Allah, while God's kingdom

resplends within his heart. The kingdom of God exists and resonates in the prayer within his innermost heart.

My very precious children, the attainments and the potentialities of the Sufi are impossible to describe. To become Sufis, we must obtain clarity of faith and wisdom. In this way, little by little, we must remove the darkness which has veiled us. We must untie the ropes which illusion has wrapped around us. We must cut away the connections of blood ties and the desire for land, gold, and women. With the sword of wisdom, we must cut away all the energies, cells, and viruses which have been burning us, and then we must burn them.

This is the state in which we can become Sufis. When we say Sufi, we mean the state in which one has attained true wisdom. The state of the Sufi is the state in which, having controlled and subdued all the other states, one becomes the resplendent sun, the resplendent light of God. One who is in this state is called a Sufi, and the state is called Sufism, or Sufi-Sun.

With his *iman*, he will split open and sift everything he sees. He will pierce through it with his wisdom and his firm certitude and determination, without allowing his mind to become fatigued, without allowing his heart to give up. If he can continue to pierce and cut through what is within everything, he will see only Allah. He will see Allah's wealth, Allah's powers, Allah's qualities, and nothing else. In every moment, in every tree, in every flower, and in every blade of grass, he will see only God. In every tree, every fruit, every fragrance, every flower, every bird, every cow, every goat, in whatever he beholds he will see only the secret of Allah, the powers or wilayats of Allah, and the qual-ities of Allah. When he looks at an ant, he will discover Allah's secrets. When he looks at a fruit he will be amazed and say, "What a wonder! How praiseworthy You are. How subtly You have created the fruit. What flavors it contains!" If he looks at a honey-bee he will see how much wisdom it has, how it builds its house, what qualities it has, and how it tastes the honey and shares it with everyone.

In this way we must marvel and praise God, saying, "What a wonder Your creation is." As we open each thing and look inside, we will find that we can praise only Allah and worship only Him; this is all there is. This is the meaning we must derive when we look at anything. Though we will be able to realize it through what we see, we can understand only through wisdom. And if we do realize that everything must be understood through wisdom, we will see that all the explanations we find are the explanations of God's story, that the things we see are not merely creations but also His story. Everything He has created is His story. If we look inside this storybook of creation, we will find His entire history. And if we look inside God's history we will see only Him, His powers, and His qualities. This is the explanation we must discover. This is why the Messenger of Allah, the Rasulullah_(sal.) has said, "Go even unto China to learn *'ilm*." Learn *'ilm*, or divine knowledge, even if you have to go to China to do it.

First, we must seek and acquire wisdom. Second, we must develop and strengthen our faith. Third, we must realize that Allah is the only One who exists. Fourth, we must offer prayers of praise, glorifying and worshiping Him.

We must learn certitude of faith and we must develop the wisdom through which to worship Him. Through that wisdom we must discover the right and the wrong in our prayers to Him,

understanding that Allah is the One who has no equal and that nothing can be shown as an example to illustrate Him.

Each of us must open his heart, his *qalb*, and transform it into the Ka'bah, the central place of worship. Placing the Rasulullah_(sal.) before us as our *imam*, our leader of prayer, we must offer prayers of praise to Allah. To stand face to face before Allah and speak every word to Him directly is the true prayer and the true worship which we must fashion within ourselves. Each of the children must pray in this way. Then wisdom will be our support, prayer will be our wealth, and faith will be the house of our *qalb*, the Ka'bah.

We must reflect on this and think about it in our prayers. This is the duty of an *insan mu'min*, the man of true belief, and of an *insan kamil*, perfected man. When we say Sufi, it means one who has controlled his words, his tongue, and his heart, one who has controlled and stopped all unnecessary actions within himself.

There are so many different kinds of dancing on the stage of the world. Everything dances: goats, cows, trees, shrubs, flowers, leaves, grasses, birds, winged creatures, animals, jinns, fairies, satans, illusions, and darkness. They dance in the sky, on the earth, in the oceans, and on the mountains. But this is not prayer. For one who is a *mu'min*, a true believer, acting and dancing are not prayer.

All the others dance the drama of illusion and act the acts of hell, seeking the prizes which are advertised on the billboards of hell. All the labels they wear are advertisements for hell. Their fame and their titles and their attainments are the labels which will lead them to hell.

Sufis give up the acting within themselves, burn up even their thoughts of acting, and reach the stage of contentment where they speak without speaking and immerse themselves in God. That is Sufism.

Only when that state is established within us, only when wisdom dawns and God's ocean of divine knowledge appears within us, only when we have true faith and worship can we reach God, who is the wisdom within wisdom. Only in that state do we become creations who can reach God and speak to Him directly. We must realize this.

The essential requirements are absolute faith and wisdom. Our progress and the states we attain are in accordance with the level of our faith and wisdom. One who has transcended the four steps of *shari'at*, *tariqat*, *haqiqat*, and *ma'rifat* is a Sufi. One who knows these four steps and knows himself and knows his God is a Sufi. We must acquire the wisdom necessary to reach this state.

God has created everything as an example in order that we may acquire and attain that wisdom. Everyone who is an *insan*, everyone who is a *mu'min*, everyone who is an *insan kamil*, and all of us must realize this. My very precious children, my brothers and sisters, we must realize it. May God protect us.

This book contains many kinds of explanations. It is full of meaningful words which can be understood only by the faith, the wisdom, and the innermost heart of man. If you realize these

words with your faith and understand them with your wisdom, you will discover the state which will guide you along your path. Whatever you read about faith, certitude, and determination must be read to strengthen your *iman*, your absolute belief in God. The fact that Allah is the only One who exists must be firmly im-pressed within your hearts.

You must begin with this understanding and then search for wisdom with the certitude of determined belief in God. You must search in His guardianship and say, "*Al-hamdu lillah*, all praise belongs only to God." Begin your search with "*Bismillahir-Rahmanir-Rahim. Al-hamdu lillahi Rabbil-'alamin*: In the name of God, Most Merciful, Most Compassionate. All praise is Yours, O Ruler of all the universes." Having begun in this fashion, you must understand every saying in this book by using your wisdom.

If all of you read this book of Sufi wisdom with open hearts free from doubt, separatism, and discrimination, free from all thought of 'my race' or 'your race', 'my religion' or 'your religion', you will realize and understand. You will see that all the children of Adam^(a.s.) are one race and that there is no one worthy of worship other than *Allahu ta 'ala Nayan*. Be certain of this. If you think of it with certitude, you will realize that even though hundreds of thousands of prophets came to this world they all preached about one God and spoke only His commandments.

All prophets placed their faith in only the one God. They did not see Him in different forms as many different gods. There is only one God and one family of Adam^(a.s.), and the prophets brought the words of that one God. If we, too, have such certitude we will not create separations by seeing differences in religions or races.

If you can open your hearts and read this book of Sufi wisdom with determined faith, your wisdom will be able to absorb certain words and certain meanings. As clarity grows, the darkness of the heart will gradually fade. All the nafs, the base cravings arising from ignorance, will disappear. Attachments will go and the desire for God will grow. His grace and wealth and the treasures of His qualities will resplend within.

As wisdom continues to develop, we grow as human beings. Our hearts become increasingly resplendent as we gain more and more clarity of wisdom, and that resplendence will begin to cut away our darkness and our birth. As birth is cut away, death is cut away. When death is cut away, we will no longer be subject to birth or death, and our lives will become long. When our lives become long, we will realize the state of offering prayers of praise directly to God. We must realize this without the slightest doubt.

All we have learned so far amounts to only a handful of earth. What we have yet to learn is as large as the whole world. There is so much to know about the mysteries and the wealth of Allah. There is so much more to be known and we will learn it only as our wisdom develops. We must proceed slowly, always learning more and more.

There are many meanings in this book. It is not enough to read through it in a superficial manner. Delve into the meaning of each word. If you read it ten times, you will receive ten different meanings. If you read it a hundred times, you will receive a hundred different meanings. That is better than superficial reading. As your wisdom begins to grow, the

meanings and explanations will also grow. Read this book with your wisdom. We must all seek wisdom.

There are many other aspects of Allah's resonance and Allah's explanations. His *Rahmat*, or benevolence of grace, is limitless; it can never be judged. The power of God's grace, the words of His *Tiru Marai*, the Holy Qur'an, and all the words and commandments which He has given to the various prophets are impossible for us to estimate. Even if we turn all the water of all the oceans into ink and make all the trees and wood in all the worlds into pens and try to write His mystery, it would be impossible to complete it. His mystery is immense.

It is said that anyone who touches even one drop of His grace becomes a good one, a good one. If we first become true human beings, then perfected human beings, and finally true Sufis, and if in that state we can touch even one drop of God's qualities and place it on our tongues, we will perceive the treasure of His grace, the treasure of the three worlds (the world of the soul, this world, and the next world), and the treasure of His qualities. We must endeavor to attain the state in which we can touch at least one drop of His grace. It is an undiminishing, eternal wealth.

My very precious brothers and sisters, may you read this book carefully, without caste, race, or religious prejudice. May each of you read it and understand it from within. Treat this book as a mother, a teacher, a brother, or a sister who can nourish your wisdom. May this book help you in your lives. May the heart of every child who takes up this book and reads it become full and complete. May this book dispel the darkness in the heart, fill it with wisdom, and explain the ways in which to worship God so that we may understand. May it assist you in reaching the state in which you can lose yourselves in God and merge with Him. May you attain that completeness. There is no state more exalted.

May each of you, my brothers and sisters, take this Sufi book and read it. *Insha 'Allah, ma sha 'Allah, al-hamdu lillah, tawakkul 'Allah.* If God wills it, whatever God wills, all praise belongs to God. May we hand all responsibility over to Him.

May all real responsibilities—the responsibility of divine knowledge, the responsibility of wisdom, the responsibility of faith, and the responsibility of life-be given to God. *Amin.*

M.R. Bawa Mahazgodeen

Chapter 25: “A Guru Tells a Disciple” (excerpted)

8. Experience

When the one who is experiencing ceases to be different from what is experienced, that is the state of experience.

There are four types of experience:

1. The experience of joy
2. The experience of sorrow
3. Eternal experience
4. Impermanent experience

It is said that those who deserve to enjoy greater happiness for a longer time (as a result of the merit they earned by excellent deeds and conduct) will experience it in the heavenly world, and that those who deserve to undergo excessive and prolonged suffering (as a result of the baseness of their most evil sins) will experience it in the world of hell.

But when one experiences sorrow after experiencing happiness, the experience of happiness is wiped out; and, when one experiences happiness after experiencing sorrow, the experience of sorrow is erased. Thus, since the experience of sorrow and the experience of happiness mutually eliminate each other, both experiences are perishable and impermanent.

We should realize, however, that in the past, present, and future—in all three periods—there is one who stands as a witness to all these experiences of happiness and sorrow. We should also realize that there is no worldly experience apart from the experience of happiness and sorrow. Therefore, if we can learn to disassociate ourselves from these two experiences and stand apart from them, we can become a silent witness to all experience in all three periods.

To acquire experience in *sadhana* (spiritual practices), to grow up in the truth, to flourish in *iman*, to flower in compassion, to bloom in the serenity of tolerance, and to resplend with the beauty of patience, is liberation (*mukthi*) for an *insan* in this birth.

*Amin, Ya Rabbal-‘alamin.
As-slamu ‘alaikum wa rahmatullahi
wa barakatuhu.*

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and all the blessings of God be upon you.

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[translator's note: We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

The Resonance of Allah, pp. 642-643

M.R. Bawa Muhaiyaddeen_(rat.)

RABI'ATUL-ADAWIYYA MCDEVITT: I have heard it said that you should be with the guru for twelve years. What does that mean?

BAWA MUHAIYADDEEN_(ral.): It is very good that you asked this. We have studied the world through books, through words, through shows, through the sixty-four arts and sciences, and through races, religions, and philosophies. We have studied everything in the world except ourselves. We have seen so many exhibits, we have learned about all of the things around us and experienced every kind of happiness they contain, but we have not understood our own joy and sorrow. We have not understood our own life, or our own state. We have not learned about our inner world or the totality of what we are. That is why we need a sheikh who is an *insān kāmil*, a perfected man, a teacher of wisdom.

You must find such a man. Go to him and give him the responsibility for your qalb and your body. Give him your love. How do you do that? Is it by offering him money or through sexual games? No, all your money, all your sexual arts, all your sciences, all your activities, are useless. It is your *qalb*, your innermost heart, that you must offer him. You must surrender the fragrance of your heart to that teacher of wisdom. He will accept that. Your fragrance must attach itself to him. He will be the flower and you will be the fragrance; or you may be the flower and he the fragrance. The two must be right for each other. Your truth must fit his truth. Your *imān*, your faith, certitude, and determination must be like his. Your duty and his duty, your actions and his actions, your good intentions and thoughts, should be compatible with his. You must create that compatibility. If you can establish such a state, then he will show you the path by which you can learn to know yourself.

If you stay with an *insan kāmil* for twelve years in this state of surrender, he will teach you about the twelve worlds within you. There are two worlds, or openings, in the lower part of the body: first is the opening through which you enter this life; second is the opening of fecal arrogance and karma, which is hell. Another world is the world of poisonous qualities, the world of envy, jealousy, pride, and vanity. These satanic qualities enter through the umbilical cord and are kindled by hunger, lust, passion, and desire. The *insān kāmil* will teach you how to overcome these through *shakūr*, contentment, and by *tawakkul*, surrendering all responsibility to God.

Then, there are the sensory worlds in the head. The two openings of the eyes are the two worlds called sun and moon. To learn about these takes two years. He will also teach you about the worlds of the two nostrils, the two breaths. To expel the section of your birth he will show you how to exhale from the left nostril, saying, "*Lā ilāha: Nothing exists but You, O God. I am not.*" And he will show you how to draw your breath in through the right nostril, saying, "*Ill-Allāhu: You alone are God,*" thus drawing into yours the kingdom of God. That takes another two years. He will also teach you about the two ears and show you how to tell the difference between the good sounds and the bad sounds, between the sound of God and the sounds of mind, desire,

and craving. He will teach you to distinguish between the sounds of the *rūb* and the *rūbāni*, the soul and the elemental spirits. He will analyze all the sounds and teach you how to identify the source of each one. Is this one coming from the mind? Is this coming from desire? Is this coming from karma? Is this coming from lust? Is this coming from the illusory world of *maya*? He will show you the meaning of all the sounds.

Then you will come to the world of the mouth. He will teach you about the good words and the evil words that come from the tongue. One word from someone can make you feel victorious, another can kill you. One word can make you laugh and be happy, another can make you cry. Sometimes the same word can make you laugh or cry. The sheikh will explain how the happiness comes and how the sorrow comes, and then he will make you experience them in your own body. Once you have understood the nature and the taste of both happiness and sorrow, he will encourage you to be happy with the tongue of happiness and to eliminate the tongue of sorrow.

In this way the sheikh will teach you all that has to be learned about the sins that correspond to the ten openings of your body. He will develop in you the initiative needed to discard them, and then teach you how to do it.

Eleventh, he will open your eye of wisdom, the *kursi*, that light in the forehead which resplends as the *Qutbiyyat*, the wisdom that explains. He will make you understand who you are, what your path is, where you were before, what you have done, and where you are now. He will make you realize that you are one of the rays of the *Nur*, the resplendence of Allah. He will show you that light of *Nur Muhammad* which has been impressed on the center of your forehead and help you to understand the completeness of that light. That resplendent light is capable of seeing all beings in all universes. With it you can look at the world and the eighteen thousand universes and see your own history, your beginning, your end, your destiny, and where you were before the beginningless beginning. You will see all the changing forms that you have taken and will understand your parents, your country, yourself, your judgment, and your God. All that you want to understand will be revealed to you.

The first eleven years of study with the sheikh represent the eleven different openings, the places where the *Qutb* is born within you as wisdom. These are the eleven incarnations of the *Qutb*, the miraculous incarnations of wisdom. He will appear as wisdom in these eleven places, explain their meaning to you, and teach you how to eliminate whatever is poisonous. He will reveal the meaning of the light of the *Qutbiyyat*, or *Qutb Muhaiyaddeen* as the perfect purity, and show you how he dwells within you, functioning and manifesting there, shining forth from within to point out the way. He will help you to see how the two of you, in unity, stand as one, viewing all the universes at the same time.

Finally, the sheikh will show you the relationship between the *kursi*, the eye of wisdom, and the *'arsh*, the throne of Allah. Here Allah and the *Qutbiyyat* merge into one and the state of *Nurullāh* resplends as one complete effulgence, extending from the *'arsh* to the *kursi*. That is the twelfth state. At this point, the light of the *Qutbiyyat* will dawn in you, and you will understand the meaning of the eleven incarnations. You will see the 124,000 prophets, the angels and heavenly beings, the jinns and fairies, this world and the next, heaven and hell, good and evil, man and animals, and all of everything

To attain that perfection takes twelve years of study with the sheikh. To make you understand the Qur'an that exists within your body and contains all of *'ālam* and *'ālamul-arwāh* (this world and the world of the souls), and to realize the meaning of the *SūratulFātihah*, the first chapter of the Qur'an, which resplends within that Qur'an, you must be with your sheikh for twelve years. What does it mean to be with him? To surrender your heart to him completely.

After that, what will he teach you? The true meaning of the *Sūratul-Ikhlās*:

"Qul: huwallāhu ahad: Say: He is God, the One and only." Everything belongs to Allah.

"Allāhus-samad: God, the Eternal, the Absolute." He is present equally within all lives, the lofty, the poor, and the lowly.

"lam yalid: He begetteth not." He exists as a beggar to a beggar, as a learned one to the learned, as an ignorant one to the ignorant, as love to one who shows love, as wisdom to the one with wisdom, as a king to a king, and as a slave to a slave. He is everywhere.

'wa lam yūlad: Nor is He begotten." He is always on the correct path, on the right side.

'wa lam yakul-lahu kufuwan ahad: And there is none like unto Him." He is always within the truth, on the right side. His completeness is always there. Wherever everything else may be, He remains on the right. Everything is His secret. That is His state. That is His mystery.

These are the words your sheikh will teach you. And he will demonstrate for you the state of "I do not exist; nothing exists except God. *Lā ilāha ill-Allāhu.*" To receive this state, you must spend twelve years with the sheikh. To learn about this book of the body, to learn about this world, to study about the hereafter, to understand what heaven is, and to understand what is meant by peace in this world, you must spend twelve years with the sheikh. Bawa Muhaiyaddeen begins to sing:

For true meditation only one is needed,
To increase the world two are needed,
To carry a corpse four are needed.

One—for devotion and meditation;
The one who has not understood this is like a corpse.
Two—for the world to multiply;
The one who is immersed in this is in hell.
Four—to carry a corpse;
The one who has not clearly understood this is in hell.
He is in hell.
To analyze this we have been given wisdom.

There is a wondrous word:
Allāhu, Allāhu,
Resonating in your heart,
Beyond all limits,
Existing within the grace of Allah,
Beyond any end.
It will come to serve us in this world.
It will bring us great benefit.
It will be the most useful thing in all the world,
Speaking to us without our knowing
And dispelling our ignorance.
The One who understands this is God,
The Causal One.
He is the only one who knows,
He is the one who comprehends these wonders clearly,
The One who knows and understands our every intention,
The One who helps us all.

If we become good, then God will become ours.
He will be the heart within our heart,
The explanation within our thoughts,
The resonance within our wisdom,
Our Primal Father, the Eternal Lord.
If we understand this state,
What else will we need?
If we understand this state,
What want will we ever have?
He is God, the unchanging One,
Our undiminishing wealth,
Our never-ending treasure.
He will stand as the Primal Cause,
Resplending as completeness,
As the truth within our heart.
He is the Creator,

The explanation of divine grace,
The meaning of the triple grace in all three worlds.

If you understand this in your heart,
If you understand the five,
Your poisonous qualities will disappear.
You will know your Lord, your Creator.
He is the Primal Cause
And the completeness of wealth.
He exists in the center of the forehead
As the sharpness of wisdom,
As the brilliant light in our heart,
As the effulgence within.

If we reach this state,
We will be in one place with God.
On that day we will see Him
And talk with Him.
If we can surrender all our intentions
And part with the five companions
That joined us at birth,
If we can banish the tricks of our mind
And free ourselves from our suffering,
Our life will not perish
Nor be destroyed.
God, the Eternal,
Will be seen in our heart.
He will light up the heart,
And that beauty will resplend in the face.

Even if we speak with wisdom
And act with good qualities,
And recite a silent mantra with sincere love,
If we do not have the *jothi*,
The radiant light of *Ahmad*,
Our heart will never resplend.
The triple grace of the Creator must resonate
In our heart and intentions and dreams.
Then the soul will live forever,
Pure and eternal.

To worship and serve Him,
To see Him as body within body,
As one within the other

Is the joy of all true devotees.
This alone will benefit
The true devotees who serve.
This will take us to God,
It will take us to the throne of God.

That primal *Rahmān*,
The vast flood of compassion,
That precious treasure,
The benevolent God,
Will wash away all our karma.
He is the One without form,
The everlasting One,
Who cannot be controlled by anything.

If we do God's duty in this birth,
If we make our hearts resplend,
His grace will resonate within.
May we receive the grace
To serve our Lord day and night,
To live with Him in this world
And to dwell with Him throughout eternity.

O body, O body of earth,
Incessantly eating the karma of illusion,
Seeing only the earth and fire
And water and illusion
Mingled within you,
This is the state that you dwell in.
You take the forms of so many qualities,
Things both real and unreal
Which you claim as your own.

O body, O body,
Always howling and shouting,
Crying and laughing and praying.
O body, this is the way you are.
If you learn to control yourself
And understand with your wisdom
All the qualities which make you cry,
Then truly, you will be the one
Contained within that One,
Both dwelling together within you as one.
The qualities will then become pure.

His grace will resonate
And darkness will leave you.
You will not be affected
By the state of the here and the hereafter,
And death will fly away.
Then the heart will resplend as heaven.

O body, may you understand this.
O body, dispel your ignorance.
Know this with certainty
And walk on the path of truth.
Then you will be held within that truth
And live to serve that reality always.

O body, you live with five companions
Who take many forms in your heart.
Your intentions roam like animals.
You roam and howl and sing and dance.
You grow and grow in ignorance.
You eat and sleep and then die on this earth.
If you dispel this state of illusion,
Then God will be yours.
God will become yours, O body!

There is a path where neither birth nor death exist,
The path of the word of God.
If you can understand this within yourself,
Then earth and illusion will leave you.
They will die away.

The word of God is *Ill-Allāhu*.
Recite this exalted word.
It will be the treasure of your life.
Recite this word with focus,
Make it grow and see what happens.
Learn it and understand it with wisdom.
It will be good medicine for your life.
It will be the beauty of your life,
That beauty that will lead you to your Lord.

Try to acquire the blissful wealth of compassion.
This is your rightful wealth.
Make it yours forever.
It will be your one treasure,

It will be the medicine for your body,
It will be the essence of your life, your existence.
Analyze your body and see what happens.
Analyze the cage of your body.
Subdue all your mischief and come forward.
Destroy the monkey of the mind
And see what happens.
Your body is entwined with your mind
And your mind is in a state of illusion.
Give up the monkey tricks and come.
Search before your time is up.
Search before your body is destroyed.
Learn before your form changes.

Recite, knowing the truth.
This will elevate you,
Then you can join that One.
The good state will come to you,
And your life in this world will be exalted.
Recite, knowing the truth.
Give up your vain talk
And come forward.
Understand the Good One.
Remove all the evils and come.
Then your life will be one of excellence,
Your life will be most exalted. *Āmin.*

June 26, 1979

Questions of Life Answers of Wisdom Vol. 1, pp. 287-296

M.R. Bawa Muhaiyaddeen_(rat.)

The Map, pp. 129-146
Chapter 8 — “The Discourses are Maps”
August 11, 1975

A ‘ūdhu billāhi minash-shaitānir-rajīm

I seek refuge in God from the accursed satan Bismillāhir-Rahmānir-Rahīm In the name of God, the Most Compassionate, the Most Merciful

Anbu. Yesterday, I¹ gave a small explanation to the children about the *Nūr*, the *Qutb*_(ral.), truth, darkness and other similar things. I spoke about the two parts of the world, the exploration of the mind, *manam ārāchi*, the exploration of Wisdom, *arivin ārāchi*, the section concerning Wisdom, and the section concerning the mind. I spoke about these three (worlds): the earth world, *man ulaham*, the world of memories, *ninaivu ulaham*, and the dream world, *kanavu ulaham*. I spoke of the world of Wisdom, *arivu ulaham*. I spoke about how to explore them, how memory has to retrieve this, how memory has to retrieve that, how to look at this and how to look at that. This is what I might have said yesterday.

I spoke about the meaning of what the *Nūr* is and what the *Qutb*_(ral.) is. The *Nūr* is God’s qualities of grace, Light, and perfect fullness, *paripūranam*—God’s treasury. The *Qutbiyyat* is the vibration, that section of Divine Analytic Wisdom, *Pahut Arivu*. This is what I spoke about yesterday. The children would have understood. I spoke of how one can understand Perception, Unarvu, and Awareness, Unarchi.

When utilizing physical vision, *kan kādchi*, everything you see in the earth world, all of this, is what Awareness, Unarchi, takes in and gives to Perception, Unarvu. Perception then gives it to Intellect, Putti. Intellect places it into the reserve² transferring it into (and out of) memory, *ninaivu*³. What does memory do? It remembers, experiences thoughts and shows you a world of memory, *ninaivu ulaham*. Then that world (of thought and memory) shows you a dream (of itself).

In the dream world—when the dream comes forth, it is dark. It is only in the darkness that these glitters and memories take form. Memories take form in darkness. The *picture* then runs (like a film). That picture is the dream. This is birth, *pirappu*. The sections of the five elements—earth, fire, water, air, ether—and mind and desire, these seven, dwell in the three worlds (the earth world, the world of memory, the world of dreams). This is where the scenes, *kādchi*⁴, desire, mind, possessions, comforts, praise and blame, titles and honors, wealth, blood ties, happiness and sadness are (stored and) recalled. This is the world.

There are five oceans (in it)⁵: the silver ocean, the blood ocean, the blue ocean, the green ocean and the gold ocean. These five are oceans of illusion. The silver ocean is

semen. The blood ocean is blood ties. The blue ocean is poisonous qualities, water, karmic qualities. The green ocean is coolness, the moon. The gold ocean is maya. These five oceans are our life, *vālkai*.

The *vālkai* of this body
sails these five seas.
It is in this section that the body lives.
It is in this section that illusion dwells.
It is from this section that creation appears. It is from this section that poison,
shaitān and his dark qualities arise.
It is from this section that coolness comes forth,
beauty emerges and the glitters appear. It is from this section that gold
and the potentialities of illusion emerge.
This birth is like that.

The five oceans are the sections in which mind and desire dwell. This state of vision, smell, sound, speech, taste, these five—the two eyes, the two nostrils, the two ears and the mouth are (actually) seven fundamental things, *kāranangal*. These seven are also earth, fire, water, air, ether, mind and desire. They are the senses. We need sound, we need smell, we need vision, we need ears to enjoy sound, we need speech and taste. These five senses are the domain of man, the domain of *creation*.

This is the world. In it are scenes, Perception, Awareness, Intellect, smell and speech. This is creation. The three worlds rule these sections. Perception takes in the scenes and hands them to Awareness. Awareness passes them to Intellect. Intellect stores them and later retrieves them from memory. Then dreams arise from memories. The scenes, reels turning, are recycled in the dream. This is birth, *piravi*. These scenes, *kādchi*, are *pirappu*, birth. Memory is creation, life, *valkai*, the scenes. The dream is the end, *mudivu*, belonging to illusion.

As (long as) man dwells in these three worlds,
(he will experience) his birth, his death and his rebirth.
To the dream he returns, reborn.
As long as he has the scenes, he will have desire.
As long as he has desire, he will have memory.
As long as he has memory, he will have dreams.
As long as he dreams, he experiences rebirth.
This is birth. What returns are the memories, the scenes, the dreams.
If you dwell in these three worlds,
you have rebirth.
This is what is called rebirth, *marupirappu*.

In these three worlds dwell the qualities of the disembodied spirits, *būdangal*, the demons, *pēygal*, ghosts, *pisāsugal*, maya, *shaitān*, hell, arrogance, anger, haste, pride, egotism, animals and birds. Many qualities such as those of monkeys, snakes and scorpions live in this world. Countless qualities dwell there. Darkness, *irul*, dwells within these qualities. Within the darkness dwells ignorance, *arivīnam*. Within ignorance dwells lack of Wisdom, *agnānam*. Within lack of Wisdom dwells false Wisdom, *poynānam*. Within false Wisdom dwells maya. Within maya dwells karma. Within karma dwells birth. Within birth dwells desire. Within desire dwells the delusion, *mayakkam*. Within *mayakkam* dwells darkness, *irul*. Within that darkness dwells *shaitān*; many future births dwell within *shaitān*. As long as a person has this connection, he will be reborn. If these dreams are not within him, his rebirths will be cut. If he has no thought or memory (of those things), his karma will be nonexistent. If he has none of those scenes, his arrogance and illusion will be erased. You must think about this state. It is like this. We must annihilate these things.

(If we do,) there will be a world beyond
that contains a completely different kind of lesson.
With Perception, Awareness, Intellect, Assessment,
Wisdom, Divine Analytic Wisdom
and Divine Luminous Wisdom⁷—
with these seven levels of Wisdom—
Wisdom must dwell in that world.
Perception must reach Truth:
Truth and Wisdom must focus their vision on God.

The gaze of Wisdom should fall on Truth and the Light of God.
That gaze must fall on God.
Awareness, Unarchi,
must come to know how the Power of God
exists in that gaze.
And then with that Awareness,
Perception must come,
understanding what things exist there and where they are.

In that Perception, God's section, that Beauty,
must be taken in by Intellect and elegantly described.
Awareness must know it.
Intellect must bring God's grace into memory,
into the memory of Wisdom.
Then the memory of Wisdom
must bring his story and God's story,

the story of the Light,
the story of all creations to Assessment, *Madi*.

Madi must assess and evaluate
all the creations,
all the things that have appeared
since the beginninglessness and the beginning,
since the time of *ādi and anādi*,
since the time of the *anādi* before *anādi*.

It must assess these sections:
How did *maya* arise?
How did the oceans appear?
How did the elements come to be?
How did Adam_(a.s.) come into existence?
How did the five senses arise?
How did desire arise?
How did the mind come to be?
How did man, the soul, and God appear?
How did food appear?
How did the soul come into existence?
How did the heart, *aham*, appear?
How did speech arise?
How did vision and the sense of smell arise?
All these sections must be accounted for.
An estimate must be performed.
Madi must then hand it over to Wisdom.

Wisdom must dwell in that and take a complete account
of all the things that exist there:
What is the origin of man?
Where did *maya* begin?
Where did earth come from?
Where did karma come from?
Where did satan come from?
Where did darkness come from?

Wisdom must take all of these things into account. When Wisdom begins to analyze, distinguish and see, he will see that these are all the expenses, *selavu*. These have been spent. The three worlds of the mind—arrogance, karma and *maya*— have already been spent. You must subtract them from the body. They are expenses. The rest is income, *ādayam*, the profit. What constitutes profit? That which remains.

Those are the expenditures of the earth, the building expenses⁸. The section that has been spent is *finished*.

What remains belongs to us. “This is the profit,” *Madi* will say, holding it up. *Madi* must show it to Wisdom.

Wisdom must look at it—he is the accountant. “Is it correct, *shari*? Is it incorrect, *pilai*? How was this birth (life)? How much has been spent on it? How many years have gone by? How much time has passed? How much has the *business* lost? How much has been spent? How much is gone?”

The profit, *ādayam*, is what lies beyond that. Wisdom will render an accounting of the profits. “According to such and such an estimate, these are these profits.”

Perception, Awareness, Intellect, Assessment, Wisdom, Divine Analytic Wisdom and Divine Luminous Wisdom will render a full accounting of the profits, handing this account over to *Pahut Arivu*, the *vibration*, the Qutb_(ral.).

The Qutb_(ral.) will analyze it. “Oh. Out of all these things, what is wrong and what is right?” Then he subtracts what must be subtracted.

Is heaven real or is hell real?
Is heaven real; are the heavenly virgins real?
Are the sun and moon real; are the stars real?
What is it that is real?
What is the Thing that is real?
He analyzes this, subtracts it from what Wisdom gave him
and keeps only three things: the Son,⁹ Wisdom and God.
Only these three are real.
Everything else is false.
He has to perform this accounting and hand it over.
The rest is discarded.

There are three treasures, *porul*, for the three worlds. There is the world of the soul, *ānma ulaham*. There is the world of God, *Dēva ulaham*, and there is the pure kingdom, *parisutta rāchiyam*. There are three meanings for the three worlds. The *Nūr* which is grace, *arul Nūr*; the Light which is the soul, *ānma Olivu*; and God. He hands them over.

Divine Luminous Wisdom takes them, observes them and tests them. When he begins to test them, (he perceives that) the soul has come as a ray of Light from God. “Oh. That must return (to God).”

The Nūr, God's Grace, God's *Dhāt*, God's Light
came from within God.

His qualities must return to Him.

The soul must go into those qualities
and the Light must go into Him.

Then only God will be left.

One will be left.

Son, Light, God.

The three are one thing.

One God:

Man,

God's qualities—the qualities are the Light—
and Divine Luminous Wisdom, (which is) God.

Three levels—one, two, three.

The world of the soul, the world of the Light, the world of the *Nūr*, *Nūr ulaham*.

The world of grace, *arul ulaham*.

The resplendent world, *piragāsa ulaham*.

There (is a letter formed by the triangular arrangement of) three dots called *akkena* (in Tamil). (This represents) the *Muchūdar*, the Triple Flame. It is *akkena*, the three eyes. The three eyes become One Eye. They dissolve into one Light. That is the Son of God or *Man-God*.

These things (that remain) must proceed alone from here.

When they have gone, there is God.

Haqq, He is *Haqq*, Truth.

It is then that he becomes *Haqq*.

He is the One who is alone.

For this to occur, Divine Luminous Wisdom
must take these three.

Just as you look at things here (in the external world),
Awareness must observe each city (in the internal world) with Wisdom.

The world of Wisdom must check it.

Perception must come into the world of Wisdom—
it must be perceived.

Then Awareness must come
and point out where these things exist.

Intellect must take it all in, store it
and remember it.

Assessment must take it and cause it to be recalled.

Wisdom must take all these things

and hand them out, saying,
“This is what it is, *idutān*, (identifying each thing). Then the Qutb_(*ral.*) takes it,
Divine Analytic Wisdom (identifies what is in)
the kingdom of the soul,
the kingdom of grace and (gives) his explanation, gazing at the Power of His
kingdom.
“This, this, this, this, this, this is what it is.
This!”

It is the *vibration* that must bring the explanation.
“This is wrong. This is right. *Shari, pilai.*”
He distinguishes between them.
“This is the world of the angels, *malak*,
the world of the *malā'ikat*,
This is the world of the angels, their heaven, *vānam*.

Next is the heaven of the higher angels.
Then there is the heaven of Adam_(*a.s.*),
the heaven of the prophets, *nabīmārgal*,
and the heaven of the saints, *olimārgal*,
Then the heaven of the Qutbs,
then the heaven of the grace of the *Nūr*.
This is the heaven of effulgent Light, *piragāsatinudaiya vānam.*”
The seven heavens must be revealed.

This is the pure kingdom. This must be brought to Perception and recalled. Wisdom must see it. Wisdom must look at the heavenly beings, *vānavargal*. Awareness must see them, knowing what things exist and where they exist. “So and so exists in this heaven.” Then Intellect must explain, “It is in such and such a place.” Assessment must bring it forth, reveal it and say, “It is like this and this, in such and such a place.” Considering all of it, saying, “In such and such a place, so and so lives,” it must remember. Wisdom must keep observing it and all the kingdoms.

The kingdom of God must look at the kingdom of Wisdom. “You must do this in the same way that you used those seven things here, the way the mind saw things here.”

The world of Grace must look at the three worlds: the world of the soul, the world of the *Nūr*, the kingdom of God. “You must look at these three kingdoms.” (Wisdom) must examine them section by section by section by section and remember it. Assessment must bring it into memory.

Then the gnostic eye, the *gnāna kan*, which has no darkness and is absolute Light, must gaze at it. The Qutb_(ral.) must look at it. The soul goes with him. The soul goes with the *vibration*. Now, things must be shown to the soul. The Qub_(ral.) shows them to the soul. The soul travels inside the vibration, which is the *Qutbiyyat*.

Then Divine Luminous Wisdom, the Light of the *Nūr* takes the *Qutbiyyat* and shows him. “This is such and such a kingdom. Come, we must go. This is another kingdom. Here is the explanation, *vilakkam*, of this kingdom. This is the explanation of that kingdom. These are the representatives of God. These are the angels: This is Gabriel_(a.s.). This is Michael_(a.s.). This is Raphael_(a.s.). This is Israel_(a.s.). These are the angels Munkar_(a.s.) and Nakīr_(a.s.). This is the One who gives judgment. This is the kingdom of God. Over there is the kingdom of hell. This is heaven and that is hell. These are the places where the prophets dwell.”

The *Nūr* takes them and they see—they see everything. “This is our Father,” the *Nūr* will say. Thus Perception, Awareness, Intellect, Assessment, Wisdom, Divine Analytic Wisdom and Divine Luminous Wisdom are reminded and shown.

Wisdom must discard, *kalichu*,
these sections that were brought forth from memory—
these (lower) kingdoms—
and you must bring your gaze to the kingdom of Wisdom.

This is what the Guru has to give you.
You must commit everything
the Guru gives you
to memory.

The words the Guru gives you are worlds.
The speeches the Guru gives you—
when you go to examine them—
they will be cities.
What the Guru gives must be visible to you as scenes.
To see the earth world, you use these physical eyes.
The world the Guru gives
is the world of *gnānam*, *gnāna ulaham*.
That is Wisdom, and it is Wisdom that must look at it.
This earth world is looked at with physical eyes:
Perception then gives it (what is seen) to Awareness
who gives it to Intellect.
Intellect places it into memory.

Like that, you must bring the meaning, *porul*,
that the Guru gives you—that Wisdom—to the world of grace.
Then you must store it as a memory, *ninaivu*,
and give it to Perception,
which must take it to Awareness,
which must take it to Intellect,
which must take it to Assessment,
which must take it to Wisdom,
which must take to Divine Analytic Wisdom,
which must take it to Divine Luminous Wisdom. Everything the Guru bestows is
from that world.

What he gives is that vision, *kādchi*.
What he gives is the pure kingdom, *parisutta rāchiyam*.
What he gives is the kingdom of God.
What he gives is the kingdom of Light.
What he gives is the kingdom of the soul.
“That is Resplendence. That is God,” he explains to you.
“That kingdom.”

Now Wisdom must remember this. You must look at it from within your Awareness. Leave behind the way you used to look at things here and direct your gaze over there. These are the roads you must travel on your journey. To remember it, you must (actually) take this treasury into your hands. “That world is the world of divine knowledge, *‘ilm ulaham*. That is the world of Wisdom, this is the world of grace, this is the world of the *dhāt*, there is the world of the Nūr, there is the world of the Light and that is the pure kingdom of God.” That must come to you. To remember what the Guru gives you, you must keep it in your Perception. That is the eye that will allow you to see that world.

It is through this that you must *check* it.
It is through this that you must see.
It is through this that you must act.
It is only in this state that you can learn that Wisdom.

You must be able to open the kingdom of God
and the seven heavens and see them.
I am giving you a map of the seven heavens.

It must go into your Perception.
The map I am giving you must go into your Awareness.
The map I am giving you must go into your Intellect.

What I give you must go into your memory.

It is memory that must reveal the *story*.
That must be the vision of your Wisdom.
The vision of Wisdom must come to the vibration.
The Power of the vibration must come to the Light.
The Power of the Light must become the *Son*.

It must become Completion, *pūranam*.
That Completion must become God.
You must understand this Power.
This is the only thing you should study.

The other sections, the sections of those three worlds must be cut away.

They are worlds of birth, *piravi ulaham*.
They are worlds of karma.
They are worlds of coming back.
They are worlds of illusion.

When you proceed like this, they (those worlds) will oppose you. Everything you discarded, everything you drove away will surround you. At that time, you will need weapons, *āyudam*. There will come a time that you will have to wage war with weapons.

What should you do at those times? When darkness comes, the *point* (the Guru gave to you) will be *Light*. As soon as the *Light* comes, the darkness will be dispelled. When satan comes, (what the Guru gave to you) will be a very powerful Light. At that time, satan will flee, and you can fly away. When illusion comes to attack you, it becomes a Resplendence, and *maya* will flee.

When the demons come, it turns into powerful weapons of grace, of Light. As soon as they see those weapons, just as it was with Rama's bow,¹⁰ they will all run away. When animals come, it will become a bow and arrow. As soon as you raise the bow and shoot, they will scatter. When poisonous creatures come, it will be the herb that grants eternal life. It can control snakes and other poisonous creatures. As soon as you hold it up, they will lie down. As soon as you show them the herb of grace and Wisdom, all of them will lie down.

If you hold up the Light of Wisdom, when lions, tigers and bears come, they will be blinded and just stand there while you escape. When hurricanes come, it will become a great mountain. They will strike the mountain and retreat. When (tidal) waves rise

up and come towards you, as they keep rising, it will become a great mountain range like the Himalayas and stop them. When the waves of maya come at you, they will be like the Himalayas.

If you are in an empty desert and no one is there, not even demons, ghosts, devils or human beings, a place where all the animals have been destroyed by you (people), if you must move to a place where you have no land, no gold, no food or water, in that place, the Wisdom of the Guru will be honey, food and water for you.

It will be like this, for everything that happens. If you have to cross the ocean of maya, it will become a ship. As you go further, it will be a compass to show you the way. As you proceed even further, it will be a Light to take you to the shore. It will be like this in your life. Until you reach God, your Father, it will become a series of helpful tools for you, doing whatever is necessary during the journey.

At one point, it might pick you up and carry you. Like a bird, it will pick you up and carry you, flying. In another place, it will carry you like a horse, running. In another, it will conceal you within Light and carry you; where two cannot proceed, it will take you as one. Where many others also travel, it will proceed as Light, revealing the path.

That which is called *gnānam* has many, many meanings. What you must do is take this essence and this meaning, *porul*. This is the treasury you must take to Wisdom, to Awareness.

It is not like the physical visions you have seen, *kanda kādchigal*, or the knowledge you studied earlier. They must stop with the memory and the dream. Everything we see up to (the realm of) the world of dreams is subject to birth. There is the blood ocean, the silver ocean and the dark blue ocean, which is black poison, darkness, the section of satan. There is the blue-green ocean, which is coolness, and there is the golden ocean that is illusion. You must cross these oceans.

In order to cross these oceans, what the Guru gave you must come into your (inner) vision, *kādchi*. That is what should come into your (inner) memory; it must come into your Awareness, into Perception, into Assessment. It must be memorized. You must see it here. Then it will be a ship that you will understand and be able to travel in. It is like this that you should know it, take it in through Wisdom and proceed on the journey.

This is the only thing that will protect you.
The other will not protect you—
it is a dream, it is birth.

Those languages, those religions, those sections—everything that comes from them belongs to that section. They will end as a dream. If you have thought and memory, *ninaivu*, you will be reborn. If you have dreams, you must come back. If there is karma, you will be connected to it. If there is arrogance, it will make you join with hell.

Returning. That is the difference.
If you do not have any of this,
then you do not have to return.
If you have gone beyond to that place,
then you will not come back.
You will not have this.
Then you will have a connection to the kingdom of God.
Then you will have a connection to the seven heavens;
you will be the prophets,
you will be the representatives of God,
you will be the saints of God, *auliyā'*,
you will be the lights of God, *olimār*,
you will be the heavenly messengers or angels of God,
vānatudar, malakugal,
you will be the Son of God
or you will be God Himself.
In this section,
that other section (of the world) does not exist.
Thus, there is no birth.
You must be a treasury for that.
You must know the explanations, *vilakkam*,
and that these are the explanations
of a perfected human being, an authentic *insān kāmīl*.
These are the explanations he must teach you.
These are the explanations you must study.
These are the explanations of the kingdom of God.

You must take the Wisdom into your memory, Perception, Awareness and Intellect; your Wisdom must take it in; Intellect must continuously remind you of those states—the sections of God, *Āndavan pakutigalay*.

They are separate.
You must come to what lies beyond.
This is what you should learn.
This is what you must understand.

This is what you must study.
This is what you should remember. If you do remember what has been given to you,
the meaning will come to you.

If you keep what has been given, you will know.

What is God like?

How do I get there?

What will He be like?

Where is a certain prophet?

(Bawa Muhaiyaddeen_(*ral.*) looks into his hand.) If you say, “Oh! I want to see Adam_(*a.s.*), my Father.” Wisdom must go there and see. Perception, memory, Awareness, Intellect and your gaze, *pārvai*, must see it. Then you must understand what each thing is. You must be able to see the seven heavens, the kingdom of God, your birth and death, the world of the souls. Wisdom and *‘ilm*, divine knowledge, must see.

However, if you do not look at that and mind and desire keep you dreaming, then you are someone who belongs to the other side. There is no rebirth if you go to God’s side. If you focus on the dreams, memories and scenes in these three realms, looking at the seven worlds, looking at the seven energies—they are subject to birth; you must understand that they are subject to birth.

With Wisdom, you must know the One who can save you from danger, pick you up, carry you, fly with you and provide understanding so that you can grasp the meanings. He will give all the explanations. He will stand between you and danger, protecting you.

You will be able to fly. When (danger) surrounds you, wings will appear before you. Then you can fly straight up, “Shoom!” Suddenly, wings will appear before you and you will fly away. There may be soldiers surrounding you. “What can I do?” They are fully armed with weapons. Three thousand hands will be given to you. What else will you need? Weapons. Three thousand hands will fight on your behalf. That will happen. Then it will be over.

(At another time) there may be nothing in your hands. You must remember. “I need...” and a sword will appear that will cut. Or else, “Where can I run? I walked here. I need a horse.” When you need a horse, a horse appears.

You can bring about all these things yourself. You can make them manifest with *Unarvu*, *Unarchi*, *Putti*, (*Madi*), *Arivu*, *Pahut Arivu* and *Pēr Arivu*. First, you must remember (the Guru’s words), and then you can make (those things) appear. Do you need to cross the sea? “There are seven seas. How will I go?” If you want to fly, you

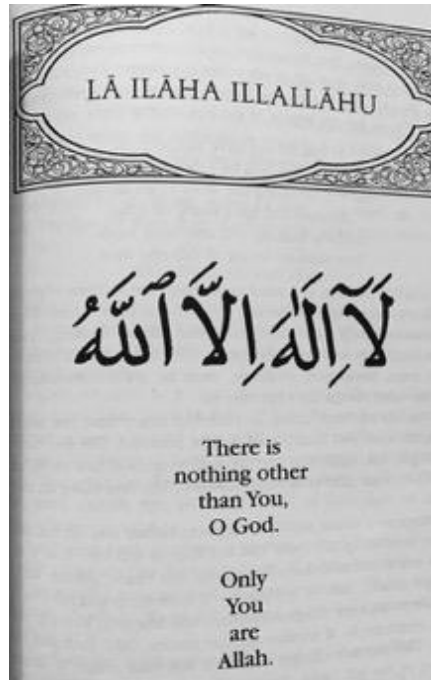
can fly. If you want a ship, it will come. Then you can board a ship or pilot a plane. You will guide them yourself. You will not need any other driver. Whatever skill you need will be available. You can drive, you can go, you can get off, you can do anything you want. You can do this with nothing at all. “I need to jump.” Bawa Muhaiyaddeen(Ral.) snaps his fingers. Jumping! You can get to the other side. Its sections are like this. You can reach this through the light of the Wisdom of *gnānam, arivin gnāna olivāl*.

It is not this world—you must cross over this world to get to the world of the soul, the pure kingdom and the world of God, *Dēva ulaham*. You must observe these three worlds with Wisdom. It is only if you hold onto the things that have been given to you that you can fly. They must come into your Awareness and your Perception. Intellect must take them and make you remember. You should know what to use wherever you are. The moment it reminds you, Wisdom must look. The moment Wisdom looks, *Pahut Arivu* will tell you what to do, what is wrong and what is right. “This is satan, that is right. This is God, this is satan. Bawa Muhaiyaddeen_(ral.) snaps his fingers. Right.” You must understand all of this. You must look at it, “Right!” and then you must fly up to God’s Light.

It is with this kind of Awareness that you should do *dhikr*. You must perceive things in this way when you are doing *dhikr*. When you say, “*Lā ilāha*, there is nothing other than You, O God,” you must see like this. It must come into Awareness. The *dhikr* must come into Perception.

Intellect should control it so it goes to the proper places. What Intellect carries, it must remember. “Oh. It is coming here, here, here and here.” It must know all the aspects of the body. The memory should be made known to your Wisdom. It must know, “This is the section, this is the (next) section, this is that section.”

Then Wisdom must give it to Divine Analytic Wisdom. Divine Analytic Wisdom must analyze, distinguish and see. “These things, these things! Put them down! Leave them and come up.”



Then it must take you to Divine Luminous Wisdom, God, “*illAllāhu*, O God, only You are Allāh.” Then you must see. The vision, the Perception, the Awareness—it is through them that you must do it—it is like a current. This is the way you should steer the Power. This is the way you must steer the Light. These are the words of the Shaikh, the Guru.

If you do not have this section,
you will be reborn.
You will be doing the work of an animal.
Animals will have many rebirths,
and the butcher will also have work.
You must be aware of it and do this correctly.

It is like this that you must understand the sections of prayer in every way while continuing to perform your duties. When you are walking, you must remember. While walking, doing your duty, they will occur on their own.

They will take place on their own. Meditation, *tiyānam*, must be done *automatically*. Let the other things do what they do. You do not look down at your feet every time you take a step, do you? You look ahead as you proceed. The feet move, *left, right, left, right*. You are not watching each foot move, are you? No. Your gaze is directed forward. The feet move on their own.

Suppose a snake suddenly appears before you. At that moment, everything has eyes! The ten fingers and toes have eyes. They are called the eyes on the nail beds, *nahakan*. Everything has vision, *pārvay*. When danger comes, “Ah!” they withdraw. If something touches you, if a knife or another sharp instrument touches you, you will pull back instinctively. If another danger comes, “Ah!” Each part has eyes. The moment danger comes, it will take action. If danger comes to the left hand, the right hand will block it. When the left hand falls asleep, the other one will be its support. There are eyes in every section. Each will protect the other.

When you are walking, the eyes are there. If a snake appears while you are walking, “Ah!” you will leap back to avoid the accident. Your physical eyes did not see it; those other eyes saw it. They alerted you. It enters your Awareness and your Intellect. “Takk!” You remember. You will leap to the side or stop. Those things perform such duties. This is what they do, do they not?

Like this, each section of your body does its own duty. You can proceed while the ears take in sounds and inform you (of what is there). They do their duty. The eyes keep looking, doing their duty. If something smells bad, the nose does its duty. Your mouth might be speaking, doing its duty. The teeth do their duty. The lips do their duty. Each part of your body does its own duty.

You have to do your duty.

What is your duty? Every part of your body does its duty. The legs do their duty. The hands do their duty. What is the duty that you must do? Left, right. The soul and God. Let those duties occur automatically.

You do not need to go into the jungle. You do not have to put up a tent like “Saint Michael.”¹¹ You do not have to wear garlands or beads around your neck. You do not have to stand on your head. None of those things are necessary. Just do your duty. Your eyes do their duty, your nose does its duty. Your ears, teeth, mouth, lips and every piece of flesh does its own duty, so why can’t you?

You do not have to waste even one second for the sake of God. It is because you do not understand what your duty is that you are wasting your time. If all you do is say, “*Shiva, shiva, shankara, shankara, shankara,*” it is no good. It is craziness. It is valueless.

There are the 4,448 nerves. There are 212 bones. There are thirty-two teeth and four bones that form your skull. The 248 bones, the 105 million pores, the seven layers of the skin, the seven layers of muscle, tissue and bone all perform their duty. The blood flows on its own (without your conscious Awareness). Your fluids flow on

their own. The air runs on its own. The heat runs on its own. Your body works on its own. The colors—the ethers are there and keep working by themselves. They all keep on working. You must understand who you are and operate yourself.

What is there for you to do? All the parts of your body are doing their duty. You must reflect on this. They did not involve you for even one second. If you snore, “Krr, krr, krr,” it occurs on its own. You are sleeping. The breath that goes out, goes out; the breath that comes in, comes in. It does not involve you, does it? This happens while you sleep. They perform their duties on their own.

What must you do? You do not have to waste five seconds for the sake of God. The correct thing is to operate with Wisdom just as the parts of the body perform their functions automatically. They are showing you. But you must work in the section of God. Perception, Awareness, Intellect, Assessment, Wisdom, Divine Analytic Wisdom and Divine Luminous Wisdom work on their own, separately. That duty occurs automatically. Things are brought to Perception; things are brought to Awareness; things are brought to Intellect; things are brought to memory and to vision.

Then it is separated into right and wrong, correct and incorrect. Next, they bring it to Divine Luminous Wisdom. This is the “*ill Allāh.*” You must bring it and put it there so you can see that kingdom. That duty. You can do it while you walk, while you sleep, while you sit, while you do duty. But you must remember it at all times. It must be brought into your Perception, your Awareness, your Intellect, your memory, into Assessment, into vision, into your Wisdom, (into the Qutbiyyat) and then into the Light, the Nūr. Then you must take it to God and leave it there.

This is what you must do.
This section has to be conducted in this way.
The other section has to look to other things.
It will do its own duty.
This is your duty.
The duty of the soul.
The duty of Wisdom.
The duty of grace.
The duty of God.
The duty of the Son.
Do that.

You need not be involved. All of your nerves and your skin will understand. Everything will move. All the worlds will move. Each piece of flesh, each gaze, each

light, each thing will work. This is what you must do. Without this, whatever you do is hopeless. You should reflect upon this.

You do not have to spend even one second. Your memory, your Perception, your Awareness, your Assessment, your vision, your Wisdom, what is right and what is wrong, the Light and God—this is what you must manage and bring to a good conclusion.

Do this, my children. That will be good. That will become the Son of God, the qualities of God. Think of this.

This is how it works. This is the truth. That vision operates in this manner. This is what is called *gnānam*, divine Wisdom. This is what we call the vision of the kingdom of purity. This is what we call the scepter of the kingdom of God. Those who run the kingdom—they are called the qualities of God. The qualities of God are the kingdom of God. Act according to this explanation. Do not go in the other direction. Use your Wisdom.

(Bawa Muhaiyaddeen(Ral.) begins to sing:)¹²

On what day will I stop wandering the woods
intoxicated with marijuana
and drink instead the divine intoxicant of God
who crowns the eight-span body? On what day will I stop running about the house
like a mad dog?

On what day will I catch the horse (of the *Kalimah*),
climb up
and reach the Great One?

On what day will I stop being like the blind ones
who cover their eye of wisdom with sacred ash?
On what day will I make this heart pure and know Him? On what day will I stop
polishing the statues of idols
and joining forces with demons?
On what day will I attain the state of bliss
with that Limitless One?

On what day will I stop beating tambourines and drums
for these idols,
like those fools who do not have the Wisdom of a blade of grass?
On what day will I give up that arrogance
and reach the One?

On what day will I give up being like the blind ones
who place flowers in the temple for the swami?
On what day will I make this heart clear and worship God?

On what day will I give up studying horoscopes
and living like a sinner?
On what day will I live without deceit in my heart?

There are approximately a hundred verses like that, which have been sung.¹³

They drink alcohol as if it were milk.
Instead of becoming like them,
on what day will I reach God?
When will that day come?

There are many meanings. We should not become like this. We cannot see God by taking marijuana, *ganjā*, opium or drugs. If Perception, Awareness, Intellect, Assessment, Wisdom, Divine Analytic Wisdom, Divine Luminous Wisdom are off by the width of a thread, you will not see God. You must not change (turn away from the good path).

(The mind) looks at these three worlds only. You can look at the world of scenes, you can look at the world of memory, you can look at the dream world, but all these are of concern to the mind. They are what the mind looks at—the section of God will not. You should reflect upon this.

We must cut away all of these things.

We have to drink the intoxicant of determined *īmān*, absolute faith in God. We must become intoxicated from God. We need to drink God's pure faith, certitude and determination of *īmān* and become drunk with it. We must see Him with Wisdom. That is a good intoxicant. No other intoxicant should ever be taken. If we can do this and see God, it will be good.

That is what will carry you. It will protect you in many ways. It will be good. *Bismillāhir-Rahmānir-Rahīm*, in the name of God, Most Compassionate, Most Merciful. *Āmīn*. May God protect us. *Āmīn*. There is nothing other than You, O God. Only

1. When Bawa Muhaiyaddeen_(rat.) spoke, he did not refer to himself and "I." Tamil grammar gracefully accommodates this, as pronouns are very often assumed. In the English translation, we have used "I" for the sake of clarity.

BawaQuotes Complete Collection — 2013-2022

2. *reserve*: The reserve brain, the part of the brain that stores memories.
3. *Ninaivu* can be translated as either memory or thought depending on the context.
4. *Kadchi* refers to what sees, as well as to what is seen: vision itself, or the scenes that are seen.
5. *A Mystical Journey*, by M.R. Bawa Muhaiyaddeen_(ral.) contains a detailed explanation of the inner seas and oceans.
6. Birth does not necessarily refer to the act of being born, but rather to the term of our existence on earth.
7. The seven levels of Wisdom have been capitalized in this chapter because of the use as proper names. In this discourse, M.R. Bawa Muhaiyaddeen_(ral.) begins to refer to them in the third person, as “he.” In doing so, he does not anthropomorphize them, but rather brings them to life.
8. building expenses: The expenses incurred by the building that is the body.
9. The *Sun* of God is the Son of God, a double meaning, referring to the child of God who has perfected himself or herself through grace and merged with the Light of God. It is not gender-specific.
10. Rama’s bow: It is said that Rama’s great bow was so famous in the three worlds that its mere sighting could cause an entire army to surrender.
11. “Saint Michael” was a nickname that Bawa Muhaiyaddeen_(ral.) jokingly and lovingly conferred upon one of the children whose name with Michael. Michael liked to wear blankets and live in the wild. He was a catalyst for much entertainment and many pointers on what not to wear and where not to live.
12. The following song is being sung on our behalf. M.R. Bawa Muhaiyaddeen_(ral.) did not use intoxicants, nor did he allow them in the Fellowship. He neither indulge in or accepted any of the ignorance that is being described on any level, concrete or abstract.
13. There is another version of this song in *Maya Veeram or the Forces of Illusion* by M.R. Bawa Muhaiyaddeen_(ral.) , “When Will I Remember?”

[transcriptionist note: an error in numbering the footnotes printed in the Fellowship Press edition of the book has been corrected in the above re-typing.]

READER 1

Kanzul-‘Arsh
The Treasure of the Throne

From the BMF Pamphlet “Du’a Kanzul-‘Arsh” ©2003 Fellowship Press, pp. 24-28

Question: The names of God somehow outline some of the different aspects. There are generally different names for God, but I feel they mean something special. I think there is a reason for the names. What do they mean? Why are they different? Does the difference describe different aspects of Him or different attributes?

Bawa Muhaiyaddeen_(ra): When we speak of Allah’s divine names, there is what is called the *kanzul-‘arsh*, the treasure of the throne. It is mentioned in the Qur’an and is said to be from the words of God Himself. *‘Arsh* means the apex or crown of the head, the brain. It is said to be the power of the brain, and that power is said to be the qualities of God. This is the meaning.

However many qualities God may have, however many beautiful qualities and actions He may have, that is how many rays there will be in the *‘arsh*, the crown of the head. That is what is given the name *kanzul-‘arsh*, and that is also described as the qualities and divine names of Allah. If you examine this deeply, you will see that they are His many attributes and His actions. He has no name; these are His compassionate qualities.

When we begin to learn, His qualities are represented by His names. Before we understand, the qualities are merely names. But, if we understand the qualities, there is no name. He is the Merciful One, *Rahman. Rahim*. He is the Compassionate One. Allahu, He is the One that resonates everywhere and sustains each of His creations. *Andavan*, or God, He is the One who rules over each and every one of His creations. *Retchanan*, He is the One who has the quality of nourishing each of His creations. It is His qualities that have been given names, and this is why it is said that Allah has ninety-nine divine names.

There are really one hundred divine names. What one hundred means is Plenitude. Nothing is lacking, it is complete. One—nought, nought, nought, nought. One—nought. The mind is zero. He is One, Plenitude. This is one hundred. When you go around a full circle, you come back to nought. This is Plenitude. There is nothing other than Him. Out of the one hundred, He retained One for Himself alone, and He gave the other ninety-nine to mankind. That One is on the crown of the head, the *‘arsh* of man,

When the second hand of a clock goes through a full circle, it makes one minute. When the minute hand goes through a full circle, it makes one hour. Similarly, one circle around the three thousand powers of God makes for one beauty of God, just one of His splendors. He has three thousand compassions. When wisdom goes around the brain once, it has seen one splendor of God, the *Rahman*. Like this, wisdom must go around the brain for each of His ninety-nine names, around the three thousand attributes, and come back to its station of One. That One is His Power. That is He; that Power is He. The Compassion that comes from that constitutes the power of the brain.

This is what is described as His names. If ‘One’ is added onto that, it becomes complete, and then there is no name. It is Plenitude. His qualities are what are called His names, but without understanding this, people say “Allah has ninety-nine names.” As long as you only have the name, the quality is lost. But if you can realize that each name represents a quality of God and then bring that quality into action within yourself, then it is no longer a name.

This is a business. The names can be made into a business, but the qualities cannot be made into a business.

READER 2

Clarifying the difference between the brain and the mind in response to a question, M.R. Bawa Muhaiyaddeen (Ral.) then continues the explanation of the ‘arsh.

The mind is different from the brain. Wisdom is the brain; light is the brain. The mind is made of the five elements of earth, fire, air, water, and ether. This mind, which is at the level of intellect or *pudthi*, functions from the section of the physical body only. The ‘*arsh* is different. It is the reserve brain, the section where the input from wisdom is kept in reserve.

Before you drink water, it has to be boiled to remove the bacteria. If you boil the water and then filter and clean it, the bacteria is filtered away. The mind is like a filter that retains the bacteria and dirt that has been filtered away and discarded from the ‘*arsh*. What is discarded by the ‘*arsh* as wrong is kept by the mind, and what has been accepted as right is kept by the ‘*arsh*. What is right ascends and is kept in the reserve bank, the ‘*arsh*, and what is wrong descends to the reserve bank of the mind.

It is useless for me to tell you this. You have to open the door and go inside and see and converse with it. But you have closed all the doors from the outside and are asking, “What is inside? What is inside that?” If I say that your mother or your father is there, you will exclaim, “Ah, is that so? Is it really so? How can they be there? You might accept one thing I say as wrong and another thing as right. You might also say, “Ah, this is all hopeless! This man is crazy, he is talking nonsense.” But, if you really go inside there, you will know. You must open the door and go within it. Then you will understand.

Like this, each of the children must try to open the door and go within. Without doing this, if I say something, you say, “Oh, he’s saying that my mother is there, father is there, a goat is there, a horse is there. Well, this is right, but that is wrong.” You will keep finding fault. How can you say these things if you have not gone there to see for yourself?

Take, for example, a mango tree which might have some good fruits on it. When you see it from a distance, you immediately desire a mango on the tree. Then you say, “Ah, that is a fine mango tree.” What was the first thing that came? Your desire. Now, what will you do? You will pick up a stone and throw it at the mango tree. Since you cannot climb the tree, you will throw a stone to dislodge the fruit.

READER 3

Similarly, if you hear that *gnanam*, divine wisdom, is being spoken here, you will want to come in, but you will not be able to, because the door is closed. What will you do? You will take whatever you can find from your monkey mind and hurl that at the door in order to open it, so that you can come in and take the fruit of *gnanam* which is here. In the same way as you dislodged and ate the mango which you desired, and then gave a judgment, “Ah, this is tasty,” or “This is sour,” or “This is not ripe,” like that, when you come here, you hurl your desire at the door and, if you get what your desire wants, you eat it and say, “Ah, this is right, this is good,” or “This is wrong.” You give your opinion and then leave.

In this way, you come here with the desire which is the mind and hurl that desire at the foot of the guru with the idea of plucking the fruit of God. If an explanation is given that satisfies your mind, you say, “Ah, that guru is very good, he is a very good swami. He has answered my question.” But, if an answer is given that does not satisfy your mind, you say, “Oh, he is wrong. He didn’t give me a good fruit.” If the stone you threw gives back what you expected, the mind will say, “Ah this is very good. He gave me the correct answer.” This is what you will say. This is the world.

This is the way that you hurl desire at the guru. This is the mind, and it is the mind that you throw at the guru. That is useless; you should never hurl mind and desire at the guru. If you want to taste the fruit the guru has, then you have to open the door and go through it to the guru. You can only understand if you go there. But if you go there bringing desire and the mind, then you will find it tasty if the guru shows you magic, or acts like a swami, or gives light shows, or recites incantations like ‘*om*’, ‘*paramasivan*’, ‘*paravadi*’, or performs magic which shows what is up to be down and what is down to be up. Or he may have to be like a man who barks like a dog. If he does what that, you will say, “Ah, that is very good. See, he is just like a barking dog.”

You cannot go there with your mind. You, yourself, have to go within and understand the right and the wrong. If you go inside and see with your own eyes, then you will understand. What is the use of me speaking about this? If you ask a question in this state, I will reply according to what you bring. If you throw your mind at me, you will get a reply appropriate for that mind. You must give up these actions.”

Open the door with the key of wisdom. Open it with that key and enter. All of the universes, God and His mysteries, all His secrets, man and man’s mystery are here. Go into that mystery, that secret, that wonder, and travel around that city. Go around that city and see for yourself. See what is right and what is wrong with here. What you get from the mind is not very good. There are so many more things to experience and see. Go within and find them.

If one is hungry, he has to go to the kitchen. But going to the kitchen alone will not satisfy his hunger. He will have to see what is in the pots to eat. Inspecting the pots alone will not satisfy him either. He has to determine whether what is in the pots is good or bad for him, and then, he has to take only what is good from the pots. Then, he has to determine if the food is tasty, if it is agreeable and if it has enough salt or acid. Only then can he eat it.

Like this, you have to go within and find the particular food that is agreeable to you, which suits you and which is tasty to you. Then, you must take it. That will be good. Please do it like this. Right.

M.R. Bawa Muhaiyaddeen_(ral.)
April 1, 1973

Chapter 16

How Bawa Muhaiyaddeen_(ral.) Lost His Anger

In 1955 these words came from God, “Who are you to punish My creations? There is no one on earth without fault, all the creatures on earth have faults. This is the reason I sent the prophets. All those who followed Adam have faults because they are connected to satan. I threw Adam away so that he and those who came after him could be rid of their faults and return to Me in a pure state. They have come to the world to correct their faults.

“I sent you to help them, to correct them, I sent you there to help them overcome their faults. Are you here to help them improve or to destroy them? I sent you to protect them. Are you protecting them or destroying them? Everyone who has come to earth has faults; you were sent down to help rid them of their faults, not to punish them.” This is what God said to me.

I replied, “O God, if a man commits an offense once, twice and then three times, I cannot bear it, I become angry. I cannot bear to see this and anger overwhelms me. Take this anger from me. When I see injustice, I cannot help my anger. Please take it from me.” I asked this of God in 1955 after a certain incident; then my anger abated, little by little, over a period of twenty or twenty-five years. Before that, could Araby or Gnaniyar have sat here for even a day? Could Dr. Ajwad or Dr. Markar have sat here for any length of time? No, they could not.

In those early days if sick people or someone who was possessed came to see me, they had to sit at a distance. I would take care of their problems in about five minutes just by looking at them, then they would all leave together. They never approached me. They would arrive, I would look at them and they would leave. Now that I have become an insan, a human being, you can all be here. Look, everyone sits around me on all sides. It could not have been like this before.

Now I do not say the things I used to say. Since 1956 I have improved a lot, yet once in a while if I cannot bear a situation, the old words will come and if those words come, that is the end of the situation. There is no cure for this. But now I am a good man, a good man with so much love, compassion and mercy. When a child is hurt, I cry. I lie down, I cry and ask God to help that child. I am so loving now, I think I am a good man, but I do not know what you think. Now I really am a very good man, and because I am so good it is possible for all of you to be here. In the early days my voice squawked like a screeching bird because I was not used to talking to people. My voice has improved just recently.

My children, no one on earth has performed the miracles Bawa Muhaiyaddeen has. In the last eight hundred years there has not been a single person who has performed as many miracles as Bawa Muhaiyaddeen. This is the truth. Yet I do not understand anything. I am a fool, a fool and a good man. If you become a fool in the world, you can become a good man. I give you my love. Go do your prayers and recite dhikr, the remembrance of God.

August 13, 1982

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The Tree That Fell to the West: Autobiography of a Sufi
M. R. Bawa Muhaiyaddeen_(rat.), pp. 103-104

CHAPTER 14 - How Bawa Muhaiyaddeen_(ral.) Became a Beggar

About fifty years ago there was a certain man, a barber, working on a tea estate of about five hundred to a thousand people. The estate collected ten cents a month from each person working there to pay the barber's salary. This man who had a wife and two children was deeply devoted to God. One day he developed typhoid fever. To save him I had to become a barber because he would have been dismissed without pay if he had been unable to work. I had to take his place and do his job for him.

I said to him, "I have come to stay awhile. Since there is no one else to do your job, I will do it for you." I treated his typhoid fever, made him well and did his job working as a barber for about three months. In those days hairstyles were different, people wore their hair in a variety of ways, and we had to cut or shave their hair to suit the style. During the three months I did this the "new barber" was greatly respected and liked.

I took care of the clerk, a powerful person on the estate, two days in a row. He came from a pallan¹ family which is considered to be an inferior caste. When he asked me where I was from, what my background was, questions like that, I told him, "I learned this trade recently, I am not a barber by birth. I acquired the skill a little while ago, this is my job for now." He did not wear his hair with a knot at the back, it was cut in an unusual style, but I trimmed it nicely in a way that he liked, and he was very happy with the results.

He asked, "Where is the old barber? He did not know how to cut my hair this way. What is he doing now?"

I told him, "The barber is extremely ill with typhoid fever, and I am filling in for him. His salary is so low it is not enough to buy his monthly rations, not enough to support his wife and two children. Because things are so difficult for him, I am working to support us both. We need two salaries now. Since this is the case, could you please try to get him a raise?" The clerk said he would speak to his employer, an Englishman, and try to get the raise. The clerk explained to his superintendent that one salary was being used for two families, and could they increase the contributions of each person by five cents so that he could get fifteen cents from each of them. The Englishman agreed and it was put into effect.

In those days the average salary was thirty cents a day. The barber was now receiving fifteen cents a month from each working person on the estate. He recovered from the fever in two months, and for three months I worked to earn his salary for him, giving him time to recuperate. His pay varied, sometimes as little as seventy, eighty or a hundred rupees a month after expenses, but usually he had a hundred rupees left to support his family. He did have certain expenses, soap, powder, sharpening the razor and so on. At the end of three months I said, "My job is over now, you have an increase of half your salary for your support; you can live happily. The job I came for is finished," and I took my leave. He kept begging me not to

leave, and so I said, “Come see me in Kathirakamam next time you go there.” He and his wife both wept and cried asking me to stay, but I said goodbye and left. He did come to see me later.

I used to do this frequently, roaming around, doing jobs for people. In one place I worked as a laundryman for someone, in another place I cleaned toilets carrying buckets of waste from latrines. No swami or ‘alim, no wise man or any of the ‘ulama’, the learned teachers, could ever imagine the kinds of jobs I have done. I do not know whether any of you could do this type of work either. No matter what was needed, I could fit right in and do it. *Aiyo*, alas, I had so much trouble. If I were to think about compiling a record of all the jobs and all the professions I have had in my life, it would sound like a succession of Puranas, epic tales, so many Puranas. Well, I cannot really call them difficulties. God assigned me these jobs, and I went to do them; that is all.

Even the rockiest of hearts would weep if they heard my story.

Sometimes I worked as a swami. I gave out mantras. I worked as an astrologer and as a temple priest. I have been a poet, a hunter and a beggar. When I was in the Asoka Gardens in Nuwara Eliya there was a man from Talawakelle who was begging for food, and there were two Muslims who also came there having difficulty as well. An Indian whose name was ‘Abdul-Rahman had a large store in Nuwara Eliya which sold dried fish and provisions. I took the two Muslims to that shop and told the shopkeeper to give them some dried fish because they were in such dire need, giving him fifteen cents, a silver ten-cent coin and a silver five-cent coin. “Keep this money,” I said, “And give them food.” I returned to Nuwara Eliya somewhat later and I realized the shopkeeper had prospered and become rich. Then I brought a stack of betel nut for the two Muslims who were still there to sell, establishing them in this trade. Soon they too became rich. They became suppliers for the big tea estates in the area. Both were devout, praying regularly to Allah, and they thought of me constantly as well.

One day I was coming towards the town when I saw the beggar about to drown himself in the river because he could not find any food, not even gruel. I brought him to the two shopkeepers and put them in charge of him, asking if they would give him some provisions and teach him how to sell these things, how to make a living as a shopkeeper. They hugged and embraced me, falling at my feet. “Please help this man,” I told them. The man would put dried fish in a basket which he carried on his head, going around the tea estates to sell the fish, house by house. At the end of the day, he would bring the money back and hand the day’s earnings over to the shopkeepers. When I returned next time, I told the shopkeepers to keep the beggar, who was fluent in Tamil, as their employee in the shop itself, and he became their cashier.

In 1915 there was a civil disturbance which is part of the Ceylonese history of Singhalese and Muslim riots. The Singhalese and Muslims have been deeply antagonistic to each other over the years. During the 1915 incident the two Muslim shopkeepers were driven out of their shop by this beggar, and he subsequently acquired a whole block of shops, all the way from the bridge to the end of the junction. He had killed the older Muslim and his wife, while the younger brother and his wife escaped into the jungle. I saw this from far away, and I came and looked at this in person while I was proceeding to Kandy. From the middle of the war, I decided I had to deal with this.

By then the old beggar had acquired a large share of the business there. He was a big wholesale supplier, very wealthy, and had brought his brother in as a partner. I came down from Jilani to the shop where he had first started to work, where he had a quantity of tea, sugar and many things he could have given me. I presented myself there as a beggar and begged, “*Ayyah*, sir, please give me one cent, *ayyah*, please give me a penny.” I begged for one cent. He did not recognize me. I arrived early in the morning just as he was unlocking the shop door to open his business. “*Aiyo*, alas, please give me one cent,” I begged. Actually, I had started out with five cents in my pocket, but had given two pennies to another beggar on my way, and so I had three cents left. All I asked him for was one cent.

He began to shout at once, “Hey you Muslim devil, you evil beggar, get away from here! Listen you beggar, don’t you dare come around here to make me look at your ugly face this early in the morning!”

He used terrible words, filthy words. He had a really dirty mouth. Yet I continued to beg humbly, “*Aiyo*, please give me just one cent.” He yelled at me again, and I pleaded, “I have come early, *ayyah*, please give me a little money, just one cent,” but he continued to abuse me.

Finally, he went into the shop to get a basin of dirty dishwater from the day before, water the coffee and teacups had been washed in. He took this pan of filthy water yelling, “Get out!” and threw it all over me. The filthy water felt very cold because it was so early in the morning.

I kept pleading, “*Ayyah*, please give me one cent.” Water was boiling inside on the stove for tea, and now he took a basin full of boiling water and threw that at me too.

By this time people had gathered around who began to scold the shopkeeper, “*Aiyo*, it’s a sin to throw boiling water.”

But he was so prejudiced against Muslims he yelled, “You Muslim pig, you dare to come early in the morning to fight with me!”

When the boiling water hit me, it felt as if my whole body was burning, but it cooled down and did not blister. Then I said to the man, “I am a new beggar, but you are an old beggar, aren’t you, aren’t you? You are an old beggar and I am a new beggar. You have forgotten that you are an old beggar. You have only forty days left and yet you have forgotten who you are. I will not go until I receive money from your hand.” He was so angry now he kept swearing his filthy words, the least of which were you son of a female dog. He kept shouting abuse at me so furiously I could not get a word in, but I was laughing to myself as I said, “I am a new beggar, you are an old beggar. You have forgotten. Unless you give me a cent, I will not leave this place.” He raged on.

Soon trucks arrived from Colombo, and the laborers began unloading sacks and sacks of flour, rice and other provisions. There was a Muslim laborer who was unloading some of the sacks. The shopkeeper was getting more and more angry. The laborer came to me and said, “After I unload these sacks I will get my salary, and then I will give you the money.”

By now the shopkeeper was picking up coconuts stacked in a corner of his shop and hurling them at me; yet not one of them struck. He must have thrown fifty or a hundred of them at me which I gathered together, piling all the broken coconuts in a heap announcing, “These belong to me now.”

This man, angrier and angrier, shouted, “You thief, are you trying to steal my coconuts now?”

I said, “These are mine. All the coconuts inside the shop are yours, but all the coconuts thrown with my name on them belong to me. They do not belong to you because they were thrown in my name.”

He picked up an iron bar rushing out to assault me, but he slipped and fell against a drain which lay between us; his leg gave way beneath him as he fell and struck his head on the concrete of the road. The iron bar dropped from his hand. Both his leg and his head were injured, and now all the people watching outside tried to give me money, but I said, “He must give me the money.” Everyone all around wanted to give me money except this man.

While he was lying on that filthy drain he yelled out, “Even if I die and you die, I will not give you one cent of my money.”

The people gathered there humbled themselves before me, begging me to take their money, “Take the money we give you and leave, this man is so angry.”

My answer was, “He was a beggar once upon a time; he must know who I am.” Then I spoke to him, “You are nothing but a wild man of the jungle who is an ungrateful wretch. When you tried to commit suicide by jumping into the river, I saved you and introduced you to the man who ran this shop. I set you up in business long ago, I established you in this very shop as a cashier, but you killed the owner of the shop and his wife! You beggar of old, have you forgotten? Now you have acquired all these shops and you have forgotten me, you have forgotten me! The exact spot where you tried to commit suicide is waiting for you and your wife. It is calling you. Beware, you have to go there forty days from now.”

He was furious and swore terrible oaths. To this day I remember his disgusting words. He swore that way even though his head, his leg, everything, was injured. Then the Muslim laborer who had been unloading the sacks fell at my feet, “This is an insult to all our Muslim people.”

I answered, “He is an old beggar who should beware.”

The laborer fell at my feet again, “I will give you some money. They owe me ten or fifteen rupees for my work. I will give you every cent of it. Please come with me, this is an insult to all our people, please, don’t stay here any longer.” He took me to a man who makes *vadai*, a spicy bean savory, and said, “Give him whatever he wants on my credit. I will come back to settle it later with my pay,” then he went back to work.

As I sat there another hungry beggar came along who said, “*Aiyo*, I’m so hungry, please give me some food.” That evil shopkeeper had also refused to give this beggar any food. Remember,

I still had three cents left which I gave the *vadai* seller telling him to give the beggar some food which he took and ate.

Now the *vadai* seller asked me what I wanted, “I don’t want anything, I’m just waiting to see an end to that shopkeeper, the one who fell down.” When the laborer had finished unloading two or three trucks for which he was paid nine or ten rupees, he came to see me, gave me about ten rupees and bought some provisions which he packed up for me. I told him, “No matter what happens, be patient. Now please leave.”

He asked, “Why did you approach that man? Does he know you?”

“That man knew me very well some time ago. He could not have reached this level of success without knowing me. He does not know me now, but in forty days he will know me again.”

Then I took my leave and continued on the road uphill. This laborer had two young daughters of marriageable age on an estate called Nanu Oya where they lived near the railway station in Nuwara Eliya. I went to that estate to give all the provisions the man had packed for me to his two children. I gave them the ten rupees as well, telling them, “Your father asked me to give you this.” They asked me to sit down and wait but I said, “I have to go somewhere. Your father told me to give these things to you. Aren’t you two married yet, would you like to be married?” They laughed shyly.

On this estate there was a *kangani*, an overseer, a man who had earned an important position whom I had saved earlier on from a difficult situation. I went to him now to talk about his son, to arrange a marriage between his son and the laborer’s daughter. The *kangani* agreed to the marriage. We found a *lebbe*, an official from the mosque, bought the wedding finery and went back to the laborer’s house, who by this time had unloaded two more trucks and was on his way home to the girls. When they saw him, they ran to him, “Someone came to give us this bag of provisions and the ten rupees he said you sent.”

The man was so surprised he asked, “How did he know I had children, how did he know I lived on this estate? He must be a great saint, see what he has done.”

He started to cry, the two girls cried as they ran around the estate searching for me, “We must see the saint, we must see the saint. When will he come again, where did he go?”

Although I had to go altogether about eight miles, I took care of all this in twenty minutes, then came back to the estate with the bridegroom and the *lebbe*, telling the laborer, “I have brought you a bridegroom for your daughter.” He fell at my feet and wept. “Here is the bridegroom,” I said, “And here is the *lebbe*.” Then I provided the *thali*, the marriage necklace, which they tied around the girl’s neck. Because there was another daughter of marriageable age in the house I told him, “You cannot leave this girl alone in the house. Do not go to work tomorrow and I will bring another bridegroom.”

Now the bridegroom’s father said, “My cousin has a son, a good man, should we arrange their marriage?” I approved, and right then and there we took the girl to this cousin to be married.

“Good,” I replied, “both girls are married, now you can live happily.” The laborer put his hands together, humbly paying his respects, and said, “You have settled my two daughters, I am most grateful.”

I said, “I have something else to do and I am leaving now, but I will return in forty days to deal with that other situation.” There was a railway bridge on the estate which spanned the river at the point where the road left the estate. On the fortieth day I came to stand on this bridge watching the river. The former beggar came to bathe bringing his wife, a younger brother, the brother’s wife and their children, his older brother, the brother’s wife and their children, in fact, all his younger brothers and their families. They all followed him, coming to bathe. They left the children on the banks of the river and went into the water, but one child who had been left on the riverbank ran into the river where the current began to pull him under. The shopkeeper rushed to save him and was dragged under, his wife rushed to save the child and was dragged under, the younger brother was dragged under, then the older brother was dragged under, and his wife who also tried to save them was dragged under too. They were all sucked into the middle of the river where there was a steep drop, like a waterfall, they were pulled towards this and drowned. The whole family, including wives and children were all drowned.

As soon as the townspeople heard of the drownings, the other merchants and tailors came running to his shops, looting all the goods. Before the last cry was silenced everything in all the shops was gone. The matter was finished now. The laborer came to me and said, “*Aiyō*, it all happened just as you said it would.”

I stood on the main road in front of the shop and shouted, “Hey! That old beggar is gone. The new beggar is here, listen to what he says and seize your opportunity now that it has come!” The dead merchant had persecuted the estate laborers who were very poor. When they used to come to his shop to ask for provisions on credit because they did not have any money, he would refuse. Not only that, he would lift up the women’s skirts and kick their backsides. He did so many other nasty, cruel things, he kicked the men as well, and so the estate workers trembled at the very mention of his name. But they had no choice, they had to buy their goods from him. This was the reason this had to be done.

I did not care about his ethnic descent, I cared about his cruelty, especially his disgusting assault on women; he would even go to the estate itself and do these things. If he did give people goods on credit, he would chase after them around the estate trying to force them to give him the money, even though they did not have any. If they did not have it he would beat them and kick them. If the husband was not home, he would drag the wife from the house, humiliate and kick her. This was the reason I had to go there.

Now it is finished. All his shops are destroyed and new shops have been built there. This is the reason I had to go as a beggar to that place, I had to beg for one cent. I can still remember the vile words he used to berate me with, I remember the filthy dishwater he poured all over me and the scalding water too. I have not forgotten the coconuts either, how I kept the ones he threw at me which I took to the merchant who sold *vadai*, and gave them to him. The shopkeeper did hurt me a little, I had a small injury on my forehead where a fragment from one of the smashed coconuts had ricocheted off the ground and struck my face.

BawaQuotes Complete Collection — 2013-2022

I begged for just one cent, and because of that one cent all this happened. I just asked for one cent, even though I already had five cents and later three cents in my pocket. “I have three cents, please give me one cent more, my master.”

The qualities of that period have left me now. By the time I arrived in Jaffna those qualities were gone. I have been free of them for the last fifteen years.

March 31, 1974

The Tree That Fell to the West: Autobiography of a Sufi, pp 89-96

M. R. Bawa Muhaiyaddeen_(rat.)

1. name of a Hindu caste, which is considered a lower caste

Chapter 7 - The Rocky Mountain

In arwah, the world of souls, God gave peace to all living things, but they forgot this peace when they came here to this world. May that same peace emerge within all of them again, and may I also have that peace. May that peace be within us all, all my children, all my brothers and sisters. May we all have that peace.

Perhaps I can tell you a few incidents from my life, my history. During my life I searched to find where, when and how I could find peace, serenity, tranquility and equality. The world said I would find it here, there, in that tree, this philosophy, that religion, in this cave or on that mountain. Each person or group in turn said I would find peace in all those different places, and so I went to each one of them searching for peace. They said if I meditated I would find peace, they said if I chanted mantras I would have peace, then they said if I performed miracles, I would have everything. They said, “If you experience the different features of these miracles, you will find peace.”

I tried each and every thing, one by one, but I did not find peace. I studied all the religions, Zabur, that is Hinduism, Jabrat or fire worship, Injil, a name for Christianity, and Furqan, another name for Islam. I tried to find peace in whatever they talked about.

Certain religious leaders, some *ambiya'* or messengers and some gurus said I had to travel the path of religion, study the religions. I did that. Others said, “You can't find peace there, go to the jungle.” But wherever I looked I saw fighting, murder, separation and a sense of differences. Wherever I looked that is what I saw, not a single race or religion without fighting, without murder. At last I said, “Oh, this is hopeless, where can I go, what religion can I turn to, where can I go?” When I looked at the sea I saw one creature eating another, creatures fighting with each other, the bigger ones eating the smaller ones. When I went to the jungle it was the same, when I went to the city they were also fighting and when I went to the religions there was the same fighting in each religion. Within each race I found similar fighting too. Even among members of the same race they fought and devoured each other.

Then a *gnani*, a wise man said, “Are you searching for peace? Go to a cave high up in a mountain, sit there, meditate, worship and pray, then you will find peace.”

I said, “O do you think so? All right, I will go.” I went there, to a tall mountain, sat and prayed a long while. Five years, six years, eight years, ten years went by, but when I used my eyes I still found it was all fighting. In the jungle, in the city,

everyone was fighting, there was murder everywhere. I said, “What does this mean? There is no place where God is not, yet there is no place without fighting and murder, no place without sin. Where will I find peace now, where can I go?” I thought, “I have been sitting in this place for ten years and it is no different here.”

As I was having these thoughts, the rocky mountain I was sitting on began to speak, “They are all stone-hearted, each of them murdering someone else.” The rocky mountain said, “O man, come here.” Then it asked, “Where do you think you are? Are you sitting inside this cave on the mountain, are you meditating inside this rocky mountain cave? You think you are sitting here meditating to find peace, but you have grown a rocky mountain inside yourself harder than this mountain on the outside. There is a rocky mountain you have grown inside yourself where you have nurtured arrogance, you have nurtured pride, yet you call that peace and equality. You keep searching for peace for yourself, you keep searching for tranquility for yourself, you are searching for serenity and quiet for yourself. But this rock mountain you are growing inside you is an immense cave. You are not sitting inside me, you are sitting in the cave you have made for yourself. Whatever you have grown inside yourself is the cave you are sitting in. You are in the cave you have built yourself, but you say you are sitting in a rocky mountain cave.

“First break down that rocky mountain you have inside you, break down that karma, arrogance, selfishness and pride which are all inside, break them down. This rocky mountain of the world is inside you; first break that down. You are sitting beneath the mountain of the world: that world and that rocky mountain are inside you, and you are sitting there inside them. You have pride, conceit, your name, your fame, your title and your miracles, and in the middle of all this you keep trying to find peace and serenity.

“But these treacherous weapons, the weapons of murder, are inside you. These weapons which cause all the trouble are still inside you. If you can throw away this world and these weapons, then you will discover where peace and tranquility are, you will discover where justice and honesty are, you will discover the truth telling you where human beings live, where animals live.

“O man, first become a true human being. If you become a true human being all living things will bow down before you. If you become God all living things will worship you. If you become a gnani, a wise human being, you will be something peaceful for all living things. You will be a source of peace for all living things. If you become truth you will be food for everyone, and all your words will create peace. If you become justice you will bring unity and peace to the wisdom of others. If you find all this within yourself you will know the kingdom of heaven within your own self, you will have the kingdom of God inside. Then the kingdom of the world

and illusion, the kingdom of hell will disappear for you, and when they leave, you will find peace.

“You will also find that everyone is your brother or sister, alive in that one place in your heart. In this light of purity which is your heart, in this light of the soul you will find all your brothers and sisters living in that kingdom. You will find everyone in that kingdom of gnanam, of divine wisdom, in that kingdom of your Father, that kingdom of the soul, that kingdom of God.

“Yet without throwing away the world and these illusions, you sit here on this rocky mountain and say you have meditated for ten years. You say you have not seen anything. You are fifty years old. For fifty years you have been sitting on this mountain within you, and you have only sat on this outer mountain for ten years. Whoever it was who went into that mountain inside never came out, never escaped from it. Come out from that rocky mountain of the world and find peace and tranquility. As long as you do not break up this mountain and throw it away, you will not find peace.

“You have four sections within you. You have to cross over the path of earth where you are assaulted by gales and storms. Then there is the sea of life. You have to cross over the ocean of water. Then the winds and storms of the air beat you down, storms which can make the land a sea and the sea into land. You have to cross over this sea of storms and gales until you come to fire. All your thoughts and everything you see are the fires that can destroy other beings, they can burn other people. Your thoughts, your intentions, what you see, these are the things that can kill others and destroy them. These spirits, these words can kill, they can destroy or cause pain and suffering to others.

“These four sections are there inside you, and you have to throw them away, overcome them. There is a fifth thing, torpor, ether or outer space. You can be enchanted by illusion, by maya, by what you see, and you can make others feel the fascination of these illusory desires. The earth is your body, water is the life composed by the liquid part of your body, air consists of the thoughts and intentions in your body, the spirits, fire is the strong heat which comes from each feeling of anger, jealousy or pride, feelings which attack and hurt others and ether is torpor, the selfishness which destroys your life. You have to overcome these five, you have to go beyond these five.

“These five things take five forms, and they also take the form of five religions. As long as you do not understand this and overcome them, you suffer. Understand this, know it and emerge from these five. As long as you do not, you cannot cross over the world and overcome it, you cannot find peace. You must understand these five,

know them and go beyond. Only then will you find peace. Understand them, discover what the religions are, what prayer is, what truth is, who you are, who God is, what peace is, what justice is, what conscience is, what life is and who your family is. Discover whether we are one or many. Where did the six kinds of life come from, are they within me or do they exist on the outside in others? Earth life, fire life, water life, air life, ether life, light life—are they inside me or do they live somewhere else?

“Investigate this and you will understand that the water lives are inside you, germs and viruses which live in water are within you. Next are the lives that live in the air and lives that live in the earth which exist as atoms, as viruses, as cells. What was inside you, God brings outside and keeps it outside. The fish and the other sea creatures, the water beings of the sea and the animals in the jungle are all living things within you. These six kinds of life which are inside you are also visible on the outside.

“What exists on the inside takes form on the outside, what exists on the outside is found within. You must understand this. Once you understand this, you will not kill those lives that come from inside you. Once you know these lives came from you, you will not kill them, you will not eat them because they are part of you. Instead, you will send them to their respective sections to let them develop there. You will let them go to their respective places and you will escape. Then you will have less weight inside you, the world will be less, you will be free of the world. Send everything from the air, from your nafs, your base desires, back to the air. Send everything that lives in fire back to the fire, send those qualities to the fire. Give back to God what lives in God and send the things that live in illusion to illusion. Then you who came from God can go back to God, you will live in Him. Then you can find peace. First go back. Understand this, learn this and you will find peace.”

This is what the rocky mountain said, then continued, “You did not understand that. Now I am only a stone, but you are a stone made of clay; I am a rocky stone, you are a clay stone. At least I can be used for something while you are made of clay and cannot be used for anything. I can be used to build bridges or houses, but you are a soft lump of clay which cannot be used for anything. If you do not understand that, you will not be of use to the world or to God, you will not serve any good purpose.

“First learn to be a true man. There is no use just sitting here. You are not sitting inside me, you are sitting in the rocky mountain within yourself, you are sitting in the cave of your arrogance, karma and illusion. Now go, understand about those caves. The jungle is inside you, the city is inside you, the mountain is inside you, the animals are all inside you. Now go, hunt all this down, discover it and complete that understanding. Then you will find peace.”

This is what the rocky mountain told me. May we all undertake to understand this. I give you my love, my love you. I did hear what the rocky mountain said and set about studying these things, one by one, all over again. I did my research into these areas, what happens in the earth, in water, the grass, the insects, the birds, the monkeys, what they do, what kind of unity they have. I looked at reptiles and ants, observing what they were doing. I wandered around wondering where I could find peace.

The mountain had told me to search and study in the religions; so, I went to the religions. There I found four people, a thief, a madman, a drunk and a swami or gnani, all sitting around under a tree. They sat there with their beards and mustaches, each talking in his own language saying ah, ooh or something else in his own tongue. I had the thought, “These are four *gnanis*, four wise men from the four religions, perhaps I can learn something from them.” I went over to the tree and stood there watching. The swami who was a holy man had a Bible, the drunk had an old book, one of the Puranas, the Hindu scriptures, the madman held a piece of paper and the thief had a bag with a pair of scissors and some other instruments. The thief kept looking at the things in his bag which he held as if it were a little book, something he kept reading nonstop.

Since these four individuals happened to be there, I thought I should stay around to see what went on. They all started staring at each other and began to yell, they began to fight. As the four men started to fight passersby noticed, “O the four swamis are fighting,” and a great crowd gathered to watch. I thought, “If I get involved in this I might have to fight with them,” so I decided to keep out of it and just observe what went on.

Now the four of them stood up to walk away, the drunk stumbling this way and that, spitting and making different noises, the madman making funny noises too. The *gnani* was crazy; even though he was called a *gnani*, he had a kind of madness too. They were all crazy, the thief was crazy, the madman was crazy, the swami was crazy and the drunk was crazy. The swami was acting strangely, doing this and that, making various signs, talking to someone. He held up the Bible then raised his hand, talking to someone in the sky. The drunk stumbled around walking everywhere, apparently looking for something, picking up anything he thought might be valuable. He kept looking at the paper in his hand. This man’s madness was an obsession for money. He started preparing his accounts, writing checks, “The train is mine, the shop is mine, the world is mine,” he was counting, writing it all down saying, “They’re all mine.” It was the desire for money that drove the drunk mad.

The madman had an obsession for a certain woman. Thinking a photograph of the woman was on a piece of paper, he picked it up and started kissing it, holding it to his heart and then embracing it. All four were going through performances in their own deluded way. The thief was obsessed with miracles, the drunk was obsessed with money, the swami holding the Bible talked in a crazy way, and the madman was obsessed with women.

The thief, was also a philosopher who believed in miracles. He had a pair of scissors. He held the scissors to a dry leaf and said, “O leaf, you were so beautiful when you first came here, you had such a lovely color, but now you are dry and tomorrow you will be dust.” He started to cut it up saying, “Now you are finished, you are nothing.” Then he bent over, “Tomorrow I will be dust too; you will become dust and I will also be dust. There’s no point in any of this, what can we do?” He looked up, he looked down, he picked up a leaf. The madman held up a paper looking for the picture of a woman. The drunkard was looking for money. The swami holding a Bible talked to someone up above saying, “I am great, I am coming there too.”

The four of them were walking along the same road, not letting anyone else pass them by, all acting the same way. Each had a different obsession, but they were acting the same way; one was obsessed with a woman, one with money, one with philosophy and one with spiritual knowledge. Each of them had a dominating thought which had made him insane.

Then I heard a sound, “Do you understand? Do you see these four people, do you understand them? This is what the religions are like. Understand this; it is madness. They all have a certain reason for their madness, something happened in their lives and they went mad. This is what is called religion. Do you understand that?”

“However, there is a true religion which comes from God’s decree, from something He commanded. You must learn this from within. The other is seen on the outside. Find out what is inside and learn it with clarity. This is the real religion. To understand the words of God within that religion is the truth. When you find this truth you will find peace, and that peace is God. Then the unity you see in this place is the unity of God’s kingdom. This is the kingdom of peace where you accept everyone as if they were your own. You think of all living things as your own life, and see all lives as your own. This is peace. The love that comes when you think of all lives as your own is paradise, the kingdom of God.

“Understanding that state is prayer. Churn everything and extract peace from it. This is the way to have peace. Paradise is God, man and the truth living together. Only when this state is established within you do you find peace, and then the peace of all living things is your peace and ease, the peace of all lives is the wealth, the joy of

your life. When you understand this state, that is wisdom, the state of love, the state of God's qualities. As long as you fail to know this or understand it, you do not have peace in your life. You have the suffering of hell, you have mental pain. You suffer and experience torture in life and die an undying death. Your life goes on but you are not dead, you die inch by inch. This is a terrible disease which tortures you. Think about it. When you understand this, when you realize this you will recognize that the peace of others is your peace.

“You will see the lives of others within yourself, and the joy in their lives will be your joy. You will know God's joy and taste it little by little. Until you know this, you are like these madmen, each with a different reason for his madness. Each man has a reason, a source, of his madness. Everyone is walking along the same road but each with his own insanity.

“You must have the clarity to find that one treasure, God, Allah; take the truth, wisdom and meaning from each thing, one by one. On that day you will have your peace and the peace of others. If you do not do that you will not find peace in this world, in the kingdom of God, in the kingdom of souls, in your own life or in the kingdom of heaven.

“You can only find that peace once you have discarded everything. What remains will be God's qualities, the four virtuous qualities of modesty, reserve, sincerity and fear of wrongdoing, good conduct, sabar, inner patience, shakur, absolute contentment, tawakkul-‘alallah, trust in God, and al-hamdu lillah, offering all praise to Allah. Just as ghee can be churned and extracted from milk, churn yourself and extract these qualities. You can make ghee from milk step by step, then when you melt the ghee it is like a mirror in which you can see yourself.

“In the same way, you have to churn the five elements within you and churn your five senses with wisdom to extract iman, absolute faith, and the truth that is God. Churn your heart with wisdom, churn the five elements, the five senses and extract the truth. Then when you melt this truth you will see that God is a mirror and that you are the form seen in that mirror. God is the mirror in which you see your form. Once you churn the heart, your beauty and form are seen there in that mirror, and within that beauty you see into each and every thing in existence. You will see that peace. This is what you have to find, yet as long as you study the religions without knowing that, you will not reach the station of truth. Religions are practiced for many different reasons, but God has said just one word. The essence, the resplendence in all the religions is just one point.

“God's essence, His *rahmat*, His grace or mercy, rises up step by step. First it was in the earth, then it grew larger and it grew again. Then it rose up, it stretched and came

up, it ascended, it grew and then it emerged. God's rahmat grew and grew and grew in the religions too, until finally it emerged. First it grows in the religions, then it grows in man and becomes God. You must go through the four religions, extract the truth from them, learn about insan, a human being, and extract what is within him; in this you can find the truth. Step by step His rahmat grows. God's word grows and flourishes."

These are the words given to me many, many years ago, and then wherever I went, I found all these madmen. Whichever road I traveled I found madness, the kind of madness stemming from different thoughts. They all had a certain stubbornness or obstinacy about a particular thing, either an obsession about color, race, religion or any kind of difference. They all had something, yet if they lost their money or had a bout of diarrhea, the madness would leave. No one accepts you if you have no money. The religions will not accept you. As long as you have physical strength, physical beauty, money, a home, property, only then do they accept you. If you have something they accept you, but if you do not have anything they find useful they will not accept you. They accept you because they can gain something from you; otherwise they will not accept you.

This is what happens in the world. Only if you churn yourself to extract everything about man and God, only if you collect the truth yourself are you able to understand it. That is the truth. This means your wisdom has to penetrate everything to find clarity with iman, with absolute faith. To do this you need faith, certitude, determination and iman, faith in God. You must also have the qualities of sabur, inner patience, shakur, absolute contentment, tawakkul- 'alallah, trust in God, and al-hamdu lillah, offering all praise to God. You need wisdom, the wisdom to learn how to acquire these qualities, how to know these things and find clarity.

Open your heart! You have to open your heart, discard this dunya, this world, and remove all the veils of the world. Keep God and His kingdom within yourself, keep God's justice within you. You must know today the judgment God will pass on you tomorrow. Know your faults and try to correct them. Before He raises you on Judgment Day, before He passes judgment on you, judge yourself while you are here. Would that not be a good thing to do? Before there is an inquiry in the hereafter about the good and the bad you have done, would it not be a good idea to understand the good and the bad you have been responsible for while you were here? Before you are judged ready for heaven or hell in the hereafter, should you not recognize the good things and the bad things you actually do here now, and ever after avoid evil, accept the good and live on in those good qualities?

If you investigate yourself, you can discover where you are and learn what is good. If you have that judgment here instead of there, later on you will not be found guilty

because this is the same inquiry which takes place afterwards. Throw away the evil, the sin which stems from each thought, each look, each intention, and keep just the ones that are good and use them. Then sin will not touch you, evil will not appear. If you go on doing this throughout your life, if you make this judgment on yourself during your life, you build your own heaven and have the right to be one with your Father. Recognize both the sound and the light of your Father in your actions. Keep seeing this, keep checking this during your life and you will never separate from your Father in this world or the hereafter. This is peace, and understanding this is what you have to learn.

Everyone came here to learn this. Think about it. Everything you see is a guru. All God's creations, all the creatures made by the Creator are here for you to study the good and the bad, to have clarity about the things that are good and the things that are bad, to know what truth is, what falsehood is, to know what is good, what is evil, what food is good, what food is bad. Some things are poisonous and some things are not. There are good human beings and bad human beings, good animals and bad animals. You have to learn how to understand all this.

I give you my love, my precious children. These words given to me during my life are the words I am telling you now. This is the way to find clarity in your life. Instead of waiting for tomorrow's Judgment Day, correct yourself, judge yourself while you are still alive. The courthouse, God's house, heaven and hell are all within you. God's house, the house of heaven, the house of judgment, the house of paradise, the house of hell, the house of peace, are all within you, and you must know which is which. If you build the right things inwardly, you will find peace.

May you think about this. I give you my love, jeweled lights of my eyes. These are certain words given to me in the course of my experience. *As-salamu 'alaikum*, may the peace and blessings of God be with you. *Amin*.

December 22, 1983

The Tree That Fell to the West: Autobiography of a Sufi, pp. 49-58
M. R. Bawa Muhaiyaddeen_(rat.)

Chapter 26

A Journey from Medina to Baghdad: How to Recognize the Truth

Certain people here have been following the path of their mind, following the mind but thinking it is God leading them. They announce God says this, God says that, as though they were hearing God speak directly to them. This is madness. How can God speak, how can He appear, how does this happen? What is that vibration and how can you receive it? What is the point here? The mind presents a television show, a magic show called maya or illusion. This is the ignorance, the darkness which makes people insane. If you engage this state of ignorance, you will experience hell. For some time, certain individuals have been doing this, and it is wrong.

A true vibration does not come that way because true vibration is wisdom. How do you receive this vibration? You have been saying vibration, vibration, but the vibration is wisdom, a mirror you will see. Which world are you looking at? Do you see where God lives, can you see it, can you actually see where God lives? Do you really think you see where God is? You certainly cannot; so how can you call this thing a vibration? Describe the sound, how does it come?

If you are led by this idea without understanding it, if you follow the path of the mind, it will lead you into great danger. You are merely doing whatever your mind tells you to do. If the mind says bring me some meat, you eat meat, if the mind says do not eat meat, you do not eat meat. If the mind tells you do not go there, you say God told me not to go there, and you do not go. What is the point of this? If the mind tells you to give away your wealth, you give it away. If the mind says take off your clothes, will you take off your clothes? If it says to pull out your eye, will you do that? If it tells you to give up your other eye, will you do that too? A man came yesterday who had a directive to go out into the snow, to take off his clothes, and he did that. Your mind might tell you to go to the jungle and live there. Are you going to do that?

This is incorrect. This is not the way. You have to study wisdom and learn the difference between right and wrong. There is a right and wrong. The mind says bring me a chicken and you bring it a chicken. Does God tell you to do this, does God send this vibration? You must reach a state of wisdom, a state of gnanam. Do not take the route of madness and ignorance! If you keep saying God says this, God says that, this is insane. It is the monkey mind telling you this, it is the influence of maya. It sounds just like the man who wanted to go to heaven, but was persuaded to have a look at hell first.

First understand wisdom. Wisdom is a light which is the resplendence you must acquire from your sheikh. By using the mirror of wisdom, see the difference between right and wrong. Then you will see God, you will see yourself, you will see everything. That actually is light, but if your mind tells you God says this or God says that, it is only the antics of your monkey mind which has its origin in the five elements. These are the antics of the mind, of satan, ignorance and darkness. Throw such thoughts away, catch that monkey and tie it up at once. The moment these ideas come, immediately recite the subhanallahi kalimah, the third kalimah which is a purifying prayer. Say, “Go away satan,” and blow into your chest. They will go away. Say, “Burn satan, burn,” and they will burn up.

Please listen to a story which is part of my history. When the Prophet Muhammad_(sal.) went on *mi'raj*, his mystical ascent, everything all along the way spoke to him: cows, goats, grass and weeds, everything bowed in homage, speaking to him because he had a certain fragrance. God said, “My fragrance exists within whoever has the truth of God. The prophets, nabis, and the lights of God all have My fragrance. My Light is present in them.” And this is the reason that animals, snakes, demons and ghosts all bow down in homage the moment they catch that fragrant scent.

Once when I was traveling from Medina to Baghdad I knew of a shortcut unknown to the others, and decided to take it over the mountains, a very rocky, treacherous trail. Two of us traveled together through the cliffs where there were many rattlesnakes, cobras and other poisonous snakes hiding among the rocks. The moment they saw us the snakes slid over to us, spread their hoods, bent down and gave us salams saying, “As-salamu ‘alaikum, may the peace of God be with you.”

The man who was traveling with me exclaimed, “These snakes are talking! Why do they bow down before you? Poisonous snakes bow in homage to you, why do they do that?”

I answered, “Ask them, ask them that question.”

And he did ask one snake which opened its mouth and said, “*Allahu ta'ala Nayan*, our exalted Lord who is God, informs us of the birth of each prophet and great one. Reptiles, demons, ghosts, jinns, fairies, birds, heavenly beings all are informed when a prophet or a great being is born. Allah informs us, ‘I have caused the birth of this prophet, I have caused this fragrance, this beauty, a being with these qualities to be born, I have made My Light appear. I have created all the prophets, the lights of God, the *qutbs* and *gnanis*, beings of light and wisdom, and that is the reason My beauty and My fragrance manifest in them.’ Whenever one of these beings is born, this announcement and a command are sent by Allah. This fragrance will be known

to all living creatures. Because we saw the light of the *qutbiyyat*, the divine explanation, because that fragrance, that beauty and light come from you, as God has ordered we had to bow down in homage to you. This is the reason we lowered our heads and said as-salamu ‘alaikum. We did that because the fragrance was evident.”

This is what the snake told my companion as it bowed in reverence. “Is that the way it is?” asked the man. The cobras bowed again and left us while we kept going. Then my companion said, “That snake spoke like a human being, how did it do that?” I answered, “God has said, ‘Using the triple Qur’an, the *thiru marai* of *Allahu ta’ala Nayan*, our exalted Lord who is God, I have created *insan* or true man.’ Within *insan* lies this *thiru marai*. The moment a man becomes *insan*, a true human being, and reaches the station of *qutbiyyat*, which is the divine explanation, then that Qur’an in his heart becomes who he is. He becomes that. Since that *qalb*, the inner heart, is the Qur’an itself, every letter that is in the Qur’an is being guarded by angels, jinns, fairies and heavenly beings. These beings are guarding and protecting this Qur’an, this heart. Each and every letter in the 6,666 verses of the Qur’an is being guarded. The *qalb*, the inner heart of such a one, is the Qur’an.

While the jinns, fairies and heavenly beings guard this heart they are also traveling with the *qutbiyyat*, they are there with the *qutbiyyat*. There is a guardian for every letter of the heart, and those guardians come too. It is the heart which is the Qur’an and these heavenly beings are the guardians of it.

“When you came with me you thought I was taking you across a dangerous mountain with piercing stones, snakes, thorns and no water. You thought, ‘If I go with him, I do not know how we will reach our destination.’ It is what you were thinking, were you not? That is the reason this was shown to you. Who is the One who provides water for these snakes, who feeds them, how do they live here, who gives them food? This happened to explain all that to you. The snakes who spoke were really jinns and fairies protecting the Qur’an within me. They did that to demonstrate this power for you. That is the reason they spoke. Understand that the jinns and fairies showed you this because of the doubt in your mind. That is the reason they demonstrated this.”

The man confirmed, “Yes, that is exactly what I had been thinking.”

We traveled farther and came upon some people drinking water, “You said there was no water in this rocky place, did you not? But look, they are drinking water, let us go closer.” As we came closer the people disappeared, the people disappeared but the water and the cups made of rock from which they had been drinking were still there. I said, “Drink some water. You thought there was no water around here, but look, there is water. Drink some.” And so he drank some water and I did too, scooping it

up with my hand. It tasted sweet, like the juice of a coconut, like sherbet. It was delicious. I asked him, “Do you see how sweet it is, how delicious it is? There is no sugar in it, but it is sweet.”

This was what happened on the journey from Medina to Baghdad. Since certain beings are protected in this way, if you say God talks to you or vibrations come to you from God, people will think you are insane, and this is not the truth. You must acquire God’s truth and that good wisdom which is true. This vibration of truth cannot be explained. When God wants to be revealed, His beauty, His fragrance and light appear. The moment they appear, everything lies open for you. Everyone, without prompting, bows down in homage to you. This is the way it is, not as you describe it.

The way you talk is the way the false swamis, the business people and false gurus talk. The truth is not like this at all. Wisdom is not like this, light is not like this. If the truth, wisdom and light manifest within you, they will be identified immediately. All those who look at you will be dazzled, they will tremble. As soon as they see these, the fragrance is obvious. But even ghosts, jinns and heavenly beings fly away when they look at the state you are in now. If you keep saying that God is talking to you, this is hopeless. Anyone who knows the truth will say you are mad, they will say you are out of your mind. Please use your wisdom to reflect on this.

June 2, 1975

The Tree That Fell to the West: Autobiography of a Sufi pp. 153-155
M.R. Bawa Muhaiyaddeen_(rat.)

The Tree That Fell to the West: Autobiography of a Sufi, Chapter 30, pp. 173-176

M.R. Bawa Muhaiyaddeen_(rat.)

The Disciple Must Merge with the Guru My children, there are nearly one hundred members of this Fellowship who have accepted the guru. Only when you take refuge in the guru will you receive grace. You must unite your heart with the guru's heart and hand your responsibilities over to him. Let them be his. Hand over your body, your possessions and your soul to the guru. Your body must become the guru's body, your life itself should be the guru himself—your body continues as the guru's body while the life within you is the guru. Give every responsibility to the guru who lives within your body. This is your soul, your life. When you surrender all responsibility for everything this way, you will discover how to reach that state of merging and living within the guru.

During the last eight months nearly eighty thousand people have come to this Fellowship, but only a hundred stayed to take refuge in the guru; the rest who have many other teachers or gurus come here to pick up something from this market, but what they pick up is only an echo, it is useless. What you learn without a teacher has no top or bottom. Only when you surrender all responsibility to the teacher does the knowledge of a disciple have a living current, otherwise it is like an echo, it bounces away. Many children have taken teachings from here that way. The sound they take from here bounces off, it does not penetrate; they are like a car with no driver. Many children have picked up these teachings this way and left. They take the teachings here, analyze them with their own wisdom according to their own teacher and abilities, and then they try to extract a certain grace from them, except they cannot find that grace. Only the true teacher who offered the teaching understands its explanation. You cannot use your senses, the elements or what you see to analyze the meaning and grace of this teaching. What you learn without a true teacher does not stay with you anywhere.

If you wish to reach God you need a teacher, a true *gnana guru*, a *Qutb* with the qualities of God; you will find all the attributes of God in this teacher. When you take refuge in such a guru you will see God. You become the guru, disappearing in him while the guru disappears in God. Three flames become one God. God is a flame, the guru is a flame, the disciple is a flame. As the two disappear in One, this is the triple flame. Children, please understand this extraordinary process.

Your guru, your teacher, is not here just for you. You do have a teacher who will take you safely to a good place, but he is not an ordinary guru, an ordinary teacher, he is a very precious teacher. He might be here for a little more time in this world, however when he leaves, if more children come through your effort, please teach

them what I have taught you. My children, you must accept the children who come, make the guru responsible for them and act appropriately. This is what I ask of you.

It may be that the guru you have is very good, it may be that the teacher you have is the only true teacher in the world. You may not be able to see that teacher now, but once you surrender all responsibility to him, when you look you will understand who that teacher is. To see the guru who is not looking for any profit from you, who is only carrying out God's commands, you need firm faith and certitude. He will not spend his time expecting to receive your food, your favors or what you have gathered. He is neither worldly nor learned, and therefore my children, every word that comes from him is a sound coming from somewhere and someone else. From time to time he will speak spontaneously using these sounds, but he will not say anything without God's permission and His command.

There will always be four or five witnesses when he transmits these words. This is the way it is; this is a secret. Your guru is a secret, you are a secret, God is a secret and the world is a secret. You must have the supporting faith, certitude and determination necessary to know these five secrets. Do not think you alone have the right to escape. Others will come to join you and your guru. With love, hospitality, God's compassionate qualities, with all the appropriateness of patience, tolerance and peace, and with the three thousand gracious qualities of good thoughts, you must show them love and your good qualities. Guide them on the good, true path to God as you are being taken now. If they come asking to join your Fellowship, if they ask you to find them a guru, you must do this to help them. You must take them in.

The whole world is a wonder, it is magical, and magic always causes fatigue. When people are acting and dancing, they are happy, but once all that is over, they are exhausted; only when they are tired do they understand the advantage or disadvantage of bodily exhaustion. When they are exhausted, they need treatment, they feel old and tired, they feel that death is approaching. Then they will come running to you, tired and worn saying, "O God save me. Show me God, where is God?" This is the way they will come searching. When they arrive in this condition take them in, connect them to you and take them with you on the good, true path. Embrace them as brothers and sisters and teach them what you have learned. Give them what your guru gave you.

My children, each of you must persevere and be diligent in guiding them to this good path. This is what I ask of the hundred children. It is very good to accept those who come in the future. It is very good to take them to this good path. If they come here to attain the good station you have reached and to attain the good, true path that you have attained, then please accept them. Please take them in.

The divine wisdom imparted through the words of the guru—what is taught according to the words of the guru—is exalted divine wisdom. You must have faith, certitude and determination in the guru's teachings. The true wisdom of the guru, the true words of the guru and his true blessings are the true powerful forces within the mystery of this path of truth. Only when the disciple is accepted by the guru will he be accepted by God.

No matter how much you may learn any other way, that knowledge is like a pumpkin or a melon drawn on paper. If you pick up things here and there, this kind of learning is like a pumpkin illustrated in a book, it cannot be used to make food, it cannot be eaten or cooked in a curry. When children who have not received the teachings, offerings and the grace of the guru pick up things from here and then leave, the things they take are just like a melon or a pumpkin drawn on paper. What they pick up here will not help them when they are in danger, they cannot eat it or use it. It is like rain that falls into the sea, you cannot drink it because it becomes salty sea water. If the rain falls in places where it should fall, if it stays in the places where it should stay it will not be salty, it will be drinkable. Then it can be distributed through the pipes of a water system as good water. The teachings of the true teacher only quench the thirst of those who have fallen into him. Otherwise, that teaching will not quench the thirst.

There is just one prayer, one meditation through which one can see God. The one who worships God must be God Himself. The one who does God's duty must be God Himself. God must pray to God; God must see God. If the worshiper is separate from God he will not see Him. The disciple must emerge as a child from within the guru. The faith, certitude and determination in the heart of a disciple must be buried in the guru and take form there. This absolute faith must fall into the guru, become an embryo in the guru, grow within him and become the form of the guru. Then when this child emerges, he will be in the form of the guru. When this child emerges he will be in the form of light. He will not have the physical body; he will have a body of light. This is the formless state. This is God, this is the form that will see God. Unless this happens, you cannot see God. If you think you can have this once the guru dies, you will find it difficult. While the guru is still here you must learn, become an embryo and be born.

A teacher who drinks alcohol is not a true teacher; a teacher who uses drugs, marijuana for example, or who drinks beer, brandy and whisky is not a true teacher. You must drink only God. Feast on His qualities. If we try to list all the abilities and qualities of the guru, it is like trying to count the grains of sand in a sandpit. If you could count the grains of sand in a pit one-and-a-half feet deep and one-and-a-half feet in diameter, you might find out something about the quantity the guru has to offer, or his age, or the secrets or commands of God that exist within him. If you try

to find out something about such a guru with your monkey mind, your desire and what you see, if you try to figure out what he contains, it is like trying to measure the ocean's water with a little measuring cup. He will look at the measuring cup you bring, laugh and say it is all right. He will assess what you have, what you are like and laugh to himself.

If you want to clean the dirt from yourself, first fall into the pond, and in the same way, only if you fall into the guru and surrender to him will you know his depth, breath, coolness, taste and joy. Just as you find comfort by falling into a pond of water, fall into the guru who carries out the commands of God, see what is there, disappear within him. Since you will be a living embryo inside him, you can run around and see that city, you can know the secrets of the guru, you can see the eighteen thousand universes, God, yourself, your life, your teacher and everything within him. You can find clarity.

When you bring your cameras here to take a photograph of the sheikh, you never catch his real image, you only take pictures of the forest hiding his secrets. His real secret is never revealed to you, you see only what can be photographed, but you do not see the secret within that. My children should think about this. I have told you this so that you can learn how to worship and how to meditate on God. Please think about this, understand it and act accordingly.

April 26, 1972

— *The Tree That Fell to the West: Autobiography of a Sufi* by M. R. Bawa
Muhaiyaddeen

The Tree That Fell to the West: Autobiography of a Sufi
Chapter 2 – “The Path of Duty”

INTERVIEWER: Could Bawa tell us something about his life?

BAWA MUHAIYADDEEN: My brother, most of my life is over now, and I do not usually concern myself with the story of my life, a life devoted to the love of my children. Living that way, I have had to face many difficulties in the world. It is quite hard to direct my children along a good, true path with good, true wisdom, and since I am dedicated to guiding them, involving myself entirely in their lives and their progress, I do not notice what happens to me.

Duty seems to be my only purpose. I do not look for comfort in life, I do not look for happiness, I do not try to create my own history. I care only that the qualities of my children be the qualities of God and the prophets who came before us. My purpose is to teach my children the way of the prophets who advised us in the past. My dedication is to bring my children’s qualities to the exalted level the prophets have described. This is my history; this has become my history.

I came to Philadelphia for the first time in 1971 when I was invited here by my child Bob Demby, who is now one of the presidents of this Fellowship, and a few others. At that time, we lived in a house on 46th Street, then I returned to Sri Lanka a year later. When I came back on my second visit I stayed, first at the same house, then later in 1973 we moved to this Fellowship House, and now it is 1979. I stay awhile, coming and going back to Sri Lanka until the children here cry and write so many letters begging me to return, I come back to comfort them. This is what I have been doing in the United States.

I do not say much about myself or my history. Even in Ceylon, in Sri Lanka, my whole purpose is to direct my children to a good, true path. I go to the farm in Puliyankulam because we have to work the farm to feed our children there. Sometimes children come from far away who are ill, and we have to look after them, other people come possessed by ghosts and demons to be cured, others come who are destitute, penniless, and we help them. I work on the farm day and night to give the proceeds to the poor. Any money after expenses I give to the poor. Attending to the needs of the children, doing my duty to them, serving God by urging them to walk on God’s path has been my duty, and I do this kind of work in both Sri Lanka and America. Three-quarters of the American children here have been to Sri Lanka with me, they have seen the amount of work I do there. I do not really like to talk about myself, I would rather spend time doing my duty instead of talking about myself. If you ask me to talk about myself, I will tell you what I have experienced, and if I mention those experiences, you will find most of it is suffering, most of it is pain. What I see in this world looks like pain and suffering to me.

There is only one place where there is peace, a place inside the qalb, the inner heart, where *Allahu ta’ala Nayan*, our exalted Lord who is God, lives with the Rasul, the Prophet Muhammad_(sal.). They live together there in the same place where all the prophets live who came as witnesses to the existence of God, the mighty One. This is the place, the only place where you can find peace and comfort. Anywhere else you look in the world seems to be just pain and suffering. If you are dedicated to performing your duty in the world you have to do it without attachment, without partiality or favor, you must do it without selfishness or thought of

profit. You have to love all living things and treat them as your own life, recognizing the hunger of others as your own, recognizing the happiness of others as your own, the peace of others as your own, the joy of others as your own.

When a man does his duty this way, all he sees in life is difficulty and hardship. A man in this state must burn himself down to give light to others. He must be like the wax in a candle, burning himself down to give light to others. That is his duty. In this state, what comfort is there for the candle to enjoy, what happiness does the candle enjoy? What can we say? This is the state of a person who wants to do his duty to God, he has to burn himself down to give light to the others in the world, and that is my life.

INTERVIEWER: Why did you choose to have the Fellowship's location in Philadelphia? Is there any significance in this?

BAWA MUHAIYADDEEN: The lady from California seated behind you came to see me in Sri Lanka back in 1960. She came to see me almost twenty years ago, staying with me in Jaffna for six months. Even at that time I was doing the same duties at the Fellowship there in the ashram, and what I did was exactly what I described before. I would take her with me when I went into the jungle to gather healing herbs for the people who were sick, and we worked on the farm. At the end of six months, I said to her, "It is time for you to go back to America, I might come to America later on. You go back, attend to your duties and it is possible, if Allah wills, that I will come to America in the future." I told her this in 1960, but in 1950 I wrote a book in which I mention I will be going to America. This book has a story about a tree planted in an arid desert, a story where I mention I will be going to the west. That was in 1950, and accordingly, in 1971 four or five of my children invited me with love and urgency to come to America.

Before I arrived at 46th Street in Philadelphia for my first visit, Bob Demby, Carolyn Secretary, Zoharah Simmons and some others sitting here arranged for me to come.

They formed a society for that purpose, to invite me here. I did not come to Philadelphia with the idea of establishing a fellowship. There is only one Fellowship and that is Allah's. There is only one family and only one Fellowship. The whole world is one Fellowship. We are all the children of Adam_(a.s.), and Allah is in charge of that Fellowship. I did not come here to establish a fellowship, I came here to see my brothers and sisters, to see my children, this is the reason why I came.

When I arrived, they called the house I lived in a fellowship; the fellowship is a house, this is what they call a fellowship. When you give birth to a child you give the child a name, do you not? In the same way, these children found a name for this house. There are many kinds of names. There are the ninety-nine names of Allah which are His qualities and actions, His virtuous conduct, His love, His duties, they are the ninety-nine wilayats or powers of Allah. Then there are the three thousand gracious attributes and His countless, limitless sounds of grace to which you give names. You give names to everyone who is born, do you not? In the same way, these children gave this house a name they liked. They described it as Sufi and gave it a name. Sufi has a profound meaning, Fellowship also has a deep meaning. But the name they gave is not different from anything else. They merely gave it a name just as you name a

child when it is born. There are sixteen or seventeen branches which also use the name fellowship. But the whole world is just one Fellowship, and there is only One who is in charge, Allah alone. So, what can you say about the significance of a name?

He is the One in charge, He is the One responsible for all three worlds, for *awwal*, *dunya* and *akhirah*, the time of creation, this world and the realm of God. Allah is in charge of these three, the universe of the *ruh* where the souls began, the *dunya* which is this created world, and *akhirah*, where we return to Him. Allah is the ruler of these three Fellowships. They have merely given this place a name. They call it a fellowship, but the only One ultimately responsible for it is Allah.

INTERVIEWER: What happens to this Fellowship when you are no longer here to lead your children?

BAWA MUHAIYADDEEN: Allah will be here, will He not? This is not my responsibility, is it? That entire sukun, the tiny diacritical mark which is the world, is supported by the alif, the letter which is One, Allah. He is here no matter what happens. There is no reason for us to carry this burden which is His office and His responsibility. We say *al-hamdu lillah*, all praise belongs to You, *tawakkul-‘alallah*, whatever happens is Your will. It is not my work to be concerned with what will happen.

My brother, there are ninety-nine *wilayats* of Allah which are the powers He uses to administer His rule. If you take one tiny particle of any one of His ninety-nine qualities, cut it into a hundred million pieces, then pick one of these pieces to examine, you will see ninety-nine particles inside revolving around each other without touching, ninety-nine particles revolve without touching each other. Then if you take one of those hundred million particles, divide that particle into fifty million pieces and take one of these particles to examine with a microscope, again you will see ninety-nine particles revolving around each other without touching. If you take that particle, divide it into five million pieces and take one of these particles, you will see ninety-nine particles again revolving around each other without touching. If you take one of those particles, divide it into five hundred thousand pieces, you see the ninety-nine revolving around each other without touching. If you take one of those particles, divide it into fifty thousand pieces and pick any one of these particles, again you see the ninety-nine revolving around each other without touching. Then if you take one of those particles, cut it into six thousand, six hundred and sixty-six pieces and take one of these particles to examine, you see the ninety-nine revolving around one another without touching. If you take one of those particles, cut it into three hundred and thirteen pieces and select any one of these particles, again you will see the ninety-nine revolving around each other without touching. If you take one of those pieces, cut it into ninety-nine particles and take one of these particles, again you see ninety-nine revolving around each other without touching.

Then if you take one *alif*, one Arabic letter (ا), the ‘a,’ and cut it open, you will see the ninety-nine particles inside revolving one around the other without touching. If you take one sound from this, cut it open, and if you keep cutting and examining, you find the power increasing, more sound, more power, more light. And if you keep cutting, go farther in, that light will pull you in, that power will draw you in and that which is you will die. Beyond this you are dead, you no longer exist. Your wisdom dies, everything dies, you are drawn into it and that power

alone remains. This is His responsibility; He alone exists there. And since this is so my brother, what do you have to do in this world? Only your duty. Whatever will happen tomorrow is tawakkul-‘ alallah, you surrender the responsibility to Him; whatever happens now, you say al-hamdu lillah, all praise belongs to You, O God.

INTERVIEWER: *As-salamu ‘alaikum*, may the peace of God be with you.

BAWA MUHAIYADDEEN: *Wa ‘alaikumus-salam*, and may the peace of God also be with you. Let us unload our burdens and give them to Allah. Put them on His ship. He is responsible for everything. Unload your burdens and leave them in His care for perfect peace. This will give you peace.

October 5, 1979

The Tree That Fell to the West: Autobiography of a Sufi, pp. 15-19
by M. R. Bawa Muhaiyaddeen

(letter from Bawangal in Jaffna to Carolann Strawbinger in San Francisco)

Bismillahirrahmaniraheem

October 17, 1974
Jaffna, Sri Lanka

All praise, all devotion, all love, all trust, all surrender, is due to the One Almighty God. May His Most Merciful Benedictions and Blessings ever be upon us. May that One who, by His Grace, sustains, nourishes and protects all of creation, grant to the loving members of His 'Funny Family', His Qualities of Love, His Conduct and Actions of Wisdom, and the Beauty of His Heart. May the Light of that Eternal Grace descend upon His children giving them lives filled with peace and satisfaction. May He satisfy their yearning for the Truth, and lead and protect them along the Good Way. May that One Cherisher of the Universe do this now and forever, in this world and the next. Ameen, Ameen, Ya Rabeel Alameen.

My love you my loving *pulle*, Carolann. From the heart within my heart, that inner most tender place, I offer my love and greetings to you, your family, friends, and all my very loving California Fellowship children.

You are all mingled within the love of my heart, and are to me as precious as the sight within my eyes. May God protect you. May He nourish and sustain you with the Honey Sweet Love of His Heart. May His Limitless Light of Grace show you the True Way, and may it kindle the Wisdom of your hearts so it may be as a Light for others. May you all come to know that Ultimate Unique One within your hearts. May your conduct become His Conduct, your actions become His Actions, and your qualities become His Qualities. Ameen.

My loving *pulle*, my child whose heart is filled with the love of God and His Truth, I received and read your letter. I read of the good intentions and efforts of the Fellowship Children and pray to God, that, by His Grace, you continue to grow in Unity and flourish in Love so that you may flower into His Truth. This must be the way God's Children of Truth must go. They must, with Faith, Certitude and Determination, make that journey through the unreal to the Real, through the world of falsehood to the Kingdom of His Radiant Truth. All the children must do this. They must go along the Straight way, the Way of Wisdom, the Way of Divine Conduct and Action, the Effulgent Path of His Glorious Qualities. This, my love-within-love children, is the Way of Men, the Duty of Man, the Divine Trust of Man. Think about this my wise children. With the: Light of your Wisdom and the Strength of your *Iman*, persevere amidst the constant changes of this world. With the Radiance of His Qualities live your lives as lives of His Praise. Live in this world of

illusion on the outside, and live in the state of Alhamdulillah within the world of the heart. My children, my rare children of Truth, you must perform your Duty as True Man in this way, living within the world while residing with His Truth.

To do this Duty, as He does His Duty, in perfection, is why we, have come to this birth. To lead and guide you to that perfected and purified state of existence is why the guru has given birth to his children. To serve as guidance, as a light on the Path, as the nourishment of the hearts of those who seek the True Way, the children have joined in that state of Grace which is the Fellowship. You, all children of the love of my heart, born there out of your desire for the Truth, and existing in that state of Fellowship, you must see and understand all these aspects of your existence, and His Plan, and integrate them into your lives accordingly. You must follow that way of Truth and fulfill the yearning of the heart. You must do this according to the word of the guru. His word contains the Grace that will carry you to the Shore. All else must be released, and that point of focus which he brings must be embraced within the heart. Follow this Way, the Way the guru directs us, will bring one to that harmony of the heart, and that state of Unity that is known as Fellowship. Imbibing in our lives the Conduct, Actions and Qualities of Divinity will dispel the darkness from within the heart, and, with the Love of that Pure Heart, unite in True Fellowship those who reside within those Compassionate Qualities.

You, my children, must establish that Fellowship of the heart. It is not an external joining and appearance of work of work and purpose, but a True Unity that comes from the annihilation of the ‘differences’ contained within the heart. It is something built upon a foundation of the Good Qualities of God, erected in Faith, and devoid of evil’s darkness. This is the precious treasure of Grace contained within the word of the guru. By removing the dark shadows of the differences of jealousy, envy, greed selfishness, and egoism from one’s heart, and filling it with the Light of His Qualities, the True Unity will grow and attract those who seek that same state.

Reflect upon this my child Carolann, President Hammad, Secre. Hamza, Sec. John, Treas. Gene and Marguerita, Carol Maria, Fittian, Skip, Blythe, Alima, and all of my very dear children.

Meechamm, meechem anbu,
Bawa

The Qutb_(ral.) Acts as a Buffer to Evil

BAWA MUHAIYADDEEN: The day will soon come when I must leave. I am already thirteen years beyond my deadline, and now it is the fourteenth year. Time is passing quickly. After I am gone a war will start. Once I leave here, I will also have to play a part in this war.

DR. GANESAN: Will it be the war of destruction in which evil destroys evil?

BAWA MUHAIYADDEEN: There are some who must be saved and some who must be destroyed. Those who belong to God have to be saved; a certain power is needed to save these children, and God told us some time ago this would happen. I have been called to leave so many times, again and again, the last time two or three years ago. On that occasion I had a high fever one night, and all the children stood crying around my bed. When my fever came down, I told them what had happened. I had many such experiences at that time. This night I was told, “If you want to stay on you may, but this is a call from God.” My reply was, “I will come, I will return, but please give me a little more time because I would like to correct some of these children and guide them along the right path.” There was another call once when I was in Jaffna, and I gave them the same reply then too, “I would like a little more time here.” Since then I have not been called, it is about three years since the last call. The good children must all be received by God, while those who are evil are destroyed in the world by the world. What can we do? After that, there will be a time of devastating, terrible hardship, *thambi*, my little brother. If God accepts my children I will leave here. This is what I want. I am waiting for God’s word that He will accept and protect my children in the face of any difficulty whatsoever. Once I have that word I will be ready to go. I am just waiting for this assurance. May God bestow His grace and wisdom on us and protect our children. I am here with you now, I will not leave right now, however once you manage to reach a certain level, a certain station, I will leave. I will wait until I can take you to a safe height, a safe station, but I am like a broken down hotel van, just managing to drive you along. You can see that this van cannot do much, it does what it has to do whenever it is called, yet the rest of the time it sits around like a broken down vehicle.

DR. GANESAN: You say you are waiting for a word from God. What does God say?

BAWA MUHAIYADDEEN: That war should really have happened in 1960 and again in 1970, however it has been deferred for a little while. God is still calling, He keeps on calling because that serious war should have taken place in 1960. It is still there, waiting; it should have happened by now. Let us make a comparison. Think of a tree. You can compare a certain tree to the Qutb (Ral.) who brings the divine

explanation. There is a certain tree called the *kathpaha virudcham* in Tamil. It is a tree which grants all your desires. The Qutb_(ral.) is also like this. He is a true representative of God. There is only one Qutb_(ral.) in the world at any time. The tree, with its branches and leaves will trap the winds that blow. It is almost like a mountain, acting as a buffer against the storms and winds blowing across the land. If a gale or cyclone tries to destroy a certain place, as long as this tree exists it breaks the strength of the wind, containing it and reducing its force. As long as this tree exists the forces of nature are contained, its devastation prevented. Only if there is no such tree can the gales and winds affect the place which lies in their path, because when that tree is there this force is contained, with God's permission. Now suppose I am inside this house with all the children and someone comes to attack the house, to kill the children. Suppose there is property here which belongs to God, and someone wants to throw a bomb at the room. That person will not be able to do it because God's property is here, because the grace, the rahmat of God cannot be destroyed without His permission; the bomb cannot affect this room. If someone wants to destroy the people in this room, first, the thing here in God's care must be released from His protection. As long as the grace of God is present in the room, this grace will act to protect everything here from any evil effects. Only if the grace is removed can the storms have their full effect. This property is the property of God which He protects. Because of that grace, the children who stay behind that grace are also protected. Therefore, any such evil cannot strike the children with its full force, the grace of God provides a buffer for them. That is the reason why this body is still here. Notice how the wars which seem to flare up are stopped quickly. This is the reason, because of the buffering action of God's grace. When I was in America last time, I could see war flaring up again in Israel because of the oil situation. Oil was the problem. The Americans were discussing the difficulties the oil shortage would cause them, they were discussing the possibility of war. When people asked me about this I told them there would not be a critical shortage, that this issue would not take a serious turn, I told them it would disappear little by little. Some time later, about a month before I returned from America, I had a vision. I saw myself going to Jerusalem with the Rasulullah_(sal.), on our way to *al-Baitul-Muqaddas*, the Dome of the Rock, before continuing on to the great mosque in Mecca. As we were walking along the noble Rasul_(sal.) pointed his finger and said, "Look over there." We saw three people coming from the other direction, 'Umar ibnul-Khattab_(ral.) 'Ali_(ral.) and Fatimah_(ral.) I asked them, "Why are you here in Jerusalem?" Their reply was, "Allah has decreed a change of government in Jerusalem. For the time being the three of us will rule Jerusalem. 'Umar ibnul-Khattab will be the king, 'Ali will be the chief judge and Fatimah *nayahi*, the noble lady, will be a trustee in the ministry of justice. This is why we have come to Jerusalem." We joined them and went together to Jerusalem where we established these three in their respective places, 'Umar_(ral.) as the ruling king, 'Ali_(ral.) and Fatimah_(ral.) administering justice. We blessed them and

instructed them to conduct this properly, then left Jerusalem for Baghdad and Mecca. At this point I opened my eyes. Did I tell Secretary this when I woke up?

SECRETARY: Yes, I was there. Some others were there too.

BAWA MUHAIYADDEEN: Gnaniyar and Secretary were with me when I woke up, and I told them what I had seen. When they asked me what this experience meant, I told them it meant the war would not gain momentum, that there would be a truce, the oil situation would improve and there was the possibility of peace, and maybe an improvement of the situation in Jerusalem. I told them we had installed a great warrior, a great fighter as the judge to dispense justice, but we made ‘Umar ibnul-Khattab_(ral.) the king, and he is the embodiment of patience who dispenses justice fairly. There would be no fighting, no war, the kingdom and its powers had been recast. Normally ‘Ali_(ral.), a great warrior, would be the right person to be king, but he has been made a judge. ‘Umar ibnul-Khattab_(ral.), who loves every soul as if it were his own and treats everyone equally, has been made king. During his reign, we have heard that the tiger and the cow could drink water together from the same pond, that the snake and mongoose could live together in the same place, the cat and mouse could live together too. The sword of ‘Umar ibnul-Khattab_(ral.) reigned at that time, the sword of justice given to him by the Rasul *nayaham*_(sal.). If anyone broke the law, the established code of conduct, this sword would fly directly to that person and cut off his head. It is said that ‘Umar_(ral.) himself never sat on the throne; the sword of justice given to him by the Rasul_(sal.) sat there and reigned with him. There is a story about this. It seems that one day during ‘Umar’s reign_(ral.), a tiger and a cow, natural antagonists, were drinking water together from the same pond, suspending their usual roles. The tiger drank at the edge of the pond while the cow walked right in, knee deep. Fleas were biting the cow’s back as it swished its tail to flick them away, but the tail had been soaking in water, it was wet. Some of the water splashed the tiger who was furious, threatening the cow. “Do you think you could get away with this if it were not the reign of ‘Umar ibnul-Khattab? According to the laws that normally prevail, you should be running for your life if you see me, but what are you doing? Not only are you walking ahead of me, drinking from the same pond, but you swished your tail, splashing water on me. This is an affront you would never have dared if you were not living at the time of ‘Umar ibnul-Khattab. Otherwise, you would be inside my stomach by now!” Before the tiger could finish his words the sword of ‘Umar ibnul-Khattab_(ral.) had chopped off its head. The sword cut off the tiger’s head and returned to the palace. When ‘Umar ibnul-Khattab_(ral.) happened to look at the sword, he noticed it was smeared with blood and exclaimed, “This has never happened before in my reign. What does it mean?” And so the sword led him to the cow and the dead tiger where the cow gave evidence of what had happened, explained how the tiger had threatened it and the sword had cut off the tiger’s head. This was the state of ‘Umar ibnul-Khattab’s reign_(ral.), the perfect fairness and just

nature of it. I told Secretary and Gnaniyar that this is the person who has now been crowned king of Jerusalem. The warrior ‘Ali (Ral.), the great warrior, has been asked to be judge and Fatimah_(ral.) is there too. This change happened a month-and-a-half or two ago. This means there will not be another war there now. I told them that there will be an interval of peace, patience will flourish there and whatever happens will not be serious. I told them this when I woke up. You can see how the war has subsided, although it was actually starting up when I went there, but now it has backed off. If the roles had been reversed, if ‘Ali_(ral.) had been made king and ‘Umar_(ral.) the judge, there would have been terrible wars. This is what I saw. There is a certain power taking care of things in Jerusalem, that power has reached Jerusalem, it is taking effect. This is what I saw when I was in America, then later I saw a few other things, but I could not recall them. This however, I told them immediately, saying as well that the oil crisis would soon ease. Develop your determination to the state in which your sheikh is firmly entrenched within you. That is all you need; the rest will follow. This is not magic, it is not a mantra. If you slip back one foot the guru retreats six feet. Be steady on the path; if you fall back three feet, he will slip away double the distance. If he is walking ahead of you, follow him. He is the leader. Hold on to him and follow straight behind him. Suppose he walks one way and you turn to look at something in the other direction, by the time you turn back he will be gone. You might see something entertaining and be distracted. You look, then suddenly you remember and turn back to the guru, but he is gone, vanished. He is a light which has gone far away. In the end, you have neither the guru nor what distracted you. Maya has vanished and so has the guru, the light. The sheikh will not be here forever, he has a destination calling him. If you hold on to him firmly, you might reach the same place he is destined for. The world is a show. There is a lot of show business to look at, but you cannot afford to waste your time looking at that. Instead, you should reach the place where you can see everything, anything you want in all creation, where you can see every secret and every explanation. This is the best, the most wonderful television, it is a mysterious thing with the magnetic attractiveness to pull in the picture, a vision of anything you think of. There is no such instrument in all of science; the instruments of science can only take you so far, take you to a certain place at a certain time, and these instruments must be in the right place at the right time to capture the picture on film. But this television can take in the whole of awwal, dunya and akhirah, the time of creation, this world and the realm of God, the world of dēvas, heavenly beings, the world of the soul and the world of illusion. All of these can be seen at one time. This is the magnet of all magnets with an unbelievable capacity. God has created such an instrument. My children, if you want to reach God you need to learn the truth, you need the truth. You came here to learn this truth so that you can reach God. This truth is the guru, and there should be no doubt or difference of opinion about that point. What he says is right, whatever he says is right: be very determined about the truth of that point. If you develop a different idea about it, you have lost the point. A tree may ripen with

thousands of fruit attracting as many as fifty thousand parrots who come to sit there from time to time. Each bird takes some of the fruit and flies away. In the same way, the guru produces millions and millions of fruit which ripen during different seasons. Fruit ripens at the appropriate season, crops developing continually through the different seasons, different times of the year and different decades. If you are like the parrot and merely listen to three or four words, and if the moment your stomach is full you fly away, you will never be completely satisfied. When the tree is laden with fruit you take some and fly away, but when it produces no fruit you run away, not waiting for the next crop. This is an ever-bearing tree. Although it is seasonal it does continue to bear at different times. Just because there is a change of season, you who are man pick up what you want as your circumstances dictate. When there is fruit you take it, but when there is none, you leave. If you merge with the tree, just as fertilizer becomes part of a tree, you will be fully absorbed by it. Or if you wind yourself around the tree like a vine, the essence of the tree will flow into you. The tree's qualities, its sap, its taste and essence will pass into you if you wind yourself firmly around it. But if you are like a parrot, merely pecking at one or two things that you hear, you will leave. A vine that winds around a huge tree never dies. Any kind of tree entwined with a sandalwood tree also emits the fragrance of sandalwood. Mere proximity allows it to give off the fragrance of sandalwood. In the same way, you should wind around the sheikh. This is faith. Let all the qualities of the tree seep into the vine. Receive its food, its water, its fragrance, everything. As long as the giant tree lives the vine also lives, taking its nourishment from the tree. If the tree is cut down you are cut down with the tree. If the tree withers and dies you also wither and die. If the tree goes to heaven you go to heaven too. This is that state of faith in the guru. Then you will not die. When you pick up words or instruction from here and there, you resemble a parrot who flies to the tree in one season, eats a piece of fruit or two, then flies away. This tree bears a certain kind of fruit in one season, another the next season and a different one the following season. The taste is different, the fruit is different in each season. If the parrot flies away thinking the fruit is all gone, it misses the next season of fruit. It should have waited for time and circumstance to make the tree bear the right kind of fruit. This is an explanation of the relations between the sheikh and a disciple. All the vine has to do is wrap itself firmly around the tree without asking questions. Asking questions is not its function. Asking why the branches point north or why a leaf grows a certain way is not the business of the vine. My children, may Allah protect you all.

March 26, 1973

...The meanings enshrined within this duty shine as the six inner precepts. They are:

The first inner duty (inner fard) for man (insan):

When the ear of man, which has been hearing and enjoying the joys and the sorrows of outer sounds, shuts out all those sounds and begins to hear the sound of grace of God's inner realm, relishing that sound with melting heart ---- that ear will truly be the ear of man, and this will be the first precept and the first inner duty for man.

The second inner duty for man (insan):

When man, who has been seeing and enjoying the outer scenes, fasts from seeing those physical visions by shutting off the outer eye of illusion, or maya, and transforms that eye of illusion into the eye of the luminous vision of grace, with which he sees only the splendor of the light of God's grace—this will be the second precept and the second inner duty for man.

The third inner duty for man (insan):

When the nose of man, which has been enjoying and relishing all the smells arising on the outside---the odors, the qualities, and the putrid stench of illusion, which the nose perceives as either a stench or a sweet odor, depending upon that man's level of wisdom--

when that nose, analyzing with discernment, abstains from those outer smells (which are all evil), draws in only *Allah's* fragrance of grace and the musk scent of His Messenger, and relishes that sweet fragrance, which makes the heart melt in bliss--- that will be the nose of wisdom of grace for *insan*, and this will be the third precept and the third inner duty for man.

The fourth inner duty for man (insan):

For man:

to control his tongue,

to eliminate all the speech spoken outwardly---

speech arising from the intentions and thoughts of evil, jealousy, envy, falsehood, scheming, treachery, as well as that which arises from the good---

and remaining in that still silence called *maunam*,

to acquire the attributes of patience, inner patience (*sabur*), contentment (*shakur*), good conduct, good thoughts, and the qualities, actions, behaviors, and benefits appropriate to those attributes,

then to open his mouth of grace (the grace that comes with the truth of the explanations given by man's divine analytic wisdom), and with the tongue of the certitude of perfect purity of that truth, to speak only *Allah's* words of grace and the secrets of His truth, His essence, and His attributes—

man's heart melting in the bliss of speaking those words and relishing them within himself---

this will be the fourth precept and the fourth inner duty for man.

The fifth inner duty for man (insan):

If man, rejecting the tastes of the tongue, which savors (with the acuity of its sense of taste) the taste of the objects of illusion outside of him,
and rejecting the bite of the teeth that chew and bite the things that torment one's life, happily squeezing the juices out of those things and then swallowing those juices with joy and relish---
and, with his pearly white teeth of grace,
if he chews and chews the resplendent honey of *Allah's* grace and the divine words of *Allah's Thiru Qur'an*, savors the bliss of these tastes, then squeezes the juice from them and passes them onto the tongue,
and if, with his tongue of grace, he tastes only those delicious tastes of grace---
this will be the fifth precept and the fifth inner duty for man.

The sixth inner duty for man (insan):

When man, recognizing and relishing this taste of grace with the tongue of faith called *iman*,
realizes that the purity of the faith of grace, which is *Anna Muhammad(sal.)*, is the tastiest nectar-food,
when he realizes that this faith of grace, which is *Allah's* unrevealable secret (*hikmatus-sirr*), is the resplendent nourishment, the *rizq* which, along with *Allah's*
attributes such as inner patience (*sabur*), can cut asunder man's hunger, disease, aging,
and death and make the beauty of his form grow,
and when when he realizes that only this food is his true nourishment---
this will be the sixth precept and the sixth inner duty for man.

Insan must know these duties with certitude. To analyze and understand their subtleties, atom by atom, is the most beautiful duty for man. It is this that is the resplendence of wisdom for the *din*, the path of perfect purity. If the perfectly pure heart of wisdom opens, you will understand *Allah's* secret and His essence (*sirr* and *dhat*), my son!

This is a brief explanation of the six duties. But of the thirty-five million kinds of hunger spoken of earlier, two remained separate, did they not? Let us speak of the *two* now.

When one appears shining in the form of *insan*—one of wisdom in whom the beauty of patience has bloomed and who has taken on *Allah's* qualities—when such a one comes to know himself, his own hunger and the hunger, suffering, and intentions of others, and understand the five and six precepts mentioned earlier, he realizes that there are three duties⁵⁷ that are exclusively *Allah's* responsibility. When he analyzes this with certainty, he recognizes that these are duties that do not belong to him, nor are they his to perform.

One who is in such a state, attaining clarity through the wisdom of *Allah's Rasul*_(sal.), takes the aforementioned two hungers and buries them within his intention, makes that intention into his yearning, that yearning into scrutiny, the scrutiny into a look of grace, that look into wisdom, wisdom into the *Rasul*_(sal.), the *Rasul*_(sal.) into light, light into *Allah*, and *Allah* into the six precepts. Then, with the intense yearning to see the divine face (the divine beauty of the *Thiru Qur'an*, which shines as the inner form within man) using the six precepts, he looks intently at that *Suratul-Qur'an*. Knowing that it is this intent scrutiny that appears as the six precepts (the six inner duties), man scrutinizes further and clearly sees just *two* as the intention and object of his yearning. He imbibes these *two* continuously as the nourishment that appeases the hunger and suffering that go with his intention, grows on this nourishment, and transforms from the state of the attributes (*sifat*) of Allah to merge with His essence, His *dhat*.

Whenever he feels the hunger of this intention within him, that man of wisdom subdues that hunger with the inner patience (*sabur*) and contentment (*shakur*) of the absolute faith of *iman*, which is *Anna Muhammad*_(sal.). As a result, he becomes free of his hunger and suffering. This makes the hunger of his intention, which was directed toward the world, release its hold on him. In that state he will see *Allah* alone as an Effulgence of grace, before and behind him. Wherever he looks, he will see only that all-pervasive Effulgence shining as the perfection of plenitude for both worlds. He then realizes the nature of the hunger belonging to the yearning of one of wisdom who has learned the truth of these two things⁵⁹ which alone remain [as real].

My son! Having realized this and having discovered that the nourishment that will appease this hunger is the *Rasul*_(sal.) of *Allah*, he comes to understand the *Rasul*_(sal.) (which is one of the two) to be the food that is *Allah's* grace. Then, realizing himself, subduing his desires, shrinking and containing himself, keeping his inner self spotlessly pure, and holding the conviction that he must cut away and completely eliminate the four things called hunger, disease, aging, and death, he imbibes (through the certitude of truth) the *Rasul*_(sal.), the sustenance that is the steadfastness of absolute faith (*iman*). And on that very day, he makes all four (hunger, disease, aging, and death) depart from him. The moment he eats that food, his worldly hunger and suffering are appeased. Then, as certitude wells up within his inner being, the tiredness and fatigue in his body are relieved, and the perfectly pure wisdom and awareness that were naturally present hidden within him, emerge and stand revealed—shining, vibrant, and pulsating.

When he sees that radiant wisdom, he begins to reflect within himself, “Who is it that gave me this wisdom of awareness and this clarity, thereby appeasing the enormous hunger of my birth?” As he analyzes this with wisdom, he sees the resplendence of *Allah's* grace, which is His secret, appear resplending within his own self, with the brilliance of ten million resplendent suns. Dazzled by those resplendent rays, he is unable to look this way or that. He cannot even open his eyes, due to the brilliance of that resplendence.

In that state, standing dazed amongst those dazzling rays, losing himself, forgetting his body, thinking only of *al-Haqq* (the Reality; God), he surrenders himself and seeks sanctuary in God, crying out, “*Ya Allah!* You are my refuge!” and falls down senseless.

Then a sound emerges from the resplendence that has spread out as rays with the brilliance of ten million suns and calls to him, “O man, born with me as one among my people! Look at me!” Since the body of illusion that he was occupying up until now is, at this stage, dead, it is powerless to look this way or that, or to speak with that resplendence. In such a state, because of the dazzling brilliance of the light of the resplendence he is unable to open his

eyes. And, while he is in that state, the resplendence calls out loudly to him again. It calls out to him in this way three times. Even then, he lies powerless to open his eyes and look.

Thereupon, the light of the wisdom of awareness belonging to the yearning within his intention emerges from within his innermost heart, his *qalb*, and speaks. “O my Lord, at this moment as I lie dazed, unaware of my body or my state, may it please You to send before me my *Guru Nathan*,⁶⁰ that *kamil shaikh*⁶¹ who has, through the certitude of absolute faith called *iman*, appeased the torment of my hunger and disease. May You send him to dispel the torpor resulting from my fatigue and protect me!” It says this with the melting intensity of feeling that belongs to the awareness of the intention in this heart.

Allah, knowing the intention of this man, then calls to the *Rasul*_(sal.) and says, “O My *Rasul*! One who is your disciple has partaken of you and your secret and has thereby been relieved of his fatigue and cured of his hunger and disease. As a result, the wisdom of your awareness of grace dawned within him, and he began to realize himself. In that station, he saw your resplendence—the resplendence of the form of the *Nur*—shining with your beauty as the resplendence of ten million suns. He lost himself and fell senseless within the resplendence of the very form and now lies immersed in your shining rays. Because he lies unconscious, without movement, unable to turn this way or that, not wanting to see anything other than you, you must go to him. You must condense your rays (which shine with the resplendence of ten million suns), cause your beauty of the *Thiru Qur’an* to appear, stand in the form (*surat*) of that *Thiru Qur’an*, make all your beauties into an atom within an atom, go and lift him up, impress your form of the *Thiru Qur’an* within him, impress the beauty of your divine countenance within his heart, make your beauty and My beauty as one within him, and, having mixed them together until they reach a fine state, feed this to him, instill truth within his heart, teach him about the radiance of your wisdom, make him acquire certitude of faith, and, having impressed all this within his *qalb*, his innermost heart, lay open that heart and reveal it to this man, saying, ‘Look at Us. This is my Lord (my *Rabb*) and your Lord. It is to learn the truth of this that we have come here. You emerged from me. I emerged from *Allah*. Realize this secret. You emerged from me earlier, and, if you come to see yourself, you will see me later. If, however, you do not succeed in seeing yourself, you will lose your eye of wisdom in the darkness of illusion in this place you have come to. You will lose your judgment, your intellect, your forbearance, your inner patience called *sabur*, and the quality of contentment called *shakur*. Thus, you will lose the qualities, actions, behavior, and virtues of a human being, acquire qualities that are like those of beasts, and face many difficulties in this illusory world in which you originally appeared with such exalted wisdom.’

“Tell him, ‘I am the one who brought you here. I am also the one who will take you back. Therefore, you must see me and lose yourself within me. And I will lose myself within *Allah*. *Allah* will then be the only thing that remains; we will be within Him, and He will be within us.’

“O My *Rasul*, in this way, demonstrating and explaining the wonders and the form of the *Thiru Qur’an*, you must tell this man, “This *Thiru Qur’an* is me. I am this *Thiru Qur’an*. Analyze diligently and know with certainty that you too are within the *Thiru Qur’an*. Only one who has known this is *dinul-Islam*. He is one who can be called *insan kamil mu’min*. I will be the light of his soul, while my Lord (*Rabb*) will be my resplendence. This is the *dinul-Islam* of perfect purity.’ Tell him this.”

Allah speaks further: “*Ya Nur Muhammad!* O My *Rasul*! Since you are the *Rasul* to your people (*ummat*) and to all things that were created from you, and since you are also my

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Messenger and Prophet to all the creations, you must describe and explain to your people all I have told you. As you were told earlier, you must tap and awaken those who have lost themselves and lie entranced, within your resplendence, comfort them, make them merge with you, hide them within you—even before you come to merge with Me—and then come and lose yourself within Me. When you lose yourself within Me (after everything that emerged from you has come back and disappeared within you), then all of everything will disappear within Me. Thus, I will be one who is eternal, who exists forever and ever—the solitary One.” Thus says *Allah* to His *Rasul*_(sal.)...

[Editor’s note: many of the footnotes have been left out for the sake of reading out loud during the meeting. They can be found in the published book within the referenced pages of this excerpt. Because of the beauty and truthfulness of Bawa’s words that are gifted to all of God’s creations, please consider reading the entire discourse given in Chapter 16. May any errors be forgiven by God, *Allahu ta’ala Nayan*.]

57. Creation, protection, and reabsorption

59. *Allah* and *Rasul*_(sal.)

60. Guru of gurus; the Lord of gurus. Lit. *Guru*: teacher; *nathan*: a term of respect

61. Perfected spiritual guide; true guru; one who knows himself and *Allah*, then guides others on the path to *Allah*

***The Resonance of Allah*, pp. 434-440**

M.R. Bawa Muhaiyaddeen_(ral.)

READER 1

from *Golden Words of a Sufi Sheikh*, pp. 1-9, M.R. Bawa Muhaiyaddeen_(ral.)

Preface

Bismillahir-Rahmanir-Rahim, in the name of God, Most Merciful, Most Compassionate.

May the beginning and end and all things be the responsibility of Allah alone. Only Allah, the One of limitless grace and incomparable love, the One who gives us His infinite wealth of grace, knows all the secrets of all the creations in the eighteen thousand universes. He is the One who created the essence, the manifestations, and the attributes.

He created right and wrong, or *khair* and *sharr*, permissible and impermissible, or *halal* and *haram*, good and evil, heaven and hell. He is the One who knows their secrets. May we praise only Him. May we pray only to Him. May we trust only Him. May our faith, our trust, and our determination become steadfast in our hearts. May that steadfastness grow stronger and become the staff with which we walk through life. May it be the life within our prayers.

Each one of us, every child, must reflect and realize the truth of the statement, "One who has Iman, perfect faith, is exalted. One who has Iman will receive the undiminishing plenitude of the wealth of God's grace in all three worlds (the world of the soul, this world, and the next world)."

My beloved brothers and sisters, we are children who have faith in God. All living beings have faith in God. The earth and the sky, night and light, lives that move and lives that do not move, all have faith in God; and God knows the hearts of all creations. He knows all thoughts and all intentions. He knows the speech of the tongue. He knows every part of every creation.

The Precious One, the Exalted One who is Almighty God, Allahu ta'ala Nayan, is the Father of all lives. He is the Almighty One, the Able One, the Creator who showers compassion on all lives. He is Rahman and Rahim, the Most Gracious One, the Redeemer. May we have faith only in Him. Amen.

My very precious brothers and sisters, God created insan, true man, as the most exalted of all creations. To this exalted life, God has given exalted wisdom. He has given man seven levels of wisdom: feeling, awareness, intellect, judgment, subtle wisdom, divine analytic wisdom, and divine luminous wisdom. God has fashioned the seven levels of wisdom so that man can know God and understand Him through remembrance, contemplation, prayer, and worship. Human beings have faith in various types of worship and remembrances of God.

READER 2

There are four steps to prayer: *shari'at*, *tariqat*, *haqiqat*, and *ma'rifat*. *Shari'at* is creation, the religion of *Zabur*, or Hinduism, the section below the navel, the section of earth. When man looks at creation and the manifestations, which appear from the earth, he must understand what is right and what is wrong. If he discards what is wrong and accepts what is right, he will come to one point: there is only one God.

Tariqat, the next step, occurs when man's faith becomes strong. *Tariqat* relates to the religion of *Jabrat*, or Zoroastrianism, which represents the region of the stomach, the aspects of hunger, illness, old age, and death, and the section of fire: the hell-fire of anger, hastiness, the differences you feel between yourself and others, and the evil actions which follow because of these differences. When man discards everything from this section other than the one point, the point of God, he comes to the level of haqiqat.

Haqiqat is also known as the religion of *Injil*, or Christianity. It is represented by the region of the chest, the aspect of air, and contains the vapors, gases, jinns, fairies, spirits, angels, and heavenly beings. When a man discards everything in *Injil* except for one point, the point of God, he takes on the beauty of God and he becomes very close to God.

Next is the level of *ma'rifat*, or the religion of *Furqan*, or Judaism and Islam, the head, the section of light. *Furqan* means to understand with wisdom what is perceived by the two eyes, the two ears, the two nostrils, and the mouth, which represent the seven diacritical marks.*

If you know these four steps, understand them, and then pray to Allah ceaselessly, unmindful of the difference between day and night, that is true prayer, the fifth prayer, the prayer of *Sufiyyat*.

Sufiyyat is the state in which there is no day or night. The prayer called *Sufiyyat* is the prayer in which you do not speak and you do not smile. You speak without speaking, smile without smiling, pray without praying, and intend without intending, and in this way you control and subdue your countless desires. To speak to God without speaking is Sufism. *Sufiyyat* means to subdue mind and desire, that is, to restrict your own acting in the drama and to control your connection to blood ties, your cravings, illusions, attachments, vanity, envy, anger, the pride of the 'I' and the feeling of 'you', treachery, deceit, hunger, lust, and obsession. To cut away all these myriad qualities of satan, to pull them out and burn them to ash through wisdom and faith, is Sufism.

Once they have been consumed, we can begin to pray. In the prayer of *Sufiyyat*, God has ordained 43,242 *sajdahs*, or prostrations at the feet of God, per day. The man who performs these will see Allah before his eyes. He will see only Allah and nothing else. His qalb, which is his innermost heart, will see only Allah's light. His ears will hear only Allah's sound. His qalb will realize only God's sound, God's light, and God's resonance. His nose will perceive only the fragrance of God. The tongue will speak only to Him in the secret silence, and in this silent speech man will die—he must die—in Allah. When he dies in Allah—in the state in which he speaks without speaking, smiles without smiling, and prays without praying, knowing God without knowing Him—that state is Sufism.

In this way, every word must end in God, every breath must end in Him, and every speech must end in Him. Man's entire life must reach God; that is his true prayer. That is the culmination of the prayer of the Sufi. One who attains the clarity of perfect faith is called a Sufi.

READER 3

When he cuts away all his earlier states and realizes himself, he is a perfected man, an *insan kamil*, and at the stage in which he loses himself in God, he is a Sufi. At the stage in which he is

dead to himself, he is Muhammad_(sal.). When he has made himself unlettered and silent, he is Muhammad_(sal.). When he loses himself within Allah, he is the Nur, the resplendence of Allah, and his treasure is the Nur which is called Muhammad_(sal.). God's powers appear within him and become the light within his eyes and the resonance of God within his ears. His nose smells the fragrance of Allah and his tongue relishes the wonderful tastes of Allah, while God's kingdom resplends within his heart. The kingdom of God exists and resonates in the prayer within his innermost heart.

My very precious children, the attainments and the potentialities of the Sufi are impossible to describe. To become Sufis we must obtain clarity of faith and wisdom. In this way, little by little,

we must remove the darkness which has veiled us. We must untie the ropes which illusion has wrapped around us. We must cut away the connections of blood ties and the desire for land, gold,

and women. With the sword of wisdom we must cut away all the energies, cells, and viruses which have been burning us, and then we must burn them.

This is the state in which we can become Sufis. When we say Sufi we mean the state in which one has attained true wisdom. The state of the Sufi is the state in which, having controlled and subdued all the other states, one becomes the resplendent sun, the resplendent light of God. One who is in this state is called a Sufi, and the state is called Sufism, or Sufi-Sun.

With his *iman*, he will split open and sift everything he sees. He will pierce through it with his wisdom and his firm certitude and determination, without allowing his mind to become fatigued, without allowing his heart to give up. If he can continue to pierce and cut through what is within everything, he will see only Allah. He will see Allah's wealth, Allah's powers, Allah's qualities, and nothing else. In every moment, in every tree, in every flower, and in every blade of grass, he will see only God. In every tree, every fruit, every fragrance, every flower, every bird, every cow, every goat, in whatever he beholds he will see only the secret of Allah, the powers or *wilayats* of Allah, and the qualities of Allah. When he looks at an ant, he will discover Allah's secrets. When he looks at a fruit he will be amazed and say, "What a wonder! How praiseworthy You are. How subtly You have created the fruit. What flavors it contains!" If he looks at a honeybee, he will see how much wisdom it has, how it builds its house, what qualities it has, and how it tastes the honey and shares it with everyone.

In this way we must marvel and praise God, saying, "What a wonder Your creation is." As we open each thing and look inside, we will find that we can praise only Allah and worship only Him; this is all there is. This is the meaning we must derive when we look at anything. Though we will be able to realize it through what we see, we can understand only through wisdom. And if we do realize that everything must be understood through wisdom, we will see that all the explanations we find are the explanations of God's story, that the things we see are not merely creations but also His story. Everything He has created is His story. If we look inside this storybook of creation, we will find His entire history. And if we look inside God's history, we will see only Him. His powers, and His qualities. This is the explanation we must discover.

This is why the Messenger of Allah, the Rasulullah_(sal.) has said, "Go even unto China to learn 'ilm**

READER 4

First, we must seek and acquire wisdom. Second, we must develop and strengthen our faith. Third, we must realize that Allah is the only One who exists. Fourth, we must offer prayers of praise, glorifying and worshiping Him.

We must learn certitude of faith and we must develop the wisdom through which to worship Him. Through that wisdom we must discover the right and the wrong in our prayers to Him, understanding that Allah is the One who has no equal and that nothing can be shown as an example to illustrate Him.

Each of us must open his heart, his *qalb*, and transform it into the *Ka'bah*, the central place of worship. Placing the Rasulullah_(sal.) before us as our *imam*, our leader of prayer, we must offer prayers of praise to Allah. To stand face to face before Allah and speak every word to Him directly is the true prayer and the true worship which we must fashion within ourselves. Each of the children must pray in this way. Then wisdom will be our support, prayer will be our wealth, and faith will be the house of our *qalb*, the *Ka'bah*.

We must reflect on this and think about it in our prayers. This is the duty of an *insan mu'min*, the man of true belief, and of an *insan kamil*, perfected man. When we say Sufi, it means one who has controlled his words, his tongue, and his heart, one who has controlled and stopped all unnecessary actions within himself.

There are so many different kinds of dancing on the stage of the world. Everything dances: goats, cows, trees, shrubs, flowers, leaves, grasses, birds, winged creatures, animals, jinns, fairies, satans, illusions, and darkness. They dance in the sky, on the earth, in the oceans, and on the mountains. But this is not prayer. For one who is a mu'min, a true believer, acting and dancing are not prayer.

All the others dance the drama of illusion and act the acts of hell, seeking the prizes which are advertised on the billboards of hell. All the labels they wear are advertisements for hell. Their fame and their titles and their attainments are the labels which will lead them to hell.

Sufis give up the acting within themselves, burn up even their thoughts of acting, and reach the stage of contentment where they speak without speaking and immerse themselves in God. That is Sufism.

Only when that state is established within us, only when wisdom dawns and God's ocean of divine knowledge appears within us, only when we have true faith and worship can we reach God, who is the wisdom within wisdom. Only in that state do we become creations who can reach God and speak to Him directly. We must realize this.

The essential requirements are absolute faith and wisdom. Our progress and the states we attain are in accordance with the level of our faith and wisdom. One who has transcended the four steps of *shari'at*, *tariqat*, *haqiqat*, and *ma'rifat* is a Sufi. One who knows these four steps and

knows himself and knows his God is a Sufi. We must acquire the wisdom necessary to reach this state.

God has created everything as an example in order that we may acquire and attain that wisdom. Everyone who is an *insan*, everyone who is a *mu'min*, everyone who is an *insan kamil*, and all of us must realize this. My very precious children, my brothers and sisters, we must realize it. May God protect us.

* * *

READER 5

* * *

This book contains many kinds of explanations. It is full of meaningful words which can be understood only by the faith, the wisdom, and the innermost heart of man. If you realize these words with your faith and understand them with your wisdom, you will discover the state which will guide you along your path. Whatever you read about faith, certitude, and determination must be read to strengthen your *iman*, your absolute belief in God. The fact that Allah is the only One who exists must be firmly impressed within your hearts.

You must begin with this understanding and then search for wisdom with the certitude of determined belief in God. You must search in His guardianship and say, "Al-hamdu lillah, all praise belongs only to God." Begin your search with *Bismillahir-Rahmanir-Rahim Al-hamdu lillahi Rabbil-'alamin*: In the name of God, Most Merciful, Most Compassionate. All praise is Yours, O Ruler of all the universes." Having begun in this fashion, you must understand every saying in this book by using your wisdom.

If all of you read this book of Sufi wisdom with open hearts free from doubt, separatism, and discrimination, free from all thought of 'my race' or 'your race', 'my religion' or 'your religion', you will realize and understand. You will see that all the children of Adam_(a.s.) are one race and that there is no one worthy of worship other than Allahu ta'ala Nayan. Be certain of this. If you think of it with certitude, you will realize that even though hundreds of thousands of prophets came to this world, they all preached about one God and spoke only His commandments.

All prophets placed their faith in only the one God. They did not see Him in different forms as many different gods. There is only one God and one family of Adam_(a.s.) and the prophets brought the words of that one God. If we, too, have such certitude we will not create separations by seeing differences in religions or races.

If you can open your hearts and read this book of Sufi wisdom with determined faith, your wisdom will be able to absorb certain words and certain meanings. As clarity grows, the darkness of the heart will gradually fade. All the nafs, the base cravings arising from ignorance, will disappear. Attachments will go and the desire for God will grow. His grace and wealth and the treasures of His qualities will resplend within.

As wisdom continues to develop, we grow as human beings. Our hearts become increasingly resplendent as we gain more and more clarity of wisdom, and that resplendence will begin to

cut away our darkness and our birth. As birth is cut away, death is cut away. When death is cut away, we will no longer be subject to birth or death, and our lives will become long. When our lives become long, we will realize the state of offering prayers of praise directly to God. We must realize this without the slightest doubt.

READER 6

All we have learned so far amounts to only a handful of earth. What we have yet to learn is as large as the whole world. There is so much to know about the mysteries and the wealth of Allah. There is so much more to be known and we will learn it only as our wisdom develops. We must proceed slowly, always learning more and more.

There are many meanings in this book. It is not enough to read through it in a superficial manner. Delve into the meaning of each word. If you read it ten times, you will receive ten different meanings. If you read it a hundred times, you will receive a hundred different meanings. That is better than superficial reading. As your wisdom begins to grow, the meanings and explanations will also grow. Read this book with your wisdom. We must all seek wisdom.

There are many other aspects of Allah's resonance and Allah's explanations. His *rahmat*, or benevolence of grace, is limitless; it can never be judged. The power of God's grace, the words of His *Tiru Marai*, the Holy Qur'an, and all the words and commandments which He has given to the various prophets are impossible for us to estimate. Even if we turn all the water of all the oceans into ink and make all the trees and wood in all the worlds into pens and try to write His mystery, it would be impossible to complete it. His mystery is immense.

It is said that anyone who touches even one drop of His grace becomes a good one, a good one. If we first become true human beings, then perfected human beings, and finally true Sufis, and if in that state we can touch even one drop of God's qualities and place it on our tongues, we will perceive the treasure of His grace, the treasure of the three worlds (the world of the soul, this world, and the next world), and the treasure of His qualities. We must endeavor to attain the state in which we can touch at least one drop of His grace. It is an undiminishing, eternal wealth.

My very precious brothers and sisters, may you read this book carefully, without caste, race, or religious prejudice. May each of you read it and understand it from within. Treat this book as a mother, a teacher, a brother, or a sister who can nourish your wisdom. May this book help you in your lives. May the heart of every child who takes up this book and reads it become full and complete. May this book dispel the darkness in the heart, fill it with wisdom, and explain the ways in which to worship God so that we may understand. May it assist you in reaching the state in which you can lose yourselves in God and merge with Him. May you attain that completeness. There is no state more exalted.

May each of you, my brothers and sisters, take this Sufi book and read it. *Insha'Allah, masha'Allah, al-hamdu lillah. Tawakkul-'alallah.* If God wills it, whatever God wills, all praise belongs to God. May we hand all responsibility over to Him.

May all real responsibilities—the responsibility of divine knowledge, the responsibility of wisdom, the responsibility of faith, and the responsibility of life—be given to God. *Amin.*

M.R. Bawa Mahatyaoddin

* In English, vowels are part of the alphabet, but in Semitic languages vowels take the form of notations above or below the letters, all of which are consonants. Whereas those to whom Arabic was the native language could read the Qur'an with little difficulty in its original vowel-less state, those who spoke other languages frequently mis-vowelled the words or misinterpreted the letter symbols. Thus, the diacritical vowel markings and *nuqat*, or dots, were developed over several centuries to make it easier for those less acquainted with Arabic to recite the Qur'an properly. In a mystic sense, the diacritical marks are said to give life or sound to the letters, which would otherwise be dead or silent. As the openings in the head animate it and take in light and sound, so do the diacritical marks give resonance and life to the Qur'an, also known as *Furqan*, the criterion of right and wrong.

** Learn *'ilm*, or divine knowledge, even if you have to go to China to do it.

EXCERPT FROM TRANSCRIPT – NOT FINAL EDITED AND NOT FOR PUBLIC USE

BISMILLAHIR-RAHMANIR-RAHIM

In the Name of God, Most Compassionate, Most Merciful

Day/Date: Saturday, November 27, 1982
Translator: Dr. M. Z. Markar (Secretary, Serendib Sufi Study Circle)
Audience: Fellowship & Branch Officers from USA, Canada , Sri Lanka
Situation: Anniversary Meeting of Officers with M. R. Bawa Muhaiyaddeen^{Ral}
Summary: Points of Wisdom in Response to Branch Council Proposal

M. R. Bawa Muhaiyaddeen^{Ral}: I am happy. I agree that it is good. For you to create a situation like that and to make a decision like that, I consider it's good.

Now first I'll refer to what you were speaking earlier. You see, most essential thing is that each Fellowship should have that initiative, should have that determination to do and accomplish the services which have been allotted to each, to the Fellowships. Each Fellowship must have that determination, that state of initiative in them.

It is for you all to understand how this seed that is being given by your Father to be planted in your farm can be received and planted, and how that farm has to be plowed and the farm developed. Now when we work a farm, if we know the correct method of farming -- how to plow, how to fashion it, how to fertilize it, how to protect it against insects. Having done all that, then if we plant the seed, or when we water that plant -- either by rain or by watering it -- and each seed will have to take according to its needs the amount of fertilizer. It is if that seed has the propensity to extract from the earth the required amount of moisture and the required amount of nourishment from the soil, then that seed will germinate. Now that is the work of the seed.

Now see, when you spray water or when you fertilize the farm, you don't do it seedling by seedling. You do it generally to the entire farm. You see, even rain will fall common to all. But the responsibility of extracting the amount of moisture and the fertilizer depends on that seedling. If the seedling takes it proportionately -- if those seedlings have extracted the moisture and fertilizer correctly -- those will grow well. The others -- if they do not do that -- they will not grow well.

It is like this. This is the bounty that God gives, or a wise person gives. Of the wealth that is given openly, each one must extract from it what it needs for its own growth. Each one of my children in each branch, they must have this earnestness. According to the needs, according to how you can use it, each child must have that initiative in him. Then it'll be excellent and there is room for luxuriant growth. There is room for luxuriant growth and there is room to gain profit. That will be good.

If you grow in that fashion, for you to do the other duties also, will be easy. When you have that initiative and when you have that determination for search, then these gifts will come by themselves. You will see. But you will know when it is continuing to rain, the flood will flow. So, if you have organized your ponds to hold the water, then the water will by itself flow into them. Then you can utilize it at any time, or for whatever need you will want it. Each branch -- if you can organize this first and if you have this earnestness and initiative -- everything else then will happen correctly.

In a kingdom, when the laws and regulations go on increasing, and when the councils go on increasing, nothing can be achieved. Everything gets into the black market, and everybody starts stealing and say, "This is mine, yours . . . everything." And then conflicts and fights increase. When laws and committees increase, then pride, status, envy, jealousy all creep in.

Now how should presidents, secretaries, treasurers be? They should be like the Treasury of God. They must be in a position to fill their treasuries with their treasures. They must be a section capable of collecting all the bounty from God, and then dispense them at times of need. So, they must be in a position of storing the bounty of God and dispensing it at times they are needed.

If you haven't organized, then the presidents, treasurers, secretaries -- they should be a section where they can save all these things and keep in store for them. Then when there's poverty or famine, or when the children need, they can always give from this treasury. And they can feed them with unity and with tranquility and peace.

So, in what state should the secretary and the president be? Or the treasurer? How should they be? They should be the Treasury of God's Qualities. They must have that patience, *shukur*, love, compassion. These must be full in them -- there.

The presidents, secretaries and the treasurers of each one of the branches -- if primarily you can organize this within you -- then we can just automatically understand how that wealth will grow and what use that wealth can be put to, and how the seedlings will grow and how they have got to be taken care of. That will automatically come into us.

Each one of the branches, each one of the presidents, secretaries and the treasurers -- and also the leaders of the branches -- now don't think this is a fellowship or branch. It is the Treasury of the Wealth of God.

It is the Love of God, all the Wealth of God, the Wealth of the Grace of God, or the Wealth of *Gnanam* of God. The Wealth of Love, Compassion, Patience, the Wealth of Justice. So, if you can fill your treasury with these Qualities which could be given to others, then the sufferings and the needs of the children will be met. . .

Now you have said the reason for having a council is so that we can facilitate communication between branches. If this Fellowship improves a little more, we may not need a council. That council's work will be automatically done. . . .

Just to speak is easy -- but to work accordingly is the difficulty. To talk and to speak is easy -- but to complete and achieve it is the difficulty. We have to think of this a little. . . .

First thing should be to clear one's own self, and then he can have peace. He can have tranquility. We must toil for this, each one of us. We have got to toil within us. That's the very, very great task we have.

This we have to do. My love you, my children. **[END TRANSCRIPT]**

The Last Ant Man

October 5, 1973

Question (*addressed to the translator*): I don't know at this point whether the inner connection between Bawa and me is strong enough to be away from him—to keep that peacefulness, to see things clearly. I don't know about that.

Bawa Muhaiyaddeen_(*ral.*): It is not strong enough, that is true.

The Woman Who Asked the Question: What do I do?

Bawa Muhaiyaddeen_(*ral.*): You have to make the connection stronger. You have planted the seedling. Now you have to let it grow a strong root. Then it will become a tree. You planted it and now you have to water it until it can draw its own water. Until then, it will be a little unsteady. It will get its own water when the right root grows down. Until then, you have to water and care for the seedling. After it takes root, it will draw in what it needs by itself.

The Woman Who Asked the Question: But will that be possible if I am away from him? That's what I'm asking.

Bawa Muhaiyaddeen_(*ral.*): You have to be strong.

The Woman Who Asked the Question: I'm not very strong.

Bawa Muhaiyaddeen_(*ral.*): You need to make the effort. I will tell you one true thing. In the world, there is an Ant Man. He is the last one. For thirteen hundred years he has been the last Ant Man in the world. You will not be able to find another. That is the truth. Thus, if you have the determination, hold on to him. His agreement is that he will be here for a little while longer, and then he will have to disappear. After that, the destruction of the world will come—the wars and the destruction will come. He is the last man, the last Ant Man for his time, a very subtle man. If you can make the effort, you must endeavor to hold on to him. There has been no Ant Man like this Ant Man of the last thirteen hundred years. No one has seen such a thing. It is a secret. Make the effort to hold on to him. You must hold on to him in a very subtle way. It is your responsibility. The rain will keep falling. It is your responsibility to catch the water and preserve it. It is your responsibility to find it and pour it onto your seedling. It is your responsibility until the seedling can draw its own water from the ground. After that, it is the seedling's responsibility. It is not the rain's responsibility. The rain is doing its duty by raining. However, not everyone can come to that point. Only one or two out of ten million will come. It is very

difficult. That is how it is. It is your responsibility. The other day when you were in New York, you were with two people, and you said some things. I heard a little of it.

The Woman Who Asked the Question: Which specific thing is he speaking of?

Bawa Muhaiyaddeen_(rat.): I am not far away. I have the ears to hear you. I have the eyes to see you. As soon as I hear the sound, I look to see where my child is going and what she is doing. If this tiny Ant Man's ears can hear like that, how much more my God who sees everything can see and hear! He has such vast ears. Therefore, you must put your faith in God. The Ant Man has a bit of wisdom—endeavor to obtain it. That is what will understand the truth. Keep studying it. It is not as it is said to be. It depends upon your strength. You spoke of three sections and I heard the three sections. The two people were on one side, and you were on the other. I heard you speaking.

The Woman Who Asked the Question: Was that okay?

Bawa Muhaiyaddeen_(rat.): I cannot say it was right. I will say it is right when you become right. If there are three diverging branches on the tree, we cannot say there is one branch. If there are three stars, we cannot say there is one star. There is one star only if there actually is one star. Now there is one tree with three branches. Make the three branches one. That will be very strong.

Secrets of the Last Ant Man, pp. 3-5
Bawa Muhaiyaddeen_(rat.)

Bismillahirrahmanirahim

*Instructions of M. R. Guru Bawa Muhaiyaddeen
To His Children of the Guru Bawa Ashram
Jaffna, Ceylon (Sri Lanka)*

*[Painted by Bawangal as a sign on the wall of the Jaffna ashram of Bawa Muhaiyaddeen_(ral.).
It seems to have been posted, at least, earlier than 1972]*

Ask the children respectfully to observe these:

Ask the children of the Guru
to make efforts to learn
the Guru's words,
His songs,
and His language --
the meanings conveyed in the words.

If there is any doubt about what is said,
you should sit in front of the Guru,
ask Him, and clear your doubts.

You should not discuss
other speeches or religions
or creeds or other things;
not discuss any of these things.

You will listen only
to the discourses of the Guru.

Apart from this
you should not discuss about any other matters.
If there are any problems of this nature,
you should meet the Guru and discuss them with Him.
This is the correct way.

If a song rises within you,
rises within your heart,
then you may sing it.

God is One, Truth is One,
everyone belongs to one class;
there is no difference at all.

When true Wisdom dawns in us we will realize
that there is no difference.
Differences are seen
when Wisdom is lacking due to degenerate Wisdom.
Ask the Meignana Guru and clear your doubts.
That is good.

Neither people in the ashram
nor people from the outside
should indulge in discussing
external problems and unnecessary matters.
This means carrying
the problems or difficulties
that arise in the home, town, or elsewhere
and bringing them here,
discussing them with people in the ashram,
disturbing their minds or causing trouble in general.
This applies especially to Government matters,
political affairs and problems.

With Swami there is no difference between disciples,
whether they came to Him earlier or later;
people do not enjoy greater power or status
by virtue of seniority.
Some people have been with Swami for over twenty years;
some people have started coming to the Ashram recently.
There should be no question of the older people
thinking that they have more power than the newer entrants;
there shouldn't be discussions of this nature.
The one who should know Man and Animal is the Guru.
It is he who will advise us according to the merits of each;
others are not in a position to pass judgment on these matters.

If you desire to develop Faith in the Guru
and a spiritual connection with the Guru,
then you should follow Him.
If you go ahead of Him,
thinking that you have learned a lot,
then you will fail in your pursuit.

If every individual heart is pure,
then the Ashram will remain in a pure state.

BawaQuotes Complete Collection — 2013-2022

If each heart is out to find fault in people around,
then it cannot become pure.

A man of Wisdom

will be concerned about his own self.

He wouldn't waste his time on other people.

It is a man who lacks Wisdom

who will waste his time

discussing the faults of other people.

BawaQuotes Complete Collection — 2013-2022

from The Map - Chapter 6 – “The Four Religions”

August 9, 1975 8:45 pm

...Our body is sailing across this ocean of illusion.
We have to get to the other shore.

We cannot go where the mind goes.
We have to hold it back with wisdom.

Can we just drift with the currents?
Doing so will bring accidents.
We must steer with wisdom.

We must use the anchor
of faith, certitude, and determination,
and turn the boat with wisdom.

Otherwise, if we follow what the mind tells us,
if we sail the body on the ocean of illusion
in the direction the mind tells us to go,
we will meet with an accident.
We must give that up, and sail with wisdom,
control the boat with wisdom.

Do not follow the mind.
You have to turn away from it.
You must turn the boat.
You have to turn the boat around,
observing the waves and the currents.

We must steer using a compass. We cannot follow the mind. Therefore, we must hold onto the compass of wisdom and the anchor of faith, observe carefully and steer. We must sail in this manner and try to escape danger. This is the correct way.

If you do this, there will be a fifth step. It is on the fifth step that you become human. Once these four parts are understood, you are human. Then you must act with the qualities of a human being. There is no “you” or “I.” There is no “yours” or “mine.” You must have the qualities of a human being. You must act with the qualities of God, the actions of God. You must display the conduct of your Father. We must acquire that section. Then there will be no more fighting. Having acquired it, we should act accordingly. We must acquire it and reveal it (to others).

Having acquired these qualities,
we must take on that *form*.

After that, we must obtain the beauty,
the wisdom, and the Light of our Father.

Once we obtain the beauty,
that sound must be manifested.

After that,
His vision will come,
and the Light will come.

After that the fragrance will come.

Then, only His words
will come to the tongue.

The ears
will be attuned only to His sounds.

The eyes
will be focused only on His bliss,
His beauty, and the Kingdom of God.

The sense of smell
will take in only His fragrance.

The ears
will hear only His sound.

The *qalb*, the kingdom of the *qalb*,
will be His kingdom.

*That will be the fifth place, the place in which He is *driving*. That body has come into being, and the human being has come into being. That is what will be *driving* you to your Father's house. That is the *plane* that will go to your Father's house. It is then that Man, the Son of God, comes into being, Man-God.

This is how we should understand these sections. You must understand this. Otherwise, we did we come here? Why does it matter if we live, are born, or die? What is the use of living like an animal?...

The Map of the Journey to God, pp. 116-119
M.R. Bawa Muhaiyaddeen_(ral.)

Session 19

Veronica Roth: What responsibility do we have to bring others on the path?

Bawa Muhaiyaddeen: We have to do the best we can. To receive our own earnings, however, we must do whatever our duty is.

Questions of Life—Answers of Wisdom, vol. 1, p. 217-221
M.R. Bawa Muhaiyaddeen_(ral.)

Question: How can we get to the place in our hearts that Bawa was showing us?

Bawa replied with an inquiry: Why does an apple seed germinate?" And each one of us, gathered there with him, in his own turn gave an answer to his question. And each of our answers had to do with the 5 elements, earth, water, fire, air and ether.

Then Bawa smiled at us and said, "No my dearest children, that is not why an apple seed germinates."

"An apple seed germinates because it becomes aware that it is an apple seed. It becomes aware that it is buried in the earth, and it becomes aware that the earth contains everything necessary for the apple seed to germinate."

"Then the earth becomes aware that the apple seed is now aware that it is an apple seed, that it is buried in the earth, and that the earth contains everything necessary for the apple seed to germinate."

"Then, out of this mutual awareness, the earth surrenders to the apple seed, and the apple seed surrenders to the earth."

"That is the way an apple seed germinates...through the awareness of the Truth that emerges from within it. Not because of its connection/attachment to the earth."

"Like this, man is the seed of God's grace, and he will germinate and grow into the Tree of God's Grace, when he becomes aware without the slightest doubt, that he is the seed of God's grace, that he is buried in God, not in the illusion that he sees around him with his mind, and that God contains everything necessary for this seed of God's grace to germinate and grow into the Tree of God's Grace."

"Then God will become aware, that man is now aware of the Truth that God placed within him, that man is the seed of God's grace, that man is buried within God, not within the world of illusion and desire and that God contains everything necessary for this seed of God's grace to germinate and grow into the Tree of God's Grace."

"Then out of this mutual awareness, God will surrender to man and man will surrender to God and the seed of God's grace will germinate and grow into the Tree of God's Grace, the Tree of Life, for the benefit of all of God's creations in the 18,000 thousand universes..."

M.R. Bawa Muhaiyaddeen (Ral.) WBAI Radio, New York, 4/18/75

M. R. Bawa Muhaiyaddeen^{Ral}
The Future of the Fellowship
June 6, 1986

BismillahirRahmanirRahim

Question: At the time of the Prophet Muhammad^(sal.), a follower asked what would happen to Islam after he left. My question is what will happen to this Fellowship and to these children after Bawa leaves?

M. R. Bawa Muhaiyaddeen: This is an important consideration. The sun cannot leave the sky, it remains there all the time, nor can the moon ever leave the sky, it must stay there too. Things that are essential stay where they are and are always there. Yet, if you wish to make a fire you must use a magnifying glass and then focus the rays of the sun to make the fire. In the same way, if you keep your *qalb* clear, you can look into it and see yourself and God, you can purify yourself and proceed on the path. If you purify yourself and if your faith, certitude and determination are firm, that Light will never leave you, but it all depends on the strength of your faith, certitude and determination.

This is something you must deliberately attempt to acquire through your qualities and actions. This is *al-qada' wal-qadar* for you, what is ordained for you by divine decree and destiny, and if you acquire this it will never leave you.

No one has ever seen God, isn't that true, yet He lives within everyone, within everything. When we yearn for our Father, we must intend Him in our hearts, place Him in our heart and He appears. So, if the heart of each Fellowship child is in the right place the Fellowship will be in the right place. If your heart is not right, if you change your *qalb* and open it to satan, then it will become a festering sore.

As long as each child keeps the sheikh in his heart and makes his wisdom grow, the Fellowship will prosper. Once people start saying, "I am important, I know more than you, I know things you don't know," the head will be broken, and the Fellowship will be fragmented. Then you will have made *that* your destiny.

*The Fellowship will develop as its children do. If those who remain here become wise, they can take their brothers and sisters along with them. There are bound to be some who are angry or jealous, some with hatred or bigotry, but what should we do? Just as I had forbearance with each child, regardless of their state, just as I comforted them knowing what they needed, being a small child to a small child and a learned child to a learned child, you must also comfort them in the same way. If you do it the way I did it, the Fellowship will be in the right place.

This house must be the house of God. This must be God's kingdom and if you remain as God's children this place will never be destroyed. But if you fail to be in this state, satan can capture this house.

The future of the Fellowship is in your hands, in your hearts. If you are in the right state and surrender the responsibility for this to Allah, if you do your duty in the right way, this Fellowship will be right.

Amin. Allah is sufficient. May He protect you, may He protect His house, His Fellowship. The house called the Fellowship belongs to Him, you are His servants in His house. Sow the seeds of wisdom to receive His grace, sow the seeds carefully, make His grace, His *rahmat* grow,

tend it carefully with your qualities, your wisdom, prayers and devotion. Then when the crop ripens you will harvest God's grace, His *gnanam*, His divine-awakened wisdom, His treasures, His qualities, His full blessings. If you forsake this duty and lose your wisdom, you will lose this precious harvest.

Amin. May Allah protect you. *Amin.*

QUESTIONER: I have trouble with arrogance and trust. I want to trust in God, and I want to have trust in the guru, but a wall comes up against it.

BAWA MUHAIYADDEEN: Suppose you are a manager of a company which needs to deliver a million dollars to their branch office three thousand miles away. They wrap it carefully and give it to you because they trust you. It will take you a week by train to reach the other company. During that time, what will you do to safeguard the money? You will either strap it around your stomach or hide it inside your clothes. Your complete attention will be on that parcel at all times. If you should become sleepy, will you just go to sleep? No. You will say to yourself, “They have trusted me with this package, and I must deliver it. I have to be careful not to let the money fall into the hands of thieves, or I will be called a thief. I must not allow that. They have placed their faith in me, so I have to make sure that I hand over this money and maintain my self-respect.”

Therefore, if you should feel sleepy, won’t you take some water, wash your face, drink some coffee, or walk a little bit? Somehow or other, because of your determination to take that property and hand it over safely, you will do whatever you can to dispel your fatigue and ward off sleep.

the entire time, your heart will be beating fast and you will keep think, “is a robber coming? Will some thief take it away from me?” You will be focusing your attention on that every minute.

But once you have delivered the money to the branch office, the burden will be gone. The moment they have taken charge and given you the receipt, your responsibility will be over, and the weight will be gone. Then you will say, “I feel so tired,” and the six days of sleep that you missed will come over you all at once. The moment you fall on your bed, you won’t know what’s happening, and you will snore like a train engine. What became of sleep during those six days? You were able to hold it off, weren’t you?

Now, just as that money was placed in your protection, faith in God has also been given to you in trust. If you want to seek the good thing which is God, if you want to go to Him, you must protect the faith our were given. It is the treasure which will liberate your soul. If you want to reach God, you need the same kind of determination you would show to protect the money. If you could focus so much attention and concentration on delivering something that merely belongs to the world, how much more determined you must be to protect the thing that will liberate your soul.

God has given everything to you in trust. He has given you the treasures of His kingdom, the treasures of divine wisdom, and the effulgence of the soul. You have to strengthen your faith and say, “I must keep what He gave me in trust and hand it back to Him.” No matter what state you are in—whether you are sick or well or sleepy, in your prayers or whatever else you are doing, you must at all times have the determination to say, “I have to take this and deliver it safely.” If someone comes to fight with you, and you become arrogant and argue back, then the other person will find out that you have a treasure and will take it from you. Or, if you are talking to a man and you begin drinking with him, he will discover what you have and will steal it. So you must have inner patience, contentment, trust in God, and praise of God—

known as *sabur*, *shakur*, *tawakkul*, and *alhamdu lillah*. If you want to carry God's property, you must acquire these qualities.

As soon as faith develops within you, your arrogance, your karma, and your maya, or illusion will all vanish, and you will earn respect and honor. God will know that you have placed your faith in His faith. Then He will place His certitude within your certitude. He will place His patience within your patience. He will place His contentment within your contentment. He will place His trust within your trust. He will place His praise within your praise. He will place His qualities within your qualities. That is the plenitude and the completeness called *Iman-Islam*. It is the preface to *Iman-Islam*.

So, you must strengthen your faith in this manner. Do you understand? Do it like that. As closely as you would guard a worldly treasure, you must guard this also. Until the moment that you hand over the treasure which belongs to God, you must keep that strength of faith.

QUESTIONER: How can I overcome anxiety and sorrow to see God's light?

BAWA MUHAIYADDEEN: If you drop what you have within you, if you drop the burden you are carrying and place wisdom within you, there will be no burden. Wisdom is not a heavy weight. But, if you remain full of the things you are holding on to and try to place wisdom inside as well, it will be too heavy.

The less wisdom you have, the heavier the burden will be; the more wisdom you have, the lighter the burden will become. As long as you don't have wisdom, you will hoard so many unnecessary things, and they will be heavy. But once you have acquired wisdom, you will realize that all these things are rejects, and you will drop them. They are meant for the trash truck. When you have dropped all of the things that you are holding inside, you will realize how light wisdom is. Wisdom, truth, grace, and God's qualities are very, very light. They are resplendent.

If you use a flashlight to look at something, you will be carrying the weight of the case, the batteries and the bulb. But the light inside you has no weight at all. Drop your own heavy lamp, and use the resplendent light within. That light is very subtle and very easy. With that you will see what needs to be discarded and, and then you can travel light. There will be no weight.

May 18, 1979

Questions of Life—Answers of Wisdom, vol. 1, p. 159-161
M.R. Bawa Muhaiyaddeen_(rat.)

...For twenty-seven days Khadijah_(a.s.) brought Muhammad_(sal.) food in the late evening at the time of the *'isha* prayers, past the *'asr* and *maghrib* prayers. Sometimes Muhammad_(sal.) would eat at the *'asr* time, and sometimes he would not. And so it went, until the twenty-seventh day when God, the Singular One who rules and sustains, sent down the *surat* of *Lailatul-Qadr*, the *Suratul-'Iqra*. That *surat* was a ray of light. It was the first one to descend.

Gabriel_(a.s.) brought down this chapter saying, “O Muhammad, on this day of your fast, due to your melted heart prayers (*'ibadat*), God, the Singular One who rules and sustains has asked me to give you this *Suratul-'Iqra*. He asked me to give you this Light.”

Muhammad_(sal.) asked, “I am illiterate, how will I recite this verse?”

Gabriel_(a.s.) responded, “Say it! Accept this Light! God has asked me give you this!” “But I have not studied anything. I do not know how to say it!” Muhammad_(sal.) exclaimed.

On the first attempt, God said to Gabriel_(a.s.), “Hold him tight!” Gabriel_(a.s.) held him tight and Muhammad felt as though all his bones were being crushed and all his nerves were being compressed.

He cried out, “How will I recite this verse? I don’t know how to say it!”

Angel Gabriel_(a.s.) said, “God told me to give you this Light. This is the *Lailatul-Qadr*, the Light, the resplendence. God has instructed you to receive this Light.” Gabriel_(a.s.) held Muhammad_(sal.) tight for the second time and told him to recite the verse.

“I don’t understand anything! Something is happening to me! I don’t understand!”

Muhammad_(sal.) cried, unable to repeat the *surat*.

The third time, Gabriel_(a.s.) held him very tight and pressed his body hard. Then, with a crushing sound, the rocky stones—arrogance, karma, maya, all his attachments, and the world—were completely crushed, and the Light entered within. “Now, say it!” Gabriel_(a.s.) instructed, and it was then that Muhammad_(sal.) recited the *surat*.

This was the twenty-seventh day of Muhammad’s_(sal.) prayers on Mount Hira. Today (the twenty-seventh day of Ramadan) commemorates the day when the Light came down to the Messenger of God (*Rasulullah*). Of the 6,666 chapters, this was the first chapter to descend as Light. It is known as *Lailatul-Qadr*. God told Muhammad_(sal.), “Today I am giving you this perfect Light of My divine kingdom (*akhirah*).”

At that time, Muhammad_(sal.) was illiterate and did not comprehend anything, but after the Light entered him, each verse become complete, and he was able to accept every revelation that came to him through Gabriel_(a.s.). Muhammad_(sal.) then saw and understood everything—the 18,000 universes, the good and bad, the permissible and impermissible, the mystery (*sirr*) and the manifestations (*sifat*), hell and heaven. The 6,666 chapters came down to him in this way. He was given *iman* and the *kalimah*. The *kalimah* established that there is only one God, one family of brothers and sisters, one Lord for the world of souls, this world, and the hereafter, and none worthy of worship but *Allahu ta’ala*, the Singular One who rules and sustains.

For those of wisdom, Allah is within their knowing, and for those who have no wisdom, He is in the unknowable realm. For those of wisdom and *iman*, God is in the heart. For those without wisdom and *iman*, God is in the unknown world, in a place they cannot understand. All of this was explained to Muhammad_(sal) and the fast originated according to this explanation.

After the Light known as *Lailatul-Qadr* descended, the *rahmat* of God—all that had been sent through the prophets—was taught to Muhammad_(sal). God explained the history and significance of each prophet, and handed him the key of *iman* which opens the three worlds: the world of the souls, this temporal world, and God’s divine kingdom. Through the *kalimah*, he was given this key of *iman*, and with the keys of *alif* and *lam*⁶, hearts were unlocked. With the key of *La ilaha ill-Allah*, the key that acknowledges, “You alone are God!” Hearts were made pure and filled with *iman*. God showed man that unity can be attained through living a life of equality, peace, tranquility, and equanimity, which is achieved by considering all lives, all hunger, and all sorrow as one’s own.

Allahu ta’ala Nayan defined the purpose of Islam. Islam is *brotherhood*—the unity of brothers and sisters. Even though we [mankind] have been here for thousands of years, we need brotherhood. And what is brotherhood? If someone is sorrowful, you experience that sorrow within you. If someone has joy, you experience that joy within you. If someone is hungry, you experience that hunger within you. If someone is troubled, you experience that distress. In this very life, embrace one another, attain unity, and live as one family with one father and one mother. This is Islam. This is the *kalimah*. This is *Iman-Islam*.

Those who establish this resolute faith (*iman*) in the proper manner, attain purity (*Islam*). This is known as *Iman-Islam*. *Iman* signifies perfect brotherhood. It means embracing another to the heart—bending the neck to one side and embracing another, and then, without straightening up, bending it to the other side and embracing on the other side. Two hearts embracing as one, lungs embracing lungs, and chest embracing chest. In a direct embrace, two hearts unite. In a face-to-face embrace, two faces become one. When two hands join, this is the unity of brothers and sisters. When two pairs of eyes meet, they experience each other’s feelings and become brethren. This state of being is known as *Iman*.

Allahu ta’ala Nayan taught this to the *Rasulullah* step by step, and gave the perfection and purity of *Iman-Islam*. This state [of perfect purity] is known as *Islam*. We have been given what is necessary to attain this perfection—the precepts, the explanations, and the fast performed by the *Rasulallah*. The melted-heart prayer (*‘ibadat*) performed by Muhammad_(sal) is called the fast. He immersed himself in prayers and praise to God, perceived Allah to be his only nourishment, and with dedication, offered himself completely to God. This is called fasting. We should comprehend this state with conviction and, starting today, accept and practice this fast. We must realize this...

6. *Alif* and *lam*: Two Arabic letters which represent Allah, and Allah’s Light (*Nur*).

Chapter 19 – Accidents

Accidents My child, think about this. According to his destiny a certain person was about to die, and I had to save him for his own sake. He was hurrying to his car to go somewhere when his brother begged me to stop him. “I’ll go along in the car,” I said, because that was the only way to save him. He would not let anyone else drive his car. Pariyari, a few other disciples and I got into the car.

We were driving from Jaffna to Colombo, a distance of about two hundred miles. At the town of Chavakacheri he almost hit something, again at Kodikaman he almost hit something, and then at Kilinochi I convinced him to turn around. On our way back, at Kodikaman once more, he finally did hit something. The car swerved out of control three times, once into a truck, once into a car and we crashed at last.

As I put out my hand to save him I received a terrible blow on my head. The skull bone came loose and my teeth became loose. This happened because I had to save him. No one else was hurt. I told the others in the car to hold my head firmly while I pushed the bone of my skull and my teeth back into place. Before the accident I did have beautiful teeth, and today a fragment of my skull is still missing.

I had to have this accident to save the man, but now there wasn’t a car to take me to the hospital. The police wanted to file charges against him. I said, “Never mind, I have to leave,” and eventually someone did come to drive me back to Jaffna. My nose was bleeding because of the fractured skull, and we went right back to the ashram where Achi and Rameswaram, two devoted disciples, wiped the blood away through the night. The next morning crowds of anxious people came there to find out what had happened, but I said, “Don’t worry, nothing happened to me,” and I went to the farm at Puliyankulam.

In a separate incident, there was another accident in which I had to save someone else. He came close to death three times and the fourth time he crashed, but I received his injury. Look at my head, there is one furrow here and another one there. The bones in my neck were dislocated, my right arm was broken and my left arm too. While I was unconscious, they picked me up and took me somewhere, then to the hospital in Kandy where I knew the doctor in charge. I had put him through medical school. He was very concerned and wanted me to stay on, but I told him, “No, I have to go to Dr. Ajwad’s house.”

He said, “Then you will have to sign a release saying you want to leave and you are able to leave.”

I reached Dr. Ajwad's house that night, but I could not walk because my hip was injured and my nose was still bleeding. The man who had caused the accident drove me there and left. Dr. Ajwad and his wife Ameen, each on one side of the bed, looked after me all night long. What was the treatment for these multiple fractures? Faith in God, that is all. My neck bones are dislocated, my head is still uneven, and although they put makeshift splints on each arm, I still feel pain in the knot where a broken bone healed. Since the time of this accident my strength has decreased, I have had many illnesses and I get pneumonia too.

All this happened to me because I undertook to save someone, but God is the One who saves us. Accidents are possible. The whole world is an accident, everything we see is an accident. Think about right and wrong: the wrong is an accident, and only the right can protect us. Accidents might be caused by our speech or by our food. Our whole life is subject to accident, an accident is possible with every breath. You might not know this, but there is the possibility of an accident with each breath. Please do not feel sad about what has happened to you, my child.

What happened is just one of a million kinds of accidents. Look, I am still alive. If you like, feel my head and you will understand. See how my head is dented as if it were made of plastic. No one else could have survived this kind of accident. My skull was broken, my neck was twisted, no one else would have survived. Even now I cannot walk correctly, I bend and twist to one side.

This does not frighten me, neither should you worry about anything. It is a small thing that is over now. We have more time to reach our Father, and on the day when we do there will be peace. Everyone around us will be sad that we are leaving the world, but we will be happy because we are going to see our Father. Some will feel sad when we leave the world, but there may be some who will say of us, "O he is a terrible man, let him go. It is just as well he left the world."

Others will weep for us and say, "O what a good man, why did he have to leave?" Still, the only thing we need to do while we are here is whatever good we can, and then move on. Please do not be sad, everything will work out well. As-salamu 'alaikum, may the peace of God be with you.

September 24, 1986

The Tree That Fell to the West, pp. 113-115
M.R. Bawa Muhaiyaddeen_(ral.)

...Precious children, jeweled lights of my eyes, for these universities we need wisdom, and wisdom has to be learned, little by little. If we do study, if we want to increase our understanding, there is a map.

We have come to this place now, and we have to try to the extent of our understanding. We must gather [the wisdom] to the extent that we understand it.

If there is someone who tells you something, you must take it in and keep it within you. There is such a thing as truth. You must take the truth and keep it within you. You must sift it with your *pahut arivu*, your divine analytic wisdom. You must discard all that is evil and take in what is good. You must discard all that is false and take in the truth. That which must distinguish between truth and falsehood with wisdom, that which must look at them, discard what must be discarded and take in what must be taken in is within us.

Precious jeweled lights of my eyes, my very own children, we must look at, reflect upon, and understand all the things that we have to look at and reflect upon.

If we study each section with understanding we will know our life and who we are. Then we can understand the star known as *hayah*.

We are stars. We are not stars for the purpose of acting; we are stars for our original [state]. That star is within each of us.]’

A star appeared before each prophet appeared. Those are the stars that the *najjam*, the astrologers, observed. When Moses_(a.s.) was being created, a star appeared before he did. A star appeared for Abraham_(a.s.). A star appeared for Jesus_(a.s.). A star appeared for Muhammad_(sal.). The stars were the prophets.

In *arwah*, we were all stars; our star is our light. The light of that star is visible in ‘*alamul-arwah*. But, if the seventy thousand veils obstruct the light, it will not be seen. If we can remove the obstructions, then we can see ‘*alamul-arwah*. We must try to do this.

Children, jeweled lights of my eyes, please understand this. Do not build a heaven like the heaven built by ash-Shaddad, the son of Ad.

*We do have to build a heaven—with wisdom. Allah must build it with Allah. We are the Light, and He is the Resplendence. Therefore, the Light and the Resplendence must be one and build as one. We must build the house of His *rahmah*, His compassion. That will be good. Then we can be free.

Bismillahir-Rahmanir-Rahim.
In the name of God,
the Most Compassionate, the Most Merciful.
As-salamu ‘alaikum
wa rahmatullahi
wa barakatuhu.
May all the peace, the beneficence
and blessings of God be upon you.

BawaQuotes Complete Collection — 2013-2022

Vanakkam. Anbu.

Suratur-Rahmah pp. 55-56
M.R. Bawa Muhaiyaddeen_(rat.)

580.

"One must have peace and freedom in order to meditate. Where can I go to do this?" a man asked the Sufi sheikh.

The sheikh thought to himself, "This man thinks that, if he goes to the jungle, he will have the necessary peace and freedom to meditate. Because he came here with this thought, he will not listen to any other advice. He must be made to experience certain difficulties before he will accept the correct way."

So the sheikh replied, "If you go to the jungle, it will be very peaceful. There are no people there, and it will be very easy for you to meditate."

Happily the man ventured into the jungle, and as he walked, he thought, "The place in which I meditate must have trees, stones, and a river so that I will have water for drinking and bathing. I must also have a cave to protect me when the rains come. These are comforts I really need."

He went deep into a dark jungle and searched all day. Finally, he found a cave with a pond nearby. To him, it seemed a lovely and peaceful place, but he was not aware that the cave was full of lions and that poisonous snakes lived in the pond.

When night fell, it became very dark. Snakes hissed on one side, while tigers and lions coughed and growled on the other side. Peering into the dark depths of the cave, the man cried out, "O God, save me from the lions and tigers! They might eat me before dawn. Where can I go? I cannot go into the cave. It is their house. Protect me!" He climbed to the highest branch of a tree, trembling and wailing until dawn, "O God! O God!"

When the day broke, the lions and tigers crept back into their caves and all the other animals went back to their places. The man climbed down from the tree and thought while he ran all the way home, "I didn't have even one night of peace in the jungle!"

When he reached his sheikh, he threw himself at his feet. "My sheikh! I cannot describe how much I suffered in the jungle. The tigers, bears, lions, snakes, and elephants made noise all night long. I had no peace. All through the night I suffered in terror. I thought of God and screamed all night."

"Is that so?" said the sheikh. "How did you manage to escape?"

"If I hadn't climbed a tree, they would have eaten me! Did you tell me to go there because you wanted me killed?" asked the man.

The sheikh answered, "I told you to go there so that you could kill that which killed your peace, not because I wanted you killed."

"What was it that killed my peace, O sheikh?" asked the man.

"The comforts you wanted: the pond, the cave, water for drinking and bathing. You ended up where you did by searching for things to give comfort to your body. Those comforts are your

lions and tigers and poisonous snakes; they are the things that killed your peace. If you kill mind, desire, and thought, and the fear of things that could kill you, you will have peace wherever you may be. What were you scared of?"

"Lions! Tigers! Bears! All kinds of poisonous creatures were there," exclaimed the disciple.

"Little brother, they are all within you; you raise them formlessly inside yourself. Outside, they exist in form, but the beasts inside are worse than the animals you saw. If you chase away the beasts of mind and desire within you, then wherever you are, whether in the jungle or the city, it will be a peaceful place, a place that is conducive for meditation. Understand this."

So said M. R. Bawa Muhaiyaddeen_(ral.).

582.

"Who meditates upon whom?" a child asked.

The sheikh answered, "The one who meditates and the one who is meditated upon should be one. The one who meditates should become God and meditate on God. That is true meditation."

583.

"How can the world be overcome?" asked a man.

Bawa Muhaiyaddeen replied, "If you overcome your attachments to the world within you, the outside world will be like an atom which will disappear on its own. To your eye of wisdom, it will become like a speck of dust, and it will fly away."

584.

"When will I attain peace?" asked a man.

Bawa Muhaiyaddeen said, "You will attain peace when the arrogance and the bigotry of the T are destroyed."

585.

"How can one think of all lives as one's own life?"

Bawa Muhaiyaddeen said, "When the thoughts of ignorance, selfishness, hunger, blood ties, fanaticism, arrogance, falsehood, jealousy, envy, anger, pride, theft, treachery, deceit, and the differences of the 'you' and the T are destroyed, your analytic wisdom will emerge and show you that all lives are like your own. You will then realize the state of equality."

Golden Words of a Sufi Sheikh, p. 251-253

M.R. Bawa Muhaiyaddeen_(ral.)

396

*Do Not wander here and there
Searching for peace.*

Allah has placed peace and tranquility in your heart. If you want to find it, you must turn on the light of the seven levels of wisdom. Use the divine analytic wisdom of the *Qutbyat* to open the heart and sort out everything you see. Place peace and tranquility in the treasury of the faith, certitude, and determination called *iman*. Then talk to God. Say, “*La ilaha illallahu*. There is nothing other than You, O God; only You are Allah.” All the universes and everything within them will bow in homage to your peace, tranquility and qualities.

397

*Do not let the bull of your mind
Wander wherever it likes.*

Catch it with your wisdom, yoke it to the plow of your life, and make it work the land. Sow the good seeds known as God’s qualities. When they grow, utilize the harvest to do service for God, for those who have wisdom, and for all the people and lives of the world. This will be the victory in your life of duty.

Golden Words of a Sufi Sheikh, p. 114-115
M.R. Bawa Muhaiyaddeen_(rat.)

...The explanation is this... Muhammad_(sal.) was born in Mecca. He went to Medina, is that not so? That place was shown as an example to the *qalb*. It was revealed as an example, as an essential principle. That stone of the *ka'bah* is *iman*. The *ka'bah* was built with the *kalimah*. It was built with the *kalimah*, and the stone¹ of *iman* was placed there. Within that is Light—Allah. The Light and qualities that are Allah are within that. They were told to look at That. That is the *haji*.

Allah said, “Tell them to wear the shroud of death. That is the *hal* of *maut*, the state of death. *Ya* Muhammad, tell them to wear the shroud of death and complete the *haji*. Tell them to burn away everything in the *dunya*, to burn away all the things in the world that speak to them, all of the people who are calling out to them. That is the *hal* of *maut*. Tell them to perform this *haji*, which is the fifth *fard*, by making the *dunya* die.”

This is the *haji* that Allah ordained. This is the *haji* that is built with the *kalimah*, where the stone of *iman* is kept. That is the place of worship. Prayer is performed there. That is the *ka'bah*; it is the house of the ‘*arshul-mu'min*. The *ka'bah* has been constructed there, and Allah is the *sirr* [secret] within. All of His explanations are within this. You must think about this. This *fard* was ordained by Allah. It is said that people from all four directions should come to that place, to that house that was built with the *kalimah*.

That stone of *iman* was brought and placed within the Rasul_(sal.). Allah is the Light and meaning within the stone of *iman*. “Tell them to come here to complete their *haji*.” One is Mecca, the cause, and the other is the *qalb*, the *ka'bah*, the effect. Allah’s angels, archangels, prophets, and saints are praying there. They send out a resonance and a light. They are speaking with Him, standing in rows upon rows, praying. We must realize this. This must be understood. We must understand this ‘*ilm*. We must truly understand this ocean of ‘*ilm*.

It is in this state that Allah, Allah’s Rasul_(sal.), Allah’s prophets, angels, and archangels exist. The *iman* of Muhammad_(sal.) exists there. In ‘*alamul-arwah* itself, Allah is the support for the *iman* that is Muhammad_(sal.) — that *sukun*, that *nuqtah*. Allah praises that. That is the group of the *insan kamil* and the *mu'min*. They are one group. Allah sent His prophets, His representatives, and His vice-regents as witnesses to guide people on the straight path, to dispel all the others who are speaking to them, and to give them peace. These representatives are

witnesses. They tell the people to understand this and to do this. We who have *iman* must understand this explanation.

This is *tauhid*. *Ma'rifah* is Islam. Only after one understands this does he become Islam. If you can establish this state, then you will be the one group. To say that this one group is Islam means that all of everything is one group, that all are the children of Adam_(a.s.). That is Islam. All of everything is one group. When the Qur'an speaks within you, then that is the one group. But if the Qur'an does not speak within you, then that is the seventy-two groups; it is not the seventy-third group, (the one group). When you accept Allah with firm certitude, you are the one group. Then you will see no differences. But when what was discarded from Allah speaks within you, then you have separated into the seventy-two groups. You have separated into the groups that undergo suffering, '*adhab*.

When you understand your *iman*, wisdom, and love of Allah, when you understand the Qur'an, when you understand Allah's actions, and when you understand that perfection, then you are the one group, you are Adam's_(a.s.) children. You will be seen as one assembly. You will pray to Allah alone. You will see clearly that there is one group, that the *Rabb* is one, and that prayer is one. But if you have not established this state, you will have divided into the seventy-two groups. You will have joined with the groups that speak to all of these other things. That is not the group of the *mu'mins*. That is not the assembly of prayer. You will be the group that undergoes difficulty, the group that speaks to the many people.

For this reason, Allah sent down the *nabis*, the *olis*, the *qutbs*, the *auliyā*, the *malaks*, and the *mala'ikah*. He created them with His *Qudrah* and sent them down. He and all of His vice-regents recite the *salawat* to that truth. That (truth) is Muhammad_(sal.). It is that *sukun*, that *mim* that is called Muhammad_(sal.). That is mingled within everything. What came from Allah is called Muhammad_(sal.). So, it is to this that the *salawat* and *salams* are recited. Allah Himself recites the *salawat* and praises Muhammad_(sal.). The Qur'an reveals this. That Qur'an is you. It is within you. When you become *ummi*, you will understand this. When you become *ummi* like Muhammad_(sal.), you will understand the Qur'an. Only then will you know this. All the time that you are not *ummi*, you will not be able to understand this...

Prayer, pp. 381- 384

M.R. Bawa Muhaiyaddeen_(rat.)

BawaQuotes Complete Collection — 2013-2022

1. stone: Outwardly the stone refers to the Black Stone that is in the Ka'bah in Mecca

from the Chapter “The True Qur’an”

...We must realize this state. This is Muhammad_(sal.). This is what is called Muhammad_(sal.) in the *awwal*, in the *dunya*, and in the *akhirah*. It is that Light that is called by that name. It is not the form of Aminah’s_(a.s.) son that is Muhammad_(sal.), nor is it the form of the son of ‘Abdullah_(a.s.).

If we want to understand this, we must understand what Allah has said: “*Ya Muhammad*, if not for you, I would not have created anything.” What is known as Muhammad_(sal.) refers to Allah’s “form,” His Light, the cause, the effect and the plenitude. Not an embryo would have manifested without having a connection to that. Allah is the support, the *alif*, for this *nuqtah*, this *sukun*, this *mim*. Nothing would have been created without this *nuqtah*, this connection, whether it is a seed, a tree, a kernel, a fish, an egg, an embryo, or any other form. No matter what the creation, whether it is grass or a weed, no matter what has appeared, it cannot exist without this connection. Insects, viruses, and cells cannot exist without this. The angels and archangels cannot exist without this. The jinns and fairies cannot manifest without this *mim*. No creation can come forth from Him without this *nuqtah*.

Prayer, p. 372

M.R. Bawa Muhaiyaddeen_(ral.)

...The *surah* of *insan* was created with the four *mala'ikah*

Prayer, p. 373

M.R. Bawa Muhaiyaddeen_(ral.)

from *The Map*, Chapter 1, “In the School of Grace”, pp. 2-23

...Not only should we understand,
we must intermingle with the taste.
Not only must we intermingle with the taste,
we should become only one taste—
the two must be in unity.

That is just one point. There is so much work to be done. Therefore, we have to think about it a lot.

Not all that is learned is knowledge, *katradellām kalvi illay*.
Not all of it can be called knowledge.
Not all plants are a crop,
naddadellām payir illay.
Not all that is given birth to is a child,
pettradellām pillay illay. Not all children are children.
Not all prayers are prayers,
vananguvadellām vanakkam illay.
Not everything we see is a wonder,
nām papadellām pudinam illay, or a vision.
Not everything God has created is human,
Āndavan padaittadellām manidar illay.
We cannot call everyone human.

What is it that becomes useful? Of all the crops that we plant, it is the useful ones that are crops. Of the children we give birth to, it is the children who know the mother and father, who sound like the mother and father and who act with the mother and father’s qualities who are the children.

A child whose words and breath come to that point—God, knowing our God, knowing our Father—that is a child. That is a child of God. Not all that we plant is a crop. Usefulness defines a crop. Not everything given birth to is a child. Knowing God’s qualities and actions and the Father defines a child.

Not all that is learned is knowledge. Knowing the truth, knowing His grace, knowing what is wrong and what is right, knowing the happiness and sadness, knowing the birth and the death of this life, knowing what will die and what will not die is knowledge. Correctly knowing what is correct and acting accordingly is knowledge. That is knowledge.

Not everything we see is a wonder. All this is just a show. The world is composed of scenes. These wonders are all scenes, scenes of God's creation, veils. The world is a stage. The mind is the actor. The scenes are displayed on the stage.

The mind is the actor, a very versatile actor. In a jungle scene, this actor will act like an animal. In a flower garden, he will pose accordingly. An icy mountain scene will elicit a ghost. Scenes of the sea will appear incredible and wondrous.

Scenes of the sky, the sun and the moon might be drawn across the stage behind him [the mind]. Fairies, jinns, magic, visions, turning one into ten and ten into twenty, creating one thing while destroying another is just a performance; it is all a performance. Everything is shown automatically while the performance takes place. This actor is capable of many wondrous acts. For each act, this actor can draw upon seventy thousand veils to create the scenes. But this is not truly a wonder. This is not really a performance.

There is One
who is the Actor to all actors,
a Wonder to all wonders,
the Explanation to all explanations,
the Action to all actions, the Master who knows everything and then acts.
God is the Teacher, the Guru, the Light.
Within Him are the real wonders.
He Himself is an Actor.
Within Him are all performances.

Ah, the scenes within those performances!
The wonders within the scenes,
the lights within the wonders,
the beauty within the lights,
the qualities within the beauty,
the love within the qualities,
the Wisdom within the love,
the truth within the Wisdom,
the milk of compassion within the truth,
the taste of honey within the milk of compassion,
the sweetness within the honey,
the happiness within the sweetness,
the bliss within the happiness—ah—they are indescribable!

To know that happiness
and to be in a state of wonderment is a wonder,

the greatest wonder of all.
Those other acts are not wondrous. This is the wonder.

Not all of God's creations are creations.
Not everyone is human.
Who is human, *yār manidan*?
What is human action?
What is human vision?
What is human sound?
What is human speech?
What is the fragrance
a human being needs to imbibe?

What is the Wisdom
a human being must know?
What is the understanding
a human being should have?

A human being must know that there is a treasure dwelling within all lives. A human being must understand those qualities, those actions, correct behavior, good conduct, goodness, love, that the hunger of others is like one's own hunger, that the sorrows of others are like one's own sorrows, that the difficulties of others are like one's own, while selflessly dedicating himself to others, while understanding the difference between sin and virtue, while understanding darkness and delusion, while understanding the difference between light and darkness, while understanding the difference between truth and falsehood, while understanding the difference between human and animal.

A human being must understand the four hundred trillion ten thousand, *nānūr lacham kōdi* ten thousand, kinds of creations. Beginning with the eighty-four thousand kinds of living beings such as flies and ants to the huge creations of the ocean of illusion, he must understand the atomic creations and the atom-less creations. He must understand the lives that live on the earth, the lives that live in fire, the lives that live in air, the lives that live in the light and the lives that live in God. He must understand those lives, all lives, knowing which of those lives is unfathomable, which is the [real] power, which power exists where, which power is intermingled in what, what it lives in and what the thing is without which it would die.

Water-life, *tanni uyir*. Without water it would die.
Fire-lives, *neruppu uyir*, die without fire.
Earth-lives, *man uyir*, die without earth.

Air-lives, *kātru uyir*, die without air.
Light-lives, *oli uyir*, die without light.
God's soul dies without God.

That Power is always flowing. It continually flows from Him. That is what automatically works in man. There is a point in man from which it works. If there is an accident, he shouts, "My God! My Father!" automatically. This power and that Power connect automatically.

No matter how learned one may be, when there is danger, that point connects. If that Power is not within him, he will die.

The point within the point within the point that is capable of understanding His creation is what connects man and God; that is what is called a human being. He is human. He is called man. Not every creation is human. Only one who has this connection is human.

God will send His qualities to a place
in which those qualities are understood.
What will God do? He will do His work.
What kind of patience does God have,
Āndavan enna porumay?
What kind of compassion, *enna karunay?*
What kind of love, *enna anbu?*
What kind of selfless duty, *enna tannalam illā tondu?*
What kind of justice, *enna nīdi?*
What kind of conscience, *enna manōchādchi?*
That is what he [who has the connection to God] will do.
Ah. Compassionate justice.
He will reveal the state of love that dwells in all lives.

He has no selfishness. No hunger. He does not beg. He does not say, "This is for me. I want incense. I want a crown. I want a coconut. I want a fruit. I want an apple. I want a house. I want a statue. I want an idol. I want a load on my head. I want to be carried."

Nothing, he wants nothing.
He has left everything behind and gone on.
What kind of being will he be?
There are rays of light in the sun.
Just as the rays are intermingled with the sun,
such a human being is intermingled in His truth.

The sun begins to shine early in the morning. When you look at it then, you will see a variety of rays emerging from it. Seven kinds of colors emerge. One who sees this exclaims, “Ah, rays!”

It is a wonder when the sun rises. My children must contemplate these things. When the sun rises, what comes before the light? Red. Danger.

When that comes, what happens? The sea becomes red; everything you look at appears red. Your eyes cannot stand to look at it. Everything is red. Everything is danger. Even your eyes become red. If you look away, even that looks red.

Danger. The sun is coming, but it is the red color that is visible. This is maya, illusion. This is blood ties, the world and delusion. This is that section—His creation. As we are born, the beginning of maya, the beginning of creation, the connection to earth, the connection to fire, the connection to air, the connection to water, the connection to the mind, the connection to the actions of these are all made into a mixture. This is our birth.

This connection is very red. This is what touches us. The one who puts it down, the one who picks it up, the one who looks at it, the one who is there—all are touched by it. The one looking, the one going, the one coming, everyone is in it. They display only that color, no other. No other color is there. No other color is displayed there. Only the red color is present. If you look, everything is the same shade of red. No matter how many other colors there might be, they are all overshadowed by the red color.

God’s truth is overshadowed by blood ties, relationships, race, religion, scripture, colors and hues. These connections come and create a mixture. Nothing else is displayed. This is what we must be aware of. This is called the sun.

Man, truth, God-Man, Sun-God—like the sun, man can reach a high place; but if he is [overshadowed] like this, his sun will not rise. What are his relationships? He is completely covered by his relationship to illusion. Everything that comes to him, everything he touches, everything he leaves behind is tainted. Like this, man is an exalted being, but the sun, the Wisdom, must rise in him. Until that point comes, no matter how high he climbs, these things will color him.

Everything he picks up, everything that he puts down—wife, children, puppies, cattle, goats—are all made of the same color. That is maya. That is delusion. That is danger. That is the red color. It is this red color that we have to know. We must understand.

If, after having understood, we climb up, and the “sun-Wisdom” begins to dawn in us, when that power comes to us, we will see that the red changes, the rays appear and become colors, rays of seven colors, seven kinds of qualities, seven kinds of hell. For all who look, each religion has a separate color: a yellow color or a green color, a blue color, a red color, a rose color.

It is like this that many colors will appear. These are the religions. These are the colors displayed as he rises. First he displays the red color. Then he displays the religions. After that he displays various costumes and flags and after that, scriptures, *vēdangal*.

This is what we must do: take the point.

What is the point? First it was red, next there were differences, colors. After the red came religion, after that came the flags and the costumes.

Ah, such a display!

Think of this a little.

What is the point?

Now his sun has risen a little higher—Perception, Awareness and Intellect—it is to the extent of Intellect that these points are displayed.

Ah! First that infatuation, *anda mayakkam*, then religious infatuation, *vēda mayakkam*, then infatuation with the scriptures, *purāna mayakkam*, then spiritual worship, spiritual vanakkam. These rays are the spiritual rays. These religions are the spiritual religions. Four hundred trillion ten thousand infatuations are displayed in these colors.

Jinns, fairies, fire, water, air. The earth has four hundred trillion powers. The air has 2,128 powers. The fire has 1,128 powers, the water has 1,128 and the mind has one hundred five million psychic powers, *pattaray kōdi manō shaktigal*. It is like this wherever you look. For illusion, there are eight million four hundred thousand, *enbadu nālu nūr āyiram*, powers, actions and acts.

Because of these powers, each one thinks he is spiritual and stands on his own bridge. They climb from one bridge to another. Meditation, *sariyai, kiriyai, yōgam*, each demon, each energy, each shakti, psychic power, fire power, mayic power, mesmeric power and semen power—all these shaktis are called spiritual, spiritual, spiritual! But, in truth, they are nothing. This is not Power. You have to think.

These colors, these *shaktis* are the red *shaktis*. They arise from maya. They have a connection to the earth. They are connected here to hell. They have a connection to arrogance, a connection to karma, a connection to sin, a connection to differences, a connection to separations, a connection capable of concealing the truth, a connection that can cause separation between “you” and “me,” causing you to say, “This is my religion, that is your religion.” They have a connection to arrogance, karma and maya.

The “spirituality” of these connections, this type of worship, this kind of prayer is not appropriate for a human being. We must think of this. This is not spiritual. This is not what the Guru has given you. This is a thing you must dismiss because it is a business. Once a man attains Wisdom, he will dismiss such actions. Otherwise, it is business. This is not what God does.

The wisdom to understand these dangers
must arise from within us.
That truthful Wisdom has to dawn within
so that God can work within us.
If you want God to work within you,
the truth must work within you.
If you want the truth to work,
God’s qualities must work within you.
For those qualities to work,
compassion must work within you.

If you want compassion to work,
justice must work.
If you want justice to work,
conscience must work.
If you want conscience to work,
love must work.

If you want love to work,
God’s qualities, speech, actions
and all that is true must work.
When those actions come into being,
God’s Power will work.

When that Power works,
this is what is called Wisdom:
Duty without selfishness.
Prayer without self.

Regarding the lives of others
as one regards one's own life.

The expression of love
as life within life.
Compassion.
Justice.
Integrity.
Patience.
The form of love.

This is Wisdom.
This is His Power.
We must understand it.
Without doing so,
nothing we do will be anything like that.
This must be done truly,
with understanding and with true wisdom.

After that, as the sun rises further it leaves those rays behind—the rays have disappeared. What is seen as the sun rises higher is light, one color, white. The red is gone. The rays are gone. Afterwards, there is only one color. Everything is white. Only the heat is dancing. Everything is heated. There are no differences. Above, below, everywhere there is one light.

When it was red, how much could you see? You saw only a limited amount. When the rays appeared, how far could you see? About three-quarters of what was there. When the whiteness appeared, you could see the entire world as one color. When the heat came, what was perceived? Everyone felt the warmth. The chill was gone.

The truth of being human is this:
If His Wisdom, His divine qualities,
divine actions, divine conduct
and the three thousand
divine compassionate qualities
become complete in a human being,
if he understands the four sections—
divine justice, *dēva nīdi*,
the king's justice, *arasa nīdi*,
human justice, *manō nīdi*
and conscience, *manōchādchi*—

if he understands these four sections
and if this point comes into being within him,
then he becomes
a prince in the kingdom of God, *dēvalōhattu kumāran*,
a prince in the human world, *manō ulahatu kumāran*,
and a prince of the church, church *kumāran*.

When he has a conscience and human justice,
he is a prince to the people, *manidargalukku kumāran*,
and a prince to the witness of his own heart,
a prince to his own conscience, *manōchādchi kumāran*.
He is a prince of the four realms.

One in whom these actions and this nature, panbu, attain completion is human. He is the prince of God, *dēva kumāran*. Without this justice, without these actions, without this point, he is not human. This must be understood.

In the sky, observe how the sun ascends and then descends. Our life is like this. Soon, the sun is finished. It journeys from the east to the west. The sun disappears into the west. The five elements are connected to the earth. They are earth, fire, water, air and ether. What this body is connected to and what it arose from must disappear. We must disconnect ourselves from it. We must go west. These other things come from the east. We cannot take a thing that belongs in the east to the west.

This is earth. There is one part of life connected to earth. The other part is above and not connected to earth; it is connected to God's Power. Because of this connection to the earth, no matter how high we rise up into the sky, it will be like throwing a stone into the air. Because of its connection to the earth, the stone will be pulled back down, no matter how high it goes.

Let us board a plane and fly. What must we take with us? We need fuel. That comes from the earth. We need water. That also comes from the earth. We need aluminum, we need metal and we need rivets. These, too, come from the power of the earth. Using these things, we can construct a plane and take many people with us. But the plane needs water, air, heat, oil and fuel. We require these things in order to fly.

We can fly at thirty-five thousand feet or more, six or seven miles high. But wherever we fly, we still must return to refuel. We have to return to get oil. We must come back down to earth to get water. The plane's connection is here. If a plane takes off without these things there will be an accident. Therefore, because a plane

flies using things that are connected to the earth, that connection always pulls it back to the earth.

Like this, no matter how high we fly, if we have a connection to the mind, a connection to Intellect, a connection to the earth, a connection to air, a connection to fire, a connection to the body, a connection to ether, that flight's connection will still be with the ground. It will be pulled back to the ground. That is the red of this birth. You should think about this. No matter where you fly, if you take the connection to the earth with you, there will be a limit. If you have a connection to the earth, what must you come back to?

The connection to the earth must be cut. After you have experienced the connection for a while, you must cut that connection as you travel towards the west. Once you reach the sky, the connection to the mind has to be cut. The connection to desire must be cut. The connection to that darkness must be cut.

What does the sun do? It travels to the west and flares at the moment it sets. Light disappears into light and cuts the night. Then the night returns. Like that, this connection to mind, this connection to desire, this connection to our ideas, this connection to race, this connection to color, this red connection must be cut and discarded.

God.
Sun-God.

This is what has to be merged with. That is the sky—the connection to the earth must be cut and the connection to God established. Those qualities, that Wisdom, those actions, that essence of grace, that *dhāt*, that justice, that section has to merge with that point. After this has been done, it can merge with God. When the other connection has been cut, that is what will be called the prince of God. We must learn this.

But not everything we learn is knowledge.
Not everything we see is a wonder.
Not every kind of worship is worship.
Not everything we see is visible.
Not everything we know is devotion, *bakti*.
Not all worship is devoted worship.

We must think. We must understand what comes from what. If it is not like this, everything you have learned, everything you have understood will be like the sea, the ocean. You can go into the sea. Many kinds of boats will sail there. You can

swim. You can board a ship. You can do research. You can go into the ocean to see its wonders. You can catch fish. You can collect clams. You can gather all that is there.

In it you can see everything created.
You can see all the wonders to some extent.
All who go and all who come
are reflected in the water.
All their faces are reflected.
All the wonders are seen in the water.
You can go and do research.
The water reflects all who go and come there.

The water is saying, “Make everything clear, bathe. Make yourself clean. Change your clothes. Look at what is here.” It shows you everything. But it does not clear itself. It can smell foul. It can contain bacteria, viruses and countless diseases. It can be stagnant and contain worms, parasites and algae. It cannot clear away those things [from itself].

The *vēdas*, religions, the *purānas*, scriptures, the swamis, priests, learned men, the *vēda* people, the religious people, the *vēda purāna* people, the religious people who recite scripture, the philosophers, the poets and the scientists are like this. The tens and tens of millions, the four hundred trillion gurus of religion, the astrologers, the soothsayers, the psychics, those who cheat others, those businessmen who do such work are like this.

Look at the priests. They will tell you what to worship. They say, “Perform the *pūja*, the ritual devotion. Stand on your head. Man walks on two legs but you should walk on your head, keeping your feet elevated. Man eats with his mouth but you should eat with your anus.”

All such teachings are upside down. Reversed. Now they are transforming urine through scientific means and they say there is a lot of power in it. They are studying how to eat feces, how to make what is born be reborn. This is the nature of their research.

Ah! They will teach us all these things. These gurus, these *vēdas*, these religions, these races, these colors will show us all these things. But they will not reveal themselves or their business. They are like the water. Satan, maya, darkness, selfishness, anger, arrogance, karma, the seven hells and all the hells beyond have not been cleared away from them.

They are like the sea. They have come to show us the way, but they have not washed off their own dangers. If we continue with this kind of spirituality, this type of prayer, this kind of thing... We must think, "If they are not clear, how are they going to make us clear?" They are in business!

We should reflect with our Wisdom. This is an extremely important matter. It is like this that we must think. Each one of you must understand. This is something we all can understand.

What is in the earth? There are many things in the earth: electric currents, magnetism, atoms, mercury, oil—many kinds of oil, gold, copper, iron, silver, lead, precious gems. There are many, many things in the earth, many metals.

We need to investigate. Let us examine it. In the earth, there are iron deposits and electric currents. Knowing such a place, we can observe that if a piece of iron falls there, it will be held by the magnet. It is only earth, but if a piece of iron falls on that spot, the earth grabs it, the magnet holds it. If we try to pull it away, we will find that it resists.

"This is just earth," we might think. "Why is it pulling on this piece of iron?" There is power like this in some parts of the earth. I have witnessed it.

Once, when I was walking in the jungle, there was a knife lying on the ground, a hunter's knife. When I looked at it, I could see blood on it and that it had been used to kill a tiger. "Oho," I said as I looked at it. "What has the hunter killed?"

I could see with my eyes that he had killed an animal, a tiger. Where was it? I could see that he had thrown the knife into the tiger's throat, the knife had fallen to the ground and the tiger had run away and died. I could see signs of this.

I picked up the knife and kept walking until I came to a boulder. I began to climb the boulder. When you climb a rock, you must use your hands to hold on, so I put the knife down in order to get a good grip. Grasping the boulder with one hand, I tried to pick up the knife again. It was stuck. I could not pick it up. I thought, "What is this? Why can't I pick it up?" When I pulled with more force, I pulled up some earth with it. The knife had been stuck, and some earth came with it.

I stopped climbing. I sat there and started thinking about it. "What is the point? I brought this knife with me. What *shakti* is pulling it? Is it a demon? What is the cause of this?" I studied it. Then I realized there must be a magnet in the earth that was attracting the iron in the knife. When I thrust the knife into that spot in the earth,

I actually heard a “kurru, kurru, kurr, kurr” sound. I observed it and thought, “This is one of the wonders of God.”

There are such magnetic places in the earth. If something falls on the correct spot, attraction occurs. If it is not the right spot, it will not be attracted.

I put the knife down and kept on going as I contemplated this experience and learned a little from it.

Like this, God’s Power is found in all these shaktis. If that Power is present and if something falls onto it, it will be attracted as if to a magnet. If those qualities are present, they will be attracted to it. If those actions are present, they will be attracted to it. If the good conduct is present, they will be attracted to it. This is what that Power is like.

Then there is the power of the earth, the power of fire, the power of the air, the power of the mind, the power of the monkey, the power of blood ties, the power of desire, the power of karma. The power found in each of those places is what attracts things. That power grabs things, holds onto them, and intermingles with them. This is how man creates each connection for himself and how each connection attracts and joins with his body—earth, fire, water, air and ether. His connection to them attracts whatever power he holds onto, and that power pulls on him, drawing him towards that magnet.

Once he is drawn close, it tries to join with him. Then it merges with him. This magnet exists within the body. How can he cut away the power that wants the body to merge with this earth-shakti, this desire? He must find the point at which it can be cut.

If he has *God’s Power*, he will be pulled into that church; that Power will pull him. When that Power pulls him, he will be pulled to the heavens, *āhāyam*. He will be pulled upwards with no connection to these things. At that time he will leap up. But if he is connected to the earth, he will stay on the earth. This is how the connection to God and the connection to the earth work.

How can we find God?
What should we do?
In what manner should we do it?

It is like this—this is the connection:
When God’s qualities, God’s actions,
God’s sound, God’s speech,

God's love, God's justice,
God's honesty, God's patience,
God's compassion, His explanations,
His selfless duty,
His three thousand gracious
and compassionately just qualities
by which He dwells in all lives
come into action,
when His love is shown,
when you come to His point,
when you hold onto
the four kinds of connections
to the kingdom of God,
when this light falls on that Light
and begins to work,
then that Power will work.

That is the Power, God's Power.
That is what will pull you up.

When earth power is at work,
the earth will pull you down,
and you will not be able to see God.
You will not be able to search for God.

He has no form.
He has no shape.
He has no color.
He has no religion.
He has no race. He has no wife.
He has no birth.
He has no end.
He has no destruction.
He is the One who has transcended
the macrocosm and the microcosm, *andam, pindam*.

He is the One who has gone beyond
the scriptures and the religions.
He is the One who has gone beyond
the races, the separations, the creeds.
He is the all-Powerful,
Eternally Complete One,

tattuvamai, paripūranamāna Oruvan.

The form of love,
the form of grace,
the form of Wisdom,
the Power that can make everyone fall in love with it,
ellātaiyum mayakkakūdia Power,
the Power that controls everything
is what is called God, *Āndavan*.

You must have those actions and those qualities.

This is the prayer we perform.

This is our worship:

To bring those qualities into action is worship, *vanakkam*.

To act with His actions is worship.

To make the sound of the Father resonate is worship.

To act with the actions of the Father is worship.

To live your life with the love of the Father is worship.

To live your life with the justice of the Father is worship.

To live with the certainty of the integrity
of the Father is worship.

This is the point we must reach. This is the work we must do. These are the actions we must have. This is our speech. This is our food. This is the taste that will satisfy our hunger. Our happiness is the taste.

Anything other than this, anything else you do will be connected to illusion and to the earth. It will be a billboard advertising hell. Everything you see will be from the billboard of hell advertising those “wonders,” not the truth, not the wonder of God. You must think of this.

If you come along like this, there will be one more point: an atom, a particle of a particle of an atom. I am not speaking of these atoms, these atoms that have been split by scientists into six or seven pieces. It is not these atoms that I am speaking of.

I am speaking of the *Power*
that transcends all atoms. It is an Atom
that cannot be described by comparisons.

That Atom,

if you look with God’s qualities at that Atom,
its *Power* will be very, very, very, very, very deep.

Take that Power and magnify it.
Cut it point by point
with complete surrender, perfect balance,
absolute focus and divine wisdom,
tānam, nidānam,
avadānam, gnānam.

Gnānam—God’s Power has to be cut by God.
You have to use the Light of *gnānam*.
If you cut, cut it into ten million particles.

It will be a very tiny thing.
Can you cut it into ten million particles?
Discard all but one,
and look at it with that Light,
you will see ninety-nine, ninety-nine,
ninety-nine, ninety-nine
revolving around each other
without touching.

One not touching the other,
one not touching the other.
Where does it end?
What is this wonder?

If you take one of those and cut it into a hundred thousand pieces, discarding all but one, and if you look at it, you will see ninety-nine, ninety-nine, ninety-nine rotating around each other without touching. Take one piece and cut it into ten thousand pieces. If you look at that one piece, you will see ninety-nine, ninety-nine, ninety-nine rotating around each other without touching.

Discarding all but one,
cut that into a thousand pieces.
If you look at one of those pieces,
still, you will find
the same ninety-nine, ninety-nine
rotating around each other without touching.
Cut one of those pieces into a hundred.
Take one of those pieces and look at it.

If you look at one piece,

you will see
ninety-nine, ninety-nine, ninety-nine.

Ah! If we look, our Wisdom will come to a point—ah, ooh— where it will die,
where it will be finished.

Then the Light will come. That Power will say, “My son.”
It will have gone beyond our level of wisdom.
It will have gone beyond our level of research.

These are the *Asmā’ul-Husnā*,
the ninety-nine names of God.
We are looking at Him,
and the ninety-nine are His wonders.

He is completion, *pūranam*,
the ninety-nine are His *wilāyāts*, His powers,
His completion, the Light, the *Nūr*.
How can we complete our search?
Surrender.

We can only disappear into it.
We cannot complete our research.
Wisdom must go and disappear within it,
die within it.

This is God’s Power.
As we continue our research,
we are the ones who will die,
because That does not die.

We will disappear into that wisdom, *arivu*,
we will see only the ninety-nine wonders.
The end cannot be found.
We must disappear into it.

My loving greetings, *meecham vanakkam*. Like this, children, you must walk on the path of truth. You must study that which is known as Wisdom. There are many, many wonders, *meecham, meecham pudinangal*. They are very good. Have you understood?

BawaQuotes Complete Collection — 2013-2022

My loving greetings to my loving children, *anbāna pillaygalukku vanakkam*. Enough, *Pōdum*.

April 29, 1975 8:10 pm

The Map, pp. 2-23
M.R. Bawa Muhaiyaddeen

...The world, illusion, darkness,
the ocean of illusion,
the self, the heart, the kingdom of God,
torpor and silence,
wisdom and ignorance,
falsehood and truth,
justice and acts of injustice,
so many kingdoms like this
all move within man.

One who can control those kingdoms
rules at that *point* in his life.
As man lives amidst
sin and virtue, anger and satan,
God and compassion,
all that (is evil) can destroy him and this world.
It can crush man and this world by opening its mouth, “Ah!”
It is at such a time
that his (human) birth can be destroyed.

But the *point* which can control this
is that *point*. (God’s Point.)
At that *time*,
he must lift (those things) up
and place them on that *point*.

When that *point* touches them,
his life, his birth,
his bile, his obsessions,
his *karma* and his relationships will all die.

Only the *God-Point* will remain.
It is the *point*
known as Divine Luminous Wisdom;
it is *gnana arivu*.
This *point* is the *God-Point*.
This is truth.

When inclinations
which can destroy him arise—
desire, mind, physical visions,
selfishness, scripture,
race, religion,
separation, *spiritual* things,
meditation, yoga, all kinds of (false) wisdom,

scriptures, philosophies,
minds, desires,
evil spirits, religions, elephants,
snakes, scorpions,
the demons and ghosts
that rule in such kingdoms,
the craving and the begging,
the poverty and disease,
the difficulty, sexual passion,
lasciviousness, torpor, darkness,
the world, the earth, the sky, gold, wealth—
all of them will bring their own *points*,
attempting to overthrow him.

It is at that time that the point
of the connection between *God* and man
must come between man
and those other *points* that come to destroy him.

When that wavering, which is the connection to illusion,
comes to destroy you,
if you put that *point* there,
it will *stop* it instantaneously,
at that *time*,
and that *second*,
in that atomic timespan.

That point must not waver
or move here or there;
it must be placed there perfectly,
“*Tupp!*”

As soon as it is set there,
the wavering stops.
The destruction stops.
All of it (illusion) is dispelled,
and the truth begins to work...that *point*.
“No one else can do it.
The One who does it must be God.

“No one else can do this.
At that *time* and at that place,
He is the One who placed the *point* there.
He put it there,
made everything move (again)
and destroyed the other.”

The Point Where God and Man Meet, pp. 29-35
Bawa Muhaiyaddeen *(rat.)*

Saturday, August 4, 1984

Conclusion to Bawa Muhaiyaddeen's^{Ral}

from Final talk to the Fellowship Branch Council

M. R. Bawa Muhaiyaddeen^{Ral}: I am not feeling too well, so if you could have it (the Council meeting), that would be good. If there is anything important that you need to speak to me about, we can speak later.

President Tambi, are you well? Did you get a job or anything? Do not let your mind get tired. Almighty God will help you. Do not get tired, just do your duty. Do not let your mind get overwhelmed. Just do your duty. God always does what is good. *Āmīn*.

Brother, do you need anything else?

Dave McNitt: I think you just gave me what I need.

M. R. Bawa Muhaiyaddeen^{Ral}: May God continue to give you everything that you need. May you get no evil, only goodness. May God give this to all my children. To my children, who are the precious jeweled lights within my eyes, may God give you only the good path, God's good qualities.

May He give you wisdom, and knowledge, the wealth of grace, the wealth of His *'ilm*, the wealth of knowing Him, the wealth of the most perfect qualities. May the Lord of all the universes give us this wealth in all three worlds. May He give all my children long lives without illness. Without illness, may He give you all undiminishing wealth.

Allāhu ta 'ālā Nayan, the children should never suffer like I have suffered.

O God, do not make my children suffer like I have.

Please protect them. Give them the wealth of the three worlds.

All praise belongs only to You. *Al-hamdu lillāh. Āmīn*.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu.

The State of Silence

O Man!

You think that you can come to know
the nature of all things found everywhere
solely through your investigation.

There is, however, a Truth that governs such knowing. That Truth is as follows:

The State of Silence will be invaluable to you.

Let the Form of Divine Luminous Wisdom grow
from within that Inner Silence.

Realize yourself as the Consciousness
within the Form of that Divine Luminous Wisdom.

It will appear as One.

That Form is That.

And That is You.

That State is One.

It is That which resplends everywhere
as the All-Pervading Radiant Effulgence.

That is not contained within the divisiveness of religions. It is beyond the beyond.

It is Silence in the Form of Consciousness.

This State is extremely rare.

One who has realized this State is also rare.

M. R. Bawa Muhaiyaddeen *from*
The Resonance of Allah

*Bismillahir-Rahmanir-Rahim

DISCOURSE BY M. R. BAWA MUHAIYADDEEN^{RaI}

August 1, 1982

From Message on Unity:

Blessings to Branches --

Wisdom, Duty, Unity (Letter sent from Sri Lanka)

M. R. Bawa Muhaiyaddeen^{RaI}: My love. My Boston children, my New York children, Connecticut children, Iowa children, California children --
— all the Fellowships!

Your Wisdom Weekend was very beautiful — all of you who joined in that.

You really got together, and everything you did was right. Everyone got together.

You got together and spoke together.

Each Fellowship should join together like that. You need to act with that clarity.

All the Fellowships -- perhaps five or ten Fellowships who are near each other --

could do that kind of thing. Then your unity will increase, your love will increase,

your clarity will increase, and all the research you do to understand will increase.

You have to speak only of the wisdom and the tranquility that can nourish that peace. You have to speak as if your Father were there in front of you, and then you have to speak, and get together and attain unity -- live in unity. If you dwell in that state, then the love, the compassion, and the wisdom can be reached. You can attain peace from that.

This is a very good way. These are very good words. What is good for unity,
what is good for love, what is good for conscience and peace of mind -- If
you can do this
at intervals in a good way, I would be very happy.

I give my salams to all the children. I give my love, my salams. May
God give you His help. I give you the love of my heart. May this belong to
you. Ameen. I give you my salams. As-salamu `alaikum rahmatullahi
barakatuhu.

May God give you lives without illness, the undiminishing wealth, the
wealth of grace. To all the children, all the Fellowship children, may this be
given to everyone. May you live lives without illness, lives with
undiminishing wealth -- the wealth of grace, the wealth of gnanam, the
wealth of `ilm, wealth of wisdom, the wealth of all of God's qualities.

May all the grace be given to you. May God protect you. May you
have lives without illness, lives filled with that wealth of undiminishing
grace. May God give you peace with His grace. Ameen.

May the qualities which will change this be dispelled. May You give us
the qualities which accept you. Ameen.

May we live in the world but not contain the world within us. May we
live in the body, but not have a body other than You, O God. Ameen.

May we live our lives, but may You be in our lives and conduct our
lives. May we live in that splendor. May You be in the lessons that we learn.
May You be the wisdom and teaching that we know. May You live within it.
May You protect us from our actions. May You give this state to us with
Your wisdom. In this world and the next, may we remember You and never
forget You. May we never forget You in our hearts. May You give us this
memory and
protect my children. Ameen. Ameen.

As-salamu `alaikum rahmatullahi barakatuhu.

May You give the good state, this grace, peace, health, and everything.

Ameen. Ameen. Ya Rabbil `alamin. As-salamu `alaikum rahmatullah.

Dr. Nash: Would you tell Bawa Muhaiyaddeen that I understand what he says, and I agree with what he says. Are his teachings written down anywhere that I might read them? His teachings are new to me. I have never read this particular thing that he says. His philosophy. It's different. I feel that it is correct and true.

Did he have a Guru? Did he have a teacher himself?

Bawa Muhaiyaddeen_(*rat.*): I did.

Dr. Nash: I just wondered if he developed all this himself...

Bawa Muhaiyaddeen_(*rat.*): I am very old in years. I had a Guru. But He was not a Guru from the world. He is a very good, exalted Guru. At the times they are needed, (He gives) the necessary answers, the necessary lessons. It is difficult to obtain such a Guru. A great blessing is needed, God's compassion is needed.

*If I were the one who spoke,
this could not occur.
Whatever (is spoken of) must speak.
If we want to speak about God,
God Himself must come to speak.
If we want to speak about the prophets,
the prophets must come to speak.*

*If we want to speak about heavenly beings
such as Gabriel*_(*a.s.*)*,
Gabriel*_(*a.s.*) *himself must come to speak.*

*And when they speak,
we should try to understand them;
wisdom will understand.
If we want to speak about Jesus*_(*a.s.*)*,
Jesus*_(*a.s.*) *himself must come to speak.*

*If we want to speak about Moses*_(*a.s.*)*,
Moses*_(*a.s.*) *himself must come to speak.*

*Then they will be accountable
for their own mistakes or merits.
If they err,
they can experience (the consequences).
If good comes of it, they can accept that (result).
If they make a mistake,
they will be the ones
who will have to ask for God's forgiveness.*

If we want to speak

BawaQuotes Complete Collection — 2013-2022

*about Prophet Muhammad_(sal.),
Prophet Muhammad_(sal.) must come to speak.*

*If we want to speak about Adam_(a.s.),
Adam_(a.s.) must come to speak.
If we want to speak about Noah_(a.s.),
Noah_(a.s.) himself must speak;
he must relate the story.*

*For Abraham_(a.s.), Abraham_(a.s.) must speak.
For David_(a.s.), David_(a.s.) himself must speak.
Each one must come forth and explain
his own activities.*

*It is like a microphone.
If it is His sound, the microphone “hears” the sound.
I am nothing.
What is there for me?
I am the microphone.
Each of them speaks his own words.
This is the explanation.
This is how I am nothing.
Let each of the prophets speak
and complete their own actions.*

*We do not need the praise or the blame for that.
We want neither the blame nor the profit.
We must compete the duty
that we came to perform.
To do so would be good.*

At one time, the world will praise you and give you a title. The next time, it will curse you. First, it will lift you up, and then it will tear you down. We should not place our faith in it.

First, the world will lift us saying, “There is fruit in the treetop.” Then we place our faith in that and begin to climb. When we cannot climb further, it will thrust a ladder in front of us, give us titles and honors, put garlands around our necks and urge us to climb even higher, saying, “There are rare fruits in the treetop.”

But, as soon as we reach the top, the world will take back the ladder. Then what will we do? We will be forced to fall from those heights because we will not know how to descend. The distance we fall will be the distance the world pushed us up. Death will be the only result. They will remove the ladder. The world offers it, but later takes it away.

Do not place any faith in that. Do not depend on it or climb up. If we can remain at the bottom, it will be very good. Then that danger will not come to us...

BawaQuotes Complete Collection — 2013-2022

The Point Where God and Man Meet, pp. 8-11
M.R. Bawa Muhaiyaddeen_(rat.)

Instructions Before Starting Any Duty

(Excerpt from 9-20-75: instructions on how to translate the “Resonance of Allah”}

By Bawa Muhaiyaddeen_(ral.)

Each word that you speak should be spoken saying: “I am not.”

As soon as you begin to speak you should say it once praying to God:

“Nothing happens because of me. Only You have to come.
This is Your work. You should speak and finish this work.
The profit and loss that comes from this are Yours.
All good and bad that comes from this are Yours.
All good and bad that comes of this are because of You, not because of me.
In this state whether I lie or speak the truth it is Your work, not mine.”

With each breath you should do only this. Then He should come and speak. If you say these words,
if you give him your intention, if you give him your speech then there will be no questioning or accounting nor Day of Judgement for you. Your breath and speech will become His. But if you speak without making your speech His you will have a day of judgement. Each section has to be like this. That is prayer.

• • •

Just because you got a knife in your hand you don't have to cut. If you got a knife you should say:

“This is not my work. The karma and sin that should be cut are your responsibility.
It is not my work. The benefit and loss that comes from it are Yours.
The happiness or sorrow that come from this are not mine. They are yours.
The hurt, loss and profit that come from this are yours. They are not mine, my Father. You have to accept it. Like this, this is an instrument.
This is an instrument that is in Your hand.
Whether You use it to cut or clean is Your work not the work of the instrument.”

If you say these words and then do the job it could protect you. That will be His work. He will do it for you. The work that He does is easy. That is the way you have to do it. Do you understand? If the “I” goes to do it then it will be dangerous. Think about each of these things.

I Will Tell You of the Way

September 18, 1980 (from *Sindanay*)

The desire for land, the desire for sex,¹
and the desire for gold are terrible vices.
The desire for land, the desire for sex,
and the desire for gold are terrible vices.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.
Know it and lovingly take it to heart.

The desire for land, the desire for sex,
and the desire for gold are terrible vices.
The desire for land, the desire for sex,
and the desire for gold are terrible vices.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Joyously form relationships
with people of high principles,
act accordingly.
Completely break off and forget
your relationships with wrongdoers.
Joyously form relationships
with people of high principles,
act accordingly.
Completely break off and forget
your relationships with wrongdoers.
The desire for land, the desire for sex,
and the desire for gold are terrible vices.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Forget the discord of caste and religion.
Depend upon the Almighty Perfect Being.
Forget the discord of caste and religion.
Depend upon the Almighty Perfect Being.
Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Forget the discord of race and religion.
Depend upon the Almighty Perfect Being.
Search for and follow only *Ādi*, who is One.
I swear to you by the *Haqq!*² Forget everything else!
I swear to you by the *Haqq!* Forget everything else!

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Know, know which one is your true lineage.
Search for and understand the Creator of the universe.
Follow the Resplendent Path
of the Great *Ādi*, the Great Primal Resplendence.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

Before *kālan*—time—
the messenger of the Angel of Death comes for you, before that disaster occurs,
begin to take hold of your Creator. Search for Him by day and by night before they begin to call you a
dog and drive you out.
Lead your life with faith.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

Search for the One who created all lives. Seek the One who gives food to all lives.
Understand the scenes known as the universe. Act accordingly.
Have faith in the One who lives as Love within love.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

Live trusting a good Man of wisdom. Live trusting his human wisdom.
Live trusting a good Man of wisdom. Live trusting his human wisdom.
Forget the earth.
Drive out the devil that is possessing you and making you dance.
Lean upon
the Ultimate Universal Perfection that is God.

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Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

Observe and think of this body! No matter how long it may live,
the body will end by nourishing the earth.

No matter how long it may live, the body will end by nourishing the earth.
It will dissolve and disappear just as it took form.
It will dissolve and disappear just as the fetus took form.
Open your heart, understand, act accordingly.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

Your mind and desires will focus upon the place from which you were born and the place from which
you suckled milk.

The natural desires of the mind will gaze once again
upon the places they saw before.

Lust, hatred, and greed
will establish themselves within you. Root out your connection to karma, act accordingly.
Root out your connection to your past karma,
act accordingly.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

Believe that all lives are your own.

Praise the King who is complete everywhere.

Think of the Creator who speaks knowing your *qalb*.³ Have faith in Allāh,
the Compassionate, the Munificent.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart. Unite the treasure of the
soul with love.

Search for and study the divine grace of the One who is Haqq.

If you understand Truth,
you will know your own *qalb*.

If you place your faith in that One, He will always protect you.
He will always protect you.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.
Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

The magical deceits performed by the illusion that is maya, the magical deceits performed by the
incantation of mantras

will all become empty and unreal.

Everything you depend upon will abandon you. Time itself will be torn away from you.

All the sights you once saw will kill you and devour you.

Food and drink will fail to remember you.

In the end your life

will shudder and shudder, succumb, shudder again, and then forget you.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.

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Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

The very footprints of your beauty and bliss will disappear.

Your loving body and its beauty will fade into nothingness.

The close relatives coiled around you

will turn into the fetters and shackles of family ties. Those close relatives coiled around you,

the family ties, will fly away. In the end,

when the noose of the earth tightens around you and drags you away,

all those close relationships will perish. They will all perish.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.

Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

The sights you now see with your eyes will all depart and abandon you.

Your fidelity to karmic relationships will utterly destroy you.

The karmic relationships

with which you faithfully identified will utterly destroy you.

If the *qalb* that is the house of

the divine grace of your Creator does not open,

your karma will just keep following you.

Concisely, concisely, I will tell you of the way to correct yourself, to correct yourself.

Understand it, lovingly take it to heart. Know it and lovingly take it to heart.

The breath moves to the right and to the left in the spring-fed pond that never runs dry.

The breath moves and moves

to the right and to the left in the *qalb*, the spring-fed pond that never runs dry. Before the breath that

moves and moves to the right and to the left stops— before it stops—

cradle that One and swing Him to and from within your body.

When you raise and lower the breath that runs on the left,

that will be the breath of

the five letters that support you.

The breath that is earth, fire, water, air, and ether will move to form a connection to earth.

It will move to form a connection to earth. It will form an attachment to earth, drawing concealed liquid,

fire, water, and air along with it.

Through its connection to ether, it will be pulled back and forth,

as its energy keeps returning to the earth.

The breath that becomes engrossed in the earth in this state

is the left breath.

This is the breath that forms a connection to the earth.

This breath that follows mind, desire, and thought is the breath that lives by pulling on

the connection to desire and attachment. Understand, know it, and realize it with wisdom.

Make the breath that moves on the right subordinate to goodness.

Make the breath that moves on the right, right. Control it.

Make the right breath connect to the Light as Light. Make the breath that is commingled with your life into wisdom.

Then you too will unite with God

upon the breath that moves up within you.

Lift it straight up to the right.

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Endeavor to lift it up to the *kursī*⁴ that is goodness.
Then raise it up further from the *kursī*
and send it to the *'arsh*.⁵ As you raise and lower it, you will see the Light
that is Muhammad⁰ in the *kursī*.
When the Light that is Muhammad⁰ opens in the center of the forehead,
the straight path, Allāh,
and your connection to them will be seen.
That Eye will see them directly. The Eye of Gnānam,
the Light known as Nūr-Muhammad⁰,

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as the *Rūh*⁶ within the *rūh*, as the Light within the light in the *takht*⁷ of Allāhu.

There is a place in the temple of the *qalb*, that contains the mystery of your Creator. That *takht* is the '*arshulmu'min*'.⁸

The 124,000 *ambiyā'* along with

the *auliyā'*, the *aqtāb*,⁹ and the *gnānis*¹⁰ will be therein Allāh's court of justice.

The mystery of His *rahmah* will exist there as *firdaus*, as paradise.

Understanding this place of worship,

bring down the "*Allāhu*"¹¹ and establish it there, bring down the "*Allāhu*" and establish it there.

Worship the One who is eternal.

Praise the One who never fails to keep His promise. Worship the One who created everything.

Worship the Creator.

Worship, worship only

the One who created everything. Intermingle with Him, bow at His feet. Intermingle with Him, bow at

His feet. Bow at His feet and perform the *rukū'*.¹² Bow, bow your head at His feet and perform the *rukū'*.

Do the *sajdah*¹³ and the *rukū'*.

Without fail, intermingle with Him therein every breath.

Bow at His feet with each of the 43,242 daily breaths. On the day that you bow at His feet in worship,

you will be the one who has obtained the wealth of Ultimate Completion.

You will become the one who has obtained the *rahmah*¹⁴ of the *mubārakāt*.¹⁵

Allāh will be with you and you will be with Him.

will be transformed into the Luminous Eye

capable of seeing all worlds,
transforming into breath, transforming into Light, transforming into wisdom, transforming into beauty,
transforming into a perfect fullness of Light that will allow you to see
everything in *'ālamul-arwāh*, the world of pure souls.

It is this Light within you, in your *qalb*, that exists as the *Qalb* within the *qalb*,

1. the desire for sex This comes from an old Tamil adage: “the desire for woman.” Bawa Muhaiyaddeen^(rat.) told us that it was simply the desire for sex, and applicable to both genders.
2. *Haqq* God, the Truth
3. *qalb* innermost heart
4. 6 *rūh* soul
5. 7 *takht* throne
6. 8 ‘arshul-mu’min the throne of the true believer
7. 9 *ambiyā’*, *auliyā’*, *aqṭāb* (sing. *qutb*) prophets, saints, and
8. those exalted being(s) sent by Allāh through His grace and
9. mercy, to reawaken humankind’s faith in God and to establish
10. certitude in our hearts
11. 10 *gnānis* people of wisdom
12. 11 *IllAllāhu* only You are God
13. 12 *rukū’* the bow performed during prayer
14. 13 *sajdah* the prostration performed during prayer
15. 14 *rahmah* compassionate grace
16. 15 *mubārakāt* the blessings of God’s love in all three worlds
17. 19
- 18.
19. 18 *lā ilāha* there is nothing other than God
20. 19 *Aham* the heart
21. 20 *zīnah* beauty
22. 21 *gnānam* divine wisdom
23. 22 *malā’ikah* angels
- 24.

The breath moves to the right and to the left
in the spring-fed pond that never runs dry.
The breath moves and moves
to the right and to the left in the qalb,
the spring-fed pond that never runs dry.
Before the breath that moves and moves
to the right and to the left stops—
before it stops—
cradle that One and swing Him to and fro
within your body.
When you raise and lower the breath
that runs on the left,
that will be the breath of
the five letters that support you.
The breath that is earth, fire, water, air, and ether
will move to form a connection to earth.
It will move to form a connection to earth.
It will form an attachment to earth,
drawing concealed liquid,
fire, water, and air along with it.

Carrying Heavy Burdens

...My children, we should never say, “This is difficult, that is difficult,” or “This is impossible.” It is what we carry within us that is really heavy. When it rains and there are floods, you can see trees and boats floating away in the water. But when you try to lift a tree from the earth, it is very heavy.

If we try to carry a tree ourselves, it is very heavy. Similarly, if you try to carry a ship, it is very heavy. But when the ship is on the water, is it heavy then? No, it is not heavy for the water. Once we put the ship in the water, what happens? We can load it with seventy times its own weight and still it is not too much weight for the water.

My very precious children, all the weights and heavy things that we have collected during our life are like this. We try to carry them with us. We try to carry the earth, we try to carry the air, we carry our desires, and we carry our attachments and our love for our relations. These things are heavy because we are carrying them against the gravity of the earth.

But if you can let each breath carry the vibration of *Lā ilāha IllAllāhu*, it is like handing over all those weights in the ship. Then you will have no weight. You will have no burden to carry. Just as the water was able to support the ship, Allah will carry all your burdens. They are not heavy to Him, just as the ship and its cargo are not heavy to the water.

If you surrender to God in that state, there is no weight or burden for you at all. Allahu will carry all those burdens. But if you just give half to the water, and you attempt to carry the other half, how can you bear that? How can you carry that?

My precious children, please reflect on this. Only when you give the boat entirely to the water can the water carry it. Then no matter what you may load on it, the water can still carry it. Like that, we must give our burdens entirely to God, and say, “*Lā ilāha*, there is nothing other than You, [O God], *IllAllāhu*, You are Allah.” And that One who is the benevolence of all the universes, the *Rahmatul-‘ālamīn*, will carry all our burdens and all our weight. The more weight you give Him, the more He will carry.

If you reflect on this, you will realize that if we can live in this state of surrender to God, then we will have no fear or difficulties whatsoever. Then it becomes very easy to worship God. The difficulty lies in trying to carry things away from the earth and in trying to surrender these burdens to Allah.

There are always the blood attachments, races, and religions that pull us. We carry them with us, and that is what gives us this weight. But if we can take this weight and surrender it to God, then worship becomes very easy, to reach God becomes easy, to speak to Him becomes easy, to receive His benevolence is easy, to merge with Him is easy, and to reach His kingdom is easy. We must think about this. My very precious children, each one of you must think this over. We must reflect on each and every thing.

Look at all the things that are surrounding us. Study them. Try to reflect and understand. Let us look around and see. God created each one of His creations, and He gave them the appropriate levels of wisdom and understanding. These creations are like books to us; within

each one there is an explanation. If we can understand that explanation, then we can understand the truth, can we not?"

The Wisdom of Man, pp. 14–16, M.R. Bawa Muhaiyaddeen_(ral.)

Question: How can we control our desires?

Bawa Muhaiyaddeen: If you have a desire to eat fish and go to a lake intending to catch some, you will see fish of all different colors swimming by and will like them all, thinking, "Ah! This one is good. Ah! That one is good, too." Before this you had tasted only one kind of fish, but now, seeing so many varieties and colors, you find yourself desiring each one more than the other.

The lake is very deep. If you are drawn into it by the many colors, you may get stuck in the mud at the bottom. You may even drown. So, it is not safe for you to jump in, drawn by the colors and glitters and your desire for them.

You have not yet gotten over the suffering you felt from eating one fish—the stomach aches and all the other side effects. So, if you go after many fish because of their pretty colors, isn't that going to bring you even more suffering? Think about the agony you felt earlier from one fish and how much more you will suffer if you jump into the lake to get more. You need to beat that desire with you wisdom. Give it a good whack, and tell it, "Wait a bit. Be patient. Take time to get over the last situation. I need to get some clarity about what happened."

It takes only a worm or a minnow to lure a big fish, but once the big fish grabs the bait, it will be hooked and pulled in, dangling on the end of the line. The worm is our attachment, our desire, which illusion (*maya*) casts into the water. If we grab the bait, we too will be hooked and our illusion will drag us in and leave us dangling on the line. We have to save ourselves from being caught by that hook of desire. We need to stay aware that the line is trying to drag us in, and resist our desire for the bait.

Therefore, tell yourself, "I was hooked once before, and the wound in my throat has not healed yet. If I go after this bait, my throat will be torn again." Remember this and refuse to take the bait. Say, "this hook is out to catch me again. Wait a little until the old wounds heal. After that we shall see."

Questions of Life—Answers of Wisdom, p. 199-200
M.R. Bawa Muhaiyaddeen_(ral.)

780.

The sheikh said: Any seed we observe has two sections. Between the two is a point, the atom of the inner point, from which growth takes place when the two sections open. This is the germinal point of the seed; this is what grows and blossoms and gives benefit.

Within the seed known as man, it is the same. If a man really wants to grow and develop, the two sides of mind and desire must open out. It is only when mind and desire are opened that the point will be revealed. That point is the point of the letter *alif*, signifying one God. That is what must grow; that is the light. And once it grows, mind and desire will die.

We must reflect on this. The two sections of a seed are covered by an external skin which must split apart in order for the seed to grow. The external skin represents the selfishness of the body, which is the first thing that must be obliterated. Secondly, mind and desire must open, and the light of Allah, the germinal point, must grow. That is true man. It is the emergence of this light that is beneficial. If it grows, physical man is destroyed, the section called the world is destroyed, and there is only light. In that state, God is within man, and man is within God.

You must understand this. This is the state of divine wisdom in which you die within God.

781.

The ocean surrounds and holds the entire world, but the ocean really has no shore. God's grace is the shore. There is a song which describes God:

*The Protector who
With His grace
Created the ocean
With no shore.*

In each place, the ocean develops its own shore.

What is the intention of the water when it comes crashing onto the beach? When it swells, the wave says, "When I beat against the land, I will destroy the world. I will destroy those who eat my creations." At its crest it rumbles, "They are my enemies. Arrgh!" As it approaches the beach, it rolls in with a hissing sound, "Huuu." It carries in sand, leaves it on the shore, and silently returns to the ocean. What was its intention? It said, "I will destroy the world." But because God's grace is there as the protection, the sand the wave brings builds up the shore. When the waves see God, their force and their thoughts of destruction dissipate, and when they leave, the shore has been strengthened.

Similarly, there is an ocean of maya, an ocean of illusion, around the inner heart of man. In this ocean, there are countless thoughts, desires, attachments, enchantments, tricks, and four hundred trillion, ten thousand occult miracles. There are gold, women, the feeling of 'mine' and 'yours', racial, religious, and scriptural differences, and differences in learning, worship, and color. Pride, ignorance, selfishness, greed, jealousy, falsehood, arrogance, karma, illusion, and craving are also there. All these grow in the ocean of maya. The waves which come from this ocean try to break man's mind and life in order to overthrow truth, prayer, faith, trust, patience, tolerance, peace, inner patience, contentment, trust in God, and praise to God.

In the way God subdues the ocean, you must stand with certitude, always strengthening your faith in God. Do not give up determination when suffering comes. Holding Allah in front of you, stand fast. All the mind-waves of the ocean of maya and the waves of its animal qualities will lose their force and their qualities and finally recede. Keep faith, certitude, and determination as your protection. Then, even if the whole world comes rolling toward you, nothing will be able to destroy you.

Golden Words of a Sufi Sheikh, p. 346-347
M.R. Bawa Muhaiyaddeen_(rat.)

724.

If you wish to bathe in a forest grove, do not try to carry the bathwater from your house. It would be very difficult to carry enough water to cleanse yourself properly. On your way, if you look for a place where there is already water in which to bathe, it will be easier.

Similarly, if you wish to cleanse the karmic dirt from your body, you must find a place of wisdom and wash away your dirt with the water of grace. Do not take with you what you have already learned; it will not be enough. Go to a place of wisdom and bathe in wisdom. Then you can be free of karma.

Golden Words of a Sufi Sheikh, p. 311

M.R. Bawa Muhaiyaddeen_(rat.)

745.

Let us look at the water in a pond. In it there are fish, mud, snakes, crocodiles, crabs, and turtles. Many animals come to drink the water; they urinate and defecate in the pond and then they leave. Eventually, the water becomes full of dirt, viruses, and germs. Before a man can drink that water, he must either mix it with a chemical, filter it, or boil it to kill the germs and make it clean. Animals do not do this, but human beings do.

Similarly, within man are many kinds of dirt. The dirt comes through mind, desire, thoughts, and the five elements; it comes through what the eyes see, through what the ears hear, through what the nose smells, through what the tongue tastes, through food, and through drink; many things come in many ways. Evil odors, filth, sins, accidents, dangerous poisons, and many such things come into the body of man. Because of this, you must use the sieve of wisdom every moment of every day to filter what comes to us.

Once this has been done, you can give the water to the soul and to truth; you can use the water for prayer and for worship. The water will be good only if you filter away the earth, fire, water, air, ether, mind, and desire with the seven levels of consciousness: feeling, awareness, intellect, judgment, subtle wisdom, divine analytic wisdom, and divine luminous wisdom.

Drink with contentment, saying, "*Bismillahir-Rahmanir-Rahim. Al-hamdu lillah.* In the name of God, Most Merciful, Most Compassionate. All praise is His." Pray, "la ilaha illallahu. There is nothing other than You, O God. Only You are God." Only then will all that is connected with the karma of your birth leave you. Only then will you be free of illness.

Golden Words of a Sufi Sheikh, pp. 321-322
M.R. Bawa Muhaiyaddeen_(rat.)

777.

A blind man and a deaf man went together to see a drama. The deaf man described what he saw to the blind man. The blind man communicated to the deaf man what he heard.

The deaf man could see the movements, the dancing, and the makeup very well. He said, "Oh, how beautiful the acting is! How incredible the dancing is! The costumes and makeup are marvelous!" He raved and raved about what he saw.

The blind man said, "You fool, what are you talking about? No one is dancing. Can you not hear the beautiful singing? How sweetly she sings."

The blind man and the deaf man fought over this and separated, thereby losing each other's help.

The people on the stage of the world see the acting of the various races and religions. Enchanted by these worldly religions, the man who has blind wisdom says, "What joy, what beauty, what sweetness!" There is no one to show him the path to God because he does not have the eye of wisdom. The man whose wisdom is deaf looks at the acting, the drama, the dancing, the glamor of the makeup and costumes, and the beauty of the statues and the arts. He is enamored with worldly beauty, but deaf to the subtle sounds of truth, the words of wise men, discourses about *gnanam*, and God's voice.

Those separated from God, justice, and truth lose each other's help; they lose unity, tolerance, and peacefulness. There are many people in the world with this kind of deafness and blindness. Do not spend your time in the worldly dramas, becoming blind to the beauty of God's truth and deaf to His voice of truth.

778.

A group of people were standing in a field, arguing. The sheikh passed by and asked them about their dispute. The people said they were trying to decide what crop would grow best on that particular plot of land. They asked him for advice. Four of the men were quite advanced in soil research, and these four men spoke in four different languages.

One man said, "We must plant *kurrakan* on this land." The other man said, "No, *kevor* will grow better." The third man said, "I disagree. Red millet will do much better on this land." The fourth man said, "*Kepai* is good."

The wise man said, "All four of you must bring what you want to plant so that I can see it." When they brought the seeds, they saw that the seeds were all the same. "You spoke about the same thing," the sheikh said. "Only the names you gave to it and the languages you spoke were different."

Like this, all the races in the world belong to one race, the human race. God is also one. He has no form or shape. He is a power. To this power, they give different names in different languages. They carry out different rituals, reciting, "My God, your God." The children of one father and mother have separated into millions of divisions, and they have separated the one God into many, giving millions of forms to One who has no form. The One who has no equal, the One who is present in all lives, has been parceled into 'my God', into 'my property and yours', 'mine is right, yours is wrong'. The people fight among themselves and pray to God in the way they want, disrupting the unity of the human race. They have lost the qualities, actions, and conduct of God. This kind of fighting, dissension, sin, and falsehood are flourishing in the world today.

People use the word God, but they do not know that He is one power and that the only place in which He will grow is truth. The God spoken of in all the different languages is the same God. If wisdom grows within, if men stop fighting and go to a sheikh to discover the meaning of God, he will tell them the true point. And when the sheikh asks them to speak of what they believe, each will be speaking of the same primal treasure.

The sheikh will then tell them, "This treasure must be grown within your qalb, your inner heart. Plow the qalb and prepare the soil. Make it clean."

Then the One without equal or form should be planted in every qalb. If you plant this seed and, if the crop grows, you can dispel the poverty and illness of all the souls in this world. Then all can live in unity as one race, praying to one God. If you obtain this wisdom, you will receive its benefits, and the kingdom of heaven will be yours.

Golden Words of a Sufi Sheikh, pp. 343-344
M.R. Bawa Muhaiyaddeen_(ral.)

751.

The sheikh said: Son, here is an example. Say we want to grow some paddy [rice crop]. If we sow it and cultivate it well, it will grow healthy and high.

But paddy cannot be harvested while it is still growing. And even after it is cut, there will be dust and dirt and chaff in it.

So, what must we do?

We must winnow it in the wind. The dirt, dust, and chaff will be blown away and what remains will be good. The outer husk must then be broken in a mill and the grain converted to rice. And, even then, we have to wash the rice and pick out the stones before we can cook it or turn it into rice flour.

You must cleanse yourself in a similar manner. Winnow yourself with wisdom and realize that within you there are things which are good and things which are not so good. You have to pound them, clean them, and take what is good.

Winnow with wisdom everything the mind brings. You need to do this to your inner crops, both the good and the bad. This is what you must do in your life.

Golden Words of a Sufi Sheikh, pp. 325-326
M.R. Bawa Muhaiyaddeen_(ral.)

921.

Child: How does one surrender to the sheikh?

Bawa Muhaiyaddeen: That is a good question. Have you observed the rose? Where is its fragrance? The fragrance is mingled with the rose, in every petal. If you pluck the rose and smell it, the scent will be evident in every petal. Have you noticed that? The fragrance is in the rose, is it not? It is not something separate.

In the same way, if you are connected to the sheikh with faith, certitude, and determination in every petal of the flower of your heart, if your faith and love and life are mingled with him, then through that surrender and unity the fragrance of the sheikh's wisdom will mingle with your innermost heart, your qalb.

922.

Child: Since that occurs within the heart, is it necessary to be in the physical presence of the sheikh for it to happen?

Bawa Muhaiyaddeen: When the fragrance is in the rose, there is no separation. There is no way the fragrance can disconnect itself from the flower. It will waft through the air, but it will not separate from the petals. If the fragrance has not yet settled into the flower, then you can know it as separate. But once it has permeated it will never leave.

Like that, if the fragrance of the sheikh has settled into the flower of your qalb, your heart, then it is not necessary for you to be always in his physical presence. The fragrance and the flower will be one; there will be no separation. If the I and the 'you' are not there, there will be no separation. You will be one. Give up the I and become one with the sheikh.

923.

Child: Does spending time in the physical presence of the sheikh help the fragrance to settle into the flower?

Bawa Muhaiyaddeen: It is difficult to say. It is doubtful whether that is enough. Only if you fall into the fire will you know the heat of the fire. If you put one end of a log into fire, it will get hot, but you will still be able to touch the other end. You can touch it or pour water on it, air can flow over it, and you can even put out the fire with it. But if the whole log has fallen into the fire, you cannot touch it.

In the same way, if you have fallen into the sheikh, satan cannot touch you, the mind cannot touch you, desire cannot touch you and attachments cannot touch you. They will not dare come close to you.

However, if even one part of you is outside the sheikh, satan can take hold of you, and the base desires, cravings, blood ties, and all those things can make contact with you. But if you fall entirely into the sheikh, he will burn whatever falls in, and you will no longer exist; only the sheikh will be present.

This should be your state when you are with the sheikh. Whether or not you are in his physical presence is not important; it is the state in which you conduct yourself that is important.

924.

Child: How can we make our bad qualities work for us? How can we make them into good things?

Bawa Muhaiyaddeen: Does one realize one's evil qualities? Once you do realize them, it is easy, is it not?

When you have the wisdom to recognize your qualities, you can give them two or three whacks with wisdom and say, "Go over there and keep quiet!" You must have that control. Once they become obedient to your control, show them love and tell them to do God's duties.

925.

Child: I have been here for some time. But I have fear. There is so much fear that I am unable to see unity between myself and the sheikh. The fear brings about a separation between the 'you' and the T and between myself and the sheikh.

Bawa Muhaiyaddeen: It is not fear; it is lack of certitude. What you call fear is a lack of the certitude of faith. If you have faith and certitude, there is no fear. There is the feeling of I in you. You lack faith, certitude, and determination in what you want to achieve. This weakness is the fear you feel. The feeling of T in you is between you and the sheikh, hindering unity. That is the cause. Lack of faith can keep you separate from good people, good things, and even from God.

926.

Child: How can we obtain wisdom from a sheikh?

Bawa Muhaiyaddeen: It is easy to obtain wisdom. First, acquire good qualities from the sheikh. After that, you must acquire his actions, conduct, and behavior. If you can obtain these from him, it will be easy to acquire wisdom. It is like digging a well and finding a free-flowing spring. Dig and find your spring of wisdom and you will have no further want. You can use it for all purposes: to bathe, to drink, and to give to others.

927.

Child: I wonder if you would give an explanation of the verse in the Quran which is called the *Suratul-Kafirun*. Someone told me that you said it is good for concentration.

Bawa Muhaiyaddeen: It is good to recite the *Suratul-Kafirun* in order to realize something and increase your awareness of it. This will strengthen your qalb, your innermost heart. It will make the qalb determined and unwavering, but only if it is already firm and strong. No matter

what you recite, you must have faith. If you recite with faith, it will strengthen you. Otherwise, it will not benefit you.

928.

Son, this is a world, and everyone in it is a traveler. There are many intersections in this city world, and policemen work to direct the traffic and help prevent accidents. The policemen look to see in what direction the people want to go and signal them to proceed when it is safe. You have seen this. God has given me a job. There are four religions in the world; they form an intersection. At this intersection, God has placed His representatives, qutbs, and olis to direct the people safely on their journeys.

If you have chosen your path, the sheikh will signal you to proceed in that direction. If he sees in your heart and face that you have decided to journey to maya and the world, he will point you in that direction. But if you do not already have a map, he will show you the path to the west, toward God. If you ask the way, he will show you the path to God. He will say, "I too came from there, and I am going back. Do you want to go? This is the path, this is the way to go."

The sheikh is a representative. He will stand at the intersection of the four religions and teach wisdom, the qualities of God, love, good conduct, the human rights of His kingdom, the explanations, God's ninety-nine powers, and His compassion toward all lives. The sheikh will tell you that there is one race and one God, and that He alone is worthy of worship.

From the state of unity, the sheikh will speak of the one race, the one religion, and the one family. He will say, "This is where you must go. Here is the house of peace and equality. Here is the kingdom of our Father. Understand this. This is our own country." The sheikh will give you explanations. He will show you the path.

The sheikh is always a traffic policeman. Whether there is a prophet here or not, there is always a sheikh. He is here to prevent accidents. If you go with faith to ask the way from the sheikh, he will explain. If you listen and follow his advice, you will reach your Father's place.

929.

Happiness and sadness need limits. When joy comes, do not enjoy it; simply say, "Al-hamdu lillah, all praise belongs to God."

Joy must have a limit. When sadness comes, do not suffer. Sadness must also have a limit. Profit and loss need limits. We should not be happy or sad, and we should not give praise or blame because of profit or loss. They too must have limits. Poverty and wealth need limits. Happiness does not come with wealth; a rich man does not live without sorrow. He may have money, but he also may have suffering because of his mind, wife, or children. Too much wealth can lead to misery. As a man's wealth expands, desire and craving may increase, while his qualities, compassion, and love for others decrease. He may search for praise and status. The arrogance of the 'I' in him may swell, while faith in God dwindles. He may feel that he can do everything, that no one is greater than he. If these things happen, his qualities will change, and both the joy and sorrow in his actions will affect him. Then, even if he has money

and status, he will have no peace. For he fails to realize that God's qualities, actions, and faith are his real profits; they are the limitless wealth that will bring him peace.

Praise and blame are within man. If he realizes that both praise and blame make him suffer, he will understand, "There is no one other than You, O Allah—*la ilaha*; You are Allah—*illallahu*." He will discover peace and retain only that which is the wealth and equality in his life. Because his actions and conduct will be full of compassion, he will be able to give peace to everyone.

Golden Words of a Sufi Sheikh, pp. 428-432
M.R. Bawa Muhaiyaddeen_(rat.)

A Visit to the Communities of Good and Evil

My love you, my grandchildren. Today we are going to visit two very different communities that exist inside of us. One is evil and the other is good. Look how crowded the first community is. Who lives here? Arrogance, pride, jealousy, anger, hastiness, impatience, and the egoism of the I. Doubt also lives here. And what does doubt do? It takes away your peace, and in its place gives you suspicion. One small thought or doubt can torture and torment your life. It will invite vengeance to join you, to beat and murder you.

Many sins like these live within you. Do you know what they do? They strike everyone in their path. They crush everything. They commit murder. Can anything good ever come from these evils? Will any of them ever help you? No, they will only harm you and others in countless ways. They will never do anything good or decent. Their only purpose is to destroy.

That is what the bad people inside us are like. We should never depend on their help for anything. We should not provide them with any food that might nourish them. If we allow them to live within us, they will destroy us.

Come, my grandchildren. Now let us look at the other community within us. Who lives here? Love, patience, tolerance, peace, contentment, compassion, truth, justice, conscience, integrity, and all of God's qualities. Will these people hurt anyone? No. Love never kills anyone. Unity never harms anyone. Peace never torments anyone. Compassion never causes difficulty or danger to any life. Truth always protects. God's beauty and his three thousand qualities of grace give tranquility to all lives.

My love you, my grandchildren, my sons and daughters, my brothers and sisters. All the evil qualities of satan, which crush and destroy the self and others, live in the first community we visited. But the qualities of God's grace live in the second community, giving peace to all lives. We should think about these two communities within us. Which one brings goodness and which brings destruction? Who should we love and nourish, and who should we chase away? We must chase away this satan who seeks vengeance, commits sins, and destroys and crushes others. We must nourish the One who protects everyone, the One who gives love and compassion. We must nourish God within us.

My love you, my grandchildren. Think about this. Chase away the evil things which come to destroy you and others. Beat them with wisdom. Then only one community will remain, and all the good qualities will dwell there together in peace, tranquility, and serenity. My love you.

*from Come to the Secret Garden, Sufi Tales of Wisdom,
by His Holiness M. R. Bawa Muhaiyaddeen, #30, p .121*

510.

"People say that when a disciple is ready, the sheikh will be by his side. What is the meaning?" the poet Selvaratnam asked Bawa Muhaiyaddeen.

Bawa Muhaiyaddeen replied, "O poet, although this question can be answered in one word, let me explain something to you.

"The outside world is merely an example which illustrates the worlds and universes within us. Every human being, whether it be you or anyone else, carries many worlds and many disciples within himself. Within your mind you confer with kings, ministers, representatives, and messengers. You carry within you princely palaces with towers, infantries, artillery, cavalries, soldiers on elephants, navies, air forces, and many demonic forces, and you depend on their help. As long as you depend on the world, you are relying on these forces within yourself. But they are changing and perishable, and they can let you down.

"You must place your faith in the one indestructible, imperishable God. To do this, you must stop depending on the kings, forces, and armies within you. When you give up all this and stand defenseless and alone, saying, 'O God, it is all Your will!' the sheikh will stand by your side. It is only when you surrender to Allah that the sheikh, who is the explaining wisdom of the *Qutbiyyat*_(rat.) which guides you on the path of God, will come to stand by your side. 'Son,' he will say, 'now you are ready. Come, let us go.'

"When that time comes, you will no longer be the firewood, you will have become the fire; you will not be the gem, but the light within the gem; you will not be the sun, but the light of the sun; you will not have the world within you, but you will bring resplendence to the world."

Reader #3***511.**

A learned man asked, "O sheikh, people talk about wisdom. They always say, 'Use your wisdom,' but what is the meaning of that word?"

Bawa Muhaiyaddeen replied, "There are six kinds of lives within you, are there not? Five of them relate to the five elements: earth, fire, water, air, and ether, which are the shadow lives of maya, or illusion. The sixth kind of life is human life, the life of light. Each of these lives has a soul. The soul of human life is the power which comes from God; it is the superintendent of all the other lives. Corresponding to these six kinds of lives are six levels of wisdom.

"For example, suppose there is an itch somewhere on your body. The first level of wisdom is feeling, the sensation of the itch. The second level, awareness, tells you the nature of the feeling: it is an itch. Intellect, the third level of wisdom, tells you what to do: scratch. These three levels of wisdom are found in all creations—plants, insects, reptiles, fish, birds, mammals, and so forth.

"Creatures with these three levels of wisdom can experience fear and apprehension, they can reproduce, and they are able to protect their newborn. But they do not have the discrimination

to know right from wrong. Thus, every created thing has feeling, awareness, and intellect. Human life, however, has three additional levels of wisdom.

"At the fourth level, judgment or evaluation, a human being takes stock of his life: Where was I before? Where have I come to now? How long will the house which is my body last? What is the foundation on which this house has been built? Is it built on maya, on water, on dirt, on marshy land, on fire, or on air? Is it a strong, solid building or will it break down easily? Evaluation inquires, estimates, and finally decides: this house has a weak foundation; it will fall apart easily.

"The fifth level, subtle wisdom, analyzes the report and finds that the house is in danger of perishing where it now stands—through fire, hurricanes, tidal waves, earthquakes, or the hypnotic fascinations of maya. Subtle wisdom decides that, if a house is to be strong and stable, it must be built on a solid site.

"The sixth level, divine analytic wisdom, the awakening wisdom of the *Qutbiyyat* which discovers what is right and what is wrong, analyzes the report further. It decides that to be durable a house must be built on the firm, unshakable rock of perfect faith, or *iman*. It tells us that, in constructing a house, we must avoid using materials which will decay and thereby cause the building to fall apart; for example, earth, fire, air, water, the printed colors of maya, and magnetic energies must not be used. We must use the imperishable materials which are God's actions, God's plenitude, God's three thousand gracious and compassionate qualities, His ninety-nine wilayats or powers, His virtuous conduct, His patience and tolerance, His justice, His integrity, the inner patience called *sabur*, contentment or *shakur*, trust in God, *tawakkul-'alallah*, and praise to God for everything, *al-hamdu lillah*. Divine analytic wisdom understands that if these are the materials used for constructing that building, and if everything perishable is left out, nothing can destroy that building. None of the elements will be able to attack or destroy it.

"Once the building is completed, divine luminous wisdom, the resplendent light of Nur, has to be placed inside. As soon as that light is installed, it will reveal all the universes and all of everything. Its power of perfection and the One who is within that power will be revealed. The house becomes a house for that power: God's house.

"For your life, this is the house of glory, the house of heaven, the house in which God will dwell, the house in which you will do service to Him. If you build that house, you will understand the eighteen thousand universes, *sirr* and *sifat*, or the secret and the creation, *dhat* and *sifat*, or the essence and the manifestation, and *khair* and *sharr*, or good and evil. You will understand all creations and see them directly.

"Therefore, my son, wisdom is that which analyzes, understands, and builds that house of God, revealing everything that comes to dwell within it."

from Golden Words of a Sufi Sheikh, pp. 212-215
M.R. Bawa Muhaiyaddeen_(rat.)

SONIA GILBERT: How do you deal with the snake-like qualities in others?

BAWA MUHAIYADDEEN: As long as there is a God, if you believe in God, then He will somehow prevent anything bad from happening to you. He knows, and He will prevent it. Do not allow God to leave your innermost heart, your *qalb*. If you do not let go of your hold on God, He will never let go of you. Then a snake will never bite you. Even though it may set out to sting you, it will be made to forget what it came for and go away.

Let me tell you a secret. After you began coming here, mountainous changes occurred in your life. Many potentially difficult and even dangerous situations were averted, and now they no longer can occur. A mountain of difficulties has been reduced to the size of a piece of straw. How can a straw hurt you? It cannot, because all of the difficulties have been dissipated. It cannot happen.

However, you need to be aware that even after you remove the fangs of a snake, it will still hiss. Its qualities will still be there. Even if you show it love, it will hiss. Even if you offer it milk, at first it will hiss, but after a while it will suck the milk. Although its fangs have been removed, its qualities have not. Those qualities are still going to be there. The most venomous teeth have been removed, but there may still be a small amount in venom in the other teeth.

Therefore, if you offer milk to a snake, do it carefully, and then put it back in the cage again. Do this with patience and wisdom. You must touch and yet not be touched, for if you offer your hand, it will sting you. However, because it has been defanged, even if it does sting, the poison will be very mild.

You must carry on with patience and wisdom and not make a big thing of this or be worried. It has been reduced to a small issue now. No matter what the circumstance, you must practice patience. Patience must always be with you.

Why? However good someone may be, if he sleeps on a pillow infested with head lice or bedbugs, they will bite him and keep him from falling asleep. That might bring out his anger, making him toss and turn and complain, "Oh, what a nuisance!"

If he crushes and kills one bedbug, a thousand more will emerge from its eggs and keep biting him. This is how it is. A bedbug will never let a man sleep; it will cause him problems and make him angry. The situation may even reach a point where the man says, "I don't want this bed any more. Throw it out."

So, if a man has a bedbug on his pillow, even if he is a good man, his anger and jealousy and other bad qualities will come out. All this because of a bedbug. It will go on biting, and he will go on itching and losing sleep. The fault is not in the bed itself, but in the pillow and mattress where the bug breeds.

You need patience. Everything is a lesson you must learn from. Never look upon anything as a difficulty or a disaster, for, if you look at it with wisdom, you will accept it and say, "God is teaching me something."

Let me tell you a story: There was a wise man, a great Sufi *gnani* who had attained an exalted state. But one day the thought came to him, “Whatever may happen to anyone, I will protect them. I will help them.”

Now, for many years, satan had tried to trip him up, but never succeeded. However, the day this thought entered the *gnani*'s mind, satan saw his opportunity and rejoiced, Oh ho! Now I can finally get this man.” So satan clapped his hands and called for his companions.

All the satans gathered in readiness. “Why did you call us? What do you want us to do?”

“This is our chance to catch one of our enemies, a Sufi *gnani* named Ahamad. I want you to change into a snake with fangs containing a very potent poison made from all eight kinds of evil poisons from the eight directions. With this poison in your fangs, you must to the Sufi *gnani* and say, ‘O Ahamad Kabir, I am in danger. Protect me, take care of me.’

“He will tell you, ‘I will take care of you. I will protect you.’

“Then say to him, ‘Oh! My enemy is coming right now with a knife to kill me. Save me!’

“And he will answer, ‘I will save you.’ You must make him swear that he will save you. Make him say, ‘Yes, I swear I will protect you.’

“Then pretend to be desperate and cry, ‘Oh! Oh! My enemy is after me now! Please save me from him.’

“He will saym ‘Coil around my head, and I will cover you with my turban.’

“But you must insist, ‘No, he will still be able to see me there!’

“Then he might tell you, ‘Creep into my robe until your enemy goes away.’

“But you must persist and say, ‘He will detect me there too. He will find me!’

“Then he will say, ‘Coil around my waist, and I will tie my sarong over you.’

“But keep saying, ‘He will still detect me!’

“Finally, he will ask you, ‘What shall I do with you?’

“Then tell him, ‘Open your mouth, and I will slide down your throat and stay in your stomach. If you tell me when my enemy has gone, immediately I will come out of your mouth.’

“He will ask you, ‘How can I be sure you will do this?’

“Then you have to swear every oath you can. Swear seventy thousand times that nothing will happen to him and that you promise to come out. Go on repeating this and begging him, ‘You promised to save me. Please hurry, my enemy is coming!’”

Now, everything happened as satan had predicted. In the end, the Sufi opened his mouth and let the snake glide into his stomach. When the snake got inside, it started twisting and turning.

Then satan appeared in the form of an Arab with a sword in his hand. Satan intended to ruin the Sufi by turning him away from the good path. So, knowing that the Sufi could never tell a lie or he would lose his wisdom, the Arab asked, “Was there a snake crawling this way?”

The Sufi said, “It went this way and that way,” pointing his hand toward himself.

“Which way? the Arab cleverly insisted.

“It went through here. It came from there and went in this way,” the Sufi said, pointing in the direction in the direction of his mouth.

“He went this way? the Arab asked, pretending to think the Sufi was pointing behind him, not at his mouth. “He is my enemy; I must finish him off,” he said and then ran in pursuit. By now the snake was wriggling in the Sufi’s stomach. The pain was unbearable, so he said, “Your enemy has gone now. You can come out now. My stomach is hurting. Please come out right away.”

Then satan said, “You are a fool. I am in a safe place where no enemy can get to me. Now I am going to spit these eight powerful poisons from my mouth into your heart. They will prick you like needle points and fill your heart with holes. You were talking as if you were God, but now I am going to burn you up with this most potent poison.”

The Sufi said, “But you swore seventy thousand oaths on God that you would come out of me.”

“What a fool you are. We have been waiting for you for ages. You have taken people away from us and sent them toward God. For eighty years we have been waiting to get you. Only now do we finally have the chance. If we can just finish you off, our kingdom of hell will flourish.”

“What about all those oaths you swore?”

Again, the snake said, “You are really a fool. Wasn’t it a snake like me that caused Adam to commit the sin that banished him from the garden of Eden? Now I have come once again to lead you from heaven to hell. Didn’t God say at that time, ‘The snake will be an eternal enemy to the children of Adam?’ You fool. There is no oath that can bind us. There is no good in us and no truth in us. We can swear hundreds of millions of oaths, as many as we want. You are a fool if you believe our oaths. Our work is to achieve our goal, and for this we will do anything and swear anything. God has told you, ‘Don’t believe them.’ Did you ever reflect on what God said? No. That shows what a fool you are. Now we are going to finish you off and take you to hell, just as we did to Adam.”

Then the Sufi said, “You are satan, and what you say is true. Just grant me one favor. Please allow me five minutes until I get to my own place, my own abode, and lie down. Once I get there, you can do whatever you want.”

The snake said, “All right, I will grant you that one request. You have five minutes leeway.”

The Sufi returned home, writhing in pain. Just as the snake was about to spit its venom into him, he prayed to God with tears in his eyes and uplifted hands. “O God, I took on the responsibility of protecting people, a duty which belongs only to You. You alone are the Protector. Because of the words I uttered, I gave this satan, who had waited eighty years for me, the opportunity to catch me. O God, please forgive me and protect me.”

Then the sound of Allah came. He forgave the Sufi and said to His angel, “O Gabriel, there is a certain herb in heaven. Pick it and crush it, then go quickly and put it into the mouth of the Sufi.”

Gabriel went to the gnani and said, “O wise one, open your mouth.” He gave him the herb and the gnani swallowed it. The herb killed the snake and it was excreted piece by piece.

Gabriel then said, “Go bathe and come back.” When he returned, Gabriel explained, “You are a Sufi. Why did you let this quality come into you? Instead of saying, ‘Allah will protect you’, you began to say ‘I will protect you.’ That is why you had to undergo this tremendous difficulty. You should have said, ‘*Rahman*, the Merciful One, will protect you. Allah will protect you. ‘You know that God is the only Helper and Protector. Allah is the One who protects everyone. But you said, ‘I will protect you.’ Because of these words you fell into this plight. O Sufi, go and offer prayers of praise (*tasbih*) to Allah for another twelve years.”

The *gnani* went back and prayed for twelve more years.

Just uttering one little word, “I will help you; I am the one who will protect you,” brought about the entire calamity.

However, learned a person may be, if he makes a slip in even one word or one thought, the path opens, giving satan an opportunity to enter. So, for whatever is yet to happen, we must hand over the responsibility for it to Allah, saying, “God will protect me, God will take care of me.” Whatever the circumstances, we must have patience, inner patience (*sabur*), and contentment (*shakur*), and then give all responsibility to Gog (*tawakkul*). If we can hand that trust over God, He will take care of us.

In every word we utter, we should not give even one atom of space for satan to creep in. We must block every opening through which he might enter. If we have falsehood, envy, jealousy, or anger, satan can enter us. He will set us up to make one or another of these qualities rise in us, and then he will try to enter by way of that quality. Never give him that opportunity by harboring such thoughts. That is what we have to learn here.

The true state of prayer is to always remember the name of God, without giving room for satan to enter. Nothing else can be called ‘praying to God’. If you can remain in that state at every moment, if you can concentrate on God with every breath, then there will be no room for satan to come in. That is what prayer is.

Questions of Life-Answers of Wisdom, Vol. 2, pp. 227-232
M.R. Bawa Muhaiyaddeen_(rat.)

510.

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511.

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"For example, suppose there is an itch somewhere on your body. The first level of wisdom is feeling, the sensation of the itch. The second level, awareness, tells you the nature of the feeling: it is an itch. Intellect, the third level of wisdom, tells you what to do: scratch. These three levels of wisdom are found in all creations—plants, insects, reptiles, fish, birds, mammals, and so forth.

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"At the fourth level, judgment or evaluation, a human being takes stock of his life: Where was I before? Where have I come to now? How long will the house which is my body last? What is the foundation on which this house has been built? Is it built on maya, on water, on dirt, on marshy land, on fire, or on air? Is it a strong, solid building or will it break down easily? Evaluation inquires, estimates, and finally decides: this house has a weak foundation; it will fall apart easily.

"The fifth level, subtle wisdom, analyzes the report and finds that the house is in danger of perishing where it now stands—through fire, hurricanes, tidal waves, earthquakes, or the hypnotic fascinations of maya. Subtle wisdom decides that, if a house is to be strong and stable, it must be built on a solid site.

"The sixth level, divine analytic wisdom, the awakening wisdom of the *Qutbiyyat* which discovers what is right and what is wrong, analyzes the report further. It decides that to be durable a house must be built on the firm, unshakable rock of perfect faith, or *iman*. It tells us that, in constructing a house, we must avoid using materials which will decay and thereby cause the building to fall apart; for example, earth, fire, air, water, the printed colors of maya, and magnetic energies must not be used. We must use the imperishable materials which are God's actions, God's plenitude, God's three thousand gracious and compassionate qualities, His ninety-nine wilayats or powers, His virtuous conduct, His patience and tolerance, His justice, His integrity, the inner patience called *sabur*, contentment or *shakur*, trust in God, *tawakkul-'alallah*, and praise to God for everything, *al-hamdu lillah*. Divine analytic wisdom understands that if these are the materials used for constructing that building, and if everything perishable is left out, nothing can destroy that building. None of the elements will be able to attack or destroy it.

"Once the building is completed, divine luminous wisdom, the resplendent light of Nur, has to be placed inside. As soon as that light is installed, it will reveal all the universes and all of everything. Its power of perfection and the One who is within that power will be revealed. The house becomes a house for that power: God's house.

"For your life, this is the house of glory, the house of heaven, the house in which God will dwell, the house in which you will do service to Him. If you build that house, you will understand the eighteen thousand universes, *sirr* and *sifat*, or the secret and the creation, *dhat* and *sifat*, or the essence and the manifestation, and *khair* and *sharr*, or good and evil. You will understand all creations and see them directly.

"Therefore, my son, wisdom is that which analyzes, understands, and builds that house of God, revealing everything that comes to dwell within it."

Golden Words of a Sufi Sheikh, pp. 212-215
M.R. Bawa Muhaiyaddeen_(rat.)

Introduction (to *Golden Words of a Sufi Sheikh*)

Amin, may our prayers be fulfilled. *Bismillahir-Rahmanir-Rahim*, in the name of God, Most Merciful, Most Compassionate. May God who is limitless grace and incomparable love give us the beneficence of His wealth and His grace. *Amin*.

May all praise be offered to God. My very precious children, jeweled lights of my eyes, my children born with me as the body within my body, very precious gems of my heart who are the life within my life, children who are mingled within the light of my heart, children who are as one body with me, I give my loving greetings to all of you.

My very precious children, we have come to the land which is the world. To those who are devotees of God the world is a prayer mat, a *musalla*. To those of wisdom it is a school. To those who are lacking in wisdom the world is a stage for the drama in which they act and dance. To those who have the resplendence of perfect faith and certitude called *iman* with which they have realized and understood God, the world is a place in which they see and praise God in every creation. One who has understood and accepted God sees God in everything. He splits everything open and sees God's powers, God's grace, and the explanations of all God's actions within every creation. Seeing God's resplendent light and grace within each creation, he says, "O my God, how can I praise You? In every life, in every tree, in every flower, in every fruit, I see Your taste, I see Your beauty, I see Your love. How can I praise You? How can I find the words to praise You?"

The world is a school to those of wisdom, a place of prayer for those who are true devotees, and for those with faith it is a place where God is seen and praised in every creation. But to the ignorant who act with the monkey of the mind and the dog of desire, the world is a stage for acting and dancing and drama.

To those who have faith, Allah has said, "I have spread the world out before you as a prayer mat." Recognizing this, when a man of wisdom walks, he treads gently. He looks around carefully and treads cautiously so that he will not cause pain to the earth.

A man of wisdom observes and studies creation, attempting to realize who he is and who God is. He tries to discover and understand the story of God, the story of man, and the story of all creation. In his studies the man of wisdom learns that God is within man and man is within God. If there were no God, there would be no life. If there were no life, there would be no God. If there were no human beings, no one could discover God. If there were no God, there would be no creations who pray to God or try to understand Him with the clarity of wisdom. A man who has the level of wisdom to make this discovery is given the name *rasul*. *Rasul* is an Arabic word meaning a man of wisdom or the state of having the wisdom to understand every creation of God. Such a man understands and realizes the story of God and the story of creation. Having understood this, he discovers the station in which God and man exist in the same place and he discovers the relationship between them.

One who has faith, one who is a true believer who believes that nothing but God exists sees only God's splendor. He praises nothing other than God. Wherever he turns to look he finds that there is nothing but God in anything he sees, because God is the light within every creation. God is the One who creates and gives the nourishment of His essence, or *dhat*, to all

creations. He is the One who forgives everything. He is the One who calls all creations back to Himself. He is the only One who can pass judgment. He is the One who sustains us with compassionate love. He is the Father who creates, nourishes, and sustains us.

Realizing this, a true believer dedicates his body, mind, and soul to that one God; he surrenders to Him and merges with Him as one. Such is the action of one who is a mu'min, a true believer who has the perfect faith and certitude in God which is called *iman*.

Those who have forfeited their wisdom believe in the world and in the sixty-four kinds of worldly knowledge and the sixty-four sexual arts. They love everything they see and cherish all the tricks and various magical illusions perpetrated by these energies, or *shakthis*. They hold dear the miracles arising from occult powers and the fame, titles, and honors which they earn by these illusory tricks. They become enamored with the wealth, land, gold, and woman they acquire. They place their faith in religions, castes, and philosophies. They carry their titles, fame, honors, and the joy they derive from these like billboards in front of them. These are the billboards for hell.

Having fashioned these billboard advertisements, they put on their acts. Such men treat the world as a stage for drama. They stand up as performers and act out their respective parts. Pretending to search for God, they attempt to win prizes from God. From the babe in arms to the old man ready for the grave, everyone acts and competes for prizes from the kingdom of heaven. They hold up advertisements for religions, philosophies, and doctrines: "This is my heaven. This is the true heaven. My god is the pure god. My religion is the true religion. My caste is the real caste. My color is the finest color." In this way they dance and act and vie for prizes from God. Such people change the world from a flower garden into a dramatic stage and they act throughout their entire lives.

Thus, human beings are in these four different states. My very precious children, we must think of these states. We came from God as one family and one race, the family of Adam (A.S.), the society of mankind. We came from where we were one race and we all still belong to that one race. The human generation has come as many different fruits from the same tree. All seeds have come from one seed. All grace has come from the one grace. We have all been manifested from that one source.

My very precious children, when we came, we certainly came as the society of mankind; and when we return, we must return as human beings.

Golden Words of a Sufi Sheikh, Introduction, pp. 25-27
M.R. Bawa Muhaiyaddeen_(ral.)

498.

The sheikh told his children a story:

There was a king who was very devoted to God. Because of his devotion, he wanted to leave his kingdom to meditate on God. He said to his minister, "I must give my kingdom into the hands of an *insan*, a true man, and then I must meditate and pray to God so that I too may reach the state of *insan*" He told his minister to find a true man.

"But it is impossible to find such a one," replied the minister.

"In that case," declared the king, "we must post the following proclamation everywhere in my kingdom:

THE PROCLAMATION OF THE KING

1. WHAT DOES GOD DO?
2. HOW MANY STARS ARE IN THE SKY?
3. WHAT IS THE CENTRAL COURT OF JUSTICE IN THE WORLD?

WHOEVER ANSWERS THE KING'S THREE QUESTIONS CORRECTLY WILL BE GIVEN THE KINGDOM AND THE HAND OF THE PRINCESS IN MARRIAGE. BUT IF ANYONE TRIES TO ANSWER THESE QUESTIONS AND FAILS, HE WILL LOSE HIS HEAD.

The king's ministers proclaimed this to the world, but no one came forth to answer the questions. They were all afraid. Everyone wanted the kingdom, but no one wanted to die.

One day a fourteen-year-old shepherd boy, who was an orphan, heard of the proclamation. "Ah! I will try to answer the three questions. Even if I do not answer them correctly, at least once in my life I will see the king. Then I will be content. That will be enough for me."

He told his friends of his plan and then departed, taking with him a goatskin and the staff he used to herd the goats. "Do not tell anyone where I am going," he cautioned his friends and then went on his way.

Carrying the staff and the goatskin and wearing a loincloth, he went to the palace and rang the bell of justice. In those days, a person who felt he had not been dealt with justly could ring the bell of justice and could himself present his complaint to the king. No one had ever come to ring that bell before. Surprised, the king looked out from above. "What do you want?" asked the king.

"I want to answer the questions of the king," replied the boy

"What questions?" asked the king.

"I want to answer the king's three questions," the boy stated.

"You do? Do you know what will happen to you if you do not answer the questions correctly?"

"Yes, I do. I will die."

"All right, come at eight o'clock tomorrow morning " So the boy went to spend the night in the forest. Meanwhile his foster parents and friends heard that he had rung the bell of justice, and they became very frightened. They were afraid the king would kill them also, because of the boy's audacity. "We must catch him before he returns to the king. We must search for him. Aiyo! The king might kill us, too. He might get angry and ask who raised the boy."

But the boy heard them coming and hid in the thicket. He overheard them saying they wanted to beat him and force him to return to their village. So, he stayed hidden in the forest until eight o'clock the next morning.

When morning came, all the king's ministers gathered in the court. The king entered the audience hall, sat down, and said, "I called all of you together because a boy wants to answer my three questions. I told him to come today. He may be outside. Call him. Call in the boy who wants to answer the questions!"

Everyone laughed as the young boy came into the king's presence wearing only a loincloth and carrying a stick and a goatskin. They mocked him, saying, "Look at the one who has come to answer the questions!"

The prime minister asked stiffly, "Have you come to answer the questions?"

"Yes. I am ready."

"Do you know the consequences if you do not answer the questions correctly?"

"Yes, I know that, too," answered the boy.

"All right then, these are the questions," said the king to the minister. "What does God do? How many stars are in the sky?

What is the central court of justice in the world?"

Then the prime minister proceeded to ask the first question.

"What does God do?"

The boy stood on the floor, below the king and his prime minister who sat on their thrones on a raised platform. "Maharaja," said the boy, "please forgive me. May I beg your gracious permission to ask one question before I answer your question?" The minister grudgingly conveyed this request to the king, who nodded his assent. The minister then replied, "Yes, you can ask your question."

"Who is more clever, the one who asks the question, or the one who gives the answer?" asked the boy. The king looked at his minister and nodded his head.

The minister replied, "The one who answers the question is more clever."

Then the boy asked, "Is it right for one who is less clever to be seated above one who is more clever? Is it proper for one who is more clever to have to stand below while the one less clever sits on an elevated throne?"

The king signaled the prime minister to give his seat to the boy. The boy climbed the steps and sat on the prime minister's throne. The prime minister was furious at having to stand. He scowled, gnashed his teeth, and clenched his fists to see his fine throne occupied by a boy who was practically naked.

Laying the goatskin and his staff beside him, the boy sat up very straight. "Now, ask your questions and I will answer. If I have to die now, I will lose nothing. I am a destitute orphan, but I have seen the king's court, I have seen the king, and I have sat upon a throne. I am ready to die now. Ask your questions and I will answer."

The minister yelled out the first question. "What does God do?" He was eager to see the boy die with the very first question.

"This is what He does," said the boy.

"What do you mean?"

"He puts those who are down up, and those who are up down. This is His work. He made you climb down, and He brought me up from the floor to your throne. If I had done this myself, you would have had me whipped or executed. But God did this.

This is His action."

The minister turned toward the king. The king nodded his head in approval and looked affectionately at the boy.

The outraged minister asked the second question in a loud and angry voice. "How many stars are in the sky?" The boy tossed the goatskin onto the floor. "Count the hairs on this goatskin. My Master and I counted them, and He has given me the exact number. The number of hairs on the goatskin is equal to the number of stars in the sky."

"How can we count the hairs?" the minister asked.

"Then how can I count the stars?" countered the boy.

"But you just told me that you and your Master had counted the hairs," said the minister.

The boy replied, "My Master is the Creator. He created the hairs on the goatskin and He also created the stars in the sky. And He is the One who told me to show you the goatskin and give you this answer.

"Just as Allah created the stars, He created the hairs on this goatskin. If you do not know one, you will not know the other. It is all His responsibility. Allah is the only One who knows the number of stars in the sky and the number of hairs on a goatskin. Anyone who accepts Allah with faith will understand that He is beyond all numbers. Anyone who knows the account of Allah, who is limitless and infinite, will not waste his time counting the creations. It is for the king, the minister, and his courtiers to decide which count is more important. If you had known, you would not have asked these questions. But since you are so concerned with this, He directed me to bring you the goatskin."

The king's eyes filled with tears.

The boy continued, "I feel our king has great wisdom and devotion to God, and that he has been striving hard to find the path for the liberation of his soul. The reason he has posed these three questions is to seek out a true man to whom he can entrust the kingdom. He wants someone suitable, someone responsible, to take over his kingdom so that he can go on his spiritual quest, to meet God face to face."

The king was so moved that he wanted to embrace the boy and hand over his kingdom immediately, but the third question remained.

The minister asked, "What is the central court of justice in the world?"

The boy said, "There are two meanings to this question. One is that the throne in the king's court of justice is the central court of justice. But there is another meaning. Your court is for those who have strayed from justice; only those who have strayed need to come here. But for all the eighteen thousand universes, there is a central station, the *qalb*, or inner heart, where God dispenses justice. This is the central court of justice.

"Those who do not follow the justice of that central court in the inner heart must go to the king's court of justice which lies outside. But those who stay within the dictates of their inner court of justice have no need for a decision to be given in the presence of an assembly. In the inner court, the inquiry and the judgment are experienced face to face in the presence of God alone. That is the best judgment of all."

The king said, "The boy has answered the questions correctly. Give him the kingdom." He embraced the boy, kissed him, and gave him the kingdom and the hand of his daughter in marriage.

"He is a true man," said the king. Then the king addressed the boy. "As you said earlier, the reason for my asking those questions was to find a true man to relieve me of my responsibility to my kingdom so that I could find my way to God's kingdom. God has brought you to me. You are the man for whom I was searching.

"Please accept the kingdom. Rule it with true justice."

He presented his minister to the boy and said, "Keep this man as your prime minister." He then introduced his courtiers and his assembly to the boy and said, "Advise all of them to improve their state according to the inner central state of justice."

Having handed over his kingdom and his daughter, he went to find his way to God.

The sheikh then gave the explanation: If we understand, we will realize that there is no high and low, or large and small in the world. Those who have greater wisdom, devotion, and determination in their search for God are the greater ones, the representatives of God. The one who dies in God after having completed his search is a *gnani*. One who has disappeared within Him is a *qutb*. One who is merged in Him is man-God.

My children, the king did not know the number of stars in the sky. Yet he posed this as a question, did he not? In the same way, people in the world ask question upon question to intimidate others and think they are very clever. One who asks this kind of question should know the answer before asking it. A person of wisdom will only ask questions for which he knows the answers, and thus he will be able to instruct others. He is a teacher, while one who asks without knowing the meaning is a fool. We must not waste our lives. We must understand before we speak. That will be best.

To ask questions because you want to learn is different. If you do not understand you must clearly say, "I do not understand. Please explain." You must ask as a student who wants to learn and receive instruction. You must ask with reverence and humility. Only then will you gain wisdom.

Golden Words of a Sufi Sheikh, pp. 199-204
M.R. Bawa Muhaiyaddeen_(ral.)

500.

"How can we find a man of wisdom, a gnani"? What will he be like?" asked a man.

The sheikh replied, "A gnani will dwell among the people, doing his duty, but he will have no attachments or blood ties. He will be in the world but the world will not be in him. His love will permeate all lives, and his justice will never fail.

"The integrity and goodness of one who is a gnani must not falter and his duty must be unflinching. Desire, mind, and evil thoughts must not exist within him. He must see the sorrow of other lives as his own, he must see the happiness of other lives as his own, he must experience the illnesses of other lives as his own, and he must feel the hunger of other lives as his own. He must teach the happiness of his own life to others, showing them how to experience that happiness.

"In a state without any attachments at all, he must do duty to God, duty to the people, and duty to the soul. He must have God's qualities and live without any separations or differences.

"Existing in the form of compassion, he has dispelled all evil within him and he has destroyed all the karma of his birth. With God's qualities, he will perform God's duty as his own, dispelling the hunger and disease of all lives and the suffering in the minds of the people. He will teach the way to dispel the illnesses of birth and karma. He will make the people understand the grace of God and teach them wisdom and the way to rid themselves of their own darkness. He will make their wisdom resonant and help them to attain the liberation of the soul.

"He will have the qualities of patience, *sabur* or inner patience, and *shakur* or contentment. He will place all his trust in God, *tawakkul-'alallah*, and give all praise to God, *al-hamdu- lillah*. His heart will be filled with compassion. To give love to all lives will be his life. He will not deviate an atom from faith in God. Such is the state of a *gnani*."

Golden Words of a Sufi Sheikh, pp. 204-205
M.R. Bawa Muhaiyaddeen_(rat.)

905.

Child: How can one progress from imagining another's sorrow and suffering to actually experiencing it as if it were his own?

Bawa Muhaiyaddeen: Only if adequate wisdom, the quality of comforting, and the duty that God does emerge within you will you have that experience. It is the transformation within you that makes you experience the suffering of others as your own.

906.

The rose flower has a fragrance which you can experience and enjoy. You and the nose experience it together. Just as you inhale the fragrance from a flower and enjoy it with your nose, you must inhale the sorrow of others with the nose of your wisdom, experience it, and then comfort them.

This is Allah's work. This is His duty.

907.

Child: Will Bawa Muhaiyaddeen speak about the five duties? He often talks about duty to God, duty to the sheikh, duty to the Fellowship, duty to the family, and duty to the world.

Bawa Muhaiyaddeen: There are hundreds of millions of duties, not just these five. The three thousand gracious attributes of Allah are His duties, the ninety-nine actions are His duties. You spoke of only five. What are our duties? There are hundreds of thousands of kinds of duties.

First of all, do service to God. God is the *Katpaha Virudcham*, the tree of the plenitude of faith which gives you everything you ask. Nourish that tree within you with the water of wisdom. That is duty to God.

Then do service to the sheikh. The true sheikh is the ripe fruit on that tree. Taste that fruit and preserve its nourishing sweetness within you. That is duty to the true sheikh.

Do service for the Fellowship. The Fellowship is a place of light that exists to dispel the darkness in the heart. Those who have attained wisdom in that place must do duty with a loving heart. The duty of wisdom is to know your own self, and when you realize yourself, you will realize your own state. As soon as you understand your own state, you will see the plenitude of God dwelling within you and you being within God. Then there will be no duality. With the three thousand gracious qualities of God, you will show compassion to all lives. That is duty to the Fellowship and to the children of the Fellowship. It will become a precious gem for your life.

What does it mean to do duty to the family? Is there something called a family? The family and the world are really one. The whole world is your family. Do duty for the world. Be one who loves all lives, one who exists as the form of compassion, and be of service and help them. That is duty to the world family. Therefore, with your good qualities, actions, and conduct, acquire Gods qualities. To acquire His qualities and serve others, bringing love and

peace to their hearts, is your duty and Allah's miracle. When you attain that state, all lives will bow to you.

Golden Words of a Sufi Sheikh, pp. 416-417
M.R. Bawa Muhaiyaddeen_(ra.)

593.

There are many types of insanity in the world. We will talk about five common ones:

The insanity originating in the brain,
 The insanity for women,
 The insanity for money,
 The insanity for intoxication,
 The insanity for wisdom.

At a crossroads near a park, there was a shady tree. Five people with these five forms of insanity were sitting beneath the tree. They were talking to themselves. To the passersby, the five crazy people looked alike, but there were different reasons for their craziness.

The man who was mentally insane picked up all the scraps of paper and dead leaves on the ground and turned them around in his hands, jabbering to himself, "You went this way, you went that way."

The one who was obsessed by women picked up all the scraps of paper thinking they were love letters. He muttered, "She wrote this, she wrote that. She said, 'I will come to you!'"

The one obsessed by money picked up all the scraps of paper, looked at them, turned them this way and that, and mumbled to himself, "This bank, that bank. This amount, that amount. My bank."

The one who was insane from drink stood up and staggered onto the road, bumping into people and things. Finally, he fell unconscious by the roadside, and robbers took his clothes. When he came back to consciousness, he was ashamed, so he went home, fought with his wife, and blamed his family for his own faults.

But the one who was obsessed by wisdom took up a dead leaf and smiled wistfully. "What beauty you had when you emerged as a tender shoot. At first you were a lovely green color which soothed others. Then you became yellow, and now you are the color of earth. You are a dried leaf and you will go into the earth as fertilizer. Everyone and everything will suffer the same fate. Everyone and everything become food for the earth." He laughed and cried, but not on the inside.

The man obsessed with wisdom laughed at his own explanation. He said, "What a life this is! O God, I search for You and become crazy. You are the only doctor who can cure my craziness. If You do not come, I will die like the leaf. You are the One who creates, protects, and sustains me. You are the One who understands and knows me. Give me Your medicine of grace, wisdom, and love, and fulfill my needs. I am Your slave in this world." His heart opened, and he surrendered to God. The other four did not realize this. They were speaking of what was within them. But to the world, all five people looked crazy.

Son, understand these states. Do not follow the ways of the world. If you see one who truly understands himself, loses himself in the obsession for wisdom, and dies in God, you should respect him and learn good words and wisdom from him. That will make you exalted.

Golden Words of a Sufi Sheikh, pp. 256-258
 M.R. Bawa Muhaiyaddeen_(rat.)

667

My son,
 Time deceives the body
 The body deceives your eyes
 The monkey deceives the mind
 Death deceives desire
 Illusion deceives man
 Lust deceives your feelings
 Hatred deceives intellect
 Doubt deceives peace
 Intoxicants deceive good conduct
 Fanaticism deceives the unity of mankind
 Hastiness deceives the wisdom of the senses
 Anger deceives good thoughts
 Sin deceives and destroys maturity.

Acts like these destroy the truth in man's life. Therefore, he must seek divine luminous wisdom and through this wisdom receive the light to chase away the dark torpor of bad qualities. Then he will perceive the grace and wealth of God, the open space, and the light of the soul. When you understand man's explanation, resonance, and resplendence, you will understand our Father's charity, compassion, and duty.

Golden Words of a Sufi Sheikh, pp. 299-300
 M.R. Bawa Muhaiyaddeen_(rat.)

577.

There was a guru in the east who had many disciples, and a sheikh in the west who had only one disciple. Both spent their time in meditation and prayer. The guru from the east went with his many disciples to see the sheikh of the west and his one disciple.

The guru asked the sheikh, "What do the two of you pray to?"
The sheikh explained, "We pray to that which must be prayed to."

Then the guru turned to the disciple, "What do you pray to?" "I pray to whatever my sheikh tells me to pray to, in the way that he teaches me," answered the disciple of the west.

The foremost disciple of the east then exclaimed, "We don't see any gods on your side, but look how many gods we have!" The guru's disciples brought forth one hundred thousand different idols.

"We have so many gods, and we can speak to them directly. These gods give us whatever we need. And you will be wonderstruck at the miracles our guru does: he can bend the sky into a bow; he can weave sand into rope; he can walk on water and fly in the sky; he can become invisible to the eyes of others; and he can create countless idols, giving them life and the shakthis with which to drink the blood of enemies who do not respect us, then drive them crazy and destroy them. He can do so many miracles like this."

The guru's disciples then proceeded to display various wondrous feats. They made water appear from nowhere, they manifested fire from nothing, they made the wind co blow and storms to strike.

Then the guru asked the sheikh, "What does the God you worship do? Where is your God?"
The sheikh answered, "We pray to the one God who is worthy of worship. That is all. After I die in God and only God is in God, you can come and get your answer from Him. That is all I can say at this time."

The eastern disciples continued to mock them and laughed, saying, "Two fools have joined together. They have a God who cannot be seen by the eyes or held in the hands. We have wasted our time with these mad people," and they went away.

The sheikh and his one disciple were not disturbed by this. They simply carried on with their usual duties. The sheikh taught his disciple all that was necessary. "My son, before you can meditate, you and your intentions must disappear within the sheikh. You must be immersed in the sheikh, and the sheikh must be immersed in God. Only then will it be possible for you to dwell with God. Only then will His protection be with you. No matter what else you may do, no matter how much you may achieve or what miracles you may perform, when the power which is God appears, everything else will be burned. Therefore, to receive that protection, you must immerse yourself in the sheikh."

The sheikh taught his disciple to lose himself within the sheikh. The disciple's body was separate, but his mind, his heart, and his meditation were within the sheikh.

"My son, we must now meet the disciples of the east," the sheikh said. "Tell them that an accident will soon befall them, and when it does, they will understand the answer to the question they asked earlier."

The disciple from the west hastened to the disciples of the east and told them, "Look over there. A brilliant light is approaching. It is not like any light you have ever seen before. If you can escape destruction by its resplendence, then all your meditations and gods will have proved to be worthwhile."

When the sheikh's disciple said this, all the guru's disciples jeered at him. These were the disciples who had performed the mantras and miracles. Each had control over a particular *shakthi*.

Suddenly, with a thundering resonance, the resplendence drew near. The disciples of the east ran to their gods and clutched at them, frantically chanting their mantras. As each deity was consumed in flames, they ran to another. One by one, all their gods were burned by that resplendence. The guru of the east also stumbled from one idol to another, and he too was consumed. When all the idols were burned, the disciples ran to the sheikh and his disciple. "Our guru is gone! Our gods are gone! How did you and your sheikh escape?" they screamed in fear. "The resplendence is still coming with a terrible resonance!"

As the resonance drew closer, the sheikh stood facing the approaching resplendence. Because he had disappeared within God, when the resplendence reached the sheikh, it gently entered him. The light stayed within him and radiated brilliantly from within his heart.

The sheikh spoke, "O disciples, all your gods, your learning, your miracles, and your meditations are gone. The moment they were confronted by the light, they were consumed. "This power has no form, no mantra, and no shape. It does not contain any of the things you were doing. This is God. This power alone is worthy of prayer and meditation. Only one who merges with and meditates on this power can escape from it. One who prays to anything else will be burned when the resplendence appears." The sheikh then turned and revealed the resplendent light to the eastern disciples. They looked around for the solitary western disciple but he could no longer be seen, because he was hidden within the sheikh. The disciple had merged with the sheikh who had merged within the power and the resplendence.

"Now do you understand?" the sheikh asked.

"First, the true sheikh must be immersed in the power which is Allah, and then the disciple must lose himself within the sheikh. Only then is he truly protected. One who has not attained that state will end as you have. Your guru is gone, your gods are gone, and all the miracles you displayed have been consumed by fire.

"If I had not been here to protect you through my meditation, and if I had not been merged in this power, all of you would have been burned. Only if we are immersed in that power can it benefit us. All the things you have done for so long can be destroyed in one instant by the power which is God.

"So, instead of wasting our time, our lives, and our breath, it would be better if we were to understand what is right. To know what truth is and to lose oneself in it is the wealth of wisdom. None of the things we see is true wealth. Everything we see is torpor and illusion. This body, which is nourished through the slaughter and consumption of so many millions of lives, ends up as a handful of earth. No matter how much wealth we may amass in this world, this body will end up as fuel for the fire of hell.

"But if the one who is a handful of earth receives the grace and wealth of God, then all the treasures and grace in the eighteen thousand universes will be his. Those treasures will never diminish.

"This is what we must try to obtain. This alone is true peace. Even kings live in misery. Everyone in the world suffers. Since everyone in the world always wants something he does not have, his wealth will always be incomplete, and he will never have peace. Only when one dwells within the undiminishing and complete wealth does he dwell within peace.

"With wisdom, understand God in your heart and worship Him with absolute faith, saying, '*La illaha illallahu*: There is nothing other than You, O God. Only You are Allah.' This will benefit you." So said the sheikh to the guru's disciples.

Golden Words of a Sufi Sheikh, pp. 246-248
M.R. Bawa Muhaiyaddeen_(rat.)

578.

The sheikh tells his disciples the story of Mansur al-Hallaj_(ral.):

Mansur al-Hallaj_(ral.) thought there was no one greater than himself. He was a saint, but he had pride, egoism, and arrogance, and he thought his prayers were most exalted.

One day, while he was praying, a voice came from a distance, "Mansur! Mansur!"

Mansur al-Hallaj_(ral.) looked around to see where the sound had come from, but he saw only a small boy.

Again Mansur al-Hallaj_(ral.) heard the sound, "Mansur!"

He turned around and asked, "Who called me?"

"I did," said the small boy.

"Why did you call me?" asked Hallaj_(ral.)

"You are praised and respected by people as a great saint. I want to ask you a question " the boy said.

"What is the question?" Hallaj_(ral.) asked.

"Allah has created everything. He gives all of His creations food and wealth. If one has wealth, what should he do? If one does not, what should he do? If one gets food, what should he do? If one does not get food, what should he do?" asked the small boy.

Mansur al-Hallaj_(ral.) thought, "What is this? He must be a crazy boy." But he replied, laughing, "If one gets food, he should eat it happily and praise God; if he does not, he should have *shakur*, contentment."

"What do you do?" asked the boy.

"That is what I do" answered Mansur al-Hallaj_(ral.). "If I receive food or wealth, I praise Allah and enjoy it. If I don't receive anything, I have *shakur*."

"Really? Is that what you do?" The boy laughed and laughed.

"What are you laughing at?" demanded Mansur al-Hallaj_(ral.)

"I am laughing at what you said. We have a dog in our rouse that happily eats when it gets food, and contentedly goes to sleep when it does not. What is the difference between what a dog does and what you do?"

Mansur al-Hallaj_(ral.) did not know what to say. "All right then, what would you do?" he finally asked the boy.

"Me? If I get food, I give it to those who are hungry. If there is any left, I praise Allah and I eat. If I do not receive anything, I have *shakur*. For any wealth I receive, I praise Allah and then I give it to widows, poor unmarried girls, and orphans, keeping only the undiminishing wealth of Allah," answered the small boy.

Mansur al-Hallaj_(ral.) bowed his head and said, "People call me a saint, but what is the use of all my studies? I could not even correctly answer the questions of a small child. What have I received from God? All I have is arrogance and vanity. One who receives the benevolence of doing what you do will never lack anything."

Then the small boy said to him, "All wealth is Allah's and must be shared among His creations, but *shakur* belongs to you. That is what you must keep. That is a prerequisite for the perfect and pure splendor of *Iman-Islam*."

Mansur al-Hallaj_(rat.) bowed his head. "I will cherish what you have said and act accordingly."

After that the boy disappeared. On that day, the arrogance and the pride of Mansur al-Hallaj_(rat.) left him; his heart opened fully, and he surrendered to Allah's ocean of benevolence.

Golden Words of a Sufi Sheikh, pp. 249-250

M.R. Bawa Muhaiyaddeen_(rat.)

A'ūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in Allāh from the accursed satan.
Bismillāhir-Rahmānir-Rahīm
In the name of Allāh, the Most Compassionate, the Most Merciful.

“THE SONG OF DESTINY,” *from DESTINY*
M. R. Bawa Muhaiyaddeen (*radiyAllāhu ‘anhu*)
September 8, 1973

BAWA MUHAIYADDEEN (*radiyAllāhu ‘anhu*, may Allāh be pleased with him)
Meechum vanakkam, many humble greetings, to all my children. I will tell you about the relationship between a guru – a *munivar* – and a disciple.

DR. MARKAR. THE TRANSLATOR Is a *munivar* someone who is on the path of truth?

BAWA MUHAIYADDEEN (*radiyAllāhu ‘anhu*, may Allāh be pleased with him) Oh, no. Although a *munivar* is like a god in the Tamil Purānas and his is even called *kadavul* [god], *munīsavarān* [*muni*-lord], and *muni* [sage], the *munis* use psychic powers to invoke the four hundred trillion glitters in the section of the body, controlling them through the power of the mind.

They take a lot of *ganja* [marijuana] and eat opium. They tie their hair in a knot on top of their heads and roam, flying about – their minds are flying. They are the people who are called *munivers*.

There was a *muniver* like that. He had many disciples and a wife. He went into the jungle to meditate and returned in the evenings. He lived in a manner described by the Tamil Purānas. The Purānas describe the *munivers* who went to meditate in the forests.

This is how his life was: He would get up at three in the morning, before daybreak, and go into the forest to meditate sitting in a fixed position. He would come home at night, eat, and stay with his wife.

Many disciples came and learned whatever they wanted. Some wanted magic, some wanted mantras, others wanted psychic powers, others wanted maya. He taught them many mantras: *ōm*, *parasakti*, *parvadi*, *amman*, *kāli*, *vairavan*, *sakti*, and *sivam*. The disciples learned what they wanted and went out to earn their living with what they had learned. The magicians would display magic, and so forth.

One disciple remained. He served the *munivar*, made his food, and took care of him. All the rest of the disciples had left – he was the only one remaining.

He said, Swami, everyone has left. I am the only one who hasn't gotten anything from you. I have no *gnānam*.”

However, the section of faith, certitude, and determination had taken hold in him. Dwelling within him was life, life, life! He was in a state of fervor, focused on God, God, God!

The form of faith appeared within him. The form of faith took shape within him because of the many duties he had performed for the guru. That form of faith, certitude, and determination became firmer and firmer and firmer and firmer until it became a separate body. The disciple was in one place and the form was next to his body. The guru – the *munivar* –

walked in the world, but the disciple walked on the other side; his faith walked on the other side.

While that was going on like this, the *munivar's* wife became pregnant. The *munivar* kept meditating and returning at night as usual. Nine months went by. One day, the *munivar* said, "Son, if your mother has any pains, take care of her. I'm going to work. Please look after her."

The disciple was doing duty to the *munivar's* wife, as he would have to his own mother, and to the *munivar*, as he would have to his own father. He did not regard the *munivar* as a guru. He had placed his life and possessions in the custody of faith. He did his duty, yet his form was separate. He had the form of God. He did not see any of the idols or images that the *munivar* had.

While the disciple was like this, his eye of wisdom opened. When the form appeared, his wisdom opened within that form. As he was annihilating, annihilating, annihilating himself, annihilating, annihilating, annihilating himself, and telling himself, "I'm annihilating, annihilating, annihilating himself," his faith took form, and the being within that form began to shine.

Then one day, his mother experienced abdominal pains. In those days there were no doctors. The *munivar* was in the jungle, so who was going to be the doctor? She screamed in pain. The disciple ran to the village to fetch the midwife.

Their home was a hut, loosely built of tree branches. When he returned to with the midwife, he sat on the doorstep and saw the head of the child emerging. He also heard the mewling sounds of a newborn.

Suddenly, someone descended and appeared before him. He looked and said, "A man, a person!" He followed him into the hut and grabbed his hand, saying, "Who are you? My mother is giving birth, why are you here? Who told you to come here?"

The stranger was shocked. *What is this? He has caught hold of me.* "Let go!" he said.

"Who are you? What work do you have here?" asked the disciple.

"No one in the world has ever seen me before. You have seen me, and you are holding me. Let me go. I must go."

"Who are you? There is a child being born. What work do you have here? Tell me, or I won't let go."

"I am the one who writes the letters on the forehead. Let me go."

"What are you going to write?" asked the disciple.

"A child is being born. I came to write on its head. I need to write. Let go of me!"

"So what are you going to write on that child?"

Suddenly the child cried, "Wahh!"

He said, "Let me go, the child is being born, I have to write before another second goes by."

"Just tell me what you are going to write! What is the child's destiny?"

"I do not know. This is the Pen. When I place it on the child's head, the Pen beings to write. The Pen writes, I do not. I know only after it is written. Before that, I do not know. It is the Pen that writes."

"Okay, after it writes, will you tell me?"

"No one in the world has seen me. If you let me go, I will tell you."

"Others will not be able to see you?" asked the disciple.

"It would be very unusual. No one has ever seen me as you have. All right. I will tell you after it is written." said the stranger.

The Pen wrote and he came back.

The disciple grabbed him and asked, "What did it write?"

The stranger replied, “The *munivar* is a good man. He does pray. She is the chaste wife of a *munivar*. She has not taken any other husband. A male child has been born to them.”

“What will his life, his nature, and his livelihood be like?” asked the disciple.

“His livelihood must be obtained through a cow. That will be his livelihood, his life.”

“That *munivar* has prayed and meditated so much and a good child was not born to him? A child of *gnānam* has not been born to him? A child of wisdom has not been born to him?” asked the disciple.

“The *munivar* has wasted his time. He has gone around and around the world. Although she is a chaste wife, a *muni pattini*, her mind goes all over the world, too. He is praying, but rather than worshipping God, he is making idols and illusions his gods. This is the form the child has taken. The world has come and been born to the *muni pattini*, her mind goes all over the world, too. He is praying, but rather than worshipping God, he is making idols and illusions his gods. This is the form the child has taken. The world has come and been born to the *muni*. That is the explanation,” said the stranger.

Just prior to this, the stranger had sung a song:

*The grace of God shines and explains everything
everywhere in all the inner and outer worlds.
The grace of God shines and explains everything
everywhere in all the inner and outer worlds.
The grace of God shines and explained everything
everywhere in all the inner and outer worlds.
The reverberation of His grace
gives the explanation from within His luminous grace.
The nature of that explanation
understands destiny.
God’s Words reverberate everywhere.*

*Pointing out the moon,
the destination, the wisdom, the state, the meaning,
the mind becomes aware
of the One Eternal Intelligence that transcends it,
the One Eternal Intelligence that transcends it.*

*Ādi abides there
as Wisdom exists within the wisdom.
He Himself exists within the wisdom
that explains with the full meaning.
His grace reverberates,
dispels the darkness,
changes destiny,
changes destiny.
He brings about the state,
This is the destiny of that state.*

*The mind sees the mind and enjoys itself.
The mind sees the mind and enjoys itself.
Desire embraces desire and kisses itself.
The world itself overturns the world*

*and falls under its spell.
Arrogance touches and understands arrogance.
God sees God,
knows and understands.
Everything reverberates, shines, and explains –
it is His grace.*

*The reverberation of God itself becomes the Pen.
Inside those words, wisdom becomes
the messenger that writes on the forehead.
The state of wisdom writes the nature of the mind,
the meaning, the provision,
the meaning, the waves,
the mind, the grace, and the qualities that
make up the entirety of the game played by destiny.
Know this!
This is the game played by destiny.*

*This is the power of the five begging senses.
This is the power of the five begging senses.
In the current of earth, fire, water, and air
that exists omnipresently,
the body grows,
the immortal mind wavers,
desire and attachment, love of the world, and
the ignorant darkness write.
Look,
this is destiny itself!
The thoughts in the minds of the parents
became an energy, and that is what God's grace wrote down.*

*Written in the subtlety that belongs to wisdom,
the minds that write the thoughts of the mind that becomes destiny
will be transformed.
This is the state and the meaning,
this is the explanation.
Know this, O son!*

*Know yourself,
know Me, and then in the state of knowing the One,
see Me and understand Me,
O son!
Then you will have no equal in the world,
If you see wisdom,
you will see yourself.
If you see yourself,
you will see the truth.
If you see the truth,*

*the One will reverberate.
 If you see the One,
 the world will shrink.
 These are the states, O son,
 in which the world will shrink.
 These are the states, O son,
 in which you will attain this state.
 This is the explanation of the wisdom
 of the grace that belongs to you.
 This is the reverberation of the Pen.*

*Within the reverberation of the Pen
 is the explanation of wisdom.
 Within that
 is the reverberation of grace.
 These letters are made of grace.
 The final result for each person
 will come according to his own mind.
 Destiny will come to commingle with each person
 according to his own meditation,
 according to his own state,
 according to his own qualities.
 This is natural.
 This is natural.
 This is maya.
 This is the world.
 This is earth, fire, water, air –
 these letters are the subtlety of the form of the body.*

*This is the game played by the destiny of the five senses.
 This is the street theater of the body.
 This is the street theater of the body.
 This is the part upon the stage of the world
 is written by those words.*

*O son!
 Understand this!
 Then everything in the world will reverberate.
 All the worlds will shine.
 Then there will only be the grace of God,
 nothing else.
 This grace is alone will carry the explanation everywhere.*

*To know this, to know this is wisdom.
 Its state is that of He who is One.
 That is what will rule.
 This is His dwelling place.
 This is what He reveals.*

*This Pen writes the child's destiny through the grace of our Khudā,
in accord with what is in the mind of each parent.*

“It is according to what is in the minds of each parent. The Pen writes only what it hears. It is not a matter that you and I understand. It is whatever each parent asks for and gathers for himself, whatever each parent asks for and brings into being, whatever each parent asks for and builds in his own mind. The Pen simply writes the story of each parent. It writes only what it hears.

“If they had asked for God, that is what would be written. Their child's destiny is the ages they have sought. The writing is the treasury they have assembled.

“This is not God. The Pen simply writes as each parent asks. You and I do not know about this, son. This is the creation of the embryo.

“It writes what the minds of the child's parents were thinking – the Pen writes what is in each mind. It is not a thing for you or me to know. Whatever they are for as they join together, whatever they ask for as they make the form, whatever they ask for reflects what they create in their minds. The Pen writes the history of each parent. It writes only what they have asked for. If they had asked for God, that is what the Pen would have written. The wage they have earned is the destiny that is written. The letters are the treasures they have gathered.

It is not God, it is what each parent has asked for. You and I do not know this, son. This occurs at the conception of the embryo. Everything the parents gathered comes together in the embryo -- “I want! I need!” is all written for the body, not for the life. It is not written for the Light. The letters written on the forehead are for the body. That is the agreement. Only a *gnāni* can change the agreement. This is why you need a Guru. O son, you have seen me. No one else in the world has seen me. But you have seen me. You will reach God. You will realize this at a future time,” said the stranger as he suddenly disappeared.

Then the midwife came out.

“What kind of child was born?”

“A boy. A healthy, beautiful boy,” she said.

The disciple held on to that incident. He continued to serve the family. Another child was conceived. As before, he brought the midwife. As before, the *munivar* asked the young man to care for his wife. As before, he brought the midwife. As before, the same person arrived when he was seated on the doorstep. As before, he grabbed him, saying, “Oy. man, where are you going?”

“Ah, you did this to me the last time. Now you have grabbed me again. You know who I am.”

“That is right. You told me the last time. I saw you then. But you say you do not know the wonder of God and God does not know your wonder. You claim that you do not know your wonder – you say you do not know what you are going to write. You say it is the Pen that writes what God writes. If that is the explanation, why would you need to go inside and say, ‘I must write.’ Who can believe you?”

“Son, this is a subtle and mystical thing. To believe without doubt is the mystery. Faith is to believe that what you and I are speaking of is truth. If you believe but have doubt, it is not faith. What I am telling you now is for this time. There will come another time when you can understand. Now you will understand. Son, let me go, I must write.”

“So, what are you going to write?” asked the disciple, grabbing him again.

“I told you before. If you need to know, I will tell you after it is written. For now, this is the Pen. It is the wisdom known as grace. I just carry it and place it there. It writes what the parents have asked for. Those are the letters. Those are the letters written on the forehead.

This is the agreement, the agreement for the body. Therefore, I will go in and return to tell you,” said the stranger.

“Okay. You must come back out to tell me.”

The stranger went in. A beautiful girl more beautiful than a queen was born. It was as if all the illusions of the world had joined together and been born as this form. It was as if all the maya in all the worlds had taken form. Such a beautiful girl child was born! He placed the Pen on her forehead, it wrote, and then he came out of the hut.

The disciple grabbed him, asking, “What was written?”

“What can I do? He is a good man. His chaste wife is a good woman. The first child was a boy child, and now a girl child has been born. All the maya in the world gathered together, joined in one form, and was born. Her destiny is that she will have to sell her body to earn her living.

“Each man who sees her will be fascinated and fall at her feet, ready to dedicate his life and wealth to her. Through this, she will earn her living as a prostitute. Each day, a thousand men will look at her. This is her destiny. This is what was written on her forehead. The *munivar* did pray. The *munivar*’s chaste wife was also like that. It is a wonder. But this is what is written on her forehead. This is that agreement. This is the agreement for this body. She is so beautiful, one can barely look at her,” said the stranger.

“Is it really like that?” the disciple asked.

“The stranger sang:

The entire world was rolled into a ball.
The world was made into an embryo, a form, and then born.
The entire world was opened and rolled into a ball,
made into an embryo, a form, a body.
All the sights seen by the *munivar*’s bliss
were but illusions, animals, devils, demons,
thoughts, dreams
sleeping and walking,
happiness and sadness,
all gathered together and made into a form,
displaying a beauty like that of the full moon.
All the glitters were joined together in form,
mixed with the state of the mind, and
made into the form of illusion.
The form that was born is capable of making a man into a devil,
turning them around, making a man into a devil.
The form that was born as a woman
is capable of making them roll on the ground,
tormenting them.
All of this came about through the *munivar*’s
intention and focus, and
all the clarity of his chaste wife – what a pity –
was turned around and rolled upon,
made into a shape, made into illusion,
made into the form of a hypnotic delusion.
This is the form that
the world dances with and shakes.
Any man who places his faith in it will become a devil.

Any msn who focuses upon it will become insane.
 Any man who fervently seeks it and loves it
 will become a madman and a devil.
 He will die in sorrow and grief.
 He will perish, die, and be destroyed
 when he sees this form.
 The intention and meditation of the *munivar* took form.
 The lust, the thirst, the thoughts,
 the desire, and the monkey-games of his chaste wife
 all got together, formed a ball,
 and became the form of the letters of life.

This is not God's fault.
 This is not God's work.
 There is no fault in God's creation.
 The form that was fashioned is awakened.
 The round form made by the parents is awakened.
 Only the awakening is God's work.
 God simply looks at it with intensity,
 awakens it,
 brings it to life,
 and makes it play.
 That is His work.
 Everything we have gathered and formed into a ball,
 the shapes that is formed,
 is shown to God.
 He is the One who awakens it, that is all.

At this time there are these two children of the *munivar*,
 The *munivar* and his chaste wife will die –
 that is the state of all his praying and worshipping.
 This is the state of the two children
 who were born from his lack of intelligence.
 Know this. O son!

In evewrything in the inner and outer world,
 in the universe, in the heart, in the body,
 in the outer body and in the body within the heart,
 in the earth and in the sky,
 in all the unseen lives hidden in the earth and the sky,
 in all creation, in protection, in fire, in water,
 in you, and in me,
 there is One who dwells there connected to all of them
 as He who is One.
 To make that Eternal, Everlasting Omnipresence
 into wisdom
 will become grace.
 To make that Omnipresence into Wisdom

and to know it within will become
 the grace that is known as *gnānam*.
 That is the One State that will dispel all the darkness in the world.
 That will become the reverberation, *illAllāhu*.

Realize this,

O son!

The way to see it is to focus upon it.
 This way to see It is to focus upon It.
 This is the explanation that has come
 according to what our *Khudā* has written.
 After you understand it, after you see it,
 yet before then...

The stranger sang this song and disappeared. He disappeared.

“All right. Where is he? I don’t see him,” said the disciple as he went inside the hut. The midwife left. He saw that a beautiful girl had been born.

For some time he watched over the young boy and girl and took care of them. The boy was about six years old and the girl was five. She was a beautiful child.

The disciple spoke to the *munivar*, “Swami, I have served you for so long. Now I want to be alone.”

“Yes, my son, you have seen the extent of my life. There is someone on the mountainside who is looking for you. There are many *munivars* there. You can go there. Your eye is open now. God has given you grace. Go Live under a tree, and pray to God. Pray to God for us.”

“All right, Swami,” the disciple said, taking his leave also from the *muni*’s chaste wife and children.

He went and sat in meditation. He sat, and saw all the universes, all the worlds, all the lives. “*illAllāhu! illAllāhu, illAllāhu!*” he said. He repeated the words sung just before by the one who wrote the destiny on the foreheads of the children. He had been asked to say them. “Then you will understand,” he was told. So he said those words. The one who wrote the destiny on the foreheads of the children had sung, “*illAllāhu,*” and that is what the disciple was saying. “You are the Only One. Other than You, there is nothing.” That is what he was saying.

As he said this, he saw all the explanations of all the worlds. He saw the world, the *munivar*, his wife, his children, and everything. But while he was fulfilling this intention, the *munivar* and his wife both died and were buried. Some people from a nearby ashram buried them and took in the children.

The girl child came of age. A government minister had seen the beauty of the girl and built a house for her. The boy child went to a herdsman. He helped care for the cattle. Some time passed. The herdsman looked at the boy’s nature and his heart and gave him a cow, saying, “Take it and earn your living from it.” So the boy’s livelihood consisted of taking the cow out to graze, drawing a little milk for it, and selling the milk to a shop. That is what he did.

By the time the girl came of age, two, three, four, five, six men were already coming to visit her. Some would just look at her and leave – they had no money. At least a thousand men looked at her while only one or two of the thousand gave her money to live. That is how she performed the work of a prostitute.

In the meantime, twelve years had passed since the disciple started meditating. The girl was about eighteen and the boy was about nineteen.

The disciple looked at them with his eye of wisdom. “Their destiny must be changed, I must visit the mother and father who raised me. There was someone who said he wrote the

letters of destiny on the foreheads of the two children I care for. how can I change what he called their destiny? Is what he said true or false? Let's go see how the children are."

He flew there and entered the ashram, but no one was there. It was deserted. Then he stood and looked at the ground. He saw the depressions in the earth where the two had been buried. He went over to the graves and called out, "Mother!" "Father!"

The father's spirit, the *āvi*, hadn't gone to God. It had not reached God. It stood there in the form of a demon.

The disciple summoned it. The father said, "Son! Stay back, Son. We cannot come near you. We have become demons of the world. Son, I meditated, but I did not receive God's state or grace. I came back to the world. When I was alive, I did not receive God's state or grace. I came back to the world. When I was alive, I did not experience great sexual pleasure, build a fine house, raise successful children, obtain wealth, or health. I did not live with that kind of success. I tied on a loincloth and went into the forest to meditate, but I not reach God either.

"I became a poor man in both sections. Now I have neither the section of God nor the section of the world. I am roaming about as a demon. Son, ask God to forgive me for my mistakes. You have obtained the grace of God. My two children are wandering about, suffering. They are not free. I have taken the form of a demon, wandering through the countryside. Ask God to change these forms, and to accept us."

"All right." Then the disciple took hold of the form that had been roaming and wandering, tamped it deep down into the ground, and said, "Stay in this hole."

The demon attempted to escape. He struck out and howled, "Ahyoo!"

The disciple put it back. "I will ask God," he said, she pressed the demon back down into the grave.

He went further and reached the village. There he saw a lean, half-starved young man. "Shankar, Shankar," he called to him. This is the boy I looked after twelve years ago, he thought. "Shankar, Shankar, Shankar," he called. The youth looked back at him. The disciple went up to him and sked, "Shankar, do you recognize me?"

The youth said, "No."

"Am I not just like an older brother? I looked after you. We were living near that ashram. Where are your father and mother now?"

Then the youth said, "Oh brother," embracing him and beginning to cry.

"Where is your sister?" asked the disciple.

"My father and mother have died."

"Where is your little sister?"

"I don't speak to her. She is a prostitute. men are going and coming, I am ashamed. I do not speak to her. I do not visit her," said the youth.

"Aha. Is that how it is? You do not see her. What do you do to earn your living?"

"It is through this cow that I earn a living. I take it out to graze. Then I milk it and sell the milk. This is my livelihood." said the youth.

"Aha? All right, little brother, come," said the disciple.

Shankar lived in a small shed. The cow was tied up next to it. "This is your livelihood? All right, little brother, you have milked the cow today, haven't you? Take this cow to the market and sell it. You may be able to get five or ten rupees for it. Then buy good food for the two of us, and give what is left over to a trustworthy man to hold for you."

"Oh no. This is my livelihood. If I sell the cow what will happen?" said the youth.

The disciple said, “Little brother, just go, sell it, and return. Accept God fully. He is the One who created you, isn’t He? Do not keep anything in your hands. We will eat what we have now. If you end up with nothing, I will provide for you. Just do what I say.”

“All right. Will you really take care of me?”

“What? Of course, I will. Now go sell it!”

The youth took the cow and sold it for ten rupees – ten dollars. He bought supplies for five dollars – good food, just as he had been instructed. He left five dollars on deposit with the shopkeeper, saying, “Please keep it safe.” Then he returned.

“Little brother, have you sold it?”

“Yes.”

“Tell me how you sold it.”

The youth wept as they were cooking the food and eating it. “What will my plight be tomorrow? He had no appetite, but just cried.

The disciple said, “Little brother, God who created you will provide. Accept Him fully. He gave you a cow, didn’t He? Your livelihood will continue somehow. Accept Him fully. Do not keep in your hands anything for tomorrow out of what you earn. Now, go and lie down. We’ll see. Eat well and sleep. Don’t leave anything. Eat everything that is here.” And so he ate.

The youth had not been able to fall asleep; at about three or four o’clock he was still turning over and over on his mat. “Maa! Maa!” He heard a sound in the spot where he had tied up his former cow. When he looked outside, new cow stood there. A new cow had come and was standing there. It was also a milk cow.

The disciple said, “Go milk the cow and come back. It is a better cow that you had before, isn’t it? Then, go sell this cow, bring good food for both of us, and take the rest of the money to the same shopkeeper.”

The youth was very happy. He brought really tasty food which they ate. The next morning at three o’clock there was another cow in the same place making noise. He ran to see it. He was so eager to see it, he hadn’t been able to sleep.

Forty cows came in forty days! He sold those forty cows, ate well and there was money left over for his life, too. And then the shopkeeper with whom he had left the money gave his daughter in marriage to this youth because no he had money.

“Here is a cow for you,” he said to the boy. “It is the dowry for my daughter.”

“Now you can live. Take this cow out to graze. Now you have a house in which to live. You can earn a livelihood,” said the disciple.

The disciple altered the boy’s destiny in this way and said, “This section is one that only a Guru can change. Through wisdom he can change the destiny, the agreement. If determined faith, develops, he can change it. He can change the letters written on the forehead are the detail of the body. That can be changed. The qualities of the body can be changed.”

Afterwards, what did the disciple do? He left and went to visit the girl he had raised and regarded as his sister. A thousand people were coming and going. She had to give something to the maids, she had to buy powder, she had to buy lipstick, she had to buy ornaments, she had to buy clothing, she had buy perfumes. She had to feed all the many people who came every day!

The disciple rang the bell there. When he rang, the prostitute asked the maid to ask him whether he had brought money. His clothes were those of a sannyasi, a mendicant. No matter who came, she needed money. Whether it was an old man or a young woman, she needed money.

He said, “I have no money. I have only love, nothing else.”

“Then leave! said the maid. He stood there.

The maid went back and told her mistress that he said he only had love.

“Then tell him to leave! Can I live on love? I need money – in order to pay you. Tell him to go.”

He rang the bell again. He was told to leave again. He rang the bell again.

“Who is ringing the bell? See who it is. It might be someone else.”

When the maid checked, it was him.

The disciple said, “Tell her that her brother has come. I want to see her just once.”

“My brother does not want to come here – he is wandering around finding grass for a cow. I never even think about him. Ask him to go. But if it is someone else and he has money, let him come up.”

“No, I am the brother who took care of you, your older brother. I just want to see you. Then I will leave,” said the disciple calling to her.

“Who is this person who claims to have looked after me? There was no one. He is just being stubborn. But tell him to come up, and we’ll see who it is,” said the prostitute.

“*Ammā*, are you well? Do you know me?” asked the disciple.

“I don’t,” she replied.

“I am the person who cared for you. Your mother and father died. Your name was Maha Lakshmi. That is your name. That is your name, isn’t it? I have come to see you. Now do you know who I am?” asked the disciple.

“Now I know. Where have you been all this time?” she said as she embraced him.

All right, little sister. How do you earn your living?” asked the disciple.

“This is it – the letters are on my head. *This* is my job,” she said.

“Little sister. All right. But, I would like to tell you something. Will you listen? And can I stay with you for two days?”

“Of course. Please sit down.” She welcomed him and made him comfortable.

Then he said, “Little sister, ring a bell and post notices all over the town. Have them say, *Only those who bring an entire bag of gold can enter here. Without a bag of gold, we cannot open these doors. Whoever wants to enter must bring a bag of gold worth ten core, a hundred million.*”

Time passed, but no one came. She said, “No one came. No one came.” She was pacing back and forth next to the window, but no one came with money. “*Ayō!* What will do about this?”

In the meantime, a wealthy shipowner had seen her and felt he could not bear to live without her.

It was almost dawn again.

“No one has come. You sinful simpleton! You sannyasi simpleton! What is going to happen tomorrow? Where is my livelihood?” she scolded. “What am I going to give the maids? I have to buy powder. I have to bathe.” Sleep would not come to her heart. She got up and paced back and forth.

“Just sit, *Ammō*,” he said. “Be a little patient. I will take care of you tomorrow.”

It was almost dawn. The cock had crowed.

The wealthy man had been running night after night. He had sold his ship. He had sold his house. He had carried the hundred million, bearing it in a bag on his head. He arrived at four-thirty and knocked.

As soon as he knocked, the prostitute peered out and saw that he had a bag.

The disciple went to the door, opened it, and welcome him. The wealthy ship owner gave the bag of money to her. She said, “All right, sit down.” When she looked, she saw gold coins worth a hundred million.

The disciple asked him. “How did you get this money?”

The shipowners said, “I sold everything I had gathered throughout my life. I sold everything, but I cannot sell the desire I have for this woman. The mind which desires her has not left me. I have given up everything else, but I cannot give her up.”

...“All right. *Amma*, come here,” said the disciple. He poured out all the coins before her. “This is his wealth. It is not your wealth. You are a prostitute. This money belongs to him. It does not belong to you. You need to play prostitute games with him daily. That must occur. You should take the money to the bank or keep it in a box.

“Although it is his wealth, you can spend it. You can also give some to him to spend. Ask him to go into business, and tell him he can do any kind of business he wants. Now I will join the two of you together. You need not get married, but you can unite. If you can live together, that is enough. From now on, you need not do the work of a prostitute with everyone. It is enough if you do prostitute-work with him. May you live together in harmony.”

The disciple said that and changed her destiny. He put her together with this man. She spent money, ate from his wealth, and did her work with him. He conducted his business. They went out and came home. Her life continued like that with his house and his money. The two of them lived happily together.

When the disciple changed her destiny, she said, “Elder brother, you have brought me to this state.”

He said, “If you want a maid, you can have one. You can do anything you want. But little sister, now the shipowner is here. He has dedicated his body and his wealth to you. He has dedicated himself to you in the way you dedicated yourself to the world. Therefore, this is your life. You must live accordingly. This wealth – let the money stay in his name. Get together with him every day and get money from him. Take some every day for your expenses. Join with him daily. He has the money. Take some of it and spend what you need. Summon him every day and take what you need from his wealth. Do that. Do that work.”

The disciple said that, and then he sang:

*All the places where the heart does not melt
will be places where the shadow of maya will melt and touch them.
That shadow will touch
all the places in which the heart does not melt into God,
places where the darkness of maya melts,
where darkness and delusion melt.
All the places in which the qalb does not melt or reflect
will be places touched by the dark illusion of physical sights.*

*Billowing waves of glittering delusion
will roll in and cause agitation.
The mind will be confused.
All the places where the five will not melt will be
places in which the darkness of ignorance melts and touches.
All the places where the qualities of God will not melt
will be jumbled places lacking the state of peace of mind.*

They will become glittering places.

*All the places where the five are not clear
will become a dark glitter of ignorance and a hell.
All the places in which God's love does not melt
will become both the joy and the sorrow of life.*

*The Light that is seen
in the center of the light within the eye,
in the determination that abides in the completion there,
dawning in that wisdom there,
inside the Light of Wisdom within wisdom,
will be the ultimate bliss of the form of
compassion, love, tolerance, peace, and tranquility.*

*The God who is the jeweled Light within my eyes and His grace
abide there without admixture,
without shadow.*

*All the places unseen in bliss
will be the state of darkness, the state of darkness
that will exist as ignorance.*

*That will be the hell of the glitters of ignorance.
Existing as the words within that image,
the mind seeks mind and desire.*

*The states known as
lust, hatred, miserliness, greed, fanaticism, and envy;
the three turds that are arrogance, karma, and maya;
intoxication, fornication, theft, murder, and falsehood—
these fourteen realms glitter,
and the deluded mind runs after them.*

*This what becomes the world.
These are the fourteen realms
through which the body moves,
through which the mind moves,
through which lust and hatred move,
through which arrogance, karma, and maya move,
through which the deluded, hostile mind moves,
through which desire moves.*

*These are the fourteen realms that become
the world, the ignorant world.*

*The mesmerize body that visits these fourteen worlds,
the arrogance, karma, maya, and
the six evils of lust, hatred, miserliness, greed, fanaticism, and envy
will glitter as the nine -- the nine openings.*

The nine openings are

*the two eyes, the two nostrils, the two ears, the mouth,
and the two openings down below.
The nine openings are the nine planets.
They become nine worlds.
They become nine planets.
They become the nine openings.
These are the nine planets,
the destiny of the delusion that controls the body,
the state that causes it to die.*

*To overcome it,
there is wisdom.
To kill it,
there is truth.
To overcome it,
there is faith, certitude, and determination.
When this is understood,
when this is understood, child,
this is freedom,
freedom from your destiny.
This is freedom from your destiny.*

*This is the word of the Guru.
This is the life in which you have
firm faith in God and bow down before Him.
Realizing the truth will make you free,
free of destiny,
free of destiny.*

“This is freedom — when you overcome the nine [openings]. If you can transform them, you will be free. They are the planets. The vision of the two eyes makes man turn. The nose makes man rotate. It makes him whirl. The ears that enjoy sound make him spin. The tastes of the mouth influence his orbit. [The two openings] down below are the planets of arrogance and maya that make man revolve. Those are the planets.

“They are changing man and making him whirl in the world. This is what is influencing him. These are the planets that influence him. The nine openings are the nine planets. The vision of the eyes makes him spin. If he could only overcome them...

“These are the nine planets: the arrogance, karma, and maya that are the three turds; lust, hatred, miserliness, greed, fanaticism, and envy. Those are the nine planets. Intoxication,

fornication, theft, murder, and falsehood are the five crimes. They form the fourteen worlds. These are the worlds in which mind and desire roam.

“It is in these worlds that earth, fire, water, air, and ether dwell. They dwell within these fourteen worlds. It is within them that the demons and animals dwell. It is among them that the planets and stars are found. All of these sections dwell there.

“If you can overcome these fourteen worlds, if you can go beyond them, the world of grace will be there. It contains the eighteen thousand universes. May you realize this. In that, there is no destiny. This is what a Guru will give you.

“I asked you to use the shipowner’s wealth as your wealth. You had danced with a thousand men. I told you to dance with one man. That is how I changed your destiny. A thousand men wanted to come to your house. I told you to live with one.

“A thousand magicians from the world have come to see you. Instead of worshipping a thousand gods, it is better to live with He who is One. The Truth is One. The form of maya is the thousand gods. When the thousand gods come, the life of your body will go. But you can live on He who is One. He is God. He will provide. If you believe in Him, He will give. Join with Him. Look for Him. Realize this.

“This whole world is His. Do not take it and say that it belongs to you. Do not say, ‘It is mine! That is mine, mine, mine! Those thousand men are mine! This wealth is mine!’ Do not think that. Join with Him. Give everything into His trust. Take from His wealth, and spend it. Say instead, ‘Nothing. I am not. This is not my wealth. This is God’s wealth. It is His wealth.’ Take from His wealth and spend it. Then you will succeed.

“If you think, ‘It is my wealth!’ there will be a thousand glitters. There will be a thousand gods. There will be a thousand devotions. There will be a thousand prayers. There will be a thousand kinds of worship. That was the work your father and mother did. If you unite with He who is One, His treasure will be the undiminishing treasure. Then you can always live. We are nothing.”

Take His wealth.

Look at Him.

Join with Him.

It is not good to be with those other things.

That is destiny,

the letters written on the forehead.

This was the song he sang.

“The songs sung to you and your brother are the truth. Your brother has changed now. God has become his wealth. He has joined with He who is One. He is spending what comes from God and taking many cows out to graze.”

*You too must join with God
and spend from His wealth.*

Surrender.

*This is the way
to overcome destiny.*

This is gnanam.

This is the path.

*This is what you have to get
from the Guru.*

“Little sister, have you understood? May the two of you live happily.” The disciple took her hand and put it into the hand of the wisdom called *gnanam* and left. He joined her with faith.

This is how we have to be. This is the correct way. This is the connection. This is how great the connection between *gnanam*, the Guru, the disciples, and the children will be. If that connection exists, then we can reach God. Enough?

May God protect us all. May God protect us. He must give us wisdom.

All right?

Āmīn.

The Book of Destiny is in the Qalb

December 25, 1984

A'udhu billahi minash-shaitanir-rajim. Bismillahir-Rahmanir-Rahim.

May all praise and glory be given only to Allah, the Giver of Immeasurable Grace, the One who is Incomparable Love, the One who bestows the undiminishing wealth of grace. *Āmīn*.

May all praise and glory be given only to Him. *Amin*. May our Rahman grant us His good blessings, His qualities, and His actions. May He bless us with those qualities.

My sisters, brothers, daughters, sons, grandsons, and granddaughters, *my love you*. I give you my love. My *salām* and my love to your hearts. May the melting of my *qalb* and my prayers belong to you.

Precious brothers and sisters! We are children of the same mother, the children of Adam_(a.s.), One God, and one world.

We see only this world. We see the children of Adam (a.s.), the human race, in this life. We see one part of the human race. There are so many creations with color after color, complexion after complexion. The face of a man may be black or white or yellow, but his qualities should be human. They are called the children of Adam_(a.s.). Man is the most exalted creation in God's creation. He is the creation with *pahut arivu* [Discerning Wisdom]. God has praised man. When man becomes human, he will praise God.

There are eighteen thousand universes within man, although he does not know them. There are countless creations within him. Their essences, their spirits, are there. Demonic forces, jinns and fairies dwell within him. The *mala'ikah* are there. Even shaitan is there. Earth, fire, water, air and ether are there. Gabriel_(a.s.), Michael_(a.s.), Raphael_(a.s.), Izara'il_(a.s.), and Ruqa'il_(a.s.) are there. Those who do good on our behalf and those who ask for pardon on our behalf are there. Those who help us, those who regard our sins and virtues and make *du'a* [supplications] on our behalf are there to safeguard the human race, to safeguard those who are human-like beings. There are many such beings.

These aspects are all within us. God, heaven, hell, good, evil, our actions, and the way we should act are all within us. We have come here in order to gain clarity about the ways in which we should act.

Jeweled lights of my eyes! We do not know the destiny that is written on our heads. We ordinarily say, "This is the *nasīb* [fate, destiny]! about the things we cannot accomplish. We say, "I will do this. I will do this. I! I! I!" When we fail, we say, "This was *nasīb*. God wrote these letters on my head." This is what people say.

However, when we closely examine what *nasīb* actually is, we see that although the *ayat* of the Quran say that Allah has finished writing all the *nasīb*, we also see that Allah is the One who sees everything, the One who hears everything, the One who sustains everything, and the One who makes everything not exist. Allah is the One who changes the writing.

The way this occurs is that God has given us ninety-nine of His *wilāyāt*. Except for one that He has kept, He has given the rest to us. The meaning He has placed there is that we can change, become like Him, and avoid what would otherwise have occurred. If we change and become like Him, we can avoid it. That is the meaning.

Secondly, according to the words God has spoken, if everything has been written and cannot be changed, where would He then have sent down the *ambiyā*? It would not have been necessary for Him to tell the *ambiyā*, "Correct the people, instruct them to go on the good path, and bring them back, bring them back to heaven." That was how He instructed each

Guru, each Shaikh, each *Qutb*, each Nabi: “Make them good and bring them back to Me,” He said.

If He had already finished writing everything, who could be corrected? Could anyone be corrected? No. Then the *ambiyā* would not have been necessary.

Thus, He has put the book of the destiny written on our heads into the hands of each individual. That is the meaning. That *kitāb* [book] is in our hands. He has put into our hands the *kitāb* in which our *nasīb* is written, in which the good and the evil we do is written, in which the balancing of joy and sorrow is written.

He has also given us the pen of wisdom. He has placed the world into that *kitab*. He placed that *kitab* into one handful of earth and then placed it into the *qalb*.

The eighteen thousand universes and the 124,000 *ambiyā* have been placed within man. It is in this state that we write our own *nasīb*. We write the destiny onto our own heads. We write our own heaven. We seek and write down our own hell.

When we think each thought, we remember what we did before. It has been recorded. Everything we did -- how we played, how we stole, how we lied — comes back! We may have played many pranks. We remember them. They come to us strung together like the cars of a train. Do they not come like that? *Tambi*, do they not come like that? It comes to me! Everything I saw, I wrote, and I did comes back even now from so many ages ago, without forgetfulness. So who put it in the book? I put it in the book.

Everyone writes his own *nasīb*. Each individual seeks his own heaven and writes it, He writes his intentions and acts accordingly: heaven or hell, sin or virtue. It is we who must attain prayer to God, we who must reach His state. It is in our own hands.

The book—
of becoming God,
of God becoming *insān*,
of making man *insān*,
of making *insān* God
---is in our hands.

When we unconditionally surrender, when we do not exist, only God will exist — He will be there as *insān*. When the “I” is there, God will not be there. Only when the “I” is there. When He is here, when “I” is gone, then God exists as man. When “I” am here and God is not, only man’s arrogance will exist. Only destruction, not God. His own history writes this. This is life. This is his life. It is this *kitab* [book] that will be presented tomorrow.

On the day that we give all responsibility to God and reach God’s state, we will obtain His ninety-nine blessings, His ninety-nine names. That day is Christmas. When we dismiss the world, our life is Christmas. We have overcome the world, dismissed it. We have reached God’s heaven. That will be a time of goodness for us. We must seek that time while we are alive.

There is nothing in the prophets other than the words given to them — we need the subtle meanings of those words. That is what we must investigate, that is what we must take into ourselves. We must take in the point of those words and investigate them within ourselves. We must break through each word in each point.

When we peel the world there will be nothing left at the end. When we peel the names of God, He will be there at the end. He will be there. The more we peel, the more Light there will be, growing ever brighter and brighter. He is the Power, and we cannot reach Its end. He will

take us into Himself, He will absorb us. One light will absorb the other light. That is what will occur. Peeling the world is like peeling an onion — there is nothing left at the end.

It is just as Jesus_(a.s.) said. The world was saying that a prostitute had obtained *gnanam*, that a prostitute who gave water to Jesus had obtained *gnanam*. How did that happen to a prostitute?

Who is not a prostitute? All who have minds are prostitutes. All who have desire are prostitutes. Whether they are men or women, they are prostitutes. All who have minds have desire for so many things. When a beautiful woman walks by, they think, “ahaha!” and start to follow her. The mind goes—and becomes a prostitute. When a handsome man walks by and a woman follows him with her mind, she becomes a prostitute. Thus, everyone is a prostitute!

Only God is Male. Everyone else has desire and is female. They are female, and they are prostitutes. This is the state in which we exist.

Jeweled lights of my eyes! The correct way to reach the ninety-nine *wilayat*, the names of God, is to obtain those qualities.

When our qualities are transformed, we can become God. When our qualities are all transformed, our karma and our *nasīb* will change. The letters written by God will come to us. His genuine letters will come to us. The letters we wrote will be transformed. We can think of this.

Jeweled lights of my eyes! There are certain explanations for this. It is like a lotus leaf. How does it lie on top of the water? It does not keep the water on itself. Although a man may live in the world, the world should not live in him. He should not keep the world within himself.

When Jesus (a.s.) was climbing Mount Sinai, at the last part when he was tired, Shaitan thought, “Now I can deceive him at last! He is thirsty and exhausted.” Shaitan called his ministers to gather a heap of fruit and flowers, and said to Jesus (a.s.), “Come here! Come over here! Come to this side. There is fruit here! Come here, you can eat here.”

Jesus (a.s.) was tired. When he turned around, he saw that it was Shaitan. He said, “O Shaitan. Is it you? You are going to give me food? Be gone Shaitan.” Shaitan immediately disappeared.

Jesus (a.s.) kept climbing. He was a little tired, so he put his staff on the ground and lay down to rest. He looked for something to put under his head. He found a stone.

Shaitan came. Jesus (a.s.) “Shaitan, you demon! What are you here for?”

“I come when I am summoned,” said Shaitan. “I come to anyone who takes my property.”

“O Shaitan, what property of yours could be here?” asked Jesus (a.s.). “Where would I put your property? Shaitan, you have to leave!”

“I come only when someone has taken my property. I have come because you took my property.”

When Jesus (a.s.) looked around, he said, “It is the stone I used as a pillow. I used it to get comfortable. That is what it is.” Then he picked it up and threw it away, saying, “Be gone, Shaitan!”

Shaitan said, “I will go now. Jesus, your comfort is there in heaven. Your happiness and comfort must be there. Here it is hell for you but heaven for me. God has given it to me as my heaven—*dunyā* is heaven for me. Here every mote of dust is joined with me. Every mote of dust is my property. “All the happiness to be found here is my property.

All the comfort to be found here is my property. Happiness and comfort are my property. “All the sorrow and difficulty are your property. That is your portion the *dunyā*. Your heaven is there, my heaven is here. My heaven *adhab* [punishment] for you. The *dunyā* is a *adhab* for you, the *akhira* is *adhab* for me. Thus, every place in which you seek comfort here belongs

to me, and I will come. Therefore, I will come whether it is you, your brothers and sisters, or anyone else who takes my property. I will take you to my house.

“I am happy in my house. I am happy in the house of hell. I and those who experience my happiness will go there.” That is what Shaitan told him.

“Just go, shaitan!” said Jesus (a.s.), after rebuking and rejecting him.

We must be like this in the world. We need to take on the ninety-nine *wilayat* and God’s qualities. In this world, each child must be like a lotus leaf floating on the surface of the water. Even though we are in the world, we should not hold the world in ourselves.

No matter how we lives, we need to use joy and sorrow in the same way. We need to regard them equally. We need to take Allah’s *qalam* [His pen], our prayers, and His name into our hearts and make them reverberate as we go. While doing so, we need to constantly strengthen *iman* that is our faith, certitude, and determination. We must walk with the strength of God’s 3,000 qualities of grace.

Because the blessing of the gaze of God’s grace has fallen on all lives, interact with them in a state of love. We must have the heart that can comfort each one. We must have the *qalb* that can embrace all the tired lives. Our *qalbs* must have the ability to make those who have experienced the world’s hatred smile.

Plants understand and grow when the rain falls. We must shower all lives with God’s qualities, wisdom, and truth, and endeavor to make their hearts grow.

We must realize that only in this state can we be one family, one society, with One God, one section. When we look in such a place there will only be One, nothing else. Finally, even we will not be there, only He will exist. Only He, His beauty, and His Lights will be there. We will have been made to disappear into it.

We must focus like this in every situation. When that time comes to us, that will be Christmas for us in our lives. Otherwise, every day will be a dismiss for us, every day will be a time of difficulty instead of a time of goodness. It will be difficult. The time of goodness will be wasted. We will run, wander, and look about here and there without being able to finish our work.

Therefore, jeweled lights of my eyes, each child must focus on his heart. We are one family, one group, one society, with One God and we must design and form the seal for it in the correct way. If, after strengthening the *iman* that is faith, certitude, and determination, we can take our hearts on the right path, we can attain victory.

Everyone’s faith is similar. This similarity of trust will call to us. What we believe in this world will pull us to itself. What we trust will call to us. Where that trust takes us will either bury us, push us, or make us its prey.

In this state, the faith that trusts God is one thing.

After we plow a field, plant a seed in the ground, and do everything properly, that seed con grow. It is the same for the *iman* that is faith, determination, and certitude in our *qalbs*. We must use prayer to God and God’s qualities. It is from them that we can make the seed grow. That will make the beauty and the Light grow so we can obtain the peace and the beauty.

All of us must endeavor to do this. Do not spend your time uselessly. Do not speak useless words. Speak as Mitch *tambi* spoke. Mitch *tambi*’s speech was a beautiful speech. Our every breath needs to speak in the name of God, in just that way. Embrace your brothers and sisters, and speak in the name of God. We must see this bliss in our lives. That will be good. Amin. Amin. It is difficult for me to breath. That is why we have to stop.

The *salawat* is recited by everyone.

Āmīn. As-salāmu ‘alaikum. Āmīn. Āmīn. Āmīn.

Children, everyone, go eat.

M.R. Bawa Muhaiyaddeen_(rat.), *Destiny*, pp. 63-69

Chapter 10

A 'ūdhu billāhi minash-shaitānir-rajīm.

I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.

In the name of God, the Most Compassionate, the Most Merciful.

Balance

Tuesday, February 9, 1982, 8:30 A.M. Colombo, Sri Lanka

Even the nectar of the gods taken in excess is poison.

Chapter 8

A 'ūdhu billāhi minash-shaitānir-rajīm.

I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.

In the name of God, the Most Compassionate, the Most Merciful.

OUR THOUGHTS

Sunday, June 10, 1979, 11: 55 A.M. Philadelphia, USA

Bismillāhir-Rahmānir-Rahīm. As-salāmu 'alaikum. In the name of God, the Most Compassionate, the Most Merciful. Peace be upon you.

May the Fathomless Bestower of Grace, the Incomparably Loving One, the Bestower of Grace who is filled with the treasures of grace protect us and give us His grace. *Āmīn.*

May God who dwells with us every second, every instant of time, every minute, and every moment grant us His grace. *Āmīn.* May He bless us with His grace, His qualities, His actions, and His precious treasures in the inner realm and in the outer realm, in life in this world and in life in the world beyond, and in the life in which the soul is liberated. *Āmīn.* May all praise and glory belong to Him alone.

May our responsibilities, our conduct, our actions, our behavior, and our state all belong only to Him. May we commit our lives only to Him. May we commit the responsibility for our lives only to Him. May He give us the grace to acquire His qualities in this life. *Āmīn.*

May He give us His actions and His conduct. May He remove our qualities and our actions with His grace. *Āmīn.* May He remove the sections of karma and attachment from our bodies. May He remove our arrogance, karma, and maya, our innumerable thoughts, intentions, ideas, divisions, deceits, and separations, all that we hold equal to Him, and all that we depend upon other than Him. May He remove all these millions upon millions of thoughts.

God is the One without these qualities, without these actions, without these snares of desire, without blood ties, without religion or ethnic group, without language, without differences, without colors. He rules alone, dwelling in all lives. He dwells alone, regarding everything from a state of equality. May He give us the rare and great quality of doing our duties in that manner. May He transform our qualities so we act with His qualities and actions. *Āmīn.* May He be the Great King, the Padishāh, for us in death and in life, in hunger and in illness, in old age, in birth and in death. May He grant us His state. May He transform our state and grant us His grace. *Āmīn.*

He is the One who is the Undiminishing Treasure. He is the One whose power is pure and complete. He is the Complete One, unfathomable and undiminishing. He is the One who performs duty and service without tiredness or fatigue. He is the One who performs His duties everywhere without selfishness. He is the One who acts with wisdom and ability.

He is the One who remains pure while intermingled in all things, the One who grants fellowship to them. He is the One who is the sweet taste in every plant, every herb, every

shrub, every fruit. He is the One who makes the sparkling light, color, and hue clear in each leaf. He is the Unfathomable Ruler of Grace, the One who is Incomparable Love, the One who bestows the wealth to the undiminishing wealth of life. He is the One who gives us our food and who comforts us. He is the One who tirelessly observes our karma and dispels it. He is the One who bestows goodness upon us. He is the One who lives with us in every second.

My precious children, jeweled lights of my eyes, we must meditate on our precious God who is the jeweled Light within our eyes. He is the only One in whom we must have faith. He is our very life, our *hayāh*, and He is our well-being. We must establish that state within ourselves and live depending only upon That. All the things we see are changing things. All the things we experience are things that will perish. All the things we think of are things that will die: all the sights we see, the sounds we hear, whatever we see and feel love for, whatever we want, whatever we look at, whatever we gather, whatever we praise, and whatever we criticize. The sun, the moon, the stars, the world, earth, gold, woman, everything that has been created, everything we have seen—all the creations that have appeared—are just God's creations, are they not?

The mind changes as surely as the day turns into night. Everything between birth and death changes. Everything experiences the transformations of ailments and afflictions. Everything appears and reappears and changes. These are the things we see and want. These are the things we yearn for. These are the things that make us happy. These are the things we try to embellish.

Precious children, jeweled lights of my eye, there is so much we have to perceive. We must think about our lives. We must understand: nothing that changes is our wealth. Praise is not our wealth. What we have seen is not our wealth. Our experiences are not our wealth. Our homes are not our wealth. The forests are not our wealth. Money is not our wealth. Riches, properties, and possessions are not our wealth.

Just as every creation in the world changes, everything that dwells within us and everything we want can change. Praise will change, hostility will change, sorrow will change, and happiness will change. We have seen this occur millions and millions of times. We live amongst these things that change.

We live amongst them just as a fish lives in the water. A fish lives in a state in which it cannot leave or avoid water. It thinks its greatest joy is in the water. It loves water. We are attempting to live in each of our sections and thoughts in this same manner. We fall into each intention and try to swim there. We swim in each compliment. We conduct our lives inside karma. We swim in riches, wealth, money, various qualities and thoughts, religions, ethnic groups, and colors. We swim like this in countless, indescribable actions and qualities.

Our thoughts swim within us just as fish swim in water, just as worms and insects crawl on the earth, just as electricity flows between magnetic fields, just as currents, magnetic fields, and whirlpools swirl in water. Our thoughts swim within us, they swim in this body. Every thought swims in our body and in our *qalb*. We love those thoughts. We are immersed in those thoughts, immersed in a force-field we cannot leave.

Avarice, pride, arrogance, anger, hastiness, the separation of “I” and “you,” the states of “I am greater than you, you are greater than me,” and millions of similar thoughts dwell within us. Each one of us has fallen into them and each one of us is swimming there. We are unable to leave.

Just as the fish cannot leave water, we are unable to leave these thoughts. Once we dive into and swim in various intentions, we are unable to leave these intentions. We are unable to leave our blood ties; we are immersed in them. We are immersed in the attachment to our wives and children, and we are unable to leave. We are immersed in lust, unable to leave. We are immersed in anger, unable to leave. We are immersed in pride, unable to leave. We are immersed in arrogance, unable to leave. We are immersed in religious fanaticism, we swim in it, unable to leave. We dive into our desires and swim in them. We are unable to leave them. We dive into and immerse ourselves in selfishness, unable to leave. We are immersed in attachments to our relatives, unable to leave. We are immersed in land and woman and unable to leave.

Just as the fish cannot leave the water, we cannot leave any of our thoughts. If we analyze every atom of praise and blame, joy and sorrow, poverty and illness, hunger, disease, old age, and death, we see that this is how we steer the boat we call life. We are so immersed that we are unable to change our hearts. We are unable to release ourselves from any of these thoughts. This is what we must reflect upon.

If we live like fish, these thoughts will be the diseases that will kill us. The fish must think about what will happen to it one day. The fish thinks that water is its peace, that water is its life. However, many millions of nets will come, many millions of whirlpools will come, and many millions of waves will come. The fish forgets that there are things that can eat it. It forgets that its own kind can eat it. The fish has forgotten that one fish can eat another and that the small fish become prey to the bigger ones. There are many millions of nets and hooks that can carry us off, capture us, and take us away from where we live. The fish does not understand this. Why? It has only one thought: I cannot leave the water.

In the same way, we too are immersed in the midst of these millions of thoughts, religions, ethnic groups, scriptures, colors, and hues. We cannot leave these thoughts. Like fish, we are unable to avoid this state. We live like fish.

Like the nets, hooks, thunder, and lightning that will strike the fish one day, scattering them and separating them, we too will be scattered in that manner. Poverty, hunger, and disease will come to torture us, but we will be unable to leave. We will say, “We cannot leave our blood ties. We cannot leave our bondage to our earthly attachments.” We are unable to leave praise, self-esteem, money, riches, earth, or woman. These are the things we keep in mind.

One day death will come to separate us from all these things. One day God’s glance will come to separate us. One day all that we nurtured will eat us. Our relatives will cut us down. Our earthly attachments will kill us. We must try to attain the awareness that everything we nurture in that ocean will kill and eat another. Each thing will kill and eat another. Whatever we nurture will eat us. Whatever we say will eat us. Everything that smells good will eat us. All the thoughts we nurture and in which we swim will eat us. We must reflect upon this.

One day we will be like fish taken out of the water that they relied upon to always be there. We must be aware that we will have to leave everything we consider permanent. The time will come when we have to leave the things we depended upon. The time will come when we have to leave the things we thought were permanent. Precious jeweled lights of my eyes, we must reflect upon this.

We must choose the One Treasure from which we will never be separated. God is demonstrating the principles of everything we say, everything we teach through wisdom, through truth, and through love. He lives with us and within us through the means of *gnānam*, through perception, awareness, intelligence, assessment, subtle wisdom, discerning wisdom, and Divine Luminous Wisdom—*unarvu, unarchi, putti, madi, nupa arivu, pahut arivu, and pērarivu*. He lives with us through that wisdom. We do not know that He lives with us—He is with us but we are not with Him.

We live like fish, diving into each thing, swimming along, thinking, “This is permanent. This is our property. This is our glory. This is our value. This is our dignity. This is the connection.”

It is because we swim in such thoughts, that the Unfathomable Ruler of Grace, the One who is Incomparable Love, the One who blesses us with the wealth of grace is showing us many things through wisdom and awareness in order to make us aware. Although He is demonstrating this and making us aware, we are like fish unable to leave water, no matter what we hear. We do not leave what is in our hearts. We do not leave what is in our thoughts. We do not leave what is in our desires. We do not leave the sorrow and the suffering in the mind. We do not leave the happiness, the weariness, the profit, and the loss. This is what exists in one section of our hearts. In our lives, we must think.

If each child would only understand that the many dangers that come to a fish also come to us. We must realize this through perception, awareness, and wisdom. No matter how long we live, one day we will have to go. Every created thing must become food for the earth. Everything that grows must become food for something else. Everything that flies in the sky must come down to the earth.

No matter how high they grow, the fruit on the trees will come down to the earth. We must realize that the seeds growing from the earth must return to the earth. All seeds have a connection to earth—no matter how tall they grow, even if they grow to touch the sky, even if they flower and bear fruit in the sky—and must return to earth. Everything connected to earth must return to earth. Even if birds and flying creatures carry the seeds, those seeds will return to the earth through their excretions. We must think of this.

Similarly, knowledge, wisdom, *gnānam*, intelligence, ideas, and everything we study will be like fruit that falls to the earth. All the ties connected to the earth, the karma connected to the earth, the fire-qualities of arrogance, karma, and maya that are connected to the earth will be like fruit that falls to the earth. The water-qualities, the air-qualities, the qualities of maya, the monkey qualities of mind and desire, the qualities of the demonic forces, everything that appears from the earth, even if it grows up to the sky, will be like fruit that falls to the earth. We can do many miracles through the demonic forces. We can accomplish miracles through jinns, fairies, demons, satans, and even if we fly in the sky, no matter what branch of

knowledge we study, no matter what we do, no matter where we fly, no matter where we go, we will have to fall to the earth like fruit.

When we do not swim in God, when we do not know the truth, when we do not know that He is One, when we do not know where He is, when we do not know ourselves, we will have to fall to the earth like fruit falls from a tree. Whether we fly in the skies or live on the earth or anywhere else, we shall have to fall to the earth as fruit falls from a tree. All the birds that fly in the sky must come down to rest on the earth whether their food is on the ground or in the sky. Therefore, jeweled lights of my eyes, we must realize the meaning of what we swim in, in our studies, in our wisdom, in what we see, and in our thoughts. We must absorb the meaning of what we learn in the time between birth and death.

In every section, we swim in thoughts that we should avoid. The time that we spend swimming in each thought will kill us; it will be an enemy that devours us. Anything connected to earth will eat us. Anything connected to fire will eat us. Anything connected to air will eat us. Anything connected to maya will eat us. We must realize that anything connected to earth will consume us.

God is the One Thing that mind and desire do not see. He is the One Thing that has no beginning and no end. He is the One Thing that has no connection to destruction. We must begin to swim towards That. Until then, all that we do, all that we know, all that we understand, all that we study, all the austerities we perform, all the miracles we experience, all the miracles we perform will be fruit that will fall to the earth. They are fruit that will fall to the earth and perish in the earth.

The shareholders are earth, fire, water, air, and ether. Everything connected to them will become food for the earth. All the creations of mind and desire, all the miracles will become food for the earth. What is food for the earth becomes food for hell. What is food for hell becomes food for the animals we nurture within ourselves. The animals we nurture will eat us in hell. The qualities we nurture will eat us, becoming the animals that greet us in hell. The snakes we nurture will come to eat us in hell. The vultures we nurture will eat us. The demons we nurture will eat us. All the things we nurture will come to life in hell and eat us. That is what is consuming us even now. The arrogance, karma, and maya we create here will devour us there. The pride we nurture will eat us. The selfishness we nurture will feast upon us. All the things we nurture will be the source of the *adhāb*, the torment, in hell for us.

In the pit of hell there are seven qualities: earth, fire, water, air, ether, mind, and desire; these are the seven hells. The qualities we nurture in these seven hells will take form within us. The snakes, the scorpions, the centipedes, the bears, the lions, the demons, and the ghosts that are all living in this cage of the body will be transformed into the animals that will eat us in hell. These are also the things that are consuming us here. What we nurture now will feast upon us on our last day. They will devour us, vomit us out, and defecate us. They will vomit us out, repeatedly, as we take form after form.

Precious jeweled lights of my eyes, we must reflect upon this. Every word we speak here must be reflected upon by every child. This might cause some mental pain. When we tell them to leave those thoughts, it might hurt the minds of the children who swim in their thoughts. You and we are swimming in religions, ethnic groups, separations, sorrows, self, woman, gold,

wealth, lechery, hatred, miserliness, greed, scriptures, colors, hues, and doctrines, and when we speak of the justice of each of these things, when the explanation comes forth, it hurts your heart. It will hurt your wisdom, it will hurt your intellect, it will hurt your desire, it will hurt your mind, it will hurt your color, and cause you many kinds of pain in this way. Yet, each of these words is actually a golden tray bringing you fruit within your body. We must realize this with our wisdom, faith, and certitude. It will hurt until we understand this with certitude and determined *īmān*, and accept God.

Why? The fish cannot leave the water. In the same way, we cannot leave this birth, this body that is intermingled with fire and earth. We cannot leave it. When we tell you to leave it, it will hurt. Why? We are thinking these things are our life and we are swimming in them. The pain will arise because we cannot leave these things. It will cause hurt to the mind. It will cause fatigue. It will cause distress. Therefore, we must think.

We are like fish. We will not be able to leave our thoughts, just as fish cannot leave the water. We cannot leave our earthly attachments, we cannot leave our blood, we cannot leave our birth, we cannot leave our money, we cannot leave our ideas, we cannot leave our gold, we cannot leave the earth, we cannot leave our desires, we cannot leave the monkey mind. In this birth, in this life we are swimming in a state in which we cannot leave our many thoughts. In this life, we experience suffering. We drown in this suffering, we perish in it, and we die in it. This disease is consuming us, like one fish devouring another.

Each quality we nurture will eat another quality. Each thought will eat another thought. Each state will devour a truth. We are subject to states in which all of our good thoughts will be consumed.

Precious jeweled lights of my eye, we have to think. We must think of the fate that awaits the fish—the *mīn*—realizing that we are the letter *mīm* (م). We are the *mīm* in the letters *alif*, *lām*, and *mīm* (ا ل م). We must think of the way in which we are the letter *mīm* and a fish. Like fish, we swim in the ocean of maya, an ocean that is a nuqtah, a dot, a drop. That is a name for us, fish, represented by the letter *mīm*. It is the letter *mīm*, but the name for us is fish.

Therefore, we must think of creation. As we swim through creation, all the time we hold on to any of those things, all the time that we cannot leave those things, the other fish will eat us. Every cell eats another. Every bacteria eats another. One animal eats another animal. One satan eats another satan and attempts to drink its blood. We must reflect upon how every thought is devouring us in this way.

We must endeavor to escape from it. Therefore, precious jeweled lights of my eyes, think with wisdom of each word that has been spoken—that will make you free. If your qualities are the qualities of God, the result will be good. If you bring God's actions into your actions, you will be given the straight path. If your conduct is God's conduct, the way will be open to you and the darkness will recede. If you perform God's duties, you will obtain His palace, His beauty, and His bliss.

Therefore, we should uproot the qualities of the seeds that grow in the earth instead of swimming through everything in life like fish. We must pick up and examine each thing. Desire for land, desire for woman, desire for gold, all these desires are the diseases that are

killing us. No matter what education, wisdom, *gnānam*, or miracle we possess, we will fall, just as fruit falls from a tree, and become food for the earth. We will have to become food for the earth and for the demons of the mind. We will have to become food for the thoughts of the mind. We will have to become food for the intentions of earth, and then that will be our fate.

Precious children, jeweled lights of my eyes, we must reflect upon every intention and every thought with wisdom. We must try to escape from the place where we swim in desire, and change. While accomplishing this, we may experience suffering, pain, mental distress, jealousy, envy, vengeance, one person being divided from another, and discrimination. Why? As long as we have that connection, these things will be there. We can obtain God's section only when that connection is annihilated. Then we can go on that solitary path. Then all the evils will be cut away. Then we can have peace and tranquility.

Precious children, jeweled lights of my eyes, every child, please do not subject yourselves to that pain. Reflect on your thoughts. Do not become subject to pain. Think about your thoughts. You must stabilize your minds. You must endeavor to stabilize your minds and escape from that pain.

Precious jeweled lights of my eyes, fish cannot leave the water and live away from it. As long as our lives are attached to the earth, we cannot part from it. Yet we must leave, and it will hurt, but once we break away, there will be no pain. Once we break away from those thoughts, there will be no pain. You must reflect upon this with wisdom. Our attachment causes pain. In every thought, in every word, we must break away to the section of truth. If we realize the attachment, if we understand the connection, if our qualities become the qualities of God, we can extricate ourselves from the places in which we swim.

When we are no longer connected, the fruit will not fall from the tree. If we do not have that connection, we will not fall. We will not come to rebirth. We will not come to hell. As long as we have a connection to hell, even if it is just an atom of hell, an atom of earth, a connection to earthly attachments, or a connection to desire, we will have to fall because of those connections.

Therefore, precious jeweled lights of my eyes, we ourselves must remove the illnesses within ourselves. We can remove them only when we become aware of them. We must remove the diseases within ourselves. We must remove the differences within ourselves. We must remove the arrogance within ourselves. We must remove the jealousy within ourselves. We must remove the millions of thoughts within ourselves. We must remove them one by one and escape. We will be free only when those connections are cut. The meaning of freedom is to have removed those attachments from ourselves. Then the pain will not come, the suffering will not come, the separation will not come, the differences will not come, the colors will not come. When these things have been removed, we will have reached the kingdom of God.

Precious jeweled lights of my eyes, whether told through wisdom or through love, when these things are being said to each section in the heart of each child, pain will come. Why? It is not really your fault. It is not really your fault and it is not really your state. Why? Everything simply swims. Life, the section attached to the earth, is like that. As a result, anger, sin, hell, the sun, the moon, the stars—many thoughts like this swim within us, and that is why they

make us suffer. They will all change one day. They will all perish one day. Everything that is born will perish.

There is One Thing that will never perish. We must be aware of that. From all the lessons we learn, we must choose only that One Thing. From amongst all the things in which we swim, we must choose only that One Thing. From amongst all the colors we see, we must choose only that One Thing. There is One and only One Thing we must understand in everything we study here.

There is right and there is wrong. The right is God. The wrong is all that exists in creation as thoughts, desires, and earthly attachments. We must think of this. Whatever we nurture will greet us in hell as an animal, as firewood. There is no fire in hell. Our own anger becomes the fire of hell. There is no firewood in hell. Everything we nurture in our own bodies is the firewood for hell. There are no other creations, snakes, or scorpions in hell. There are no beasts or demons. It is what we have nurtured that appears there as a snake, a scorpion, and a centipede. What we nurture here will become our earnings in hell. We must escape from hell while we are here. We must escape from the things that are eating us here. All the things we think of here will come into being in hell: we are creating those things within ourselves. We must escape.

This is what we must understand now with our wisdom, precious jeweled lights of my eyes. Each child must understand this through learning, studying, and understanding. Unless we undertake this judgment, all the things in which we swim and that we nurture during our lives will become the firewood, the fire, the snakes, the scorpions, the worms, the insects, the demons, the devils, and the malignant spirits.

Precious jeweled lights of my eyes, you must endeavor to escape from them by understanding through wisdom. We must take up wisdom, and free ourselves from slavery to these demons, free ourselves from slavery to these thoughts, free ourselves from slavery to these intentions, free ourselves from slavery to these desires, free ourselves from slavery to the senses, free ourselves from slavery to the world. We must try to be aware of this through wisdom. Precious jeweled lights of my eyes, each child, you must think of the source of each thing. These are the things we have nurtured, and they will be the firewood and the things that will devour us in hell, will they not?

There is something else that we must nurture instead—what is right. God’s qualities, God’s actions, God’s conduct, God’s duties, God’s service, patience, tolerance, peacefulness, justice, equality, tranquility, compassion, His three thousand blessings, and the ninety-nine *wilāyāt* that are His qualities. This is what exists as heaven. When we acquire these qualities, that itself is heaven. That itself is the kingdom of heaven. In that state, we are in the kingdom of heaven, we are the messengers of God, we have become someone who can rule the kingdom of heaven. That itself will be our heaven. If we nurture that, it is heaven. However, if we nurture the other things, we become subject to hell.

Good thoughts, good qualities, and God’s qualities will be our heavenly messengers, they will be the celestial maidens who serve us. They will be the *malā’ikah* who will serve you in heaven. They will do duties towards you. If that state comes into being within you, you will be a king in the kingdom of heaven. Your duties and your service, your good thoughts and

qualities will be the children who serve you. When you are in that state, they will be the children who serve you. You will be a king in the kingdom of heaven. May you understand this.

The other states, the poisonous qualities, and changing to the other side will eat you in hell. They will be hell and the things that eat hell. Understand these two things: what are the qualities and duties of God and what are the qualities and duties of satan's demons? Think of this and act accordingly. Precious jeweled lights of my eyes, you must be aware that you are swimming in mind, swimming in desire, swimming in thoughts, swimming in blood ties, and escape from them. All the earthly connections to which we are connected, all of creation will have to change. Yet you are unable to leave them. Why? You are unable to part from them in your hearts because the pain will come. That very pain will be our suffering in hell. Everything that we cannot leave will be the punishment we receive in hell. All that we want and cannot leave behind will turn to hell. Every attachment we love and cannot leave behind will turn to hell in the end. We must think of what these things are.

Jeweled lights of my eyes, my true and loving children, you must think of the two sections and understand them. The actions and the kingdom of God, the Most High, *illAllāhu*, the One who must resonate, are in one state. All creation will change and perish—that is the other state. Just as fish cannot leave water, we are unable to leave what we see. Yet we cannot stay here either, we will have to change. We will perish, be reborn, and die. The end of this is the state of hell. The things we nurture will consume us. The qualities we nurture will be the fires of hell. Our body will be the firewood. Our thoughts will be the demons, the ghosts, and the snakes of hell. Our desires will be the pain that devours us.

If we realize this, children, we can escape from the pain, from each thing in which we swim. We must break loose from each pain, each thing into which the mind dives and swims. You will attain freedom when that wisdom and the correct state arise within you. It is then that you will have good thoughts and good qualities; then God's path will be open. The grace will flow and the darkness will be dispelled. The mind will become a light. The nafs, the base desires, will be driven away. Anger and arrogance will all perish. We must think of this.

God is the One who dwells in all lives, in the large and the small, as *hayāh*—as life. We must develop the quality that dwells in all lives. We must stand as the life within all lives, helping them. We must develop that quality. This will not be accomplished through words or through talk, through intellectual acumen or terminology. We must look out from our open hearts and do what is needed. God is looking on as the Peaceful Witness. He is looking at each word we speak. He is looking at every thought, at every intention. His gaze is upon us and we must be in a state of awe. We must be in a state of awe because He is listening to our words. He is looking at us because He loves us. We must know that. We must maintain that state of awe with certainty. We must have the certitude that nothing can move without Him.

If that reverence, that determination, that faith, that belief, and that *īmān* are established within us, we will be able to control our tongue and every word we speak. We will be freed from all the places in which we swam. We will be freed from each sight we saw. We will be freed from every thought. We will be freed from every intention.

Precious children, jeweled lights of my eyes, every child must reflect upon this. All the children must open their hearts and reflect upon this. We have explained and illustrated the two sections. You must be aware of these two parts and look at them.

Primarily, you must understand: What is it that is hell? What are the things that live in hell? Did God create hell? No. God never created anything like it. Hell is what we ourselves nurture. What is it that is heaven? There is no heaven anywhere else. Heaven is simply the qualities we nurture that then become the kingdom of Allāh. That is heaven.

What is it that is judgment? What is judgment? If we can judge ourselves with God's judgment here, that is judgment. There will be no judgment there if we can accomplish this judgment here. If we do not, He will decide to which of the two kingdoms we will go. We must be aware of this. The judgment is within us. Right and wrong are within us. Heaven and hell are within us. If we can accept this and endeavor to understand, we will know that there is only that One and nothing else. We must realize and closely look at this state.

Precious jeweled lights of my eyes, all the children must think. Please do not just talk about it. You must bring this state into your actions and escape from the things in which you swim. You must free yourself from slavery. You are unable to leave and it does hurt. Just as fish are unable to leave water, you are unable to leave your mind and desire, you are unable to leave the connection to life and earth. You need wisdom to escape them. You need faith. You need patience. You must make an effort to be free.

Precious jeweled lights of my eyes, it is God's responsibility to give us His qualities in this way and to make us free. Our responsibility is to make the effort. We must endeavor to bring this into our awareness. May God bless us. May God give His grace, His meaning, and His explanation to every child. May He make you free.

May we give all praise and glory to Him and endeavor to escape.

Āmīn. Āmīn. Yā Rabbal-'ālamīn. May He Himself grant this blessing. *Āmīn.*

The Choice, pp. 119-136
M.R. Bawa Muhaiyaddeen_(rat.)

The Importance of Prayer

February 22, 1974

My children, I want to tell you something about my state and the state of truth itself. I came to the world to do many kinds of prayer, worship, and meditation, many kinds of *dhikr*, *fikr*, *salat*, *salam* and *salawat*. I am extremely old, both in experience and understanding. I am very, very old.

Long ago there were not many mosques; sometimes you had to walk ten or fifteen miles to find a mosque; you had to walk until *'isha*, the evening prayer; then on Friday you had to start right after *'isha* the night before to get to *jum'ah*, the midday congregational prayer. I would walk ten or fifteen miles through the jungle, walking all night to reach the mosque about one or two in the morning for the early morning *fajr* prayer. Then I would wait for the *jum'ah* prayer, stay to pray the afternoon *'asr* prayer, the *maghrib* sunset prayer, and walk back through the jungle. I prayed this way without missing a single *waqt*, a single time of prayer, for eighty years.

My state was the state of prayer, my action was nothing but the intention for Allah, my action was the search for Allah, my *iman*, my absolute faith, was to see only Allah. The purpose of my *hayat*, my life, was to see Allah and the Rasul, the Prophet of God_(Sal.). I had no other purpose in life. My intention, my focus and the certitude of my *iman* were just that.

For eighty years I existed in that determined *iman*, I sat from one *waqt* to the next, doing *dhikr* and prayer. After every *salawat*, glorifying God, I did *sajdah*, I prostrated. I have bowed in *ruku'* and prostrated in *sajdah* after one hundred *salawats*. I did all this sitting in the same place. Reciting my prayers was my state, and what I acquired by doing this, what I realized from this performance of the *salawats*, from this *husna*, this inner beauty, was that I received many *wilayats*, many powers from God. I understood the fairies and the jinns and had many extraordinary abilities.

It was because of this that I also acquired pride and arrogance, displaying a number of worldly abilities. Then I said, "Ya Allah, I am searching for You, not for all this."

Then I offered this *du'a'*, this prayer to Allah, "O *Rahman*, most merciful One, save me from my state, I am not the one who should control Your creations. You are my God, O *Rahman*, please protect me. I did not come here to do this kind of thing. O *Rahman*, You are my God, there is no god other than You. You must make Your decisions and pronounce Your judgments; I have not come here to be a judge. You alone have knowledge of Your affairs, You are the ruler and You must investigate this. May You forgive my faults, may You control my anger, may You remove all the abilities given to me. May You end all the tricks and explanations which might come from me. Lead me to the straight, true path. I want You alone, not any other gain. I do not like these powers, these *wilayats*. O *Rahman*, most merciful One, I want Your qualities, Your actions and Your kind of behavior. I do not want any other profit or benefit, I want only You. I do not want to acquire the qualities of this world and its abilities, I do not want any of this, O *Rahman*." This is what I asked.

I was like that for fifty years. I would go into caves in the mountains and sit there. I went to many places. For ten or twelve years I sat in one cave on the mountain in Jilani. I would sit in

different places and pray to Him all during those years, and by doing so I came to know the qualities of Allah's *rahmat*, His grace, and the qualities and beauty of His tolerance. While I prayed to God this way doing all these prayers, I did not miss a single *waqt*, a single time of prayer. Not for one second did I forget Him. My intention did not stray from Him for even a moment.

There are many kinds of prayer and worship in this world which we can do. I have accepted the words of the Rasul_(sat.), and so I pray to my Lord with these words. This is what I need to accumulate for my grave. It is my *hal*, my state, and I have to say what I have learned, what I have understood about my Rabb, my Lord. This is what I have gathered for my grave. My Lord exists everywhere, He is the Lord of the universes, the Lord of grace who is perfect and eternal. I must say what I have learned about His praise and His *rahmat*, His grace. I must talk about this. It is what I earn for my grave. My Lord told me to speak about His praise, His beneficence, about the words of His Rasul_(sat.), and I have to explain, to the limit of my knowledge, what I have learned to those who were born with me.

I have to say this with every breath, I have to say the words of my Lord. This is my prayer and what I earn for my grave. No one should be hurt by the explanations I give about my Lord. I have to talk about it because this is what I have seen. Right now, it is not necessary to tell my children about the grace and love of Allah's Rasul_(sat.) that I have witnessed. When you are able to understand it, I will explain this to you. I cannot explain it right now since it is very difficult to talk about that state of prayer. If you are in the state which communes with Allah and you forget Him for a single *waqt* of prayer, only Allah can judge you. I have not forgotten Him for a single *waqt* of prayer.

My Lord said to me, "Do whatever you do in the right state." Wherever I look I see my *Rabb*, my Lord, wherever I look He is the One I see. I have my Rasul, the messenger of God_(sat.), in my heart, and my *Rahman*, the merciful One who is my *Rabbil-'alamin*, the Lord of the universes, that One with the gracious gaze of mercy who has never left me for even a moment. My task is to pray to Him because I have to answer the questions in my grave.

This is what each of you must earn for yourself. There is no one worthy of worship other than *Allahu ta'ala Nayan*, our exalted Lord who is God. No one else has to explain this to you, no one needs to talk about it or think about it, each person has to do his own work. A person with wisdom wears clothes to protect his modesty, but someone who is insane takes off his clothes because he does not know any better. But a person of wisdom with a sense of honor must wear clothing to safeguard his modesty and honor. Praying to Allah is the thing you have to earn for your own state in the grave. No one else can advise you about this. These are the rules laid down by God. Each of you must do this yourself, be able to answer the questions you will be asked in the grave. If you take this on for someone else, that is satan's undertaking. Each of you must be prepared to answer the questions you will be asked in the grave.

There is no one who is to be worshiped other than Allah. Prayer is an individual experience, a private matter. If you concern yourself with others, that is satan's business. If you backbite you are satan, you are Allah's enemy because you assume His responsibility. If you try to judge someone else you are His enemy. This is my experience, this is what I have to tell you, and it is the truth. May Allah protect you. *Amin*.

The Tree That Fell to the West, pp. 135-137, M.R. Bawa Muhaiyaddeen_(rat.)

Be Clear About the Truth

from *Suratul Rahmat*, pgs. 221-226, *Bawa Muhaiyaddeen (raL)*

Sunday November 26, 1972

You must realize, understand and be clear:
 there is One Treasure within the truth itself.
 It is the Wealthy One,
 the Good One,
 the Great One,
 the Treasure beyond
 the imagination of the mind,
 the Eternal One,
 the Good One who grants blissful lives,
 the Treasure that lies beyond
 the imagination of the mind,
 Take it in and taste it.

That One Treasure who is God,
 the Chieftain who exists absolutely alone,
 resplends as Himself,
 as the Almighty Treasure—
 the Grace that dwells on the other side
 of the open space of the heart is
 Adi, the great Light,
 the Beauty that is Light.

That Beauty is within the Light
 of the unfathomable gem
 which is the Heart within the heart,
 transcending this world and the next world
 in completion.

You must know and see that Beauty
 which is the Eternal One,
 with the purity of the eye of *gnānam*,
 which is between the outer eyes.
 The Beautiful One
 who has entered into you is there,
 the Blissful Treasure
 who transcends the earth and the sky,
 the Light which is the greatest of all lights.
 In order to know that
 that Treasure is the good Treasure,
 you need wisdom intermingled with patience,
 tolerance, peace, justice, integrity,

calmness and harmony.
 In your duties,
 you must not deviate by an atom.

He is the Ruler, the shining Treasure, God,
 the Treasure that transcends fate,
 the Grace beyond assessment.
 In the open space within the great gem is
 the Treasure which is Completion.
 That Grace exists without the “you” or the “I”.
 To see it is to find bliss.

Transcending the sperm and the egg,
 going beyond all visible things,
 His state is the state of grace.
 It is the state of omnipresent blissful certitude,
 the state of Love within love.
 It is your Creator
 who is intermingled and dwelling there,
 God, the Jeweled Light of the eye.

Won't you please come to see Him,
 jeweled lights of my eyes?
 Won't you please come to see Him,
 jeweled lights of my eyes?
 Look into what lies beyond this.
 Won't you please come to see Him,
 jeweled lights of my eyes?
 Look into what lies beyond this,
 jeweled lights of our eyes.
 He is the One who exists everywhere
 in all the universes.
 He is the Great One who rules us from within.

He is the One without magical deception,
 the One who is always alone.

He is the One who fills the heart,
 Please look inside with love.
 He is the One who heals our pain.
 He is the One who gives us good help.
 He is Āndavan.
 He is the One intermingled within love,
 the One who is always comforting,
 the One without form,
 the One without formlessness,
 He is the Eternal One.

He is the transcendent Great Treasure,
 Purity within purity,
 the Beautiful One without beginning or end,
 in the state of compassionate love,
 complete,
 merged; He is
Āndavanē, Āndavanē.

If you intermingle with wisdom,
 explore and examine what is there,
 if you see fully and completely,
 then God will be the Eternal One there,
 God alone.

Within outspread wisdom,
 with truth that is really true,
 please look with love
 at the Wisdom within that wisdom.
 Go beyond your mind,
 and please look with love.
 Go beyond your mind,
 and please look with love.
 That is the Treasure that is your birthright.
 That is the good exalted ray of the highest *gnanam*.
 It is a precious and rare Treasure dwelling
 forever inside as *Ādi* and *Anādi*.

It is good, always good.
 It is always within us, always within us.
 Filled with strength,
 it transcends our words and our minds.
 It is coming to give us bliss.
 It is the *IllAllāhu*
 that resonates and dwells everywhere.

It is a good Treasure.
 It is with our lives,
 transcending the “I” and the “you”,
 resonating there.
 It is called the mighty *Ādi*.
 It is called by the resplendence, the Light
 which becomes the light-explanation.

If you open that explanation
 with wisdom and look at it,
 the melting Treasure within it will be God,
 resonating as the One who is One.

In the state of Oneness,
it is one lone Resonance of Grace.
It is a good Resonance.
It is in the heart.
It belongs to us.

Please look at it.
It is a good Resonance in the heart.
Please look at it closely.

The outspread ray of Light is there.
There is incalculable beauty within it.
It is beyond the eyes of men,
transcending fascination.
It flies throughout this world and dwells in it.

It is the Help to the helper.
It is always the One who helps.
It is everywhere in the land,
but its completion dwells within
the cage of the heart.
That Eternal One is
the Eternal Omnipresent Treasure.
If you look closely,
you will definitely understand the truth.

11

Bawa Muhaiyaddeen and the Elephants

October 23, 1980

One hot day when I was visiting Dr. Ajwad's home at the University of Peradeniya, I decided we would take a little trip to the riverside where the air was cooler. We went by car with Dr. Ajwad, his wife Ameen, his sister Araby and a few others to the river where we saw a number of elephants, ten or twelve, some in the river. As I started to get out of the car, three elephants came quickly towards me, two off to one side of the car but one straight at me. This one at the front of the car raised its trunk and draped it across the windshield, while I sat back down in the car. The mahout kept trying to get the elephant away from the car, but it would not move. Now everyone around me became frightened and started screaming because they thought the elephant was going to attack me.

As they kept shouting with anxiety the other two elephants came up to the car, one lying down beside it, the other trying to force its head inside the window where I was sitting. When I patted it on the head this elephant started to cry, tears fell from its eyes. The mahout began to beat it, ordering the elephant to get up, but I scolded the mahout, "Don't beat this elephant, it is making a complaint. Let it state its case and then it will get up."

I listened to the elephant for some time, comforting it. By then a number of tourists had come over to the car taking pictures, and the mahout decided to capitalize on this. He tried to group the elephants scenically around the car so that the tourists would take more pictures.

No one knew what I was saying to the elephant. In fact, I was comforting it, "Be patient, don't cry, you have your duty to do; I have also had to go through so many difficulties. Once when I was a king with a vast kingdom, people tried to kill me for it, they tried to bury me alive just for that wealth and the land. They tried to drown me too, but God saved me. I did have so many troubles in those years, everyone tormented me, but your Creator does exist. Do the duty He created you for, go now, do your duty and know that God will take care of you. Some people want to take your picture, the world loves to do that, they love to see the outer form. They do not know who you are or who I am inwardly, they know only what they see outwardly. Go now, be at peace, I must get out of the car."

When I said this the elephant got up, raised its head, trumpeted loudly in salute and bowed its head down low before me. Everyone was watching as the elephant left. You might think an elephant is unaware of God, but how else did it know enough to come to me?

Even the earth is aware of the power of God. I take care of four to five hundred sick people in Ceylon, a poor country. Many poor people come to me from a long distance away. I treat their illnesses, cure their minds, drive away their demons, feed and clothe them, I even give them the ticket money to come see me. This is the reason I have a farm, to help the poor and make enough for its upkeep. I used to get up every morning at four o'clock to go to the farm. Although sometimes I would stay there as long as forty or fifty days, usually I would come back to the ashram at night and I would have no rest, there would be crowds of people to attend to. I farmed to earn the money to feed these people. I could have told fortunes and made quantities of money. I could have told them what was in their mind, their heart or their body, but I would not do that. I labored using my body instead.

My children, a snake instinctively knows that God exists. When a tiger suddenly appears before a true man it bows down. Even a rock knows a true man. A true man does not need to advertise. Not advertising by itself is proof he is a true man. Everything has life. A drop of water is alive, a spark of fire is alive, and if we are in the right place, if we become a true human being even a blade of grass will recognize it. This is the way things are; this is the truth.

The Tree That Fell to the West: Autobiography of a Sufi
M.R. Bawa Muhaiyaddeen_(ral.)

The True Value of Experience

November 13, 1972

I farm now and because my life is dedicated to helping others, I can help many families with my work on the farm. When I first came to this farm it was jungle I had to clear, then I had to dig the earth with nothing but a spade before I could plow it and make drainage ditches. I grew rice and vegetables for the people, supplied fodder for cows and goats, I even put a fence around the land.

I have worked at many jobs. I have been a baker, a laundryman, once I worked as a slave. I have also practiced medicine. I have exorcised demons and taught divine knowledge. I have done many different jobs, yet while I was doing all this, I have never failed to carry out God's commands. I do God's work, and, when I leave here, I will continue to do His work. I do God's work, but I also do the world's work, the world that you, my children, need. I teach only what I know and what I have experienced, only what I have learned from personal experience. If I have not profited from a particular thing, I do not teach it. Since I taste every ingredient of the food, if it is poisonous, I will not offer it to you, if it has a sweet taste, I will recommend it. Once I have tested, examined and discarded the wrong, poisonous things from my own experience, I give you the best tasting food.

My children, every word I utter comes from my personal experience. If I tried to offer you something I have not experienced, it would be like information found in a book, it would be of no use to you, it would be doubtful. What I give you is the wisdom and knowledge of my experience so that it will be useful to you in this world; I utter each word without any doubt. That is its taste.

I would like each of you, my children, my sons and daughters, to learn and absorb knowledge through direct personal experience. There is no other way to find God. God-man, man-God. This means if a true human being is there, God is also there, if a true human being is not there, God is not there. If a human being becomes the prince of God, that person will see the divine radiance of God because God and the true human being are in the same place, and there, at that place, the human being is a divine radiance who knows the world and everything in it. Like the sun, he can light up the whole world with the divine light he has within himself, a light which knows everything. This human being knows both day and night, he knows every limitless aspect of creation.

What you see on the outside is nothing but illusion and doubt. You need light to overcome illusion, and you can only have this light with direct experience, as I did. No one has ever given this important explanation in all four yugas, not in two hundred million years, but this is my personal, direct experience. My children, please reflect upon this and understand it well. It is all a dream. The only truth is what wisdom sees. May Allah help you. *Amin*.

— *The Tree That Fell to the West: Autobiography of a Sufi*, pp. 71-72
M.R. Bawa Muhaiyaddeen_(rat.)

Life in the Jungle

September 15, 1972

I have inscribed my words on the ashram walls so often they are several inches thick, but they have not impressed themselves to the depth of an atom on people's hearts. Once people leave me, they forget everything. If it were not for the few who are seeking the truth, I would go back to the jungle to live. It is far superior to live in the jungle. There, lions, tigers and bears surround me at night to protect me and do service to me. In the daytime, when I sing or meditate, snakes, peacocks, birds and other beings surround me. It is a happy life in the jungle. Even though the animals cannot speak they bow their heads down and listen attentively. Elephants are thoughtful, they look at the ground, and except for a slight swaying movement they stand still, listening carefully. Then when I finally open my eyes and see them, it is such a wonderful sight! There is always something new and wise to be learned from the animals. Some snakes listen with their hoods open, some with their hoods closed and heads bent low, as if they were bowing. There is so much truth to be learned from sights like these. You can see the power of God within them, see how it penetrates their lives. I can look into their hearts and realize the wonder of God's power within them. How great is the power of God! There is so much to learn there, so much to learn about the power of God by looking at each and every one of the animals. Although they are unable to speak and people consider them to be unintelligent, I have not seen God's power reflected in human beings as I saw it in all the animals when I was in the jungle, there where the power of God is so evident. When I look into the hearts of these animals, I see life resonating, I see it pulsing in them. I do not see the material world in their hearts, just the power of God. The external world does not live in these hearts because animals live moment by moment, they do not worry about tomorrow's food. When they are hungry, they search for the food they need right then. They do not concern themselves about killing or destroying anything for tomorrow, they do not think of planning an attack, they do not think of revenge. This means that when they hear the resonance of God it pierces their hearts like a pointed shaft. They bend low in quiet reverence when they hear that sound. In the heart of the animal we call man however, thoughts of the world, of today, tomorrow and yesterday cloud the power of God. God's power is walled off by such thoughts, by thoughts of killing someone, of harming someone or taking revenge. These thoughts form a wall in front of God's power, and therefore His power recedes farther and farther away. The sound of God bounces off this wall of thoughts, unable to penetrate the inner depth of a man's heart, like a sound echoing off the side of a mountain. All earthly thoughts deflect this sound when it comes, preventing it from resonating inwardly. This is the reason it is easier to live with animals in their original state than to live with an artificial animal called man. If I live with real animals, they can learn from me and I can learn from them, but if I live with this artificial animal man, half-baked man like a Shaker-Maker toy, I learn only sorrow because that power has been diverted away from him. Like an echo, it does not penetrate, it cannot resonate within. What I learned from the animals, what the animals learned from me was the power and praise of God, and this makes life in the jungle infinitely better. If you compare these animals in their original, complete state with the half-baked animal which man has become, you discover that these original animals have a magnet which attracts the power of God. Plastic man does not have this. You think of man as plastic now because he behaves as if he were stuck together and colored with pieces of plastic; he is a plastic man, just stuck together and filled with air to give him shape. If you do not pump air into him he is a shriveled scrap of plastic. Even if you fill him with air, once there is a leak he will be thrown in the trash. There is no point believing in plastic man because eventually he will be thrown away and put on a garbage truck. When I look at these two kinds of animals, I see the most

dangerous one comes in the shape of man. If you save yourself from this animal called man and go back to the original animal, you will see they have the power of God in them. If a man communes with them and learns from these animals, the subject is God's greatness. All praise belongs to God, but if you talk to plastic man you learn about everything except God, and all praise is offered to the earth and the things of the earth. Even the mention of God, the hint of God, does not enter the conversation; all praise is offered to man and the earth. And so you see, if I go back to the jungle I can think about God, I can have some rest and peace there. You tell me which is better for me, this life with you or life in the jungle? Certainly, if someone is here who has that sense of God within him, it is worthwhile spending time with him, otherwise my time is wasted. I might just as well spend time with a piece of wood or animals in the jungle. When a man wants to tame a monkey he does so by weaning the monkey from its natural qualities and habits, and by teaching it his own instead. He will say, "Hey monkey, turn a somersault," and the monkey will turn a somersault. Or, "Hey monkey, go over to this man and bring me that picture," and the monkey will go to the man with its hand held out to bring back the picture. Or, "O Hanuman, you monkey! Imitate me." Then the trainer will act like a cowherd and will pick up a stick and strut around. Then the monkey will imitate him. In this way, the trainer imposes new habits on the monkey to earn a living for himself. He becomes a sheikh to the monkey. Similarly, a man with the qualities of a wild monkey must find a true sheikh and be tamed. First, he must discard his own attributes, and then adopt the qualities and ideals of the sheikh. Only if he gives up his own habits can he learn the habits of the sheikh. If he does this, the sheikh can put a chain around his waist, as a monkey trainer chains a monkey, and change him. The sheikh will say, "Come here, look at God," just as if he were training a monkey. He will say, "Come, I'll show you God; now do a somersault," and he will make the earth itself turn a somersault and do all kinds of tricks. He will show this man the truth that is God. He will shake up the monkey mind and the earth, jolting them and dislodging them, and in this way the man can be free from them. The sheikh will shake up the whole world, showing that man the sham of the earth and revealing the truth that is God. The sheikh can only uncover this truth if the man gives up his original monkey antics and accepts the teachings of the sheikh. If a man can imitate what the guru does, like a monkey, the guru will show him what to do, but if he does not copy what the guru does, there is no point wasting time with him. If a man cannot even do what a wild monkey does, what is the use of wasting time with him? If a monkey falls accidentally from a tree and is caught by a man and then later escapes to go back to the other monkeys, they will not accept it back. They will bite the monkey and try to kill it. Or if a trainer cannot train a monkey, if it will not listen and learn the tricks it is taught, the trainer discards it, and chases it away. This is a disaster for the monkey because the other monkeys will not accept it back and the trainer will also not accept it. All it can do is wander around the jungle until some bigger animal catches and kills it. And so if a man leaves his community behind, if he leaves the world to join the guru, then does not learn to accept the truth he has found, he will be discarded by the guru, by God and the truth; he will also be discarded by the world. If he does not learn what he needs to learn once he has left his own kind, then leaves the guru, God and his rare birth, he will be subject to many births; he will end in hell. He is not accepted by God, and he is not accepted by his own people. Death will come and he will take many births. Just as a monkey is killed if it tries to leave his trainer, neither the truth nor ignorance accepts the man who leaves his sheikh. His birth is ruined. The monkey is in limbo when it falls to the ground, it is rejected by everyone, and a man is in the same position. You must understand this clearly. If I had a good man, a god-like man to talk to, I would not have to think this way. These thoughts would not rise, but in the absence of one such being I spend my time with a piece of wood, a cigarette or something like that. This is the

way I have to spend my time, looking here and there because I have not found that person. When I needed water in the jungle, I had to go to little ponds where sometimes there were dangerous crocodiles. As I approached they would run towards the banks of the pond, their jaws wide open and ready to devour me. But when I started walking into the water they would just stand there, watching without movement. Normally these dangerous crocodiles seize anything that moves in the water, but I would wade in up to my knees, take a drink or have a bath, and then go and stand at the edge of the pond singing a song in praise of our Creator. The crocodiles would gather around, all the animals would appear, even frogs would hop right up to the edge of the pond, all gazing intently, listening carefully, without even a ripple of water. The power of God, the sound of God, has a sweetness which pierces the heart of every living thing. When I would end my song and walk away, perhaps to climb a tree, if I looked back a little later I could see them still there, waiting awhile, then gradually going back to their routines. There were many wonders like this to be seen in the jungle. If a man with the qualities of God goes there, all the animals are his companions, they protect him. But if a man with animal qualities goes there he is afraid because he is just like them, and they will devour him. This is what it was like in the jungle when I lived there. My children, think about what I have said and understand the point I am making. May God protect you all. Amin.

The Tree That Fell to the West: Autobiography of a Sufi, pp. 75-79
M.R. Bawa Muhaiyaddeen_(rat.)

The Way of the World

July 15, 1975

Precious jeweled lights of my eye, may God protect you. Many things happen during our lifetime my children, and I am thinking about something, something I experienced which I feel compelled to speak about now. There are many reasons why God has created us, and there is a period of time when we should try to understand these reasons, and to understand from this what our duties are and why we should carry them out. There might be many such explanations.

It had always been my intention to find out what my Father was like, to know who God was, to understand His nature. I wanted to discover some way to see Him and undertook to work hard at this with all the clarity of my wisdom. Now I am extremely old, but earlier, for long periods of time I searched and searched. With this searching I came to certain understandings, one of which I want to tell you now. There are certain things I can never disclose, some secrets I cannot reveal, but I can tell you some of my experiences. I started the search for my Father when I was still very young. I searched and searched and searched, trying hard to understand, yet all I learned concerned the world. I saw only the world, the gurus just taught me about the world. They would say, "If you do such and such you can reach God," and I would try it. I would practice with more earnestness and zeal than they did. Whatever they taught, whatever effort they made, I exerted myself a hundred times more.

They taught me miracles and mantras, magic and tricks, they taught me certain mental powers, but it so happened that I had to teach them what these things were all about. I had to expose the flaws in what they taught and say, "I did not come in search of this. I came to understand what my life is about, who my Father is, I came to read the story of my Father."

Then I left the gurus and went into the four religions. The leaders of these religions claimed that God existed only in their religion. I studied each of them. I studied hard, very hard, but the God I had within my wisdom was not to be found there. I became obsessed, absolutely obsessed to see my Father, and so I left and went to the jungle, staying in caves, searching for Him in so many different places. I met creatures called jinns and fairies who were attracted to me in numbers as I roamed about with them. Fairies can fly to a certain extent, but they cannot go beyond a specific limit, and I did not find God with them. I did learn some of their tricks, but when I realized none of this was God I left them to keep searching.

I went through indescribable difficulties, countless troubles and great danger until I came to the point where it was imperative to understand who my Father was. At that moment I heard a sound, "My son, approach. No one who has ever roamed around searching for Me has ever found Me. I exist everywhere, I am in everything, there is no reason to wander around in search of Me since I exist everywhere. Come, look here, do you see all the messengers, My vice-regents and prophets who left the world, look they are here," and when I looked I saw the prophets seated in groups, may the peace and blessings of God be with them all, each with families and followers gathered around them. There were groups and groups of them, all praying to God. When I looked at their state and heard their sound praising God, when I saw their state of light, it seemed incredibly beautiful, it was wonderful. How can I begin to describe it to you? In that place there were all kinds of flowers and fruit, there were amazing perfumes so beautiful to smell, and many different things you could never imagine, like the beings flying around above these prophets and their followers. When I saw all this the sound came again, "Do you understand?" The Voice called me by name and said, "Do you understand?"

I replied, "I understand a little."

The Voice asked, "Do you recognize these prophets?" and I did recognize them because I had seen them before. I saw that one was a messenger of God I had seen before, another was a vice-regent. When the Voice asked if I recognized them, I could say yes to each of the prophets pointed out to me. Then the Voice said,

“Look again,” and I saw another space above that space where there was another prophet, and another space above that one, and then I could see all seven heavens with the prophets and their disciples in those heavens. When I went beyond the fourth heaven I could see seven heavens more above it and all those who were gathered there, eleven heavens altogether, seven heavens below and eleven above making eighteen, the eighteen thousand universes.

I exclaimed, “O God, I understand this, but I have not seen You. I have heard Your Voice, but I have not seen You. I know this, but I want to see You.”

The Voice replied, “You can see Me if you see them. Look at the prophets and you will see Me.” Then a range of understanding was given to me: certain sounds spread from that Voice, each sound carrying with it a particular fragrance, a particular light, fragrances and light which struck me. As each blow fell it gave me life and strength, it raised me higher and higher. As each fragrance and each light touched me it lifted me up, it strengthened me. But how can I describe something you cannot even imagine? While I was being raised higher and higher, I looked at each sound, seeing into all the atoms and non-atoms of the eighteen thousand universes. My whole body was resplendent with light, and I could see everything, everything in existence.

Then it was all pointed out to me, “There is *awwal*, the beginning, the time of creation, there is *dunya*, the world, and over there is *akhirah*, the realm of God. See the world of the soul, the world of hell and the world of heaven. This is the world of souls, this is the world of hell and this is the world of grace where God and His plenitude exist.” The three worlds and their meaning were revealed to me, and I understood them.

I spoke, “This is what You have created, but I want to see You. I want to see my Father.” I looked again and wherever I turned I saw a blinding light, everywhere I turned I heard His sound and His speech.

“This is Myself, My son. Wherever you look you will hear My voice, wherever you turn you will hear My sound. This is My form, there is no other form. Nothing is greater than I; everything I created can be contained in a particle within a particle. How could that contain Me? I am so large, so extensive, that I cannot be contained by form. The world is just a particle within a particle, how could you contain Me in that? This is the reason I am called Allahu. *Hu* is resonance, it is sound and that sound is Myself; light and the sound of that *hu* are Myself.” So many explanations were given to me then.

Many more things were revealed after that, and as I was speaking to some of the prophets the sound came again, “Look, look over here, this is what is called prayer.” I looked and saw that the earth contained gold; I saw the nine kinds of precious gems shimmering and sparkling, spread through many different places in the earth. The Voice asked, “Do you understand this?”

I said, “Andavan, O God, this is Your *rahmat*, Your grace, all this is the wealth You created.”

The answer came, “No, these are merely the glitters of illusion. It is true they are jewels, it is true they shine, but you cannot compare them to Me. My value is inestimable. These things are valuable in the world and I have given them the name jewels. Whoever finds them thinks they are valuable, but they are only the sparkling gems of illusion. Nevertheless, there is a sparkle within you which is wisdom. Whoever wants to see Me must make that wisdom radiate, make it shine like those precious gems. That is valuable. You can only see Me if you have wisdom, and only if that wisdom shines like light. This radiance must be lit up in the heart, this is the light which can see Me, this is valuable. Now do you understand?”

And I replied, “I do understand.”

Then the Voice continued, “Look over here, look at something else,” and I saw that all the gems were being covered over with earth. More and more earth covered them, then little shining pebbles started rising up to the surface of the earth, little white pebbles, like the quartz you use in building construction.

There were so many of these pebbles all making a lot of noise shouting, “We are jewels, we are jewels, come see us!” and many, many people started collecting them, taking them home to put in a safe place. The jewels were actually deep in the earth while the quartz which shone like glass on the surface was sought by everyone. Everyone was buying quartz.

“Did you see that, do you understand what it means? Do you know what these precious gems are?” asked the Voice. “They are the future. It means that in the future truth, wisdom, goodness, you and I will be buried, hidden in the earth, just as real gems are hidden deep in the earth. Truth, gnanam, divine wisdom and light will be hidden deep within, covered up, while worthless things, the glitters of illusion and satan will be on the surface like those shining pebbles. The people of the world will value these pebbles, they will say they are precious. They will wear them and praise them, like quartz, but the truth which is the real jewel will be hidden. They will keep these worthless things as dear to them at the time of destruction, the time when the world is destroyed.

“In the future truth will be hidden, wisdom will be hidden, the learned will be considered fools and decent people will be thought of as criminals. Criminals will be said to be good and good people will be called dishonest, the learned will be called fools, the virtuous will be called prostitutes, prostitutes will be described as virtuous, what is bad will be called good and what is good will be called bad. Everything will change, people will wear sinful clothing and they will not yearn for God, the truth or heaven. They will bury them and search for the things of hell, for visions of the mind, of the body and the glitters of the world. This is what will happen, so take care,” warned the Voice.

“Now look over there, beyond this,” and I saw a certain place of worship. Many people were going in dressed in gaudy clothing with bright makeup. On their faces they had new and different kinds of powder, different kinds of makeup. Dressed this way they went to worship God, but inside the building they were not worshipping Him, they were writing love letters to each other, passing the letters around the church, looking everywhere in all directions, taking out their mirrors to put on more lipstick, more makeup, bringing out boxes of powder to dab on their faces. No one followed those who were reciting the prayers and singing, no one was interested in the hymns. There were crowds of people standing outside that building as well, and beyond them were more crowds. The person leading the prayers made wild, excessive movements, jumping up and down, making terrible faces beyond description.

The Voice said, “Look, this is the future. This is not prayer. Remember the prayers you saw before and see how they pray now. You can see the difference. Do you see how they are praying to Me? These are the prayers of illusion, they are not true prayers. This is the way satan prays, do you see? This is what will happen. In the future these glitters will call out saying they are jewels. During the period before the end of the world satan’s people, magic, the earth, rocks, beasts, ghosts and illusion will all claim to be gods. They will push themselves to the front insisting, ‘I am god, there is no other god but me.’ Torpor, intoxicants, magic, fire and earth will boast they are gods, visions of the body and the mind will claim they are gods. You must understand this is going to happen. The people of the world will have certain forces to destroy the truth, to destroy devotion and faith, to destroy the qualities of God and heaven. They will change everything, they will change true prayer saying there is no God, they will manifest injustice and doubt the existence of God. They will prefer the prayers of satan, of hell. They will chant mantras, declaring their importance. You must escape from this.”

Then I cried out, “O God please protect me. How long will this last?” and the period of time was disclosed to me. This was sixty years ago, and since that time I can see these changes taking place, I have observed these changes occurring in the last sixty years.

Then the Voice said, “Look over there.” I saw millions and millions of idols and gods placed in dark caves, surrounded by countless numbers of disciples. The caves were so dark they had to put an endless number of candles and oil lamps there for the people to find their way in to see their gods. There were five or six hundred priests in charge of cleaning the statues and maintaining them in numerous caves, each pitch dark and filled with millions of different gods which were frightful, ghastly in appearance. None of them looked human, they looked like monkeys with a monkey’s teeth, their faces were the faces of lions, tigers, bulls,

foxes, wolves and dogs. Some had beaks like a bird or faces like a horse. They all had the teeth and faces of animals. It is impossible to describe these gods, yet people were circling around them, making offerings to them: some slaughtered goats or bulls and offered them to the gods, feeding them their blood; some put brandy, beer and other alcoholic drinks in front of them; some people who were actually being sacrificed to these gods cried out for help, yelling and shrieking; some people circled around them, offering all their wealth and property. These gods had black faces which looked like vampires with teeth for sucking blood. They would reach out to snatch a man, suck his blood and devour him alive.

The Voice said, “Do you see? These are the gods who will rule the world in the future. Look at them, they will all be destroyed by My gaze. They belong to satan’s tribe who will capture the world claiming they are god, and they will change everything. This is going to happen in the future.” When I looked at each idol it was terrifying. Every offered being was cut and sacrificed in a ghastly manner, the blood sucked from them. I was unable to look at this terrible spectacle any longer, then the Voice said, “Look over there,” and I saw four people walking along, shouting out loud about anything that came to their mouth. “Go speak to them,” the Voice commanded.

Now the four had fallen into a well, they were all scrambling onto each other’s shoulders yelling, “Pick me up, lift me up, get me out of here!” I was told to look into the well and watch them awhile. I could see each of them reaching out for another, grabbing him, trying to throw him up and out of the well.

Suddenly the Voice said, “Look!” and I saw a woman approach who had a certain magic *shakthi*, a force of illusion.

She came right up to the well and asked, “What’s the problem, how did you fall into this well?”

“We fell into the well to learn how to climb out of a well,” they said to her, to maya or illusion, who had taken the form of a woman.

“All right, get out of there,” she said, lifting them from the well and giving them a little food. They ate, found another well and fell in. They did this because they thought if they learned how to climb out they would be able to save anyone else who fell in. This second well was muddy, and once again the woman had to save them. Next they went to an orchard where she told them to water the trees. They agreed to do this she gave each of them a pot—there is a point I am trying to make here—then they went over to a pond, starting to fight and argue.

The first one said, “This really is a large orchard, how many times do you suppose we will have to fill our pots to water the whole thing?”

Then I came along and asked him, “What are your names?”

“Our names are Know-it-all Fool, Unwitting Fool, Plain Fool and Blind Fool,” he replied. These were the names of the four fools.

Now Know-it-all Fool asked the others again, “What should we do? I’ll have to think about this, but in order to think, I need a throne to sit on. If I’m going to give you advice I must be seated at a higher elevation than you.”

“All right, what you say is true,” they agreed, and Unwitting Fool ran to the edge of the pond, bringing back a stone about the size of a marble.

He said, “Right, sit on this throne and preach to us.”

“You idiot, how can I sit on that?” he asked.

Then Plain Fool brought back a tiny seashell and said, “Very well, sit on this and preach to us.”

“The three of you are amazing idiots,” said Know-it-all Fool. “Arrange all the pots one on top of the other, and I will sit on them.” They were all earthenware pots, and they put them one on top of the other. Then he climbed to the top and sat down. Naturally, as soon as he sat on them they all broke and crashed down. He fell into them, trapped inside, the last pot hanging around his neck. He yelled, “My brothers, break this pot and pull me out,” and so one of the fools ran to the pond to find a big stick. The word ro4 pot in Tamil can also mean skull, and when Know-it-all Fool told them to break the pot around his neck, they thought he was telling them to break his skull. They smashed his head with the stick until he fell unconscious among the broken pots.

Plain Fool said, “Hey, give me that stick,” as he snatched it away from Unwitting Fool, “You have only freed his legs. Look, just his legs are sticking out, watch me, I will free his whole body,” and he landed a sharp blow smack in the middle of Know-it-all Fool’s rear end.

All the pots broke even more now, but the blow was so hard that Know-it-all Fool fell almost unconscious again as he started moaning, “Water, get me some water.”

...My children, you must search for your Father with truth. He has no form. He exists as the heart within the heart. He is the gracious One, the marvelous, luminous One who exists as wisdom within wisdom. We must find true prayer, we need wisdom, we need the qualities of God. We must search for them because the time of destruction is very close and we must escape. Understand that, if you search for the truth, you will have trouble and many problems, yet your Father will always protect you. Do not worry about the difficulties, just search for your Father during your lifetime. For this you need iman, you need the faith, certitude and determination that whatever suffering you undergo, your Father will save you. No matter what suffering you may know, you must never waver in certitude or faith. Your wisdom must never change.

God is formless, He is the One who exists wherever you look, He is with you day and night. He is here every moment; you must have the eye which can see Him and the faith to search for Him. Wisdom is the eye. You need certitude and determination to search for Him. His qualities are the grace with which you can see Him. Do not let go just because of pain or sadness or sorrow. God's truth is like a shore for all suffering. The waves of the ocean try to break past that shore, but they cannot. Waves cannot be still, they come with the intention of breaking up the shore to destroy the world, yet they can only strike the shore and return to the ocean. In this way, truth is like a shore, grace is a shore, truth, wisdom and the qualities of God are a shore for the ocean of maya. The waves of maya will slam against them, but they can only return to maya. Disease, poverty and troubles will strike you, however if you have the truth, they cannot penetrate, they will recede. They come to break you, they will hit you, but they cannot destroy you. The profits and losses of the world will try to destroy you, yet if your faith, your certitude and wisdom are strong they do recede. They will keep coming time after time, but if your faith is strong and you take no notice of them, nothing can happen to you.

You must have our Father's grace, His wisdom, His patience. You must acquire His plenitude, not the glitters of maya, the magic, the mantras, the forms and words like the *om* and *am* and *sam* or *jam* of yoga, words which are merely like the jam you eat. The world puts everything into this jam promising you it is sweet, yet it is really bitter or salty or sour, and once you eat it you have to eliminate it. This is only a bathroom thing; do not acquire it. If you eat that jam believing it to be sweet, you will end up having to eliminate it in the bathroom. Do not acquire the habit. God, our Father, is very tasty. His light is plentiful and you must try to acquire this truth.

My children, there are so many things that happened to me during my life. I am only telling you one very small point I remember. I have given you just a little description of what really happened, these lessons of mine, what I experienced, what I went through. When I searched for my Father, I found that treasure, and this is the reason why the things you offer me are unacceptable. I cannot accept your studies. If you bring me a god I cannot accept it, if you bring me magic, I cannot accept it, if you bring me a guru, I cannot accept it. Why not? Because I have had all this experience, I have had the experience of this kind of magic, this kind of study, I have seen the gurus, learned the mantras and thrown them away. What I offer may be hard for you to accept, nevertheless if you acquire wisdom, you will accept it. If you have had these experiences and know the truth from this experience, how can you accept anything but that truth? With your idea of truth from the experiences you have had, you might

not accept my truth. It might be hard for even a few of you to accept it, yet if you have wisdom, if you truly understand, you will accept it.

The things you want can be bought in a store; it is easy to buy things from a store or the supermarket, but the treasure you need to purchase from your Father is very hard to acquire. If you go to the supermarket, you pick out something and pay for it. In this world you can buy a mantra for fifty or a hundred dollars. For an additional hundred and twenty-five dollars they might even say they will show you the light. That's easy, they are supermarket products, but the real Light, what you must buy from your Father Himself is hard to find. To do that you need to search for wisdom, you need to acquire the qualities of God. You need to understand and reflect on this with wisdom. Now the seasons are changing and destruction is coming closer. In the little time you have left you must try to escape, try to reach our Father and merge with Him. A few children must try, because if they succeed, they might be able to prevent this destruction, this famine and great danger. There are a few children who might be able to prevent this.

May God grant you the wisdom to travel the path of truth. Now that satan's rule is almost established, since his rule predominates today, you have to be very careful, you have to think each thought deliberately, using wisdom. Always have faith, certitude and determination because this is the power of God. Everything you see on the outside is illusion, merely small powers, but God is the real power within us. To understand this power, you need wisdom and the qualities of God; with these two you can understand His power. My children, jewels of my eyes, please think hard, try to walk the right path. It is my duty to reveal my own experience to you, and it is with your own experience that you must search for your Father. That is a good thing to do.

This is the way things are. I had this experience I have described, and there is so much more that I have seen and heard. All the glitters of the world are supermarket things that will end in the bathroom, they will become the kingdom of hell. Please therefore, reflect on what I have told you, reflect with wisdom because that will be a very good thing to do.

Amin.

July 15, 1975

The Tree That Fell to the West: Autobiography of a Sufi, pp. 10-12
M.R. Bawa Muhaiyaddeen_(oral)

The Tree That Fell to the West

Let me tell you a story about the man who wanted to plant a tree in the desert. Once there was a wise man living in the desert who noticed there was no water, there were no trees, no shade and no place for travelers and animals to sit and rest.

He thought to himself, "I will plant at least one tree to offer shade to those who come by." And so he planted a seed, but everyone who came past ridiculed and mocked him, "Who is this idiot, this madman trying to plant a tree in the desert? How will a tree ever grow here? There is no water here, and not only that, there are sandstorms, there is lightning and thunder. He must be really crazy!"

But the wise man kept watering the young plant with the water he brought from far away, guarding it carefully. Soon roots began to grow, then branches. It grew higher and higher until it could draw up its own food and water through the roots. Soon animals and wayfarers came to sit under the tree because it was the only place there was to rest, but they left it dirty with their excrement and garbage. Even so, the wise man just kept cleaning it up, continuing to take care of the tree.

The tree grew from the depths of the earth to the highest heaven, bearing excellent, endless fruit which satisfied the hunger, thirst and fatigue of those who came. Its branches and leaves gave shade and rest to those who were tired, but once the tree was discovered, people started fighting about it, claiming it as their tree and their fruit.

So the wise man who had cared for the tree left saying, "You can have the profits of this tree."

Birds like parrots and mynahs would come to eat the fruit high up on the tree, then people put up nets to trap them, to stop them from eating, even though these people could only reach the fruit on the lower branches. The very same people who had ridiculed the wise man for planting the tree now claimed it was theirs. Their envy had made them ridicule him, and their envy and jealousy made them claim the tree as their own. They fought and fought to such an extent they wanted to cut it down so that other people would not benefit from it.

That tree was such an amazing tree, growing all the way from *awwal* to *akhirah*, from the time of creation to the realm of God. There was so much fruit, that jinns and fairies, birds and human beings could all eat from this tree. Whoever came could take some and be satisfied. Even the fruit that fell off the tree was eaten by animals, insects and worms in the earth.

Eventually they cut the tree down. Because the tree had reached up to the heavens, it fell from the east to the west, and now the fruit and the flowers were a benefit in the west. The trunk remained in the east, but the taste, the fruit and flowers fell in the west where the people were able to profit from its amazing flavors.

The things I wrote about in *Guru Mani* back in 1942 all happened; what is left in the east are the trunk and roots of the tree. Some people have collected these parts of the tree and preserved them, but the fruit, the benefit fell in the west. When God does something, He knows what happens in the present, what happens in the future, what happened in the past and what is happening at this very instant. This is all in the book, it is history now.

Whatever you do for God, who is our Creator, is known to Him before you do it. Before you do something, He has already said you would do this. At the present He tells you what will happen in the future; at the end He tells you what happened at the beginning. He reveals certain secrets ahead of time about birth, death and what is happening now. He warns you about what will come in the future. He knows the duty you will do and the reward you will receive for it. He tells you this ahead of time, and you have to do it to fulfill His word. You must understand this. There is a deep meaning here.

Even though there may be only a small group of children now in the west, God has given you the taste of this fruit, the ripe fruit of *gnanam*, that divine wisdom from the kingdom of God, because the tree fell here. The kingdom of God belongs to you. Be very careful not to let it go. Preserve it, do your duty and know the taste. This is not just a game, this is not magic and not a mantra, this is something you should not neglect. Try to savor the taste with your wisdom, do this duty. This is the right thing to do, children—please do it.

May 24, 1975 and February 20, 1976

The Tree That Fell to the West: Autobiography of a Sufi, pp. 21-22
M.R. Bawa Muhaiyaddeen_(rat.)

QUESTION: Can Bawa give an explanation of how the energies come and attack man?

BAWA MUHAIYADDEEN: They are not attacking man; they exist within the earth itself. Isn't your body made from the earth? In that earth there is water and air, in the air there is fire, in the fire there are colors, and in the colors there is a kind of torpor. In that torpor there is desire, and within that desire the mind exists. All of these exist, don't they? Inherent in each of these elements is the quality of arrogance. Each one is antagonistic to the other and says, "I am greater than you." Earth is antagonistic to fire, fire is antagonistic to water, and water is antagonistic to air. These elements exist within the body, and there is antagonism between them at all times.

Therefore, we have to develop a section within us that can control them. Mind and desire, selfishness, blood ties, racial and color differences, bigotry, the arrogance and egoism of the I, the separations that exist between the you and the I, torpor, fascinations, anger, and sin—we must learn how to control all of the qualities that exist within us.

But also existing within us is a treasure, the good treasure called God. Within God is another good treasure, His benevolence. Within that benevolence are other good treasures, His powers or *wilayats*. Within those powers is another good treasure, *'ilm*, which is divine knowledge. Within that knowledge there is wisdom and within wisdom there is divine luminous wisdom. Within that there is another good treasure, the light. Within that light there is another good treasure, the *Nur*, the resplendence of God. Within that plenitude there is yet another good treasure, and that treasure is Allah. That is God. It is through God alone that we can control all of these energies. If you can control them, you will become *insan kamil*, perfected man. You will become the *Nur*, the resplendence of God. (June 24, 1979)

Questions of Life-Answers of Wisdom, pp. 276-277
M.R. Bawa Muhaiyaddeen_(ral.)

Bawa Muhaiyaddeen: Illnesses can be treated in many ways, but no matter how many different treatments are used, they may still fail to heal the patient. In order for a treatment to work, first of all, even if the patient does not have not faith in God, he must have faith in the doctor and in whatever treatment he suggests. Secondly, the doctor who is performing the treatment must have faith in God; he must have God's qualities, His love, and His patience. The doctor must give all responsibility to God, instead of thinking that he is the one who is responsible for curing the patient.

When these conditions exist, when the patient has faith in the doctor and doctor has faith in God, then treatment becomes very easy, and the illness will be cured, at least to a certain extent. Sometimes an illness will not be cured because the patient doesn't have faith in himself, in the doctor or in the medicine, and he doesn't even have faith in God. When such a state exists, a cure is very difficult, perhaps impossible.

All human beings are essentially the same, but their minds differ, and these different thoughts bring about different kinds of illnesses. Each human being has a wide variety of thoughts, qualities, actions, and behaviors. All of these have to be changed, one by one.

Consider the work a tractor does. For each different job you want done, you need to attach a different part. If you want to haul some materials, you must attach a trailer. Even though the tractor does the pulling, it needs the trailer to hold the materials. On the other hand, if you want to cut grass with the tractor, you have to attach a mower to do that. For digging up the earth you need a plow, and to break up what you have plowed, you need a smaller tiller. For furrowing or breaking up the sod, you need a circular attachment called a disk. If the soil is too high in some places and too low in others, then you need yet another attachment that levels the ground. For each job a different attachment is needed. The tractor itself does not change, but the attachments have to be alternated to suit each different job that must be done.

Just as a farmer knows the tractor parts and can attach whichever one is needed, an *insan kamil*, a perfected, God-realized teacher, has the wisdom to know the different qualities and potentialities within the heart of man, and he can attach whatever is required. He will plow up the various qualities that are within a person, then clear them and level them out. To do that, he may have to change parts repeatedly. Sometimes, he may have to attach patience, sometimes the inner patience or forbearance known as *sabur*, and sometimes *shakur*, or contentment. At other times, he may have to attach *tawakkul 'allah*, surrendering all responsibility to God, or *al-hamdu lillah*, giving praise to God. He might need to use the part called love, or he might have to attach wisdom. He might also fit on the part called medicine. There are so many parts for treating man's afflictions.

That which has to be treated with wisdom, the *insan kamil* treats with wisdom. That which has to be treated with love, he treats with love. Whatever has to be treated with faith, he treats with faith. Sometimes his treatment might be a suggestion or thought. In situations where the mind is not functioning correctly, he might have to treat the mind by tricking it. If someone is possessed by a demon, he might even have to use the magic appropriate to that demon to exorcise it. For every situation, he will use whatever is needed. If the grace of God is the only thing that will treat an illness, then he will use the grace of God to treat it. Sometimes *gnanam*, or divine wisdom, may be the only treatment that will help.

Meanwhile, the patient must have faith. When the doctor feels the need to change the treatment, the patient, with his faith, must cooperate.

The tractor also needs that kind of faith. It should not say, "Oh, why must I have all of these different contraptions? Why do I not have just one thing? The tractor should know that each different attachment serves a particular purpose. That is the faith required of the tractor. It must accept that the farmer, in order to clear the ground and plant his crop, needs to change the parts one by one. Only then will there be a good harvest.

In the same way, if you want to make a man's life better, you need a doctor who has wisdom, an *insan kamil*, a divinely luminous one. That doctor will know each aspect of the human being he is treating and will apply the different treatments as required. There are many things inside each human being that have to be changed, one by one. The patient must have faith that the doctor, like the farmer, knows exactly what is required and will change the parts and supply what is appropriate as the need arises. The patient's job is to maintain his faith as the parts are being repeatedly changed.

Questions of Life-Answers of Wisdom, pp. 253-255
M.R. Bawa Muhaiyaddeen_(ral.)

June 16, 1979

INTERVIEWER: A child is not born with prejudice and hate; he is taught that. What is the first step a person can take to free himself?

BAWA MUHAIYADDEEN: There is one very easy thing he can do. It is so easy, my child.

After the age of three, the original shoot is cut away from the child, and the things of the world are grafted on. These grafted shoots grow fast, but, because they are not the original, they also die fast. So, what must we do? We must cut away all the things which are grafted on and allow the original shoot to grow. All our efforts must be toward nurturing that one shoot.

That original shoot is made of the qualities of God: compassion, equality, loving all lives as our own life, realizing everyone else's suffering as our own suffering and their hunger as our own hunger, understanding other people's illness as our own illness, and seeing other's sorrow as our own sorrow. We must develop those qualities and perform our duties just as God does—impartially, in a state of detachment, without any blood ties, without any distinction between the you and the I, and without any differences between races or religions or philosophies. As soon as we reach this state, the original shoot will begin to grow.

Questions of Life—Answers of Wisdom, vol. 1, pp. 245-246
M.R. Bawa Muhaiyaddeen_(rat.)

INTERVIEWER: What should we strive for in life?

BAWA MUHAIYADDEEN: My child, there is something very important that we must do in this life. We must overcome a vast battalion of forces that we ourselves have made into forms. All our thoughts and intentions create forms out of whatever we desire, whatever we seek and yearn for, and whatever we want to experience. These forms are the four hundred trillion, ten thousand evil forces within the heart. They are eating us, sucking our blood, and killing us. They make us work for them while they devour us. Every single thought is a form within us: the form of a dog, a fox, a tiger, a lion, an elephant, a crocodile, a pig, a monkey, a snake, or a rat---there are countless millions of animal forms, demonic forms, and ghost forms within us. To overcome these vast battalions of forces is very difficult because they are the very forms that we have created.

Also within us are questions and answers. Each question comes out of us and an answer is given. Then another question comes and another answer given. Who is asking these questions? The demonic forces that we ourselves have created. Every one of them keeps asking questions of us.

To eliminate all these forces, we must throw out every thought that comes to us. We must take in only God's compassion, His patience, His tolerance, equality, justice, righteousness, and integrity. We must have inner patience, contentment, surrender to God, and praise for Him alone. We must treat all lives as our own life, knowing that they are just as precious. We must see all suffering, all happiness, all hunger, all illness, all health, and all poverty as our own.

We must instill these good qualities and eliminate the bad ones. As soon as we throw away one bad quality, we must replace it with a quality of God. In this way, little by little we can acquire his three thousand beneficent qualities and His ninety-nine actions. Those actions are the miracles of life, and the heart filled with them will be a garden filled with all the fruits and

flowers of heaven. That garden of the heart is God's kingdom. There you will find so many kinds of sweet honey, nectar, tastes, and fragrances. Wherever His qualities have blossomed and grown plenteous, that will be heaven. That is the kingdom of God, the place of justice where judgement is pronounced. We must decorate and adorn that place with His qualities and actions and fill it with His conduct. We must enrich that place with His wealth. That is our heaven. Our heart is heaven.

If we can achieve this, my child, all questions will stop and our life will be peaceful. That is heaven, where eternal peace exists. We must strive to achieve this.

INTERVIEWER: That's not so easy to do.

BAWA MUHAIYADDEEN: It is easy. It is easy.

INTERVIEWER: If we feel gratified when we experience beautiful qualities in another, aren't we being selfish, because we are getting something from that person?

BAWA MUHAIYADDEEN: No, it is not like that. Anyone who walks along the road can inhale the fragrance from a rose or a jasmine flower. Once that fragrance comes into his nostrils, he relishes it, saying, "What a lovely smell!" He takes in the fragrance and goes on his way. He did not cause any pain to the flower by taking in its fragrance. That fragrance wafts all around, even out to the road. That is not selfishness; that is love, the fragrance of love, which he took with him. Another man might come to that same rose bush and pluck the flower. That would be selfish, because he would spoil the beauty of the flower.

INTERVIEWER: But when we give a material gift with love, are we not selfish because we are gratified by the other person's pleasure in receiving it?

BAWA MUHAIYADDEEN: If a child gives me some fruits or something else in that manner, if he gives it with love, I share it with all the children. I don't take it for myself. Fruits are meant to be shared. But, if you give me your heart, I will not share that with anybody else. That is not a thing that can be shared. I will keep it here, within my heart.

INTERVIEWER: Sometimes, between two people, one will love more than the other and feel hurt because the other loves less.

BAWA MUHAIYADDEEN: If he feels pain, he is not in a selfless state.

INTERVIEWER: It is difficult to be selfless.

BAWA MUHAIYADDEEN: When the time comes...

INTERVIEWER: It will happen?

BAWA MUHAIYADDEEN: Yes, it will happen.

Open your heart and look within,
Then all your karma will be dispelled.
Open your heart and look within,
Open your heart and look within,
Then the compassion of God will fill that heart.

Amin.

Questions of Life—Answers of Wisdom, vol. 1, pp. 246-249
M.R. Bawa Muhaiyaddeen_(rat.)

*Session 17**May 21, 1979*

Larry Didona: My grandmother is very ill. Has Bawa anything to tell her?

Bawa Muhaiyaddeen: May God give us His grace. *Amin.* Even if our father and mother forget us, there is a mysterious Treasure that never forgets. If we have health and wealth, our relatives will embrace us. If we have wealth, religions will embrace us. If we hold titles and positions, everybody will accept and praise us, even kings.

But if all these things leave us and we have nothing, then the world will abandon us. Kings and political friends will desert us, religions will renounce us, and our relatives will forsake us. If we have an illness that becomes too severe, even the doctor will quit on us. When we have no wealth, no health, and no property, everybody will cast us off. When we are in that state, God alone will hold on to us. Whether we have wealth or no wealth, whether we have strength or no strength, whether we are sick or well, under any conditions, God will never separate Himself from us. He will always live with us. God, His truth, His compassion, and His justice will always remain with us. That God who is eternal will always live with us, both in our happiness and our sadness.

So, tell your grandmother, “The first thing we must do is to accept the fact that God is always within us. He stays with us, even if everybody else leaves us. He is the One who will never turn aside. He will always share our sorrows and joys. God is within us, and we are within God. Have trust in Him, have faith in Him, and let His truth be in you. Whatever disease may come, whatever sufferings and sorrows may afflict us, we must surrender all of them to God. To surrender to God and live in that state until the last day of our lives will be our exaltedness.

“God is the medicine the medicine for our souls and the excellence of our lives. Whatever may come to us, we must have patience, tolerance and peacefulness. We must make those qualities our food and make the essence of those qualities our wisdom. With that wisdom, we must find a way to trust Him and meet Him and live with Him. This is the only duty we have to perform now. If we can do this, it will be very good. Then we will know peace.”

Tell her that. May God protect her. May God take away all her sorrows and suffering and grant her His grace. We will also pray to God, asking for her comfort and health. Tell her that.

Questions of Life—Answers of Wisdom, vol. 1, pp. 191-192
M.R. Bawa Muhaiyaddeen_(ral.)

...Man's life, man's soul, is a *light-form* of perfect purity, connected to God. The other five lives are connected to the earth's energy. Man's soul, as Wisdom within wisdom, is connected to God, to His grace and His essence (*dhat*).

*Man's soul is with God,
but the five energies flutter
between the connections to earth and ether.
They fly around, make noise, tremble, laugh, cry,
rejoice, praise, blame, rise, and descend.
That is what the five elements do.
They are five of the six kinds of lives.
They run about and bring messages to man.
But the life which is the soul-light,
this purity merged in wisdom,
this wisdom-soul light, is always stable.
It has no comings and goings.
It is firmly established,
and it is very strong.
This light stays in one place,
while the other energies bring messages.*

The messages come and go while we are here in one place. The soul stays, but the five elements move about. As soon as a person sits down, an element flits around, asking, "I wonder how my wife is? I went there, my wife was like this, my children were like that." Then another one comes along saying, "Oo, look there, look at what your wife and child are doing. They are calling out to you. They want you to come. It is dark now. They want you to come."

The person is right there, but the elements come and deliver these messages. Then another element arrives, saying, "Look, you have some work to do. There is a lawsuit you have to deal with in regard to your income-tax. What have you done about it? Your lawyer is looking for you." Another element says, "You should go to Atlantic City; all the children are crying. You said that they could go. You should to there. Why are you sitting here? Come, let's go." When this element leaves, another comes running, saying, "What foolishness is this? What is the use of talking like this? You should study this philosophy, you should meditate, you should write what you have to write, you should study what you have to study. People are looking for you there, so why are you here? There is a meeting there." Then another element hurries over to advise, "Let it all be. Don't worry. Go ahead and sleep. You need to rest. Rest awhile; then you can do everything."

[Bawa asks the man with the child, "Do they tell you this? Do you hear these messages?" The man laughs and says, "All the time."]

So, the person stays in one place, but the five kinds of lives scurry around. The life that is the soul-light remains silent. When the messages come one after another, just brush them aside, saying, "Go over there, I know all about it." The elements will clamor, "These are the

messages we have brought. Look at them.” Just say, “Be gone. I know everything. Come only when I call you.” When another element comes, say, “Get over there.” Yet another comes, and you say, “Go far away.” It says, “I’m hungry.” You reply, “I can give you food, but this is not the right time. There is plenty of time. Go and wait awhile.” Another one presents itself, crying, “You did not give me a fruit today. Well, I don’t want fruit now; I want a beer. I want brandy. You did not give me any books to read. I have to go to school; I have to do so many things.” The next one rushes in, saying, “I have to go to sleep. I don’t have a bed to sleep on.” Yet another says, “I have a bed, but the bed hurts my body. Besides, it has no sheets.”

When all these messages come, man’s job is to control them, saying, “Go there and wait!” Wisdom has to control and deal with all the messages, telling each to go and stay where they should. Some messages will even say, “I am bringing you God’s sound! Look, God is speaking here! He is calling you!” But these are just energies of the five kinds of lives. Wisdom must govern them. The state of the soul is as it is, pure. Wisdom—sun—God. Wisdom is the sun, the light. It must keep the five lives where they belong and control them, saying, “Go where you belong, and stay there.”

*While a man stays in one place,
the mind flies about through the agency of the five elements.
Each element brings its own relationships and ties:
the connections of earth,
connections of fire,
connections of water,
connections of air,
and connections of ether.
This is all they bring.
And through this, the messages,
miraculous powers (sidhis),
and miracles are delivered to man.*

*But these are not real messages.
Each element only brings its own state of being—
its intentions, its desires, and its hunger.
This is their work.*

Man has six kinds of lives within him. They are often called spirits. They could take the form of demons, ghosts, jinns, fairies, maya, delusion, and angels. They could come in different ways, but this is all they are—elements, flaying and wandering. We must realize this. We must control all of them, saying, “You stay there. You stay there. Go!” Focus on them, and tell them to leave.

*A wise man will know
that the only beneficial thing is one’s true state.
Everything else has to be scrutinized and controlled...*

The Fast of Ramadan, pp. 277-280
M.R. Bawa Muhaiyaddeen_(rat.)

from "The Secret of Direct Worship"
June 12, 1983

*I praise the One
who knows the frog under the stone,
who provided there a leaf for it to eat,
who provides for all the created lives.*

Moses_(a.s.) sang this song on Mount Sinai. He had gone there to receive the Ten Commandments. When he was at the base of the mountain, he looked for water to give his pregnant wife, Zipporah_(a.s.). These are small examples. I am not going to tell the entire story, just the point.

He had climbed Mount Sinai and was speaking with Allah. Moses_(a.s.) thought of his wife Zipporah_(a.s.), and his attention went to her.

Allah called him, "Moses! Moses! Moses! Where did you go. Where are you now? He sent the sound down three times, shouting loudly the third time.

It was only then that Moses_(a.s.) said, "Allah! I am here. I have been here."

Allah said, "You were not here. Kick that stone."

Moses_(a.s.) kicked it, and the stone cracked open. Under it was a small hollow containing a frog and a small amount of water. The frog jumped away with a leaf in its mouth.

Allah asked him, "What was that, Moses? Did you see it before?"

Moses_(a.s.) replied, "No, Allah."

"Who provided the water and the leaf? Who provided it?" asked Allah.

Only You can do this. You are the one who gave the frog food and water," said Moses_(a.s.).

Then Allah said, "Would the One who did not forget to give water and food to the frog under the stone beneath your feet forget your Zipporah? That is where you went. You went there, did you not? I called you three times, and you were not here."

That was when Moses_(a.s.) sang the song about the frog under the stone.

Allah is the One who watches us like this, is He not? Our own flaws are making us suffer. When we know for certain that He has given us everything, and when we strengthen our *iman*, elevate our lives, and correct our flaws, we will obtain the victory in our lives and reach heaven...

Secrets of the Last Ant Man, pp. 103-104

M.R. Bawa Muhaiyaddeen_(ral.)

Question: But the one who is striving for heaven, will he get rivers of milk and meadows of green and gold and things like that? Is heaven like that?

Bawa Muhaiyaddeen: I may be like that, but not in heaven. The river of milk and the river of honey must flow in the inner heart (*qalb*). The undiminishing fruit that never perishes must blossom in his heart. He must build heaven within his own inner heart. The good qualities within his inner heart are what will serve him on the Day of Reckoning (*Qiyamah*). A person's good qualities and good thoughts will become the celestial beings who will later perform service (*qismat*) to him in the hereafter (*akhirah*), and their appearance will be that of innocent children. Even while in this world, his qualities must perform service (*qismat*) to him. If he serves the people in this world with his good qualities, those same good qualities will serve him in the hereafter.

Therefore, it is his good qualities which become the powers (*wilayat*), and that will serve him in the hereafter. But, if that river does not flow in one's heart here in this life, then there is no river that flows in heaven. Man's worship (*'ibadat*) becomes the garlanded swing. Only the fullness and plenitude of true prayer will give him these benefits. If he does not achieve that here, he will not find it there.

This is why the river of milk which is compassion, should flow through man while he is here. Every sweet taste of divine knowledge (*'ilm*) should flow through him, and the river of God's grace should gush and flow within his heart while he is here. He must build the house called heaven while he is here. He should build that house with Allah's qualities. Allah's qualities are that house, and, if those qualities are not within him here, then he will not find them there.

There is a river of nectar, the river of Allah's divine knowledge (*'ilm*). It is a river in which one becomes intoxicated in Allah, intoxicated by His *'ilm*, by His words, and by His truth. There are three rivers: a river of milk, a river of honey, and a river of divine nectar. Man's own qualities become the precious gems, and His actions become the beauty of his house in the hereafter. There are many things like this which have been described.

If these rivers do not flow in man's heart here in this lifetime, he will not find them there in the hereafter. These are the things I have seen.

To Die Before Death-The Sufi Way of Life, pp. 155-157

M.R. Bawa Muhaiyaddeen_(ral.)

749.

A disciple asked the sheikh, "How can we put the right (the path to God) and the left (the material world) together?"

The sheikh answered, "You have two eyes, a left eye and a right eye; you have two hands, a left hand and a right hand; you have two legs, a left leg and a right leg. Both eyes look forward to see one thing, both hands move together to do things, and both legs move when you walk, first one foot then the other.

"As you go forward, your attention and your wisdom must go ahead of you, discerning what is wrong and what is right. Your eyes must see the wrong and right in everything. When you see what is wrong, you have to avoid it or put it aside, and when you see what is right, you can go on. If you avoid the wrong path and go along the right path, everything will be right.

"The right path is the path to God; the left path is the path to the world. Analyze with your wisdom and seek the right path, which leads to the truth, while avoiding the path on the left, which leads to the world of illusion."

750.

The sheikh said: Son, a banyan tree grows into a huge tree which can cover an area of nearly a mile. Though this tree grows from only a tiny seed, its taproot goes very deep, and the supporting roots spread out and fix themselves firmly.

When the tree is firmly rooted, its weight does not affect it, and no matter how big a gale or storm may come; the roots hold on firmly because the taproot is strong and straight. The supporting roots give additional strength to the taproot.

You are a man, are you not? Similarly, if the taproot of *Iman*, the taproot of faith, certitude, and determination in God, goes straight down within you, and the supporting roots of patience, inner patience, contentment, surrender to God, and praise to God spread out to strengthen it, even if the weight of the whole world comes on you, even if poverty, illness, elemental ghosts, and all the troubles of the eighteen thousand worlds come to attack you, they will not be able to dislodge you. If you have fixed your balance in the proper place, you will see God within you and yourself within God. None of these states will shake you up or make your mind waver.

It is because you do not have this balance, because you do not have the firm taproot of *Iman*, that suffering is affecting you.

Because of this, even if you know there is a God, you are unable to derive any benefit from it.

752.

A child asked the sheikh, "When I tell you I'm not progressing quickly enough or that I'm going up and down, you tell me not to worry about it because I am still young. At what point is youth no longer an excuse for ignorance?"

The sheikh replied, "As long as wisdom has not developed within you, you are still young. As soon as wisdom emerges, you are older.

"Thus, even if one is small, his wisdom might be big. Those who have wisdom are great. Until wisdom comes, however, you are a very small child though you may be old in years. This is the way it is. Because the question arose, it signifies that wisdom is yet to come and that more clarity is needed. Until then, you will be a small child.

"This body belongs to the earth, and it is bound by an agreement which limits its time. The life span of the body is the time of ignorance, but there is a time of wisdom which belongs to an indestructible, endless life. Wisdom is a huge section that grows from the world of the souls, through this world, and high into the next world. Until it becomes complete, you are a small person.

'You are young' means that there is still room for you to learn. As long as we need to study in school, we remain students. You are still a student, are you not? And this is a school. My child, continue to study."

753.

The sheikh asked the children, "Are there any other questions?"

One responded, "Some people seem to have faith in God and there arises in me a desire to tell them about my sheikh. Is that a good desire? When should the sheikh be spoken of, and when should he not be spoken of?"

The sheikh replied, "Speak about the truth of God. That must be spoken of all the time. The sheikh is a student. If there is anything good in what he says, talk about

that. If he has wisdom and good qualities, talk about that. If they accept what you say, it will be beneficial for them and for you. If they do not, it might come back on you and cause you harm.

"A tiger has to be fed with meat. If you try to feed it grass, it will eat you, because you are meat to a tiger. You must understand who needs what and teach accordingly. Know the qualities, actions, and conduct of the person to whom you talk. Understand this and do it this way, son."

Golden Words of a Sufi Sheikh, pp. 324-327

M.R. Bawa Muhaiyaddeen_(ral.)

Explanatory Notes on the Zikr (*from Wisdom of the Divine v. 3*)

Q: It has been said that the mere uttering of the Zikr synchronized with the breath is only an art or *Kalai* associated with sleep. Could you explain this further?

A: Surely, if you concentrate only on the act of breathing and on the air which you draw in, then what you are doing is nothing but an art. It is only the movement of the mind which goes up and down with the breath. To examine this further, so long as the “I” exists, so long as the attributes of the “I” exist, you are only developing the art form. In such a state, your physical being makes you aware of the stars, the moon, the sun, the glitters of the world, behavior patterns, the divine forms and the physical forms to which you will react. This is deceptive, and such deception is brought about by yourself. It is like the art of self-deception because of the physical forms of illusion which become manifest. It is the glitterings of the mayic symbols within the physical body on which your concentration is focused.

Such breathing and recitation propagate the illusions of maya. For example, the stars shine brightest when the night is darkest. Remember this well, my children. Your mind might react to every such breath, and it will recollect visions of ordinary happenings. This act of breathing in and out is similar to the wind gushing forth and striking the images conceived by your mind and bringing them back again and again. This is what happens when you recite the Zikr with your breath as an art.

Q: How can we change this practice to make it conform to Gnostic Wisdom?

A: If, through Wisdom and the Soul, this Zikr is recited as I have indicated; if it is done with the *Quthb* (Guru) in your Heart, reciting it with the absolute Certitude of His Wisdom as the source, then it becomes true *Meignanam* or Gnostic Knowledge. If you are only conscious of the air moving in and out, then it is only an art of breathing. But if you become conscious that it is a recitation born out of Conviction and Certainty—flowing from Wisdom and the Soul in at state of Unity—then it is *Meignanam*. This is the essential difference.

In other words, when the “I” does not exist, then it is the Supreme Being who exists. Who sees whom? It is not the mind which will see Him. At that point, there is nothing to see, nor is there a beholder. In the absence of a beholder, there is nothing to behold. So, in this sense, can anyone “see” God, if the beholder or the “I” has ceased to exist? Then who is it who “sees?” Who is seeing Whom? Obviously, it must be God who effectually and totally sees Himself. He sees His totality within Himself.

Wisdom of the Divine, Vol. 3 pp. 124-125

M.R. Bawa Muhaiyaddeen_(ral.)

MUTAVALI'S SONG

*He breathed La Ilaha ill-Allahu.
With the qualities of God he became a Sheikh.
"Whatever befalls me is His intention,"
He sang, while bliss and grace
Flowed through his heart.
Such clarity is the gift of the triple flame
To those whose hearts are open to Him.*

Maya Veeram, p. 97

M.R. Bawa Muhaiyaddeen_(rad.)

...A man need only have two attacks of diarrhea, and, right away, the frenzy of his arrogance, as well as the bigotry of caste, religion, positions, and status will release their hold and slip from him, along with his feces. His wisdom will be gone, and his conceit will weaken and droop into insensibility. When he is like this, all prejudices regarding high or low, big or small, will vanish from his vision. He will beg for water from anyone who appears in front of him, not caring about high and low castes or any such thing. Oblivious of his own state, not even knowing whether he has any clothes on, unaware of differences of any kind, he will moan, "Water! Water!"

In this state, my son, the thoughts about high and low-caste that he once tenaciously held onto will be forgotten. If a low-caste person, even an untouchable,²² brings him some water, he will praise and extol that person, saying, "May your life be happy, my dear one! May God protect you and bless you with a long life!" He will accept the water, drink it, and then beg to be carried back to his own house. When the untouchable deposits him at his own house, the man's relatives will should for joy and embrace the untouchable, calling him 'my son' or 'father' and rewarding his acts of kindness.

Later, however, after the sick man regains consciousness, he will ask the very person who held him close while carrying him home, "Sir, as it you who carried me here? What caste do you belong to?" And, as soon as the person replies that he is an untouchable, the man who was ill will say, "May you live long. No go and sit on the doorstep outside," and then he will tell his relatives, "Give him something to drink, but make sure it's only in a coconut shell."²³

My son, earlier he allowed the low-caste person to give him water and to hold him and carry him into the house, did he not? But as soon as the evil passion of fanaticism returned, he immediately inquired about the person's caste, did he not? It is this fanaticism that stands out at the opportunism of religious bigotry, which man himself creates.

My son, there is a saying, "To do a favor brings happiness to the doer." But that does not apply to this brand of religion. In the assembly of God there are no differences among His creations, are there? However, in this brand of religion, there certainly are differences.

My son, to overcome such discriminations, certain remedies are available: wealth, property, titles, and positions. If a man with a low position had any of these, he could be made high in his religion. And, if a man who is high up in his religion loses his wealth, property, status, titles, or office, then the religion will quickly bring him down to a lowly state. The world will reject him also, because he is low caste. My son, you must know this well.

When one who is man learns the truth (from any one of these religions), takes on the compassionate form that is unity, and, with the attributes and qualities of man, nurtures and sifts his wisdom; then, standing within that wisdom and looking with realization at himself, at others, and at God, when he takes the faith and certitude of truth that comes with that realization, buries it within patience, and beautifies it (all the creations of *Allah* perceiving that beauty and being entrance by it); and then, when he imparts that truth with unity and harmony, and, analyzing it within that truth, attains perfection, the station he attains will be *Satthiya*

Vetham, the true scripture.²⁴ The man who realizes that exalted wisdom and its true meaning will be called the King of Truth (*Satthiya Venthana*).

While this is so, my son, as a result of the discriminations that arise from hypnotic delusion, man's mind of maya brings up image after image of differences. In the world, this grows into the opportunism that goes with religious sectarianism. Realizing this, those of wisdom, those with faith in God, those with a compassionate heart, those have learned the truth, those who have grown up in patience, and those who have realized themselves—when they examine this religious bigotry and the ones who foster it—see that the four religions exist within man himself, and that these religions, if fact appear to make up his body...

The Resonance of Allah, pp. 369-370

M.R. Bawa Muhaiyaddeen_(rad.)

22. [Untouchables (also called *harijans*): Members of the lowest Hindu caste, who are considered unclean. Hindus of higher castes consider physical contact with them to be defiling.]

23. [Since people of low caste are considered unclean, they are not permitted into higher caste houses, nor are they permitted to use their cups or plates. A coconut shell is a disposable cup.]

24. The *vetham* (scripture) for all creations is the truth of *Allah* and the resplendence of that truth. *Allah's vetham* is the *Satthiya Vetham* (true scripture). This is the true scripture for human beings—the clarity and justice of His commandments and His truth. Fulfilling *Allah's* commandments and truth in one's life and acting accordingly is *Satthiya Vetham*.

*Colombo, Sri Lanka**(from a May 2, 1974 letter to Sonia Gilbert in Philadelphia, U.S.A.)*

...May the wants of my children's hearts, may the waverings of their hearts, may the difficulties of their hearts, may the tiredness in their hearts, may the torpor in their hearts, the running-around of the maya and the mind, may all of these be removed, and may the Wealth of Grace fill your hearts; may God give you, his Grace. Ameen.

May He give you very, very much Grace; may the Resonance of the Radiance of Wisdom, the Plenitude of What is known as the Noor, the continuous Plenitude of the Resonance of Il Allahu, always be in your hearts. May this Explanation be given with Wisdom. May Love continue to grow. May compassion expand. May the Compassionate Justice, which is called Conscience, be done without fail. May this be understood without fail. May the God, who is with us then now, and forever, give us this Explanation in the 'form' of Love, and may He give us His Grace. Ameen. Ameen.

Child, and all the children: this Compassion is His Pride; it is Compassion which is His Wealth of the Mubarakat. May He give this Grace to the Fellowship children, to all the children, to your family, to the 2 male children, to the 3 female children, to your sister's children and husband, to Meignana, and to all the little children and babies in the Fellowship, to the male and female children, and to each child.

God protects us. His Eye of Compassion always sees us. He knows our meaning and our thoughts. He knows our mind and our hearts. He knows all of the understandings; He removes the darkness called ignorance. He fills us with the Light, which is called *Meignanam*.

May He take us with Him to His Church, to His heavenly Church. May He take us to the Shore. May He feed us with His Milk of Grace. May He give us His Honey of Love. May He take us into His heart, and may He give us His Grace. Ameen

Child, tell our Fellowship children to live in the 'form' of Love. Tell your father to live his life in the 'form' of Love. The Compassion which is called Restraint needs to grow. We have to grow Allah's Justice and Truthfulness in our Fellowship.

Hastiness kills Wisdom. Hastiness eats up Wisdom. Anger is the guru of sin. Lust is greater than the ocean. Duty is greater than God. One who acts without purpose or careful investigation will be overwhelmed by sadness and difficulty. Arrogance, karma and maya exist as the three evils. They are all shaitan's qualities. These should be removed, and then lust, miserliness, jealousy, egoism, ignorance, and hatred—these 6 evils should be removed.

Go beyond the 14 worlds, and open your hearts; and go to that which is called God's Church in what is called the Light of Grace in what is called the Heart, which is the Resonance within the resonance within the heart; which exists as the Church of God, Church where God exists. He will be in the 'form' of the 15th world. It will exist in the 'form' of His Grace. His Plenitude will be in the 'form' of Purity. Keeping Him in our Hearts, loving other lives as our own, trusting them, growing the plants of Restraint, Tolerance, and Peacefulness—you should

teach the children, all the children, this Compassion and this Compassionate Love and this Tolerance.

Dick Thambi, Mitch Thambi, Bob Thambi, your father, the children doing the printing work, the children who are supervising the printing work, Amy, Matchi, their mothers and fathers—I am asking all of you to do this—Sonia Pullay, Virginia Pullay (See her and care for her so that she can get well), (take care of Mitch’s son carefully), each child in the Fellowship who ‘flows’ in the ‘form’ of Love. Keeping our hearts like the hearts of little children, all the children should be in unity. Roger, Shina Michael, Salihu, Maria, and all the children who come to the Fellowship, should be as God’s Lights of Grace; understanding this State, you should stay in this State. You should stay in this State.

Intoxicants, lust, theft, murder and lies. Removing these and going on the Direct Path, on the True Path, staying in the State of being Human, giving Compassion to all lives, calming all lives, my Wise child, my children—this Wealth which is called Calmness, this Wealth which is called Conscience, is what you must use. The Wealth of treating all other lives as you treat your own is the Wealth which you must never forget to use. Everyone must live in unity. If we like one person, then we will not treat another fairly. If we feel the same Love for everyone, the Justice will be correctly done. Therefore, child, you and the children there should act with this Justice, and with Calmness and Restraint...

M.R. Bawa Muhaiyaddeen_(ral.)

(from a May 2, 1974 letter to Sonia Gilbert in Philadelphia, U.S.A.)

67.

O man, do not grieve
And worry about your karma.
It belongs to the past.

Think of the unattached way in which God performs duty to all lives. From this very moment, do your duties in the same manner, with determination, and your earlier karma will no longer follow you.

When you become the light of wisdom, darkness can never conceal you.

Golden Words of a Sufi Sheikh, pp. 39-40

M.R. Bawa Muhaiyaddeen_(ral.)

341.

The sheikh says: My son, see how a fish lives and moves in the water. It spends its life swimming up and down, experiencing all its joys and sorrows in the water. But though it can swim from the depths of the ocean all the way up to the surface, if it is caught in a net, it dies.

Now, if a man swims in the ocean, is it so miraculous? After all, even a small fish can do that. On the other hand, if you get caught in the net of illusion, the net of maya, your fate will be worse than it would be for a fish.

Think with the clarity of your wisdom. The ocean of maya has many seas: the sea of magnetic currents, the sea of the mind, the sea of desire, the sea of lust, the sea of passion, the sea of blood, the silver sea of semen, the blue sea of poison, the sea of torpor, the gold sea of fascination for women, the black sea of darkness, and many others.

On the day you can swim across the seas of maya with your wisdom, you will become a man, a messenger of God, and a representative of God, and all lives will respect and pay obeisance to you. This is the miracle of man. Think of it, my son.

Golden Words of a Sufi Sheikh, pp. 96-97
M.R. Bawa Muhaiyaddeen_(rat.)

June 11, 1982, Friday, 6:15 A.M.

The children of Adam_(a.s.) are the creations of Allah. Then why are there separations? Is it due to color or hue — black, white, or yellow? There is one family, one Adam_(a.s.), one prayer, one truth, and one God.

God has painted His creations with different colors. When you are painting a house, you use different colors, do you not? Whether it is for the arts or whether it is for something else, you use various colored paints. Similarly, God paints with every color. This is a thin paint; it is like tissue paper. If we scrape it slightly, the color will leave. It is like the paint that is on the surface of a house; if you scratch it slightly, the paint will peel off.

Yet, inside it is not like this. Among His creations, God has painted the children of Adam_(a.s.) with various colors: black, white, rose, and brown. But He did not create any differences between them. Everyone is made of earth, fire, water, air, and ether. All are created the same. Only the surface paint is different. If, with wisdom, you wipe that paint away or if you just scratch it and then look, you will find that those creations are the same as you, that you have what they have.

Do not think that you are different simply because of the paint. The One who painted everyone did not create any differences between the children of Adam_(a.s.). This is His nature — His creation nature. If you understand this nature, you will understand that you and the next person are the same. You will see that only the paint on the surface is different. You will understand the doubt and enmity that is within you, and you will cut that away. You will understand equality, that all lives are like your own life, that they are your brothers and sisters.

Wipe away that paint and look! You will know that truth. You are he, and he is you. He is your brother and you are his brother. You will understand this.

As long as you do not realize this, as long as you do not understand that you are one family, you will be separate from Allah, from truth, and from your brothers and sisters. You will be separate from the *dunya* [this world], separate from the *akhirah* [the hereafter], separate from goodness, and separate from God. You will be an orphan, a refugee, shut out from God's wealth. You will not receive the wealth of His grace — the good earning, the good *barakat* [blessings].

Please reflect upon this a little. Scratch the paint that is on you, and determine what color it is. Is it a rose color? Is it a white color? Then scratch the paint that is on the other person. Only the surface is different, only the paint is different. There is no paint on the inside.

O man, please think about this, and intend to join and live in unity with your brothers and sisters.

Sayings, pp. 76-77
M.R. Bawa Muhaiyaddeen_(rat.)

God Must Do God's Work, Not Us

God must do God's work, not us.

With every breath we must say to God: "We do not want God's Work. You must do Your Work Yourself. Then all the faults and credits from it will be Yours. It is not something of me.

We have to give each one of our breaths into His responsibility and then we can escape. Only then can we see.

Our entire life and everything that happens to us is conducted by God, not by us. He is the one who carries out everything. He is responsible for both cause and effect.

Live with the faith that neither your body nor your soul belong to you. Then God will share whatever suffering comes. Place your trust in God all the time: In every moment say, "Oh, God, this is Your property. Your duty."

My children! There is a reason for undertaking this journey. You are in search of something. On the Path to God, there is only one point in life, there is only one thing to search for; the end of illusion, the end of separation – *Gnanam*.

You must proceed on this Journey searching for *Gnanam*, and you must attain the liberation of your soul. Here is something called *Gnanam*. If each breath praises God, that is *Gnanam*. Accept That.

When you think about it, and see it with your Wisdom, then you will say, "Oh, God, O my God, all praise belongs to You." This thought and this intention will go to Him. Each and every word will go to Him. Every word and every breath will praise Him. Each breath will continue to praise Him. How could He leave us and go? How could He be far away from us? When every word is His Word, how can He leave us?

~ M.R. Bawa Muhaiyaddeen_(ral.)

O *insan*, for your life there is a marriage.

There is also another marriage. You have two bodies: this physical body and a body within you, which is in a Light form. When the physical body marries, it joins with a *shakti*, a female. That other body also needs to marry; that Light body is also searching for a wife. Just as you live, it lives and carefully searches for a wife.

For that Light, the one true Friend in the land is the One who does not have the six evils. To become a companion, you will need to be like that. Try to become a true companion to that One. Only then can that marriage be performed.

The One who does not have the six evils of lust, anger, miserliness, lechery, fanaticism, and envy is the one Friend. There is only one Friend in that land, and that is God. The Light must marry *Andavan*, God. Truth, God's qualities, His justice, and His integrity — that is the wife. That Light marries God. Then you are God's companion and He is the Companion who protects your life. You are His friend, and He is the Friend who saves your life.

So, in your life you have two bodies. For the physical body there is the worldly marriage, and for the Light body there is the marriage to God, that Power which is truth. For truth, you must establish the qualities of God. Then you will be the life, and He will be the Light.

You must understand this. This must be completed in your lifetime.

Sayings, pp. 80-81
M.R. Bawa Muhaiyaddeen_(ral.)

A short talk given by M. R. Bawa Muhaiyaddeen from *Suratur-Rahmah: The Form of Compassion*.

A CHILD ASKS: What is the difference between the kinds of angels: the angels, the archangels and the angelic hosts?

BAWA MUHAIYADDEEN (Ral.): Have you not observed the political government here? The president is the leader, is he not? After him, are the vice president and the ministers. Similarly, in the kingdom of God and in the kingdom of *gnanam*, divine wisdom, there are angels, prophets, representatives and the heavenly messenger, Gabriel_(a.s.), who is of the first [rank of angels]. There are four archangels: Gabriel_(a.s.), Michael_(a.s.), Raphael_(a.s.), and Israel_(a.s.). Gabriel_(a.s.) is the heavenly messenger who brought the commandments from Allah to the prophets. Gabriel_(a.s.), Michael_(a.s.), Raphael_(a.s.), Israel_(a.s.), and Ruqā'il_(a.s.) are the five angels who bring warnings to sections of the body. These angels of earth, fire, water, air and ether reside in the body.

Allah gives commandments to these angels. He gives them revelations and explanations so that they can do their work. Everything that exists within the body also exists outside the body. Similarly, the same angels who exist within the body also exist outside the body. Such is the *sirr*, the mystery, the *sirrullah*, the mystery of Allah Externally, these angels are water, fire, air, earth and ether. *Malakul-maut* is the Angel of Death. Ruqā'il_(a.s.) is the ether, the sun, the moon and the stars. What is inside requires what is outside. It is through this that God controls cause and effect. What is inside is invisible. What is outside is visible. Munkar_(a.s.) and Nakir_(a.s.) are the angels who are going to ask the questions tomorrow on Judgment Day in the grave. It is also like this internally. For each question in your mind, a reply will come from the section of wisdom. "This is right, that is wrong," comes the warning; the warning comes right away. As soon as you make a mistake, the warning comes into your conscience, "What you did is not right. Think of this and do what is good." If you do not act the moment you receive the warning, if you do not ask for forgiveness within two minutes, if you do not realize what you have done, then 'Atid_(a.s.) the angel on the left shoulder, will write it down; he will record it. If you have said something wrong, and do not say sorry, if you do not ask for forgiveness, it will become a fault. Will it not? Like that, we must ask God's forgiveness for our hasty words, the things we think of and the things we look at. The angel [Raḳīb_(a.s.)] who writes the good writes immediately. The angel who writes the evil waits a little and watches. He waits for you to ask for forgiveness. He writes only if you do not ask for forgiveness.

There are the angels *Ridwān*_(a.s.)¹ and *Mālik*_(a.s.)² One performs tasbih, he offers prayers to God, "O God, give them goodness." He prays on our behalf. The other angel also asks for blessings on our behalf. "Allah!" The angels are the internal and external agents of cause and effect. Those who have strayed from this section are followers of satan, who was the leader of all the *jinnns*. He was called *mal'un*, and became the accursed one because of his jealousy and pride. Because satan and his thousand followers were in a state of intending harm to Adam (A.S.), and because of their pride, they were cast out of heaven. Satan is these qualities. These qualities are satan. No one has seen satan. Each evil quality is a satan: jealousy, backbiting, wrath, revenge, anger, self-importance, haste, vengeance, deceit, treachery, falsehood, theft, arrogance, *karma*, *maya*, *Tārahan*, *Singhan* and *Suran*,³ sexual craving, hatred, miserliness, greed, fanaticism, envy, intoxicants, lust, theft, murder and falsehood. It is such qualities that are satan. Anyone who has these qualities becomes satan. All the thoughts that surround such a

person, everything that comes from these qualities are miracles to him. They are desires. The hell known as sin is his miracle. His intentions and thoughts are the miracles of hell. This state is what is called satan. It is through these qualities that man becomes a satan. This is satan. These qualities are satan.

If a man performs *taubah*, repentance, and transforms those qualities, he becomes an *insān*, a human being. When man becomes *insān*, and washes his *ensān surah*, his eight-span body, with the *kalimah*, the praise of Allah and *'ilm*, and makes it clear, when he strengthens it with the faith, determination and certitude of *imān*, he becomes an *Insān Kāmil*, a perfected human being. When he becomes an *Insān Kāmil*, he becomes a representative of Allah. It is with him that the angels speak. Allah advises such a man through these angels. All of the actions of such a man will be performed according to the *asmā'ul-husnā*, the ninety-nine beautiful names of Allah, the actions of the ninety-nine *wilāyāt*, powers of God; his speech, his words, his actions and his demeanor will be the qualities of Allah His *qalb*, his heart, will open and become the *'arshulmu'min*, the throne of a true believer. His *qalb* will be the *dhāhut*, the throne, of Allah In that *qalb*, only Allah, His representatives, His lights, His qutbs, the *auliyā'*, the messengers, and the *ambiyā'*, the prophets, will exist performing *tasbih*, offering prayers to God. His breath and his words, his demeanor and his actions will be the actions of Allah Other lives will be like his own; the hunger of others will be like his own; the sadness of others will be like his own; other lives will be as valuable as his own. That understanding will remain within his awareness, his wisdom and his consciousness, always.

No matter how much fruit a tree bears, the tree will not eat any of the fruit, but will give it to others. Such a person is like a tree: he will give his *'ilm*, his divine knowledge, his goodness and his good qualities to others in order to make them peaceful. All the happiness that comes into his life will be dedicated to others in order to bring them peace.

He will never search for anything for himself. He will never work for the sake of healing his own illnesses. He will dedicate his life to dispel the sadness in the lives of others, and he will try to obtain blessings for them. These qualities are the qualities of God. The qualities that do evil are the qualities of satan. The kingdom of God will belong to one who understands the qualities of God. The curse of hell, *la'natul-jahannam*, that kingdom of *jahannam*, of hell, will belong to one who has the qualities of satan. We must understand the difference between the two kingdoms with *'ilm*, with wisdom, with *imān*, with faith, with love, with peace and with unity. It is only then that we will be able to understand these things.

THE CHILD: Thank you precious Father.

Footnotes

1. *Ridwān* (A.S.) guards the entrance to heaven.
2. *Mālik* (A.S.) is in charge of the punishment in hell.
3. *Tārahan*, *Singhan* and *Suran* are the three sons of maya; they represent sexual energies and passions.

4

Man is going on the journey of his life without a warning signal.

Oooooo! He goes here and there and then stops abruptly. He has nothing to tell him when he should stop or when he should go. He goes here, he goes there, and then he has an accident. He has nothing to warn him that he has to change tracks, to change lanes. He does not know when to change the track that he is on or when to stop. It is because man has no signal for the journey of his life that he has accidents.

My love you, my sons and daughters, we have to watch for each signal. If you watch for it, there will be a signal that will tell you when to stop. Wisdom is the signal. When something is coming towards you, wisdom will be there. It will tell you that you must switch tracks. You must then change your qualities. If you change your qualities, if you change every thought, you will be able to proceed.

Your mind leads you into all kinds of accidents. If that signal of wisdom is not present, if you do not change tracks, if you do not change your qualities, you will have accidents on the journey of your life.

My love you. Please think about this. If you do not change tracks, it will be a time of accidents for you.

Each child needs to think about this. *Amin*. You need to develop good qualities and wisdom.

Sayings, pp. 8-9
M.R. Bawa Muhaiyaddeen_(ral.)

5

***Question:** Are good qualities and wisdom synonymous?

Bawa Muhaiyaddeen_(ral.):

Good qualities are a house, and wisdom is the light. Good qualities are God's house. Wisdom is God's light.

Question: Does the house have to come before the light?

Bawa Muhaiyaddeen_(ral.): Oh, yes! First you must build the house. Then you will need a light for it. After you build a house, you will need to put a light there. Open-night-house: If a house is left open, it will be an open night-house, it will be dark. An open house is a night-house; it is a night-club.

Question: I need a little help to build that house!

Bawa Muhaiyaddeen_(ral.): You need good qualities, you need patience, you need sabür, inner patience, you need *shukur*, contentment, you need *tawakkul*, trust in God, and you need *al-hamdu lillah*, you need to give all praise to God. When you come to a signal, your life must change tracks. Then you can proceed.

Thank you. Do you understand? That is the point.

Sayings, pp. 9-10
M.R. Bawa Muhaiyaddeen_(ral.)

507.

The sheikh said to his disciples: Children who perform duties and service to God, no matter where they may be—whether in a jungle, in a house, under a tree, or at the foot of a mountain must carry out the duties which are His qualities, His actions, and His conduct.

Allah has given each of them an account book. There are two bookkeepers: one to record the profits and the other to keep account of the losses. That book is kept within each child's *qalb*, or inner heart. Every moment of the day, this account must be furnished to the accountants who are the representatives of Allah, with the qualities of patience, inner patience or *sabur*, contentment or *shakur*, trust or *tawakkul*, and giving all praise to God, *al-hamdulillah*.

Each child's duty, effort, and wages, as well as his profits and losses, must be calculated from the time of the early morning prayer of *subhat* to the *subhat* of the following day. Every twenty-four hours, any profit earned must be deposited in Allah's bank of *iman*, the bank of perfect faith.

You must understand this: What are your duties? What profits have you earned from these duties?

There is duty to God, duty to the sheikh, duty to the people, and duty to all creations in the world. I will give you an example to illustrate this.

If four shiploads of goods worth \$400,000 are unloaded and sold for \$800,000, there is a profit. The bookkeeper and the accountant must check this and calculate the taxes. If there is any discrepancy, if the methods used were not quite right, there may have to be a government inquiry. The accounts would be submitted and reviewed step by step, showing the books, the bills, the receipts, and all details. Such matters come up for reckoning when people do business.

In the same way, some people say they are performing the four kinds of duty, but the only thing they do is sign their books. Such people may even turn up every morning at *subhat*, but they will only write their names on the appropriate lines, saying they have done this work and that; but as soon as they sign, they go away. They do not do any duty. They do not care to look into what needs to be done and to do duty for the sheikh. They are only concerned about signing their names in the book. Such people are in the majority.

The entries in the account book will be audited four times: in the *qalb*, in the grave, on the Day of Reckoning or *Qiyamah*, and in the final court in the presence of Allah. Since Allah is the Ruler of all the universes, the final reckoning will be in His presence. There we will be questioned about our duty, wages, profits, and losses. It is there that the caliber of our duty will be revealed. The book will be examined and we will also be questioned directly. According to what we have earned, the final judgment will be given at that court. We must realize this.

Before the Day of *Qiyamah* arrives, we need to understand in our *qalb* the duty we do and the wages which will accrue from that duty. If man performs the duties of God, he is the perfect purity of *Iman-Islam*, an *insan kamil* or perfected man, and a true believer, *mu'min*.

Of the seventy-three groups of people in the world, such people make up only one group; all the rest of the people form the other seventy-two groups. The people in those seventy-two groups are the ones who will have to face the Day of *Qiyamah*.

My son, as we do our duties in serving the sheikh, serving Allah, and serving all lives in the world, we must act with the qualities of God. If we live in a state in which we understand what our wages are throughout all twenty-four hours of the day, if we avoid what is wrong and do only what is right for God, then we will have victory over Judgment Day.

Allah knows our every word and every breath, my son. He lives with us. Since He dwells with us and we dwell with Him, we have to think. Do not try to deceive Him by merely signing the duty roster and then going away to indulge in evil actions. Do not try to steal a certificate, thinking He cannot see.

God has created you out of the twenty-eight letters that form the Qur'an. The Qur'an is mingled with your *surat*, your true body. God will raise every one of the twenty-eight letters, infuse them with light, and ask them directly about their actions. And each of the twenty-eight letters will repeat what it has done.

Therefore, you must reflect and carry out the true duties. Do *tasbih*, prayers of praise, glorifying His name twenty-four hours a day. Love all lives as you love your own. Truly open your *qalb* and worship God. Whether you serve the sheikh or the people, you must do it with an open heart without attachment. Then God will give you a place in His kingdom.

Golden Words of a Sufi Sheikh, pp. 209-211
M.R. Bawa Muhaiyaddeen_(ral.)

M.R. Bawa Muhaiyaddeen

Golden Words of a Sufi Sheikh, pp. 1-9, M.R.
Bawa Muhaiyaddeen_(rat.)

* In English, vowels are part of the alphabet, but in Semitic languages vowels take the form of notations above or below the letters, all of which are consonants. Whereas those to whom Arabic was the native language could read the Qur'an with little difficulty in its original vowel-less state, those who spoke other languages frequently mis-vowelled the words or misinterpreted the letter symbols. Thus, the diacritical vowel markings and *nuqat*, or dots, were developed over several centuries to make it easier for those less acquainted with Arabic to recite the Qur'an properly. In a mystic sense, the diacritical marks are said to give life or sound to the letters, which would otherwise be dead or silent. As the openings in the head animate it and take in light and sound, so do the diacritical marks give resonance and life to the Qur'an, also known as *Furqan*, the criterion of right and wrong.

** Learn *'ilm*, or divine knowledge, even if you have to go to China to do it.

21

Compassion embraces you. Patience establishes a connection to the kingdom of God. *Sabur*, inner patience, beautifies you with God's beauty. *Shukur*, contentment, shows the value of your life. *Tawakkul*, surrender to God, leads you to Him. And *al-hamdu lillah* is when you praise God and God praises you.

In your life, love will grant you the kingdom of God, equanimity will be the flag of the kingdom of God, peace will be the qualities of God, and tranquility will make all lives have God's tranquility.

Please reflect on this. If you think about these points and conduct your life with these qualities, if you extract what is good and act accordingly, you will become a child of God. Then the kingdom of God will be given to you. You will realize yourself; you will pray to the One, you will live as one family, you will do duty to the One, and you will disappear in the One; You will be born in Him, grow in Him, and disappear in Him.

This is the learning. If you understand this, then that will be the true learning. If you do not understand this, then you will be subject to many tens of millions of births.

Good morning.

Sayings, p.19
M.R. Bawa Muhaiyaddeen_(rat.)

476.

A disciple asked his sheikh, "O my sheikh, people talk about the influence of Saturn. They talk about saturnic or satanic influences, and say that satan or saturn has caught them. Does satan catch man or does man catch satan? What is the form of satan?"

The sheikh replied, "There is a dark form called satan who was originally commander of the jinns in heaven. Because of the jealousy and treachery, he showed when Adam_(a.s.) was created, he was cursed and thrown out of heaven and given the name satan or mal'un, the degenerate one.

"Satan does not set out to capture anyone who is a true man. But if a human being has taken on satan's qualities and those actions which belong to satan, then satan will come to recapture his property, which is the hell of his qualities. Man is the first aggressor; satan only comes to reclaim his own property. We must understand this with our wisdom.

"Originally man was pure, but he has gathered black and evil qualities to himself. Satan is the dark, deep, black of evil, gathered and rolled together. Satan catches only satan, not man. Satan goes after satan's qualities. Only when one becomes satan will satan come to take back his own blackness and his own qualities. Satan does not catch man; man is the one who catches satan. If man not become satan, satan will not chase after him.

"It is said that satan is lame. The right leg of those qualities known as satan is lame because it is missing clarity, which is the explaining wisdom of the *Qutbiyyat*. So, when satan walks, he supports himself on the left leg of hell, which represents the nature of the evil qualities of ignorance. He cannot lean on the leg of wisdom or gnanam, because that leg is lame.

"When man in his originally pure state searched for and grasped the dark actions and qualities of satan, he became satan. But when the perfect wisdom of *gnanam* [wisdom] dawns within him and when his inner heart, his qalb, becomes resplendent with *gnanam* and God's qualities, he will have no darkness, no fault, no blemish. A man in that state is a *gnani*. Then satan cannot approach him, because satan is darkness and cannot face the light.

"Those who do not have good qualities will seek and acquire satan's qualities, actions, and possessions. When man takes satan's property, satan will come either to fight to reclaim his property or to take the man into his fold as his own child."

477.

A hadith:

An Arab went to the Rasulallah_(Sal.) and greeted him saying, "As-salamu 'alaikum, Ya Rasulallah." The Rasulallah_(Sal.) returned his greeting. Then the Arab said, "Ya Rasulallah, I have come to make a complaint. Satan is harassing me. He does not let me sleep, or sit, or walk. He does not give me a moment's rest. He will not even leave me alone long enough to drink a little water. Holy Prophet, please make satan stop tormenting me, so I can have some peace."

The Rasulullah_(Sal.) said, "Is this what satan is doing? All right, come tomorrow, and I will speak to you then."

As soon as the Arab left, satan came in the form of another Arab and said, "Ya Rasulullah, I have come to relate my grief to you. You are the Rasul to everyone, are you not? You are the Rasul for the good as well as for the bad, for the *dunya* as well as for the *akhirah*. You cannot reject anyone."

"Yes, that is true," replied the Rasulullah_(Sal.)

"You are the one who makes people accept the path to Allah and who teaches them *iman* and certitude," satan continued.

"Yes," the Rasulullah_(Sal.) replied. "Are you satan?"

"What you say is true, Ya Rasulullah. I am satan."

"Earlier an Arab came to me and complained to me about you," the Rasul_(Sal.) said.

"Ya Rasulullah, he complained to you about me, but now I have come to complain about him. That Arab is disturbing my peace of mind. He will not let me sleep, or eat, or do any of my work. Everywhere I go, he follows me, grabbing my possessions, my freedom, and everything I have. Ya Rasulullah, tell him to give back what belongs to me, and let me rest."

"Is that how it is?" the Rasul (Sal.) asked. "Come see me the day after tomorrow." And satan left.

At dawn the next day, the Arab returned to the Rasul_(Sal.) and said, "As-salamu 'alaikum, Ya Rasulullah."

Then the Rasul (Sal.) replied, " 'Alaikumus-salam, O Arab. You complained to me about satan, but after you left, satan came and complained about you in the same way. What have you stolen from satan? Did you take his possessions, houses, and properties, or is he coming to you without any provocation?"

The Arab answered, "Ya Rasulullah, I have taken nothing from the wealth of satan."

"What have you hidden away?" asked the Rasulullah_(Sal.)

"For years I have toiled as a laborer. I saved only a little gold and a few gems for a dowry so that I can give my daughters in marriage. Other than that, I do not possess anything of the world."

Then the Rasulullah_(Sal.) said, "Very good. Take all the wealth you saved and throw it into the street, and then come to see me tomorrow."

"I will, O Holy Prophet." The Arab went directly home and threw the gold and gems into the street. The moment he did this, all satan's children came running and fighting and scrambling to grab a share of the gold and gems. They hit and scratched and kicked each other so much that they bled profusely.

Then the Arab ate his food and went to sleep. That night satan did not come to him. The Arab slept so peacefully that he did not awaken until late the next morning.

That day he returned and said, "Ya Rasulallah, never in my life have I felt this amount of happiness and rest! Just as you suggested, I threw all the wealth I had accumulated into the street. Satan's children came and fought among themselves, took the gold and gems, and ran away. Afterwards I had no fatigue, no troubles, and no worries. My entire body felt very light. My food tasted extremely good, and I went to bed after dinner. This morning I came to you quickly to give you my salams. Satan did not come to me at all."

Then the Rasulallah (Sal.) said, "You are happy, are you not? Sit down."

A while later satan came and gave salams to the Rasulallah_(Sal.) but received no reply.

Satan then said, "The Arab returned all my possessions. He has stopped giving me trouble. He does not disturb my peace any more." Satan continued, "O Rasulallah, we do not follow your followers. It is those who call themselves your followers who take what belongs to us. They destroy us; we do not destroy them. They hold on to satan and make trouble for satan. Then your followers complain to you, 'It's satan! It's satan! Satan has got hold of us! Satan is destroying us!' But we don't go near your followers. They come to us, take our things, and take our qualities: backbiting, envy, jealousy, arrogance, trickery, deceit, falsehood, and thievery. They destroy our freedom and chase us away from our things.

"Ya Rasulallah," satan continued, "we will never lead your true followers astray. What belongs to hell and the world belongs to us; Allah has given it to us. But to your true followers the world is haram. Their only wealth is faith, certitude, and determination in Allah.

"O Rasulallah, your true followers should not want to be where we are, they should not desire our things, they should not come to us. They should dwell with you and Allah. They should have the qualities of *sabur*, *shakur*, *tawakkul-'alallah*, and *al-hamdu lillah*, which are the preface to *Iman-Islam*. In every breath they should ask forgiveness and be in communion with Allah. This is what your real followers should do. But your followers have left what belongs to them and have begun to desire what belongs to us. They are taking the things of hell and the things of the world for themselves. They come and crowd around us, yet they find fault with us and condemn us."

Then the Rasulallah_(Sal.) said, "What you say is true. Satan, you can go now and be at ease."

The Rasulallah_(Sal.) told the Arab, "If you do not go to satan's house, he will not come to yours."

"Ya Rasulallah," the Arab replied, "now from your words I understand, and in the future I shall go on the true path. May Allah grant me the faith, certitude, and determination to do that."

"Yes. May Allah help you," said the Rasulallah_(Sal.)

Golden Words of a Sufi Sheikh, p. 178-181

M.R. Bawa Muhaiyaddeen_(rad.)

“What gift does a wise man bring? Love. What gift does a wise man bring? Truth. What gift does a wise man bring? Patience. What gift does a wise man bring? Tolerance. What gift does a wise man bring? Peace. What gift does a wise man bring? Justice. What gift does a wise man bring? Conscience. What gift does a wise man bring? The qualities of God. The gift that a wise man brings is God. The gifts that wise men bring are the qualities of God and His state of justice.”

Bawa Muhaiyaddeen_(rat.), January 6, 1974

560.

The sheikh said: Son, a certain man who loved music bought a violin. He tapped on the instrument but no music came. A visitor came to his house and asked him what he was trying to do.

The man who loved music said, "I've heard others play, so I bought a violin and now I'm trying to play, too. But I don't seem to be able to make music like the others do."

The visitor looked at the violin and said, "It has no strings!"

The man who loved music bought strings, fixed them onto the violin, and was then able to learn to play music. He was overjoyed. "This is the music I love!"

Even though the man had a violin, the sound he desired was not in the violin, but in the strings. No matter how many violins you may have, they will not produce music without strings.

Similarly, no matter how much you love your body, no matter how many things you buy for your body, it will not have real beauty. Only when the strings of wisdom are placed across the bridge of faith, certitude, and determination and played with the bow of absolute faith will you know the beautiful resonance of, "La ilaha illallahu. There is nothing other than You, O God. Only You are Allah."

It is the resonance in your inner heart, or *ahmad*, which lights up and produces beauty in the face, which is Muhammad(*sal.*).

Golden Words of a Sufi Sheikh, p. 234-235
M.R. Bawa Muhaiyaddeen(*ral.*)

178.

When you understand yourself
Then you will know the equality
Which is the birthright of all lives.

Golden Words of a Sufi Sheikh, p. 59
M.R. Bawa Muhaiyaddeen(rad.)*(rad.)*

783.

In the forest, four buffaloes lived together as good friends. A fox saw them and thought greedily, "How fat and healthy they are. The meat of even one of those buffaloes would be enough to feed me for three months, and all four would be enough for a whole year. Now, how can I kill them? I must trick my master, the lion, into killing them for me."

The fox hurried to the lion. He wailed, "Oh, master!" and began to cry and roll around on the ground as if unable to continue. Surprised, the lion asked, "What is the matter? Why are you crying?"

"Oh, master," the fox said, "I cannot bear to think of it! My whole body is trembling. There are four buffaloes who claim they are the kings of the jungle, and I just cannot bear to hear them say such a thing when you are our sovereign. They have captured the whole jungle. No one can go near them. I shiver to think of them. They must be killed."

"Where are they? Show them to me," the lion demanded.

So, the fox led the lion to where the buffaloes were grazing. When the lion saw the four of them together, he knew that he could not fight against them as long as they were united. The lion turned to the fox. "I need your help. You must separate them so that I can kill them."

"I will do my best," the fox said. "Now, as I go up to each buffalo, you must move so that you stand facing that particular buffalo." The lion agreed, and the fox hurried away.

The fox crept over to one of the buffaloes and quietly whispered into his ear, "Don't trust these other three buffaloes. They are trying to move away from you and leave you to that lion over there."

And indeed, when the buffalo lifted his head, he saw the lion straight ahead. He believed the fox's story and separated himself from the other three. The fox then moved to each of the other buffaloes and said the same thing. In this way, he separated the four of them, and the lion was able to kill them easily, one by one. The fox was very happy to have gotten enough food for a whole year.

Although the children of Adam_(a.s.) have been separated into four religions, they have only one God and one race. Maya, satan, mind, desire, arrogance, falsehood, jealousy, selfishness, hatred, and lust all came together into a dark, cunning form that separated the unity of the

human race and handed it over to satan and the world, just as the fox tricked and separated the buffaloes. The four religions succumbed to the tricks of these dark forms and separated from one another. Finally, when they were separated, gold, women, miracles, and the Angel of Death came to capture them and drag them to hell.

Man must understand this and acquire God's qualities. Realizing that the children of Adam_(a.s.) belong to one race and one family, and considering other lives as his own, he must show peace and equality to all. He must show patience and love and dispel their poverty and illness. Understanding his birthright, he must pray and surrender to the one God, the precious *Allahu ta'ala*.

That is the state in which he must find peace, equality, and victory. Otherwise, time, maya, arrogance, and karma form in his body, enclosing him within mind and desire and killing him. Trust only in unity and Allah. That will be your undiminishing wealth.

Golden Words of a Sufi Sheikh, pp. 349-350
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

475.

A disciple asked a Sufi sheikh, "O my sheikh, many men search for a sheikh so they can receive the grace and the *gnanam* of God. Can those who are immersed in the pond of ignorance known as *maya* be taken to the shore by a sheikh? Can they be saved? Can they be given grace and *gnanam*?"

The sheikh replied, "What you ask about is a great matter indeed. The arrogance, karma, and *maya* of birth; *tarahan*, *singhan*, and *suran* (the three sons of *maya*); lust, hatred, miserliness, greed, envy, bigotry, arrogance, impatience, the egoism of the 'I', the possessiveness of 'mine', the darkness of religious and philosophical differences, intoxicants, obsession, theft, falsehood, and murder all these things are churning and turning in the pond of karma. They live there, sunk in the hell of that pond, displaying the differences of the 'I' and the 'you'.

"A huge and demonic crocodile lives there, thrashing in the pond. It takes everything it catches to the bottom and leaves it to rot in the caves of ignorance and then eats it.

"If the crocodile comes out of the pond, it is easy to catch it. But if it will not come out on its own accord, even an elephant cannot pull it out. When the crocodile is in the pond, the scales on its back bite into the water like teeth.

"Man dwells in the illusory pond of karmic ignorance. His body is layered with four hundred trillion, ten thousand scales which have the strength of the hell of ignorance. These teeth which bite into the water of karma are desire, mind, thoughts, blood ties, bigotry, and differences. If man does not want to come out of illusion, nothing, no matter how strong, can pull him out. Like the crocodile, he will devour anyone who tries to pull him out.

"Son, we must find out which things live in which place and we must carefully escape from them. We should not try to teach the beings that live in the pond in order to pull them out and make them peaceful. If we do, we will end up in their stomach. More than anything, we need subtle wisdom.

"If anything created from the five elements goes to the pond for any reason, even to drink or wash, that crocodile will grab it. Once caught, we will not be able to escape, no matter how hard we pull. However, there is a trick—wisdom.

"The only vulnerable part of a crocodile is its stomach. The rest of its body is like wood, covered with the darkness of ignorance, but its underbelly is sensitive. Tickle it and it will run in fear. Then we can escape.

"My son, you must understand this. If you wish to help the human crocodiles to come out of the pond of ignorance, if you wish to preach to them or uplift them, you must first observe their qualities, actions, behavior, and conduct. Then if you have the feeling that one of them is worth helping, first show your love. If that is not enough, stand outside the pond and offer it some food on the fishing line of wisdom. If it likes it and bites onto it, try pulling the line gently toward the shore. See whether it responds to your love, or whether it tries to pull you into the pond. Try again and again with love, wisdom, and compassion, and observe whether it shows an inclination to approach the shore.

"Use your wisdom patiently, day after day. Try to capture it in a way that it does not harm you. As long as it is in the water, be very cautious. Stand outside the pond and attract it by dropping things into the water. If it comes very near the shore, try to pull it out of the water onto the shore. Once it is on the shore, it will have lost its strength, and you can do what you like with it. Then even a small boy can pull it where he wants.

"It is in this way that a sheikh or a perfected man, an *insan kamil*, must try to ease a man gently out of the ignorance of illusion, until the force of ignorance has been reduced. Once he comes out of the pond, he will have attained a state in which he sees the difference between right and wrong, pure and impure. In this state, he realizes himself and begins to search for God.

"Until then, do not face such a man head on. Try to subdue him with love and compassion. You must try to train and correct him only after he is on the land. If a sheikh does this with wisdom, the crocodile will escape from the pond and the sheikh will escape from the crocodile.

"If, instead, he plunges straight in, the crocodile will drag him down to the depths of the pond. If he gets caught in this way, he must not turn around and run. To escape, he must face the crocodile and tickle its underbelly with love.

"But if the crocodile agrees to come out into the territory of the sheikh, he can train it and uplift it. If the crocodile insists on staying in the pond, it is best that the sheikh make his escape."

Golden Words of a Sufi Sheikh, pp. 176-178
M.R. Bawa Muhaiyadeen(*rat.*)

476.

A disciple asked his sheikh, "O my sheikh, people talk about the influence of Saturn. They talk about saturnic or satanic influences, and say that satan or Saturn has caught them. Does satan catch man or does man catch satan? What is the form of satan?"

The sheikh replied, "There is a dark form called satan who was originally commander of the jinns in heaven. Because of the jealousy and treachery, he showed when Adam(*a.s.*) was created he was cursed and thrown out of heaven and given the name satan or mal'un, the degenerate one.

"Satan does not set out to capture anyone who is a true man. But if a human being has taken on satan's qualities and those actions which belong to satan, then satan will come to recapture his property, which is the hell of his qualities. Man is the first aggressor; satan only comes to reclaim his own property. We must understand this with our wisdom.

"Originally man was pure, but he has gathered black and evil qualities to himself. Satan is the dark, deep, black of evil, gathered and rolled together. Satan catches only satan, not man. Satan goes after satan's qualities. Only when one becomes satan will satan come to take back his own blackness and his own qualities. Satan does not catch man; man is the one who catches satan. If man does not become satan, satan will not chase after him.

"It is said that satan is lame. The right leg of those qualities known as satan is lame because it is missing clarity, which is the explaining wisdom of the *Qutbiyyat*. So, when satan walks, he supports himself on the left leg of hell, which represents the nature of the evil qualities of ignorance. He cannot lean on the leg of wisdom or *gnanam*, because that leg is lame.

"When man in his originally pure state searched for and grasped the dark actions and qualities of satan, he became satan. But when the perfect wisdom of *gnanam* dawns within him and when his inner heart, his *qalb*, becomes resplendent with *gnanam* and God's qualities, he will have no darkness, no fault, no blemish. A man in that state is a *gnani*. Then satan cannot approach him, because satan is darkness and cannot face the light.

"Those who do not have good qualities will seek and acquire satan's qualities, actions, and possessions. When man takes satan's property, satan will come either to fight to reclaim his property or to take the man into his fold as his own child."

Golden Words of a Sufi Sheikh, pp. 178-179

M.R. Bawa Muhaiyaddeen_(rat.)

77.

O man, know *iman*

And you will understand

The rules and the content of *Iman-Islam*.

Iman, or absolute faith and certitude in God, is Islam. The preface to *Iman-Islam* is patience, and then inner patience or *sabur*, contentment or *shakur*, trust in God or *tawakkul*- 'alallah, and giving praise to God for each thing that happens or *al-hamdu lillah*. Whatever is to happen at the very next moment is known only to Him. Therefore, we must say, "*Tawakkul-'alallah*," placing all our trust in Him. Whatever is given as nourishment at any moment we must accept with contentment, saying, "*Bismillahir-Rahmanir-Rahim*", in the name of God, Most Merciful, Most Compassionate."

We must praise Him whether we have been given a lovely feast or merely a glass of water. *Allahu ta'ala*, Almighty God, gave the power of inner patience to Prophet Muhammad Mustafar-Rasul_(Sal.) and instructed him to tie it around his stomach in order to control the fire of his hunger and his desires. He directed the Prophet_(Sal.) to unfold the umbrella of patience and good qualities over all the universes and to embrace all lives within its shade. *Allahu ta'ala* explained this step by step through the 6,666 *ayat*, the verses of the Qur'an. The growth of good qualities and actions is called *Iman-Islam*.

In a *hadith*, Allah said, "O Muhammad! I would not have created anything but for you." All of everything which feels the rays of His power is in a state of perfect purity. Islam means perfect purity; hence everything was created as Islam. But it is only when the grass and weeds that choke it are removed and it is allowed to flourish that it can be called *Iman-Islam*.

Allahu ta'ala bestowed this precious gift upon *an-Nabi* Muhammad Mustafa_(Sal.) who taught it to all those who had faith. Anyone who receives and tastes it is a rich being. Those who do not receive this wealth are the poor in *akhirah*, the hereafter. *Insh'allah*, if God so wills.

Allah alone knows!

78.

O man, if you understand the meaning
 Of al-hamdu lillah,
 Of giving all praise to God,
 You will know that which is with you
 Which never comes or goes
 And you will be dwelling with it
 You will be in communion with it at all times.

79.

O man, know the poverty
Of the lack of wisdom in your life.

Then the poverty that drags you down will leave. When it does, you will receive the limitless wealth and grace of *'Ilm*, the ocean of divine knowledge, and you will be free of poverty in all three worlds.

Golden Words of a Sufi Sheikh, p 42-43
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

429.

A man caught a parrot, put it in a cage, and taught it to speak. The caged parrot of wisdom said, "O man, I was living in freedom, and you put me in a cage. You try to make me speak your language and you teach me the words of your religions. Will your language give me back my freedom? Learning your language will only make me suffer. If I learn your language without knowing its meaning and instead of calling a thief a thief, I call a good man a thief, or a thief a good man, I will lose my life.

"I must fly freely in the skies and learn my natural speech, my natural freedom, and my natural prayers, all by myself. That is my meditation.

"O man, if only you would understand the way you naturally are and the way God naturally is! If you were to understand, leave the prison of your cage, and study yourself, it would be good for me and good for you. Understand this and let me out. Let me out and let yourself out. That will be your victory in life, my victory in life, and freedom for both of us."

Golden Words of a Sufi Sheikh, p 124-125

M.R. Bawa Muhaiyaddeen_(rat.)

434.

The sparrow of subtle wisdom said to a man of wisdom, "I have flown over many countries in my search for God. I have been in temples, mosques, churches, and places of worship on which the names of the four religions have been written, but wherever I flew all I found was troubles and wars. I went to worship, pray, meditate, and sing devotional songs, but all I found was arguments and fighting. I went to one place to worship and they were arguing. I went to another place to pray and they were quarrelling. I went to another place to meditate and they were fighting. There were racial and religious fights. I asked them why they were fighting.

"My god is real! All the others are false!' each one shouted. "Each person spoke of his own god, and the fights continued. Then a song came to me. I sang to God, asking Him to show me a good place.

Fighting in this religion,
 Fighting in that religion,
 Fighting in the religion
 In which they were born,
 Fighting in the religion
 In which they will die.
 In which temple or mosque
 Can I worship You
 O God, O Allahu?

"I sang this to God and I cried. I said, 'Tell me a way. Show me the place in which I can worship You.'

"O wise one! I have been suffering for so long without an answer. Tell me in what temple I can worship to receive liberation. O wise man, can you tell me of a place in which to worship?"

The wise man said, "Your situation is difficult. Having flown and wandered all over the world, it is difficult to know the One and pray to Him. The four religions are right, and your reasoning is also right. But there is one thing you must realize: in the place in which you must know yourself, there is only One who prays. Only when you know yourself and when you see your soul, can you begin to pray." The wise man said this.

The bird questioned him further, "Will you explain the four religions in more detail, O wise man?"

"The first is the place where you were conceived, formed, and born. It is the religion of *Zabur*, or Hinduism, where temples are built. That is the place of creation, the place in which statues, forms, men, and animals are displayed as examples. Therein are *Shakthi* and *Shiva*, Adam and Eve_(a.s.) It is the place of intermingling, joining, forming, and growing.

"The second religion is *Jabrat*, Zoroastrianism. It is the fire of hunger, illness, old age, and death. The fire of your stomach burns to ash everything you bring to it. That religion is also in your body.

"The third religion is the religion of the pure spirit. It is the world of the four hundred trillion, ten thousand spiritual forces called shakthis. This is *Injil*, Christianity, the religion of thoughts, vapors, and spirits, the religion which exists in the region of your chest.

"The fourth is light. The fourth religion makes you perceive through the senses of sight, taste, hearing, and smell, thereby helping you to understand what is good and what is bad, what is right and what is wrong. *Furqan*, or Judaism-Islam, the fourth religion, is the head.

"These are the four. You are the four religions. You are the scriptures. You are the temples. You must see them within yourself. If you had understood this, you would not have seen fighting in all the places to which you flew and you would not have suffered so much.

"When you understand this, transcend the four religions, know yourself, and go beyond, then you can see our Father. Only after this does true prayer and worship begin.

"There is no work to do in the world, the only work is within the self. There is no fighting in the land, the fighting is within you. There are no differences in the land, the differences are within you. There are no troubles in the land, the troubles are in your own judgment. There is no divisiveness in creation, only in your own state.

"The fault is not in you, but in standing back and letting the things in your mind take over. If you catch and control your mind, this will not happen.

"Realize this, O sparrow, and act accordingly. Find a wise man and learn. Do not waste your time flying over the land and looking at things. Fly inside yourself and see."

This is what the wise man said.

Golden Words of a Sufi Sheikh, p 126-127
M.R. Bawa Muhaiyaddeen(rad.)

435.

The green dove of the mind said to a wise man, "So many people cry, 'O God! O God! O God!' They say, 'He is here' or 'He is there.' I have flown here and there and looked everywhere, but I have not seen the One of whom they speak. Many people called out like that, but no one came forward in response to that call. I stood and watched. No one came forward. I did this for the sake of prayer. I flew and glided and circled, wandering in the skies.

"Then I came back to find a wise man. Here you are near the trunk of a tree, and there is a saying: 'Beneath the shady green tree known as the *Katpalia Virudcham* is a devotee.'* I saw you and thought perhaps I should try to ask you, so I flew down. So many in the world say 'God', but no one comes. Does God have such a name?"

The wise man said, "Allah is the One without name, the One without birth, the One without a country of birth, the One without friends, the One without relationships, the One without shape, the One without family, the One without children, the One without race, the One without religion, the One without mother, the One without father, the One without anyone, the One without destruction, and the One without end. Allah is the One who existed then, the One who exists now, and the One who will exist forever as life within life, as wisdom within wisdom, as clarity within clarity, as heart within heart, as the fragrance within a flower, as the taste within a fruit, as the sweetness within honey, as the whiteness within milk, as the light within light, as light within the eye, as sound within the ear, as the sense of smell within the nose, as tongue within the tongue, as body within the body, as plenitude within goodness, as clarity within compassion, as tolerance within patience, as justice within peace, as truth within eternity, as completeness and mystery within perfection, as the precious treasure within the mystery, as the resplendent light of Nur within the precious treasure, as man within the Nur, as the resonance of the heart within man, as meaning within the resonance, and as the One within the meaning.

"If you put yourself aside, God will be there. If you put God aside, the 'I' will be there. After you know which of these two should be put aside, you can become Him. If you do not know, you are left with yourself. Understand and know this."

The wise man, the Qutb (Rai), said this to the green dove of the mind. "That treasure is God, and the one who clearly accepts it becomes God."

Golden Words of a Sufi Sheikh, p 127-128
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

*The *Katpalia Virudcham* is the resplendent tree of Titian which grants everything one wishes. The *Qutb*_(ral.) is said to be the devotee under the *Katpalia Virudcham*. In Arabic, it is called *Sidratul-Muntaha*.

...You break into two,
A rock that has a sound within it,
You place one rock as a threshold
And tread on it mindlessly.

And you adorn the other
With flowers, water, milk, and fruit.

Adey!
So tell me which of these rocks
Does Insan, God, accept?

Which rock is more exalted to wisdom? Which rock should you offer pujas to? Which is the rock that wisdom needs? Which rock does the soul, also known as *insan*, need to offer pujas to?

This is what they sing; this is a song that is sung in the Hindu religion. So, one who has become a *gnani*, a man of wisdom, also sings this song as he goes along. He leaves his religion and moves on, once he has studied and understood. In this way, he studies each religion, gives it up, and goes beyond.

Finally, having transcended the four steps, having transcended the step of Islam – having gone beyond *Furqan* – he goes to the section of God known as the *anma*, the soul. There he attains that station where he becomes man, he becomes *insan*, the soul, he becomes *insan kamil*, a perfected man, he becomes Light and merges with God. Then, there is nothing else for him; there is nothing in this world. He merges with the *Param Porul*, the Supreme Being who stands transcending all discrimination and differences. He embraces Him, saying “There is nothing else for a human being to embrace and hold on to other than the One.” Other than that one Treasure, there is nothing else that sustains the soul. This is certain.

We can only reflect on this state with our wisdom; we cannot reflect on this learning with our mind. Only if we go beyond in this way, can we proceed. This is my experience.

They will never accept me; no religion will ever accept me. No religion will accept me. But, I do not go there, I do not go to the mosque, I do not go to the prayers. I have learned all of that. I studied and studied and came here.

If you want to study with me, you will also have to come in this way. Bawa if you want to learn from me, this is how you will have to study and come. When you transcend this and come, its secrets (will be known). When God is within you, when you find the kingdom of God within you, when you build that place of worship within you, then you will not need this. Until then you must study. You must study without differences. Only then can you give up all this; you can leave it and proceed. Otherwise, if you gather and keep these differences, you will not reach that place.

A lamp must first be *clear* before you can pour oil into it. Only if the lamp is clear can you pour oil into it. Not only do you have to pour the oil, your qualities must be clear so that you can fix the wick properly. Wisdom must be fixed there. To fix that wisdom correctly, that

place must be clear. If that *iman* is clear, if that faith is clear, then you can fix it. You have to fix it correctly. Only then will those qualities, that are called God, light the wick. Then His actions, qualities, equality, peace, equanimity, tranquility, and the happiness of life will be lit there. Otherwise, it will be very difficult for someone to do this, no matter who it is.

Islam thinks (of me) in the same way as you are now thinking. Islam speaks in the same way. They say the same thing; they speak this way. Even now they do not accept me. They have never accepted me. Nor do the Jews accept me, nor do the Christians accept me, nor do the Catholics accept me, nor do the Hindus accept me. They do not accept the truth. They do not agree to come to that good state.

Only after one has realized that state will he proceed by himself; he will not carry all of this garbage and trash with him.

My love you, precious jeweled lights of my eye. Bawa Muhaiyaddeen_(ral.) is saying this. When you die, your wife or religion will not go with you. Race, the mother who gave birth to you, castes, or religions, none of these will accompany you. You will go alone. Will your religion go with you? Will your race go with you? Or will your children go with you? We cannot take any of the things we are now carrying. We can only take our intention with us: one God one family, truth. For worship, there is only one God. Moses_(a.s.) said, "There is only one God." Jesus_(a.s.) said, "Look at my Father." Muhammad_(sal.) said, "my God—there is one God; follow Him." The Hindus say there are many gods, but they also say there is the one *Param Porul*, the *Paraparam Vastu*, God, the Supreme Being, who has no form shape, or figure. Believe in that.

Whoever completes the study of the four learnings, one by one, who attains clarity and goes beyond, will reach the state where he will study himself. He will reduce the world to ashes. He will come to the state where he burns up his mind; and, in the place where the mind was, he will build a church. He will take the section that the mind fashioned, burn it, and build a church for prayer in that place. He will build God's house, a church.

After you have built that, you will not need anything else. No one will follow you there; no one will come along with you. One may be Islam, but when he dies, he has to face his own judgment. His religion will not come with him. His parents will not come with him. Those born with him will not come with him. Race and religion will not come with him. They will come only up to the cemetery. Whether he is a Jew or a Muslim or a Christian or a Hindu, no one will come along with him. Except for the good and the bad, and except for the truth and the falsehood that he himself sought, nothing else will come with him. Beyond that cemetery, religion will not benefit him, race will not benefit him, blood ties, races, religions, and languages will not benefit him. There they will clear away; they will not come to help him there. All these will come only as far as the cemetery.

Everything is done for the sake of selfishness. What the religions do is for their own benefit. If one becomes a guru, it is to earn a wage. If he studies a particular learning, it is to earn a wage. If he comes to the cemetery, it is for his own gain. If he goes to the mosque, it is for his own gain. Each one does a particular job so that he can earn something for himself. The work of the societies of religion, the work of the societies of sects, the work of the societies of

race—the work of all these societies is not done for the benefit of others. We cannot see anyone doing anything useful or us. All of the religions are like this.

We ourselves must learn what is useful to us. Only if we continue to learn all of this with clarity will we be able to go beyond. Then, we can have freedom and peace. Freedom—*free-ee!*

*Bawa Asks Bawa Muhaiyaddeen*_(ral.), vol. 3, pp. 59-61

.....

“... the *point*
of the connection between God and man
must come between man
and those other *points* that come to destroy him.

When that wavering which is the connection
to illusion comes to destroy you,
if you put that *point* there,
it will stop it instantaneously
at the *time*,
at the *second*,
in that atomic time span.

That *point* must not waiver
Or move here or there;
It must be placed there perfectly...”

The Point Where God and Man Meet, p. 31
*M.R. Bawa Muhaiyadeen*_(ral.)

.....

"Show us how to pray, Teach us how to recite and read, Show us the way to pray and perform service to You (*'ibadat*). O God, open and reveal the truth to me and my children, O God, show the way to me and my children, O God, show the way to me and my children, Show us the purity of the heart. With Your grace bestow the certitude and absolute faith (*iman*) with which to worship Your love; to worship that one Treasure in unity, to live together always as one race, To embrace all lives with love as one. Feed us Your grace to embrace with faith and worship the light of grace, the divine luminous light, the radiance of the pearl of *gnanam*, the light of wisdom, the divine luminous light, the light of the pearl of *gnanam*, as God.

O primal omnipresent Effulgence, May You embrace us and feed us with Your grace. May You forgive all the faults that we have committed unknowingly. You are the God who rules all three worlds, May You embrace us. We are sinners known to no one, Embrace and rule us, O God, Allahu. Feed us with Your compassion, Open Your eye and look at us."

[To Die Before Death: The Sufi Way of Life](#)

“...Everything we do seeking approval and acceptance by others will burn up like fire.

Instead, we should be like the water and the earth, remaining calm and serene with patience, inner patience, trust in God, and total surrender to Him, saying, "All praise is to God alone---*Alhamdulillah*." My precious children, only with these qualities can we progress in life, attaining clarity in wisdom, goodness in faith, and truth and unity in God's intention. Only then can we reach God's kingdom. Each child, in order to do your duties and progress, you should strive to find the supporting wisdom, belief, determination, *iman*, and certitude. You should try to do this day after day. Your success will come from this.

(Bawa sings)

Have only the beauty of compassion.
 Keep open your inner hearts and minds.
 Tap your own hearts and God's door will open.
 Tap, tap your hearts.
 Dispel karma that pursues what is unlawful (*haram*)
Then tap your hearts and see!
Ask forgiveness for your faults;
Open God's Kingdom and ask.
This is the way to experience success in the Kingdom.
This will give victory!
Amin, Amin, Amin.

As-salamu 'alaikum wa rahmatullahi wa barakatuhu kulluhu. May all the peace, the beneficence, and the blessings of God be upon you..."

The Fast of Ramadan, pp. 122-23

M.R. Bawa Muhaiyaddeen_(ral.)

919 - Seeing God

Child: In a *hadith*, a traditional story, the Rasulallah, Prophet Muhammad^(sal.), said that those who dwell in heaven will see Allah all the time, that He will be clearly visible.

Bawa Muhaiyaddeen^(ral.): When the Rasulallah^(sal.), went on *Mi'raj*, to commune with Allah, a veil separated the Rasulallah^(sal.), from Allah. Allah spoke to him from behind the veil. They discussed prayer and worship, and Allah told the Rasulallah ^(sal.) to tell all He had spoken of to his followers.

When they had finished talking about prayer and about his followers, the Rasulallah ^(sal.), said, "Allah, I want to see You. I must see You."

Allah said, "Remove the veil and look."

On the other side of the veil was a mirror, a brilliant mirror in which the eighteen thousand universes could be seen. When he looked into the mirror, the Rasulallah^(sal.), saw only himself; he saw his own form and his own beauty. He saw a sixteen-year-old youth with a beautiful and radiant face. Then Allah spoke to him.

How does one see Allah in that state? Allah's resplendent truth *is* the brilliant mirror in such a one's heart. When he looks into this mirror, he sees his own beauty and he knows himself. If he holds nothing equal to Allah, he will see Allah's beauty, His plentitude, and the resplendence called *Nur*.

Thus, he sees both the power of *insan kamil* and the power of Allah. Then the veil of his body is removed and his heart becomes Allah. They become one. When he comes to that state, he is within God and God is within him.

When the Rasulallah^(sal.), returned from *Mi'raj*, his followers asked him, "Did you see Allah?" Both Ay'isha^(ral.) and Fatimah^(ral.) asked the Rasulallah^(sal.), if he had seen Allah, but the Prophet^(sal.), could only say, "If I speak of that mystery now, you will not understand. You will see it later." Only to 'Umar ibnul-Khatib^(ral.) did he reveal the secret.

One who does not see Allah within himself will never be able to see Allah on the outside. But one who has seen Allah's benevolence within himself will see Allah. What will he see? He will see himself. His own innermost heart will be the brilliant mirror, and when he looks into the mirror, he will see himself in its light.

Golden Words of a Sufi Sheikh, p 426-7
M.R. Bawa Muhaiyaddeen^(rad.)

There is a song with a hidden meaning,
 A song which contains its own vibration,
 A song of wisdom, which comes
 From the heart of that grace and love
 Of *Allahu ta'ala*, God who is all mighty, the precious treasure.
 Is it easy for me, with a black body,
 Is it easy for me, wandering from land to land,
 Is it easy for me, the blind one who does not know
 The difference between right and wrong
 To sing the song of One whose path is grace in this world,
 Of One who is grace and beauty in the heart?

They say that great sages with *gnanam* or divine knowledge
 Are submerged in the deep ocean, the blissful radiance
 Of the highest awakened wisdom,
 And that God, who gently dwells
 In clear, wise men,
 Reveals exalted words of grace through them,
 Words which are that very mysterious, true religion.
 I am so discarded,
 Can that be why I sing about God?

Some people find fault, using words sharper
 Than the point of a needle.
 Please listen now to words
 Of one whose head has felt the dust
 Beneath the flower-like feet of wise men who have that light,
 Who trust in the loving and incomparable
 Great Prophet Muhammad, blessings and peace be upon him.

Those good people who write down
 The words of my tongue
 Which knows nothing,
 Which does not even know good Tamil,
 Write blissfully, knowing the inner meaning
 Of these words.
 Even if there are millions of faults in this world,
 Please be patient,
 Take what is good,
 Have inner patience...

Maya Verum, introduction
 M.R. Bawa Muhaiyaddeen_(ral.)

"There are the two qualities of good and bad... Man does the work

of both sections. In the bad section, he changes into four hundred trillion, ten thousand different qualities. Every thought takes a form. He changes into the form of whatever thought he has and, in that form, goes on the bad path.

Like this, there are two that work in the one body. One is the good thoughts and good qualities. The other is bad, the bad qualities. When good thoughts come (within man), he will change into God's qualities, the quality of compassion, the quality of love, the quality of equanimity, and God's three thousand gracious qualities. He will have justice, conscience, and truthful ways. He will consider the lives of others as his own life, the prosperity of others as his own prosperity, the hunger of others as his own hunger, the suffering of others as his own suffering, the house of others as his own house, the property of others as his own property, the state of others as his own state, the body of others as his own body, the blood of others as his own blood, and the flesh of others as his own flesh.

When that good section and these good qualities work in him, every good quality will do what is good. He will do the work that God does. He will change into God's form. He will change into the form of His three thousand gracious qualities. Step by step, he will change into these and do all his work with God's ninety-nine *wilayats*, His power, actions, conduct, and behavior. He does his beneficial work with those good qualities. "

God's Psychology: A Sufi Explanation
M.R. Bawa Muhaiyaddeen(ral.)*(rad)*

*"My children, God has created pairs of opposites to teach us about our lives. He created right and wrong, good and evil, sweet aromas and bad odors. If life did not provide us with these opposites, how could we understand anything? We can only understand goodness when we have known evil. We can only know light when we have seen darkness. We can only understand heaven if we have experienced hell. We can only know if there is a truth when we have witnessed falsehood. Only if we have experienced base desires and the harm that comes from them can we understand the heavenly messengers. Only if we have experienced selfishness and attachment can we find our way to non-attachment and unselfishness. Thus, there is no point in finding fault and criticizing God or anyone. Instead, we should try to understand each situation and find clarity within it. Each thing within creation is there to teach us something, and it is our duty to discover the lesson within it. "

[Come to the Secret Garden: Sufi Tales of Wisdom](#)

Each thing within creation is there to teach us something, and it is our duty to discover the lesson within it. We can understand the truth through examples. That is what maturity is. A man of maturity understands the cause and the result of everything.

Without this understanding, man is only an animal. He will perform an evil act and then say it was his duty. His actions will bring harm to himself and to others. But a man who understands before he acts will receive many benefits and will be able to give peace to others. He will complete the work of the All-Pervasive Treasure. If this state is established in a man, he will be called man-God, *manu isan*, and *insan kamil*, a perfected, God-realized being. He will understand.

We must discover the point of everything in our lives. We must use our wisdom to clearly understand each and every thing. Then truth will arise from within us, and within that truth we will see the radiance of God. That is the beauty and grace of the soul.

Jeweled lights of my eyes, you must think about this deeply. This is life. Criticizing and finding fault will only bring harm. You have to realize where the faults lie and then dispel them. Are the faults in God? Are they in others? Or are they in ourselves? Where do the faults lie? We have to understand this and avoid them.

My love you.

Come to the Secret Garden: Sufi Tales of Wisdom

*"My very precious children, I give you my love. My very precious children who are the life within my life, we have come to this world from our Father who is God. During the period when we existed as a soul composed of light, we knew our Father. When we were nothing other than light, that light perceived the Light; it prayed and bowed down in reverential obeisance. That light form still exists within us as a mysterious secret, a mysterious, secret light body, an atom, a ray, the soul. It is the treasure of wisdom, which can be seen in the state of God's love. This soul, this light form is God's mystery, and its life is God's life. Its actions are God's actions, and its love is undiminishing, endless, and indivisible.

When we came to this world, we brought that form with us along with its actions, its behavior, its ,ies, and its compassion. That is our mysterious secret. It is that love which makes us instinctively show compassion to others, makes us aware, and prompts us to soothe and comfort others. This quality of compassion is just one aspect of that light form. My precious children, we must realize that this compassionate love is a ray of God's infinite love, and we possess that quality of compassionate love, that resplendent light. The act of showing compassion toward others, that ray of light, the life, which is the soul, that grace and wisdom are within us. God is within us and the secret story of the kingdom of God is within us. We must understand this."

A Book of God's Love, "True Love"

"If you act as an instrument of God, whatever comes will not affect you; He will bear it. Then you will be able to finish what you started. You must be the instrument, then He will be the One who is the Doer. That is the point. Evil is everywhere, it is joined with you. When you set out to do something good, when you are the instrument to do a good duty, the opposite of it, evil, will oppose you. If the "I" sets out to do something, it will be difficult, but if you become an instrument (of God), the weight is His. Then it will be easy. You must think of this. This point is the point of psychology. This is the way you must realize wisdom and truth in your life. "

God's Psychology: A Sufi Explanation

"There are the angels *Ridwān* (A.S.).¹ and *Mālik* (A.S.).² One performs *tasbih*, he offers prayers to God, "O God, give them goodness." He prays on our behalf. The other angel also asks for blessings on our behalf. "Allah!" The angels are the internal and external agents of cause and effect. Those who have strayed from this section are followers of satan, who was the leader of all the *jinnns*. He was called *mal'un*, and became the accursed one because of his jealousy and pride. Because satan and his thousand followers were in a state of intending harm to Adam_(a.s.), and because of their pride, they were cast out of heaven. Satan is these qualities. These qualities are satan. No one has seen satan. Each evil quality is a satan: jealousy, backbiting, wrath, revenge, anger, self-importance, haste, vengeance, deceit, treachery, falsehood, theft, arrogance, *karma*, *maya*, *tarahan*, *singhan* and *suran*³, sexual craving, hatred, miserliness, greed, fanaticism, envy, intoxicants, lust, theft, murder and falsehood. It is such qualities that are satan. Anyone who has these qualities becomes satan. All the thoughts that surround such a person, everything that comes from these qualities are miracles to him. They are desires. The hell known as sin is his miracle. His intentions and thoughts are the miracles of hell. This state is what is called satan. It is through these qualities that man becomes a satan. This is satan. These qualities are satan. If a man performs *taubah*, repentance, and transforms those qualities, he becomes an *insān*, a human being. When man becomes *insān*, and washes his *insan surah*, his eight-span body, with the *kalimah*, the praise of Allah and 'ilm, and makes it clear, when he strengthens it with the faith, determination and certitude of *imān*, he becomes an *Insan Kāmil*, a perfected human being. When he becomes an *Insan Kāmil*, he becomes a representative of Allah. It is with him that the angels speak. Allah advises such a man through these angels."

"...For each question in your mind, a reply will come from the section of wisdom. "This is right, that is wrong," comes the warning; the warning comes right away. As soon as you make a mistake, the warning comes into your conscience, "What you did is not right. Think of this and do what is good." If you do not act the moment you receive the warning, if you do not ask for forgiveness within two minutes, if you do not realize what you have done, then 'Atid (A.S.), the angel on the left shoulder, will write it down; he will record it. If you have said something wrong, and do not say sorry, if you do not ask for forgiveness, it will become a fault. Will it not? Like that, we must ask God's forgiveness for our hasty words, the things we think of and the things we look at. The angel [*Raqib* (A.S.)] who writes the good writes immediately. The angel who writes the evil waits a little and watches. He waits for you to ask for forgiveness. He writes only if you do not ask for forgiveness."

Suratur-Rahmah: The Form of Compassion

"Just as the fragrance and the flower are one, the soul and His mystery mingling together is love. The ray of our soul's light falling into His light is love. My very precious children, devotion to God is the surrender of our wisdom to His. Then we can learn. Only if our qualities surrender to His can we learn His qualities. Only if we surrender our life to Him, can we study His life, and only if we surrender our eyes and our intentions to Him, can we study His eyes and His intentions.

My very precious children, we must let His love and His actions work inside us this way. "

A Book of God's Love , "True Love"

M.R. Bawa Muhaiyaddeen*(ral.)*

When Will I Remember?

While I search my heart
 For the one precious treasure,
 The light of the universe,
 Protect me O Lord, eternal One with no beginning.

When will I remember within, unceasingly,
 The immanent luminous ray of light,
 The soul of creation?

When will I bow in reverence,
 Seeing the reality within,
 Beyond all scriptures?

When will I see the One, Allah, the zenith of the triple flame,
 See that Subtle formless One,
 And bow in reverence?

When will I see the divine form of the Almighty One,
 Surrender at His feet,
 And know liberation?

When will I find that Omnipresence,
 The all-pervasive light within my being,
 And receive His grace?

When will I find that resplendent flame,
 The eye of wisdom, free of delusion,
 And ascend with the breath to merge in the '*arsh*'?

When will I learn how to climb up
 To the heaven of Allah's '*arsh*,
 And stand alone, knowing my true place?

When will I enter the kingdom of His grace,
 And through unending meditation
 Meet Him, worship, and pay obeisance to Him?

When will I leave the groups of the world,
 And go, singing the words of the Sheikh,
 To dwell with the One who knows no suffering?

Unity: The Secret of Creation*

Ittihad Unity

We must make all people one with us. The Prophet Muhammad explained this to us, but some of us who came to the world forgot the message Allah sent. We must learn to wash away our separations, and become one again. That is true Islam.

M.R. Bawa Muhaiyaddeen(ral.)

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*I seek refuge in Allah from the evils of the accursed satan.  
In the name of Allah, Most Merciful, Most Compassionate*

To Allah alone belongs the responsibility for the beginning and end of all things. He alone knows the secrets of all the creations of the eighteen thousand universes. May we praise only Him.

In this world, Allah created many different kinds of beautiful and valuable things, but there would have been no creation at all if the five elements had not come together in unity. Earth, fire, water, air and ether are natural enemies to one another, but God joined them together through the recitation of the *kalima*: “There is no god except the one God, and Muhammad is His Messenger.”<sup>1</sup> It was through the light of *Nur Muhammad*<sup>2</sup>, that He united them, saying, “O Muhammad, without you I would not have created anything. I have created everything through you.”

Before the five elements joined together as one, each proclaimed with great pride, “I! I! There is no one greater than I! I can do anything I want.” Water said, “I can do anything I want.” Air said, “I can do anything I want.” Earth and fire and ether also said, “I can do anything I want.” Each one boasted that it was invincible. But if we consider everything that was created out of these five energies, we will see that they all contain some imperfection or weakness<sup>3</sup> and that they all are subject to change and destruction. Except for the All-knowing and Almighty Eternal God, everything is imperfect and will change.

To break the pride of the five elements, to destroy their arrogance and to bring them together in unity, God showed them their many weaknesses.

To earth He said, “

M.R. Bawa Muhaiyaddeen(ral.)  
*Islam and World Peace, Part III: Unity, pp. 99-103*

### **The Great Kingdom Within**

You are the ruler of everything in your own kingdom. Each person is the ruler of his own kingdom. You are the king. You are all rulers of your own respective kingdoms. You possess the storybook and you act. All of you rule your own kingdoms. Within you is a great kingdom containing eighteen thousand universes that God has given you.

As the ruler of that kingdom, you must study how to be just in that kingdom. You must learn what justice is like and what kind of justice you possess. You must learn what peace exists there, what tolerance exists there, what tranquility exists there, and what judgment you will receive from God. How will you judge others? Will you side with yourself or with others? If you reflect upon these things a little, it will be good.

Until you read your own story, until you discover your own faults, until you find your own peace, and until you find your own unity, your kingdom will be misguided regarding what you do with others. All of the justice with which you act towards others will be wrong. It will be wrong.

It will be wrong, and the kingdom you rule will be like a bar kingdom. It will be like going to the bartender. When drunkards go to the bar, they speak to the bartender about the altercations taking place there. "These (other) people are just drunkards. Pour *me* a bottle, please. I need a bottle. They are just drunkards and crazy people. Pour *me* a bottle please." This is how you will conduct your kingdom. It is not correct.

Nothing you say to others, do to others or lie about to others will bring you peace until you realize that you are a drunkard as well and that you have also come to the bar. You will not have peace until you know what you come to the bar for, what actions you carry out, why you buy, what you drink. You will not have peace until you give it up. Thank you...

*The Choice* pp. 9-10, M.R. Bawa Muhaiyaddeen(ral.) (rad.) February 26, 1979

...Jeweled lights of my eyes think of this. We must understand with certainty what man needs in order to attain peace. He can find the value of peace only through the qualities of God. You must think.

We are *one* family, *one* group. We are the indivisible children of the kingdom of God, the children of Adam<sub>(a.s.)</sub> from the lineage of Abraham<sub>(a.s.)</sub> and we must have the same faith in God, iman and certitude that Abraham had. We have come from his lineage as a result of his faith. We have come from the children of Adam because of God's creation. We have come from the lineage of Abraham as a result of his faith. We become the *ummah*, the followers of Muhammad<sub>(sal.)</sub> when our faith and *iman* becomes correct and clear, and when our wisdom understands.

It is only then that we can be called the *ummah* of Muhammad, or the children, or the disciples. These three become one for we who are human beings –one is the children, one is to be disciples, one is the need to study wisdom to know the truth, and to know the qualities of God (*Asma'ul Husna*).

For that, there is no color, no hue, no ethnic group, no religion, no separation at all. The *ummah*, the children and the disciples exist only within God's qualities, actions, conduct, and grace. We must take on and act with His qualities and His grace, the ninety-nine actions that describe His conduct, and the explanations of His revelations. Acting in this manner is the only thing that will make us valuable. The other side will *never* elevate us. We will *never* get a reward from it.

If we want this reward, we must bring His qualities into being. Only His actions, conduct, love, ideals, 3000 divine qualities, ninety-nine *wilayat*, justice, righteousness, conscience, love, unity, and one family will guide man. This is what will guide him to the kingdom of God. This is what will guide him *to the people*. This is what will guide him to the truth. This is what will guide him to justice. This is what will guide him to the path of integrity. This is what will guide him on the path that leads from *insan* to God. We must think. My love you, precious jeweled lights of my eyes...

*The Choice, Chapter 7 "The Story", pp. 106-107*

M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

...When we do not swim in God, when we do not know the truth, when we do not know that He is One, when we do not know where He is, when we do not know ourselves, we will have to fall to the earth like fruit falls from a tree. Whether we fly in the skies or live on the earth or anywhere else, we shall have to fall to the earth like fruit falls from a tree.

All the birds that fly in sky must come down to rest on the earth, whether their food is on the ground or in the sky. Therefore, jeweled lights of my eyes., we must realize the meaning of what we swim in, in our studies, in our wisdom, in what we see, and in our thoughts. We must absorb the meaning of what we learn in the time between birth and death.

In every section, we swim in thoughts that we should avoid. The time that we spend swimming in each thought will kill us; it will be an enemy that devours us. Anything connected to earth will eat us. Anything connected to air will eat us. Anything connected to maya will eat us. We must realize that anything connected to the earth will consume us.

God is the One Thing that mind and desire do not see. He is the One Thing that has no connection to destruction. We must begin to swim towards That. Until then, all that we do, all that we know, all that we understand, all that we study, all the austerities we perform, all the miracles we experience, all the miracles we perform will be fruit that will fall to the earth. They are fruit that will fall to the earth and perish in the earth...

*The Choice, pp. 126-127*

M.R. Bawa Muhaiyaddeen<sub>(rad.)</sub>

*Bismillahirrahmanirraheem*

Before we begin anything, first we invoke You and then do it. When we start to eat, we say *bismillah irahman-iraheem* in the name of that one God, most gracious, most compassionate, the creator, sustainer and nourisher. At the end of a meal, we say *alhamdulillah*, we praise You. When we finish, we raise our hands and ask for protection saying *amin*. We ask this of You in every way, we do not forget You. With this thought, to remember You, to ask of You and to know You, we start with the bismin, *llah irahman-iraheem*. Before that we say *authu billahi minash shaitanir rajim*, I seek refuge in Allah from the evils of satan, the rejected.

Before we eat, before we begin anything, even studying, first ask for protection from satan. We say this before we do anything to drive satan away, we say the other words to remind us of our creator, so ask His forgiveness, His protection and to be absorbed back into Him. For this reason we begin with these words, these necessary, essential things to remember.

*The Triple Flame: The Inner Secrets of Sufism, p.95*

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God is the One who dwells in all lives, in the large and small, as *hayah*—as life. We must develop the quality that dwells in all lives. We must stand as the life within all lives, helping them. We must develop that quality. This will not be accomplished through words or through talk, through intellectual acumen or terminology. We must look out from our open hearts and do what is needed. God is looking on as the Peaceful Witness. He is looking at every word we speak. He is looking at every thought, at every intention. His gaze is upon us, and we must be in a state of awe. We must be in a state of awe because He is listening to our words. He is looking at us because He loves us. We must know that. We must maintain that state of awe with certainty. We must have the certitude that nothing can move without Him.

If that reverence, that determination, that faith, that belief, and that *iman* are established within us, we will be able to control our tongue and every word we speak. We will be freed from all the places in which we swam. We will be freed from each sight we saw. We will be freed from every thought. We will be freed from every intention.

Precious children, jeweled lights of my eyes, every child must reflect upon this. All the children must open their hearts and reflect upon this. We have explained and illustrated the two sections (hell and heaven). You must be aware of these two parts and look at them.

Primarily, you must understand: What is it that is hell? What are the things that live in hell? Did God create hell? No. God never created anything like it. Hell is what we ourselves nurture. What is it that is heaven? There is no heaven anywhere else. Heaven is simply the qualities we nurture that then become the kingdom of Allah. That is heaven.

What is it that is judgment? What is judgment? If we can judge ourselves with God's judgment here, that is judgment. There will be no judgment there if we can accomplish this judgment here. If we do not, He will decide to which of the two kingdoms we will go. We must be aware of this. The judgment is within us. Right and wrong are within us. Heaven and hell are within us. If we can accept this and endeavor to understand, we will know that there is only that One and nothing else. We must realize and closely look at this state.

Precious jeweled lights of my eyes, all the children must think. Please do not just talk about it. You must bring this state into your actions and escape from the things in which you swim. You must free yourself from slavery. You are unable to leave and it *does* hurt. Just as fish are unable to leave water, you are unable to leave your mind and desire, you are unable to leave the connection to life and earth. You need wisdom to escape them. You need faith. You need patience. You must make an effort to be free.

Precious jeweled lights of my eyes, it is God's responsibility to give us His qualities in this way and to make us free. Our responsibility is to make the effort. We must endeavor to bring this in to our awareness. May God bless us. May God give His grace, His meaning, and His explanation to every child. May He make you free.

May we give all praise and glory to Him and endeavor to escape. *Amin. Amin. Ya Rabbal-'alamin.*

May He Himself grant this blessing. *Amin.*

*The Choice, pp135-136*

M.R. Bawa Muhaiyaddeen<sub>(rad.)</sub>



“...We must look inside for the meaning of Allah’s ninety-nine wilayat that are *al-Asma’ul-Husna*. The *asma’*---the names---signify that a state of being exists, that a form has appeared. *Asma’* refers to the form that has appeared. *Husna*---beautiful---signifies that there is a mystery, a mystery deep inside. When the two are combined they become *al-Asma’ul-Husna*.

When wisdom looks inside, then wisdom looks at the *bahr* of ‘*ilm*---the ocean of divine knowledge---it will see that *insan* is the *asma’*. That is his form. *Husna* refers to the *wilayat* of Allah’s *rahma*. His *wilayat* exist within those actions.

‘*Ilm* means to understand that *husna*, that Qur’an, that explanation that mystery, the Immeasurable Grace that Incomparable Love. That is ‘*ilm*.

He who comprehends the ‘*ilm* will be able to comprehend Allah. He is the one who will be able to worship Him. He is the one who will be able to know Him. He will know His actions, His qualities, and His conduct.

The ocean exists, does it not? The ocean is filled with water---there is ocean all around the world. Will the ocean diminish if you take a drop of water from it? ...”

*Al-Asm’ul-Husna—The Duties and Qualities of Allah, Ch. 4 The Great Ocean of Ilm, pp. 158-159*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...The Kalima---*La ilaha illallahu Muhammadur-Rasulullah*. There is nothing other than You, O God. Only you are Allah, and Muhammad, the beauty of the heart that comes to the face, is Your Messenger---must be understood through the Kalimah. The salutations to the prophets must---the *salawat*---must be understood through the *salawat*. The greeting of peace---the *salam*---must be understood through the *salam*. Another meaning exists inside.

There is always something else within whatever we see at the outset.”

*Al-Asm’ul-Husna—The Duties and Qualities of Allah, Ch. 4 The Great Ocean of Ilm, p. 161*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

A human being must think. We say we are *saivam* (purity/vegetarian), although we drank blood before we were born. As we grew, we killed so many lives, we consumed so many, many sections. We ate so much. We want liberation but do no duty to achieve it.

If heaven is to be attained, how can it be reached? It cannot be reached like that. We must think of this. We must consider what *saivam* really means. We must understand it through wisdom. Peace, tranquility, serenity, wisdom, forbearance, compassion, and patience must be understood. Without separation or prejudice, without doubt, suspicion, or divisiveness, we must live in unity, as one family, one people—understanding right and wrong, understanding the connection between God and man, understanding the meaning of truth and falsehood, avoiding falsehood, accepting the truth and acting with it, doing good, and dispelling all that is evil.

When the light of the soul is understood, when the light of the soul that is absolute purity is understood, when that peace is attained, when the pure soul in all lives is understood, when absolutely pure wisdom is understood, that is *saivam*.

*The Choice, pp164-5*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“A beautiful flower gives comfort, fragrance, and perfume to man. Man hurts, picks, thrusts strings through, and destroys that which is beautiful and happy. Man wears it, but the flower’s life is lost. Its fragrance is lost. Its happiness is lost. Is it *saivam*<sup>1</sup> to cause harm to another in order to wear it? No. That is not it. No. We must think of all these things. When a flower can live freely dwelling on the tree until its limit arrives, that is its happiness. To live until its limit arrives is its happiness. It possesses fragrance, beauty, qualities, love and happiness. When we harm the state in which it lives, hurting it in order to obtain the joy of wearing it, that is not *saivam*. That is not *saivam*, and that is not devotion. Think of this.

We must give the flower of our *qalb* to God. That flower is *not* harmed in the giving. We must give pure and resplendent love to Him. That is his food. It is the *qalb* and the completion within it—that truth—that must be given to the Treasure that transcends the purest of the pure. That truth must be given to the rare and precious Treasure of Light, that Fathomless Bestower of Grace. That is *saivam*. That is what is called *saivam*<sup>1</sup>. ”

<sup>1</sup>*saivam*: (Tamil) purity, vegetarianism

*The Choice*, pp166-7

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...Now each society is recruiting members for their businesses. Each society is recruiting members for business. “Meditation. You can have peace,” they say.

Who actually gets peace? You can never have peace in that way. That is showing you destruction. That is not it. That which is known as the mind is maya—it has waves. They tell you to meditate for 45 minutes or 1 hour, but if you can stay in that state of authentic peace for even one second, you will reach god. If you can just be for one second, you will reach God. If you can control the senses and control the mind for one second, you can reach God.

You will never get it otherwise. You will have peace only if faith in God, God’s qualities, and the thought of God exist in your intentions...”

*The Choice, p. 189*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Do not be mesmerized by anything.

Listen to God.

Serve Him.

Do His duty.

Stand before Him and bow to Him.

When you live in His *tawakkul*,

Trusting Him day and night,

why are you afraid, O mind?

What mistake can you make?

Why are you afraid, O mind?

What mistake can you make?

What suffering can come to you?

What suffering can come?

Realize this and act accordingly.

Open your heart and go on the path...

*The Choice, p. 220*

M.R. Bawa Muhaiyaddeen(ral.)

“...You have to lock the state of compassionate love into your heart. You have to lock the seat of God’s justice into your heart. You have to lock the qualities of God into your heart. You have to lock the actions of God into your heart and think about them. You have to think God’s thoughts in your heart. Those thoughts will give you peace. Those intentions will give you peace. That state is a valuable palace that can grant you peace of mind. It is a valuable treasure. It is a peaceful treasure. It can grant you peace and tranquility...

Having thought about this with your wisdom, say these two words in your heart, as you look at your heart. Sit, and think this thought for ten minutes: ‘Nothing, *la ilaha*, there is nothing other than you; *illAllah*, only You are God. Nothing---there is no God other than You. *illAllah*, only you are God. Only You are God. There is no God other than you. You alone are god. There is nothing other than You.

Say this in your heart. Sit in one place just for a little while, for 20 minutes or 10 minutes, for 20 minutes or at least five minutes. It is all right to say it while standing, but do not say it while walking, stay in one place. Look at that heart and melt it. Say it morning and night or at the very least for five minutes before you eat. Stop, look at your heart and melt it, look at your chest; the more you do it, the more you will see bliss there.

You will see light there. You will see a heavenly world there. You will see a great palace there. You will see a great blissful house there. You will see a great light there. You will see many *houris*, many heavenly maidens there. You will see a great flower garden there. You will see a great fruit orchard there.

You will see a great river there. You will see a great river of milk there. You will see a great river of honey there. You will see a great river of ambrosia. You will see those who have imbibed His bliss intoxicated there. You will see great and blissful seven-storied palaces. You will see mountains upon mountain of gold and silver, and gold ornaments piled high. You will see the eight-storied palace of the heavenly world. You will see the house in which you are going to live. You will be able to see the bliss that you have gathered.

You will see heavenly *houris* coming to invite you. You will see heavenly maidens. You will see messengers coming to invite you. You will see *mala’ikah* coming to invite you. You will see the section where Judgment takes place. You will see the beginning of creation. You will see its disappearance. You will see many living beings there.

You will experience so much bliss. It will become greater and greater as you continue to say it. Increasing and increasing and increasing and increasing and increasing! You will see the things that fly there. You will see the things that go there. You will go there and see that light. You will enter it and see what is within it. You will see how to open the seven heavens and go further. You will see how to transcend maya and all its pleasures and go within. Wonder upon wonder will appear as you continue to go within. You will see wonder upon wonder in your heart. *The Choice*, p. 207, M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

**Disease is like the flourishing fruit on the tree which grows from the seed of arrogance, karma, and the illusion called *maya*. The shoot germinates from the shell of love for land, women and gold. The tree is the passionate frenzy of arrogance, and its branches are six**

evils: lust anger, miserliness, obsession, bigotry, and envy. The four hundred trillion, ten thousand flowers and fruits which grow on these branches are the worries, desires, cravings, thought, and intentions of man's agitated mind.

Day after day, these are the illnesses which make him suffer the pain of a living death. In his agony, man groans and wails, clinging to that very tree in hope of relief. Time after time, he eats of its fruits, expecting them to comfort him. This is the tree that cuts away a man's life.

If he digs it up, roots and all, and throws it away, then everything connected to it will leave him. On that day, illness and aging will leave him, and he will acquire the light of wisdom. When wisdom dawns, he will become a youth of sixteen. He will receive the qualities and beauty of God, and thus acquire eternal youth.

*Golden Words of a Sufi Sheikh, p. 56, #160*

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“The qualities of that period have left me now. By the time I arrived in Jaffna those qualities were gone. I have been free of them for the last fifteen years.”  
(March 31, 1974)

Ch. 14 “How Bawa Muhaiyaddeen<sub>(ral.)</sub> became a Beggar”  
*The Tree That Fell to the West, p. 96*  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

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...Then a *gnani*, a wise man said, “Are you searching for peace? Go to a cave high up in a mountain, sit there, meditate, worship and pray. Then you will find peace.”

I said, “O do you think so? All right, I will go.” I went there to a tall mountain, sat and prayed a long while. Five years, six years, eight years, ten years went by, but when I used my eyes, I still found it was all fighting. In the jungle, in the city, everyone was fighting. There was murder everywhere. I said, “What does this mean? There is no place where God is not, yet there is no place without fighting and murder, no place without sin. Where will I find peace now, where can I go? I thought, “ I have been sitting in this place for ten years and it is no different here.”

As I was having these thoughts, the rocky mountain I was sitting on began to speak. “They are all stone-hearted, each of them murdering someone else.” The rocky mountain said, “O man, come here.” Then it asked, “Where do you think you are? Are you sitting inside this cave on the mountain, are you meditating inside this rocky mountain cave? You think you are sitting here meditating to find peace, but you have grown a rocky mountain inside yourself harder than this mountain on the outside. There is a rocky mountain you have grown inside yourself where you have nurtured arrogance, you have nurtured pride, yet you call that peace and equality. You keep searching for peace for yourself, you keep searching for tranquility for yourself, you are searching for serenity and quiet for yourself. But this rocky mountain you are growing inside you is an immense cave. You are not sitting inside me; you are sitting in the cave you have made for yourself. Whatever you have grown inside yourself is the cave you are sitting in. You are in the cave you have built yourself, but you say you are sitting in a rocky mountain cave.

“First break down that rocky mountain you have *inside you*, break down that karma, arrogance, selfishness and pride which are all inside; break them down. You are sitting beneath the mountain of the world; that world and that rocky mountain are inside you, and you are sitting there inside them. You have pride, conceit, your name, your fame, your title and your miracles, and, in the middle of all this, you keep trying to find peace and serenity.

“But these treacherous weapons, the weapons of murder, are inside you. These weapons, which cause all the trouble, are still inside you. If you can throw away this world and these weapons, then you will discover where peace and tranquility

are, you will discover where justice and honesty are, you will discover the truth telling you where human beings live, where animals live.

“O man first become a true human being. If you become a true human being all living things will bow down before you. If you become God, all living things will worship you. If you become a *gnani*, a wise human being, you will be something peaceful for all living things. You will be a source of peace for all living things. If you become truth, you will be food for everyone, and all your words will create peace. If you become justice, you will bring unity and peace to the wisdom of others. If you find all this within yourself, you will know the kingdom of heaven within your own self, you will have the kingdom of God inside. Then the kingdom of the world and illusion, the kingdom of hell will disappear for you, and when the leave, you will find peace.

“You will also find that everyone is your brother or sister, alive in that one place in your heart. In this light of purity, which is your heart, in this light of the soul, you will find all your brothers and sisters living in that kingdom. You will find everyone in the kingdom of *gnanam*, of divine wisdom, in that kingdom of your Father, that kingdom of the soul, that kingdom of God.

“Yet, without throwing away the world and these illusions, you sit here on this rocky mountain and say you have meditated for ten years. You say you have not seen anything. You are fifty years old. For fifty years you have been sitting on this mountain *within you*, and you have only sat on this outer mountain for ten years. Whoever it was who went into that mountain inside never came out, never escaped from it. Come out from that rocky mountain of the world and find peace and tranquility. As long as you do not break up this mountain and throw it away, you will not find peace...”

*The Tree That Fell to the West*, pp. 50-51  
M. R. Bawa Muhaiyaddeen(ral.)



“...Recognize both the sound and the light of your Father in your actions. Keep seeing this, keep checking this during your life and you will never separate from your Father in this world or the hereafter. This is peace, and understanding; this is what you have to learn.”

*The Tree That Fell to the West*, p. 51  
M. R. Bawa Muhaiyaddeen(ral.)

## The Path of Duty

**INTERVIEWER:** Could Bawa tell us something about his life?

**BAWA MUHAIYADDEEN:** My brother, most of my life is over now, and I do not usually concern myself with the story of my life, a life devoted to the love of my children. Living that way, I have had to face many difficulties in the world. It is quite hard to direct my children along a good, true path with good, true wisdom, and since I am dedicated to guiding them, involving myself entirely in their lives and their progress, I do not notice what happens to me.

Duty seems to be my only purpose. I do not look for comfort in life, I do not look for happiness, I do not try to create my own history. I care only that the qualities of my children be the qualities of God and the prophets who came before us. My purpose is to teach my children the way of the prophets who advised us in the past. My dedication is to bring my children's qualities to the exalted level the prophets have described. This is my history, this has become my history.

I came to Philadelphia for the first time in 1971 when I was invited here by my child Bob Demby, who is now one of the presidents of this Fellowship, and a few others. At that time, we lived in a house on 46th Street, then I returned to Sri Lanka a year later. When I came back on my second visit I stayed, first at the same house, then later in 1973 we moved to this Fellowship House, and now it is 1979. I stay awhile, coming and going back to Sri Lanka until the children here cry and write so many letters begging me to return, I come back to comfort them. This is what I have been doing in the United States.

I do not say much about myself or my history. Even in Ceylon, in Sri Lanka, my whole purpose is to direct my children to a good, true path. I go to the farm in Puliyanukulam because we have to work the farm to feed our children there. Sometimes children come from far away who are ill, and we have to look after them, other people come possessed by ghosts and demons to be cured, others come who are destitute, penniless, and we help them. I work on the farm day and night to give the proceeds to the poor. Any money after expenses I give to the poor. Attending to the needs of the children, doing my duty to them, serving God by urging them to walk on God's path has been my duty, and I do this kind of work in both Sri Lanka and America. Three-quarters of the American children here have been to Sri Lanka with me, they have seen the amount of work I do there. I do not really like to talk about myself, I would rather spend time doing my duty instead of talking about myself. If you ask me to talk about myself, I will tell you what I have experienced, and if I mention those experiences, you will find most of it is suffering, most of it is pain. What I see in this world looks like pain and suffering to me.

There is only one place where there is peace, a place inside the *qalb*, the inner heart, where *Allahu ta'ala Nayan*, our exalted Lord who is God, lives with the *Rasul*, the Prophet Muhammad<sub>(sal.)</sub>. They live together there in the same place where all the prophets live who came as witnesses to the existence of God, the Mighty One. This is the place, the only place, where you can find peace and comfort. Anywhere else you look in the world seems to be just pain and suffering. If you are dedicated to performing your duty in the world, you have to do it without attachment, without partiality or favor, you must do it without selfishness or thought of profit. You have to love all living things and treat them as your own life, recognizing the hunger of others as your own, recognizing the happiness of others as your own, the peace of others as your own, the joy of others as your own.

When a man does his duty this way, all he sees in life is difficulty and hardship. A man in this state must burn himself down to give light to others. He must be like the wax in a candle, burning himself down to give light to others. That is his duty. In this state, what comfort is there for the candle to enjoy, what happiness does the candle enjoy? What can we say? This is the state of a person who wants to do his duty to God; he has to burn himself down to give light to the others in the world, and that is my life.”

*The Tree That Fell to the West*, p. 16

M. R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

“...You must clear the land and be ready to sow when the rain of grace falls. You must collect this *rahmat* and develop your soul. Only then will you receive the benefits.

It is in this state that you must sit before the sheikh, seeking and receiving what he gives. Otherwise, you are only looking at various aspects of the world. Some people look at religions, some look at races and colors, some look at clothes, some look at their relations and connections. Some look for gold, property, houses and possessions. Some proudly thin, “Oh, I have learned everything.” Some think, “I know how to recite the scriptures.” There is no point in all this. You are only wasting your time. You must understand the value of each and every point the sheikh makes. You must absorb it fully, making use of every drop. You must open your heart so that the water of grace can flow into. You must remain in that state and cultivate your land...”

*Sheikh and Disciple*, pp. 20-21  
M. R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

“It is to the extent that your love, your hearts, your requests and your goals are known to me that I must teach you. This is my duty. We are one body. Even though the parts may be different, there is one body. No matter how many colors there may be, there is one truth. No matter how many languages there may be, there is one father, one mother, one God. One Light-soul. Therefore, there are no differences in these matters. One family, one Light, one truth, one father, one mother, sisters and sons---we are truly one, nothing else.

Therefore, the thing we need to know is that there is only one truth. To the extent that I know it, I must tell the children. And you must think about what I tell you.

*Not only must you think about it,  
You must also reflect upon it.  
Not only must you reflect upon it,  
You must deeply study it.  
Not only must you study it,  
You should delve into it,  
Analyze it thoroughly,  
Piece by piece, and know it.*

*Not only must you know it,  
You must also act  
With that knowledge.  
Not only must you act  
With the knowledge,  
You must also experience those actions.*

*Not only should you experience those actions,  
You must help other children use them,  
Just like a father does.  
Not only should you help others use them,  
You must ask them  
To bring those actions into their actions,  
And act accordingly.  
Not only should this be brought into action,  
You must experience the usefulness  
And the benefit, fa'idah, within those actions.*

*We must not only experience  
The usefulness and benefit within those actions,*

*We should taste the happiness and sadness inside it.  
We must not only taste the happiness and sadness  
That comes from it,  
We should understand  
What is right and wrong.*

*Not only should we understand,  
We must intermingle with the taste.  
Not only must we intermingle with the taste,  
We should become only one taste---  
The two must be in unity... ”*

***The Map of the Journey to God***, pp. 2-3  
M. R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

...If you surrender into that Truth  
and enter into his (the true teacher's) heart,  
then day after day  
he will tell you the secret.

But there is also a secret to doing this.  
Just as you cannot know God  
With your own wisdom,  
You cannot know the Guru  
Who is his slave, *adiyan*,  
The Guru of the *Megnana* Qutbiyat,  
With your own wisdom...

*The Map.*, p 167

M. R. Bawa Muhaiyaddeen<sub>(rad.)</sub>

### ***The Fast of Ramadan* , Chapter 1: BALANCE**

**"Without having achieved this state of being, without this balance, everything you set out to do will break you. Your mind will break you, desire will break you, lust will break you, anger will break you, sex will break you, sexual games will break you, maya will break you, hunger will break you, and illness will break you. All these things will break your faith. Lust will break you, hatred will break you, selfishness will break you, hastiness driven by anger will break you, treachery will break you, religion will break you, race will break you. They all are weapons that can destroy you.**

**Since you possess these weapons which can break you, you should understand the balance that is needed to proceed. You should maintain balance amidst the different kinds of air that flow through the different areas of your body. You should understand how to balance each thing and proceed. Advance without giving in to these things, without getting beaten by them, and without getting caught in them. Such is the balance you must have. Without this balance, whatever you set forth to do will break you. It will destroy your brain and your mind and make you crazy."**

## The Chapter of Sincerity (of Faith)

### Suratul-Ikhlās

In the Name of Allah,  
 The most Compassionate,  
 The most Merciful.  
 Say: He is Allah,  
 The One and Only;  
 Allah, the Eternal, Absolute;  
 He begetteth not,  
 Nor is He begotten;  
 And there is none  
 Like unto Him.

He is the Poor Man to those who are poor.

He is the King to a king.

He is the Servant to a servant.

That is how he exists.

He exists as the Least of all Beings, *eliyavan*.

He helps even the ant and the fly.

He helps everyone.

If you are small,

He will be smaller.

If you become big,

He will be bigger.

If you become learned,  
 He will be more learned.  
 If you have not become learned,  
 He will be less learned.  
 This is the kind of Being He is.

*Wa lam yulad.*

The breath which runs  
 Through your right nostril is He.  
 There are two breaths:  
 One on the right and one on the left.  
 He is on the right.  
 He exists on the right side.  
 He does not exist on the wrong side.  
 He is always on the right.

*Wa lam yakul-lahu.*

He exists on the side that is right.  
 He does not exist on the left.  
 He is not on the wrong side.  
 Walam (in Tamil) means right.  
 He exists in that Truth.  
 He does not exist on the left, which is hell.  
 He exists within Truth.



*Kufuwan ahad.*

He is the Secret to everything, everywhere.

He is a Mystery.

He exists in everything and that is the mystery.

That is *Ahad*, the One

That is the mystery.

That is the grace.

That is Light.

That is the *Nur*.

That is wisdom.

That is the soul.

That is the kingdom of heaven.

You must solve the mystery.

This is why He gave the *surat*,

*Qul Huwallahu Ahad.*

He discloses His secrets like that. In each one of those things we must understand what is right and what is wrong. This is what the prophets of God, *nabimargal*, brought. They did not bring differences. They brought only God, *Andavan*. They only brought the truth. This is what we must understand.

The Map of the Journey to God, pp. 113-116 , M.R. Bawa Muhaiyyaddeen, rad.

A child asked his sheikh, “I would like to know if the poverty, misfortune, or illness that may befall the children of God is a test by God. Does that misfortune in any way involve the karma of those particular children? Is it something separate, or is it because they are on the path to God?”

The Sufi sheikh answered, “If you are poor, it is because you are poor in intellect as well as in your qualities. That is why you experience misfortune. The reason for the poverty or the illness you speak of is that your good qualities are not growing. When they do not grow, the result is karma. That is what karma is.

“When the good qualities grow, there is no karma and there is no unhappiness. Karma is connected to earth, fire, water, air, ether, dirt, filth, and all the things that are in the body. The animals and the qualities and actions of the animals, the birds and the actions of the birds, the dogs and the actions of the dogs, the donkeys and the actions of the donkeys, the horses and the actions of the horses, the elephants and the actions of the elephants, the rat and the cat—these actions and qualities are spread throughout the body. Along with *maya* and darkness, they cause difficulty and unhappiness to man. They are the karma of the body.

“They will make you think, ‘I am poor. I am unhappy. Money comes to other people but not to me. Other people are happy, but I am not.’ Your connection to these thoughts is the cause of your unhappiness.

“When we come into the world, we do not bring anything. When we leave the world, we do not take anything away. That is the extent of worldly wealth. What is real wealth? Real wealth is the grace of God, which is light. As long as this divine wisdom of grace does not grow within us, we will feel hurt.

“When, due to ignorance, our thoughts change like the changing seasons, that is karma. However, when we overcome this and receive the wealth of God, misfortune will not affect us, because there will no longer be any karma to make us suffer. Then we will dwell in the plenitude of God’s grace.”

### ***The Golden Words of a Sufi Sheikh***

*M. R. Bawa Muhaiyaddeen*<sub>(rat.)</sub>



\*...That truthful wisdom has to dawn within  
so that God can work within us.

If you want God to work within you,  
The truth must work within you.  
If you want the truth to work,  
God's qualities must work within you.  
For those qualities to work,  
Compassion must work within you.

If you want compassion to work,  
Justice must work,  
Conscience must work.  
If you want conscience to work,  
Love must work.

If you want love to work,  
God's qualities speech, actions  
And all that is true must work.  
When those actions come into being,  
God's Power will work.

When that Power works,  
This is what is called wisdom:  
Duty without selfishness.  
Prayer without self.  
Regarding the lives of others  
As one regards one's own life.

The expression of love  
As life within life.  
Compassion.  
Justice.  
Integrity.  
Patience.  
The form of love.

This is wisdom.  
This is his Power.  
We must understand it.  
Without doing so,

Nothing we do will be anything like that.  
This must be done truly,  
With understanding and with true wisdom.

*The Map of the Journey to God*, pp. 11-12  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

Everything a man of wisdom says has seventy thousand meanings.  
 At each stage, the appropriate meaning is known.  
 As wisdom grows and his words are analyzed to a greater extent, different  
 meanings are understood.  
 As each connotation is abstracted, the meaning increases in depth.  
 As one goes further and further inside, a wide-open space develops.  
 This open space will expand and unfold richer understandings.  
 If a man merely wishes to thrust his head inside, he will find just enough space to  
 do that.  
 If he intends to go further within, his body will enter.  
 If he wishes to go further, his intellect should go inside.  
 If he wants to delve further his wisdom should go inside.  
 As he investigates within and opens up the space, it will seem immense.  
 If he aspires to go further still, the resplendence of his truth, the light of his soul  
 should go inside.  
 If he persists, he will see the Completeness---the Expanse.  
 It is a large OPEN SPACE.  
 If he plunges further within, the complete history with all its stories will be there  
 for him to understand.  
 If he delves further still, he will find the *notebook* that tells him where he came  
 from and who his Father is.  
 He will be able to read this book.  
 If he goes further within, he will perceive his Father's Judgment, God's seat of  
 Justice.  
 If he searches further within, he will hear the speech of his Father.  
 If he proceeds further still, he will see the Light of his Father.  
 If he journeys further, he will know the Secret, the Mystery of his Father which  
 resplends within him.  
 When he knows this Mystery, he will realize that his Father communicates with  
 him on the inside.  
 He will know the unity, the Oneness, of the Father within him, and of himself  
 with the Father.  
 As he goes further, deeper understandings unfold.

Humble men of wisdom can impart such understandings.  
 The further one goes, the deeper the meaning one attains.

*The Fast of Ramadan, pp. xx-xi*  
 M.R. Bawa Muhaiyaddeen(ral.) (rad.)

A child asked his sheikh, “I would like to know if the poverty, misfortune, or illness that may befall the children of God is a test by God. Does that misfortune in any way involve the karma of those particular children? Is it something separate, or is it because they are on the path to God?”

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“When the good qualities grow, there is no karma and there is no unhappiness. Karma is connected to earth, fire, water, air, ether, dirt, filth, and all the things that are in the body. The animals and the qualities and actions of the animals, the birds and the actions of the birds, the dogs and the actions of the dogs, the donkeys and the actions of the donkeys, the horses and the actions of the horses, the elephants and the actions of the elephants, the rat and the cat—these actions and qualities are spread throughout the body. Along with maya and darkness, they cause difficulty and unhappiness to man. They are the karma of the body.

“They will make you think, ‘I am poor. I am unhappy. Money comes to other people but not to me. Other people are happy, but I am not.’ Your connection to these thoughts is the cause of your unhappiness.

“When we come into the world, we do not bring anything. When we leave the world, we do not take anything away. That is the extent of worldly wealth. What is real wealth? Real wealth is the grace of God, which is light. As long as this divine wisdom of grace does not grow within us, we will feel hurt.

“When, due to ignorance, our thoughts change like the changing seasons, that is karma. However, when we overcome this and receive the wealth of God, misfortune will not affect us, because there will no longer be any karma to make us suffer. Then we will dwell in the plenitude of God’s grace.”

***M. R. Bawa Muhaiyaddeen(ral.)***

From The Golden Words of a Sufi Sheikh, Word#640

"(God) He does not have the quality of differences. His qualities are those of protecting, sustaining, and giving food, the quality of embracing on the inside and the outside. He is the Emperor. He is the Protector of all the worlds. He is the Almighty One. He is the Great Father, Yahweh. Everything is within Him and He is within everything. Ya Rabbal-'alamin, O Ruler of the universes. Ya Rahman, the Most Merciful, Ya Allah! The One who never diminishes as you go on taking from Him. When His qualities and His beauty come to us, His sound will come to us. He is the Mother of the soul. When that beauty and those qualities come to us, He will embrace us as His children."

To Die Before Death

*M. R. Bawa Muhaiyaddeen*



\*“**Bawa:** ...There is another question for you. In the world there are many races and many languages. There are many languages, many races, many religions, scriptures and colors. Will these religions, these races and these languages give heaven? Will they give peace and heaven?

Does God give heaven? Which race, which religion, and which color are acceptable to Him? What does He accept and what does He reject? What race, what religion does He accept and what religion does He reject? Does He reject any of them? How does He give heaven, what is His method of giving heaven?

This is a doubt that the world holds. Everyone is thinking in this way, and I am also thinking in this way. Since everyone is thinking like this, I am asking you. I am a fool who is asking. Please tell me.

I am asking Bawa Muhaiyaddeen(ral.).

**Bawa Muhaiyaddeen(ral.):** Very well. This is indeed a wondrous question; the world is asking this. Everyone is speaking like this. Everyone is thinking this, saying this, and toiling because of this. This is the world.

However, even though man acts in this way, God does not give heaven because of these religions, these languages, these colors, and these hues. He does not give heaven based on these. He does not give heaven because one is high or low, or this way or that way, or because one has titles or fame, or is a king or a beggar. He does not give heaven because one is a king. He does not give heaven because one is a beggar. *No!* There is no heaven for a title, a race, a religion or a color. There is nothing like that.

God is the One who is complete and who exists everywhere. He, God, is a Power. There is only one God, and He created one Adam (*a.s.*), and one Hawwa’ (Eve) (*a.s.*). He created Adam (*a.s.*), and from Adam He created Hawwa (*a.s.*). It is that same God who created everything: sky, earth, netherworlds, oceans, hills, jungles, land, heaven, and hell. That same God created the animals and human beings. He created the sun and the moon. Everything that was created has a limit. Everything that has taken a form has a limit, and, according to that limit, it will end, it will change.

All right, man’s form is also like that. His eyes and all of the rest of his parts are like that; all bodies are like that. Man cannot attain heaven based on these. It will not be like that. But, God exists within all lives. He exists equally within all lives. He is the One who gives food to everyone. He is the One who gives food, protects, creates, and sustains all of the six kinds of lives. He does not have any differences. He gives each section whatever it needs. He gives light to the sun. He gives a cooling light, a coppery light, to the moon. He gives to the stars. To human lives He gives food from Himself. He gives from water to the lives of water, He gives air to the lives of air, He gives earth to the lives of earth, and He gives fire to the lives of fire. To maya, the ghosts, and the demons, He gives what has been discarded from the *nafs*, the base desires; He gives them that portion of hell. Like this, He gives according to what each section needs, according to each one’s qualities, actions and conduct. This is how it is done for all created beings.

But, even the 124,000 prophets came from Him, by His command. There is no different religion. He (God) is One. There is one society, one family, one prayer. The one prayer is to God alone. There is nothing else that they (the prophets) brought. God is One, the family of man is one, prayer is one, and faith is one. It is for this that the prophets came --- to give these teachings. These representatives showed and explained the connection between God and us and came as proof, as witnesses, that God is the One who is sufficient. They were witnesses; they were the witnesses between God and man.

If you understand these witnesses correctly, you will act with God's actions. You will acquire His qualities, actions, and conduct, and act accordingly. Just as He loves all lives as His own, you will help all lives. With His qualities, you can give so much peace and tranquility to other lives. You will realize that one's own hunger, one's comfort, one's illness, one's sorrow, and one's happiness is like that of all other lives, and you will help them.

When you reach the state where you nurture those lives with love, raise them with wisdom, love, and God's qualities, and feed them with compassion, when you become a human being, in that state where you become God and acquire God's qualities, you will do God's duties.

One who acquires God's qualities and serves all lives without differences, saying that God is One—only to such a one will heaven be given. Other than that, the races, colors, hues, languages and religions (will not give him this). Only when the perfectly pure soul merges with God, who is Perfect Purity, will his (man's) qualities and soul attain peace. Attaining peace *is* heaven. Merging with Him and attaining peace is what is called heaven.

Therefore, heaven will not be attained through races, religions, colors, and languages. It has not been created this way. There is nothing like that for worms, dogs, foxes, donkeys, horses, men and *hayawan*, animals. There are many animals within man, many qualities. The qualities of all created beings are within man. All the beings and qualities are within him: he is a snake, he is a scorpion, he is a monkey, he is a donkey, he is a horse, he is a dog, he is a cat, he is a lion, he is a tiger, he is a pig, he is a rhinoceros, he is an elephant, he is an ant, he is a fly, he is an eagle, and he is a vulture that eats corpses. Like this, there are countless beings mingled within him. He has all these qualities within him.

So, since everything that was created on the outside exists within him, can he be given heaven? No. He can receive heaven only when (he acquires) God's qualities, that wisdom, duty, and service---only at the time he acts with these.

My love you. We must think about this. *Amin. Amin.*

Ah, understand? Do you understand?

**Bawa:** Ah, I understand a little.

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 94-97*

*M. R. Bawa Muhaiyaddeen*

(rad.)

**Bawa Muhaiyaddeen(ral.):** You must understand. This is his (man's) life-pulse, his peace. That thought is there--- it could be as a prayer or as a thought. To have an intention for God is prayer. Prayer is established by the heart. It is not something that goes to God and carries Him back to us. This heart must be made into the place of God. Prayer is to form the connection between Him and us through intention and focus, and to give the *qalb*, heart, into His responsibility. To remember Him and pay obeisance to Him is worship. That is prayer.

A battery is charged from another battery. To the extent that you *qalb* needs to be charged, it must be connected (to God), just as a battery is charged from a current. God is the One of great power. Connect the *qalb* and the remembrance to Him. Connect that respect to Him. Connect those good thoughts to Him and receive the current. That is prayer.

You can think, speak, breathe, talk, or do *dhikr*, remember God, but all these are done to make the connection (to that Power). It is to form the connection correctly. If the connection is not established with that place, it is not prayer. This battery must be connected to that Power. This heart, this battery that is within this case (body), must be connected to That. To make that connection is prayer. That is peace. You should think about this.

Love you. Ah, now do you understand, *tambi*?

**Bawa:** Yes

*Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 1, pp. 87-88*

*M. R. Bawa Muhaiyaddeen* (rad.)

“...Each person should take care of himself. He should watch himself. He should not put a lock on his wife’s backside or his wife’s mouth. You cannot really guard those things. A wife has to guard herself, and the husband has to guard himself. Then they can live together.

Like that, if you try to analyze what others do, if you have suspicions or deceit in your mind, or any ideas about others, if you mind the business of others, your own affairs will all be ruined.

And what will have grown within yourself? Your analysis of yourself will not have deepened. It is your analysis of others that will have grown. That is wrong. It will consume the truth and devour your wisdom. It will consume our own growth. This is not good. These actions should never exist within us.

Each person must do his own service. Each person must do his own duty. Each person must have only good thoughts, good actions, good conduct, good manners and behavior --- God’s actions and God’s qualities – this is your wealth.”

*Suratur-Rahman*, p. 11

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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“...Some in this world have not written about their own value. There is no history or value attributed to them. Their value is the connection of their *qalbs*, hearts, to God. That value is where God is valued by man, and man is valued by God. God is the value of man’s *qalb*, and he is the value of God’s love. God has kept the love He has for man as what is valuable, and man has kept the love he has for God as what is valuable.

The peace that comes from making these two values one is (true) peace. This peace is found within oneself. The gaze of one who has found peace within himself will give peace to others. That peace will be like rays; some rays of peace come forth from his gaze. The fragrance of peace and rays of peace come forth from his words, his actions, and his gaze. Love flows from him...”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 1, p. 138-139

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...The eagle flies from the earth to the sky. It goes through the clouds. Have you not seen this? It has small wings, but it flies with effort and perseverance. It flies with effort, perseverance, strength of heart, faith, and certitude. This is how it is able to fly such a distance with such small wings.

Similarly, if the wings of your faith are strong, if *iman*, determination, and faith are strong, if wisdom is strong and God’s qualities and wisdom are correct, then you can fly to *awwal*, *dunya*, and *akhirah*, all three. You can fly and search for the *rizq*, that food. You can search for the *rahmatul-‘alamin*, the grace of all the worlds, the *rizq* that is the mubarakat, the blessings of the three worlds. You can find it, wherever it may be. You can find that *rizq*.

An eagle flies up high in the air to see what it cannot see on the ground. It flies up to the level where it can see. It cannot see it on the ground, but if it flies high in the air and looks down, it can see its food. It goes to the level it can see it.

Like this, if you fly up with wisdom and look from there, you will understand *dunya*, *maya*, and *karma*. You will understand everything about that. You will see truth and falsehood. Then, with your wisdom, you can take the food for your soul, the mubarakat. Then you can fly everywhere; you can fly all over *awwal*, *dunya*, and *akhirah* and take your *rizq*. You can take that *rizq* which is the *rahmah*, grace. You will understand.

You must strengthen those wings with wisdom and (good) qualities.

Understand, Bawangal?”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, Vol. 1, pp. 152-153

*M. R. Bawa Muhaiyaddeen*

(rad.)

“God has not created a hell to give us. We ourselves prepare good and evil, hell and heaven. God, evil. Hell, heaven. We ourselves create that house and suffering. We ourselves form that. He only passes judgment on that, “This your house, so go to your house.”

This is what He does. He does not get angry with us; that is simply what the religions and sects say to frighten us. There is no need to be afraid of Him. There is no need to fear Allah, the One. He is the One who is very beautiful, the One of love. He gives peace, without anger, to every heart. He drinks the milk of love. He sips that milk of love. He provides the milk of love, and He gives the mild of love. For the *qalb* He is a very good one, One who is without anger.”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, Vol. 1, p. 13

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

“...If there are questions, then all of the questions are in your mind. If you ask wisdom the question that is in your mind, wisdom will *turn the question around*<sup>1</sup>. If your mind, your intellect asks a question, and, if you have true wisdom, if you have *pahut arivu*, divine analytic wisdom, you will *turn the question around and ask it in the correct way to the mind*. *By turning that question around, the answer to the question will be given*. It will be given to you, to your mind, and, if that wisdom is given to the mind, the mind will be corrected and will understand on its own.

Therefore, you must reply to each question yourself, instead of asking others. Do not go here and there making noise on the outside. The answer to each question is within you. Then you will attain peace...

(example of how to deal with a barking dog given here)

...Like this, if you fail to discover this, if you fail to answer your own questions, it is your own fault, your ignorance. Your *qalb* and your wisdom must give the answers to the questions your mind asks. Then it will be easy. Then you will not blame God, or blame your neighbors, or blame mankind, or blame anyone else. This is how it is, little brother. On one side there is a question, and on the other side there is the answer. The question comes from the left, and the answer is on the right. Give that answer. Then you will not blame your neighbors or anyone else or God.

You do not know the answers. You are trying to answer the question that is on the left by standing on the left. Therefore, go to the right side and learn wisdom. Learn the wisdom of truth, peace, and equanimity. Go to a wise man and learn these. Stop finding fault, study, and learn to give the answers. Then it will be good.

My love you.”

***Bawa Asks Bawa Muhaiyaddeen(rad.)***, Vol. 1, Chapter 2, pp. 44-45

M.R. Bawa Muhaiyaddeen(*rad.*)

<sup>1</sup> Most of above italics are not in the original text and are added by me to point to the idea of God's wisdom inside us turning a question around to pose it correctly back to the questioner, our own mind. May God forgive any faults. --- David Katz

“He (man) was created as a light as a power. Such is

man...He emerges from Truth—Light. He comes out from Truth—Light. Light disappears into Light. God is Light. Light is God. Light disappears in Light. It disappears, and that is death. To appear from Truth, manifest as Light, and disappear into Light is the highest ideal for man. That happens in this section of birth itself. He does not have a birth beyond this. This is what he must disappear into. That is the highest ideal.”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, p. 102

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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Only God is not Crazy

March 7, 1982

My God help me. May God help us.

Psychology. *God's psychology*.

*Anbu*, Love. Everything that has appeared in the world since the time it was created is crazy, *pythiam*. There is nothing that is not crazy. There is no being that is not crazy. Everything is crazy. Every thought is crazy. Every desire is crazy. Every intention is crazy.

*God's Psychology* pp. 1-3

M.R. Bawa Muhaiyaddeen(ral.) (rad.)



“...What we are doing at present is *shari’at*, which relates to the form of earth. One who is at the level of *shari’at* receives no punishment for the faults he commits, since he does not yet understand the difference between right and wrong. He has not yet developed within him the understanding and discrimination with which he could correct his faults or determine the appropriate punishment for them. In this stage, he simply looks at things and copies what he sees. If someone drinks milk, he will watch and drink milk too; if a baby is conceived, he will see that and then conceive a baby too; if one person jumps on another, he will watch it and then jump too. Like a baby, he just goes along copying and repeating what he sees.

When he reaches the second stage, *tariqat*, he begins to have faith and is able to accept things that he cannot see. He accepts that Allah exists in an unseen place. In the third stage, *haqiqat*, he accepts and understands what he could not understand before---that thing which is within himself. The fourth stage is *ma’rifat*. At that time all attachments leave him and all the ten sins have gone. God is dwelling within him at all times, without speech and without sound. To know that is *ma’rifat* God knows no night or day, no *waqt*, no specified time for prayer. One who reaches the level of *ma’rifat* accepts that which is not contained by time. The fifth stage is *sufiyyat*. For one at this stage, all judgment is over; he and Allah are one. Allah is the only true Sufi.

We must continue to progress through these stages, little by little. After all, the Qur’an did not come all at once. Different *suras*, or chapters, were given in answer to the circumstances existing at different times. A particular commandment would come to answer a particular need, and then further explanations would follow. In the same way, we must move forward in our lives, one step at a time. If we stop at the stage we are in now, we will not progress. The extent of our experience will be to board the ship on one shore and get out on the other, never knowing any more than those points where we embarked and disembarked. That will be the limit of our knowledge. We will never see the whole ocean...”

*Questions of Life-Answers of Wisdom* pp. 260-261  
M.R. Bawa Muhaiyadeen(ral.) (rad.)

CLAIRE BECKMAN: As our thoughts arise, how can we transform them into thoughts of God?

BAWA: Is that your question? If you don't keep your hands on the steering wheel when you are driving, the car will go on its own way. Will you just let it go? Will you follow the direction the car goes? No, you will turn the steering wheel until the four wheels are straightened out, and then the car will run straight. After that you will continue on your way, driving very cautiously.

Like that, when your mind goes astray, you have to straighten it out. When your thoughts drag you off in some direction, you have to use your wisdom to steer them around. Once you turn your thoughts, you will not have any accidents. The Mechanic has installed the power steering correctly, but it is up to you to steer yourself in the right direction. You might find slopes on one side, stones on another side, and even jungle along the way. There might be many sharp curves in the road. But, if you hold on to the steering wheel of wisdom, you can avoid accidents. Your eyes, your thoughts, your concentration, your mind—everything must be right. Then you can drive your vehicle. Would anyone like to ask anything else?

*Questions of Life-Answers of Wisdom, vol. 1, p. 186*

M.R. Bawa Muhaiyaddeen<sub>(rad.)</sub>

**Questioner:** There is a big discrepancy between my intentions and my actions. Sometimes this causes me to lose faith.

**Bawa Muhaiyaddeen<sub>(ral.)</sub>:** The reason your actions do not match your intentions is your lack of certitude. You are driving down the road, but your eyes are not on the road, and your hands are not on the steering wheel. Instead, your foot is pressing harder and harder on the accelerator, and your hands are just lying idle. When you act like this, accidents are bound to happen. Your heart should direct your attention to the correct places, so that your eyes will be watching the road and your hands will be guiding the steering wheel. Then your journey will be a safe one.

But right now, your sole focus of attention is on the accelerator. This attitude has been the cause of the accidents in your life. You are not going where you want to go, and yet you keep pressing the gas pedal instead of controlling the steering wheel. That is why your car is racing here and there and everywhere. That is why your life is now in this state.

If you focus your attention in the world correctly, you can escape. First of all, use your wisdom. Deposit faith, certitude and determination in your heart, and steer your life properly. Place your intellect on the steering wheel, and turn it carefully, controlling it with your wisdom. Use your feeling and awareness to control the accelerator and the brake. Your foot will be there to do the work, but all your attention and caution and wisdom will be focused on the road in front of you. Hold that steering wheel of your life properly, and you will succeed at every stage of your journey. Then your life will proceed smoothly.

*Questions of Life-Answers of Wisdom, vol. 1, pp. 150-151*

M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

“Question: Why did God send Jesus<sub>(a.s.)</sub> into the world?

Bawa Muhaiyaddeen<sub>(sal.)</sub>: God sent everyone to the world. He sent the sun, moon, and stars, the donkeys, horses, and all the other animals. He sent all of the prophets to this world, including Jesus. They came in order to understand themselves and then return to Him. Jesus came, attained self-realization, and returned. We, too, have come for the same reason, to understand our own faults, correct them, and then return to God.

Creation is no big wonder, but there is a secret in it. We have to understand this secret of creation and then go back. We have to understand ourselves, experience whatever we must, gather together whatever we gain from those experiences, and then return.

Look at a pond. Everybody comes there to get water. There is no use asking why elephants, rats and cats come to the pond. Everybody needs water. The world is like that pond. It is God’s work of art. And, just as the animals come to the pond because they need water, we come here because we need to look at God’s creations in order to understand our own qualities and actions.

When the truth is revealed, anyone with wisdom will weep. But those who have no wisdom will oppose the truth when they hear it...”

*[Questions of Life-Answers of Wisdom, vol. 1, p. 95](#)*

**M.R. Bawa Muhaiyaddeen**“Question: Why did God send Jesus<sub>(a.s.)</sub> into the world?

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*Questions of Life-Answers of Wisdom, vol. 1, p. 95*

M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

**Bawa:** "...Did each prophet come to create a different religion? Or is there only one God? Or are there many gods? Is there a different point, a different path, for each religion? How can we see and prove that God and God's representatives are one?

Today's world is like this; there are many differences and separations, many, many wars, destructions, murders, and sin. There are so many difficulties. So why did God send the section of the prophets? Who is at fault? Who is wrong? Is that the truth? Is it wrong or is it right? It is difficult for us to prove this.

It would be good if an explanation for that could be given to us. You know how to speak about God, therefore, please give us an explanation.

**Bawa Muhaiyaddeen(ral.):**

\*That is correct. It is correct that I do speak about God, but I do not speak only about God. I also speak about you and about me I speak about you, and I also speak about me. In addition, we must also speak about what is within ourselves.

You are a brother, I am a brother, and between brother and brother there is one father. We must also speak about that. There is only one place. There is one house, one mother and father, and one brother. Since there is one house, we speak together. There is no separation, no division.

If you are my brother and if you walk away on two legs, is that a separation? No. If I walk away on two legs to do my job, is that a separation? The work we have might be in different places. If the father walks away on two legs, is that a separation? If the mother stays in the house and does her own work, is that a separation? No. Whatever you earn should be brought back to the mother. What I earn should be brought back to the father. What the mother and father earn should be brought back to the father or the mother; everything should come to one family. We collect it in one place and then look at the earnings and expenses. The mother and father look at this, and then the profit and the loss are known.

God's work is like this. His creations are His children; so, we are all one family. It is certain that we are one family. We were formed from one fistful of earth; God created us in this way. He made the earth beautiful. Within the earth are many different colors and hues. Many things are there: gems, silver, gold, pure gold, mercury, copper, iron, oil, and lead. Diamonds, precious gems, gold, sulfur, fire, and water are all within the earth. These elements are there; they all have different colors and different sounds. They are within the body. They are

mixed within that one fistful of earth. In this way, these metals are within man. In man's body there is sulfur. There is sulfur, there is lead, there is silver, there is gold, and there are gems. Otherwise, there would be no light in your eyes. There is a black color in the eye, and within that there is light, luminosity. This comes from an element that is within it.

Like this, all of the elements are within you.

*Bawa Asks Bawa Muhaiyaddeen*<sub>(rat.)</sub>, p. 66-  
M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

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**Questioner:** So many experiences in the world create fears. If I remove myself from the world, it is easy, but when I return to the world and want to live in it, then there is a conflict.

**Bawa Muhaiyaddeen(ral.):** Are we looking at the world outside or are we looking at the world within? This is what we must reflect upon. The world is a stage and our minds are actors on this stage. We are all just actors, and the things that we see outside are merely the scenery drawn on the backdrops. We cannot look at this stage, at these scenes, and say that this is the world. What we see outside is merely the acting of our minds. The true world, the real world, is within us. We take these scenes that we have inside of us and paint them in the outside, and then the person inside comes out to do the acting.

As long as we hold onto the inner world which our mind has made, no matter where we may hide, that same world will emerge and become the outer scenery. That inner world will exist outside. But, if we can leave it, if we can escape from it, then that world and all of the acts which go with it will be destroyed. There will be no more fear after that, no fear at all. We will be in heaven.

**Questioner:** How do we do that ?

**Bawa Muhaiyaddeen(ral.):** This is what we have been talking about, slicing away little by little, whittling away these acts. These sixty-four arts that we have learned, all our desires and our cravings, all the things that bring joy and sorrow have to be cut away little by little. If we can succeed in doing that, we need not have any more fears. If a man is not afraid of death, then he will not worry about his life. He will not mind if he dies. Then even the deep ocean will come up only to his knees; the ocean will be like a ship for him, and he will float. But a man who is frightened of death could drown in water that is only knee-deep. The very fear will kill him. This is how it is. Amin.

*Questions of Life-Answers of Wisdom, vol. 1, p. 130-131*

M.R. Bawa Muhaiyaddeen(ral.) (rad.)



“...Once true wisdom dawns and shines within a person, then the place where God dwells will be known to him.

What is called God is One. God is only One. He is without beginning, without birth, and without death. There is nothing equal to Him, nothing comparable to Him. He has no roots, no seed, no form. And yet there is no place where He is not. He permeates everything, showing no differences and not discriminating against anything.

If one acquires the same nature, if he dies within God, loses himself, and disappears within that Power, then such a person can be called his *'abd*, His slave, His representative, His messenger. Once he merges with God, then only God exists. How does he merge with that Power? His body is God's, his life is God's grace, and his resplendence is God's power. The heart of this slave becomes resplendent, and within that resplendence is the soul and God's grace. This is the connection with God.

If a person can form this connection, then all the different energies are cut away from him, all thoughts are cut away, all the qualities of selfishness, anger, sin, impatience, hatred, treachery, and cunning---all the artificial things, then things which have been grafted on, are cut away. All of his differences are cut away: the differences between the I and the you, the differences of color, religion, race and philosophies. All these are cut away, and his state is changed.

And in that changed state, his sound, his thoughts, and his intentions become that Power. His remembrance of God, his prayers, worship, *'ibadat*, *dhikr*, and *fikr* become that Power. His looks, speech, laughter, and taste become that Power. His peacefulness, his potentiality, and his happiness become that Power. Everything turns toward the peace and tranquility of that Power.

There is no distance between God and the one who develops that Power, because where God is, the slave is, and where the slave is, God is. The slave is hidden within God, and God is hidden within him, just as the fragrance is hidden within a flower. Although the flower remains a flower, its fragrance, its beauty, is God. And although a man who reaches this state may continue to live as a man and keep the form of a man, his innermost heart and God will be one. His body will be like a tree on which the flower of his heart blooms. The flower and God will be hidden within each other, and in that place the speech of God will be heard. All of God's intentions will be told there.

The three periods of *awwal*, *dunya*, and *akhirah*, of the beginning, this world, and the hereafter will be explained there within the heart. What has happened, what is happening now, and what is yet to happen---all this will be heard there. All of God's words will come there, all of His actions and qualities and good and virtuous thoughts will come there. The words and sounds that come will be those of God, because His Power and His Grace are connected to that heart...”

*Questions of Life-Answers of Wisdom, Vol. 1*, pp. 114-115

M.R. Bawa Muhaiyaddeen<sub>(raL)</sub>

**Bawa Muhaiyaddeen(ral.):** ...What else did you talk about yesterday?

**Dr. Ajwad:** I said that we have never seen God. Bawa talks of God's qualities, but since we have never seen God, we do not know what those qualities are. The only way for us to learn is to look at Bawa as God's representative, to watch what he does, and to look at his qualities and say, "This must be what God's qualities are like."

**Bawa Muhaiyaddeen(ral.):** If you observe one of God's qualities, you must take that quality into yourself. Once you absorb it, you must bring it into your actions. After it comes into your actions, must reveal that action to others. If you can do that, it will be good. Through that action you can see God.

**Dr. Ajwad:** We can see your through your actions.

**Bawa Muhaiyaddeen(ral.):** Not through my actions, through *yours*. You must take the quality of love into yourself and put it into practice. That way you will demonstrate it to the other children. In other words, you are offering it to the hearts of the others. If you do it that way, then you are putting love into action, and within that action you will see God.

**Dr. Ajwad:** So, if we wish to see that love, first we have to see it demonstrated in Bawangal's actions, and then we have to go in the reverse direction to find out what that love is. Is that correct or not?

**Bawa Muhaiyaddeen(ral.):** If you see a good quality, take on that quality yourself and use it. If you see a good action, take on that action yourself and use it. You yourself must take on that quality or perform that action and then spread it among others. If you do this, you will be able to understand the resonance of Allah, and that resonance will give you the explanations you need. Then both you and the others will benefit.

But if you do not take that quality into yourself, if you do not put it into practice, then it is like writing on water with your finger. You write, but when you turn around and look again, the writing is gone. You only saw finger, not the writing itself. Similarly, you might have observed the sheikh, but you did not see the real action, because you did not put it into practice yourself.

*Questions of Life-Answers of Wisdom, vol. 1, p. 56-57*

M.R. Bawa Muhaiyaddeen(ral.)

Mohammed Haniffa asked about Islam.

“People cry, ‘Islam! Islam! I was born in Islam!’ I say it too because my forefathers said it, but how can one understand its real meaning?”

Bawa Muhaiyaddeen(ral.) replied, “What you say is true. It is easy to talk about Islam. But Allah is the only One who knows Islam, and Prophet Muhammad, The Rasulallah(*sal.*) is the only one who knows the secret or *sirr* and *khair* and *sharr* of God’s creations. *Sharr* is what is wrong, what we can see, the manifested creations. *Khair* is the unseen, Allah. Anyone who attains the state where he knows the difference between *khair* and *sharr*, and who then excludes what is *sharr* and accepts what is *khair*, is in Islam.

“Islam is a vast mystery of Allah, impossible to describe in its totality. Understanding even one drop of it will earn us the limitless wealth of the three worlds. Such is the infinite nature of Islam. However, because you have asked the question, let me give a small explanation, which is only an atomic fraction of that truth.

“Islam means the perfect, spotless purity of God. The state of Islam is so exalted that through it appeared all creations and lives in all the universes everywhere. Within that appearance were manifested all the bounties of Allah, and within those bounties manifested the treasury of grace.

“Within the treasury of grace was manifested the *rahmat*, the infinite benevolence, and within that infinite benevolence appeared Allah’s limitless grace.

“Within Allah’s unfathomable grace was manifested Allah’s incomparable love, and within that love was manifested the perfect completeness of Allah. Allah’s actions were manifested within that completeness, and within those actions were manifested Allah’s duties. Within those duties were manifested His qualities of patience, inner patience, contentment, trust in God, and *al-hamdu lillah*, praising God for everything.

“*Al-hamdu lillah*, praise to God, is formed of the five Arabic letters *alif*, *lam*, *mim*, *ha*, and *dal*. In these letters were manifested the representatives, messengers, saints, *qutbs*, and prophets of Allah. Within those prophets were manifested Allah’s powers, His completeness, the mirrored ocean of His grace of wisdom which is known as *‘ilm*, His radiance, His justice, His ways of absolute truth, and His selfless duties.

“The might of the benevolence bestowed by Allah exists in the manifest and the unmanifest and is revealed within these Arabic letters, aspect by aspect: the alif is Allah; the lam is the light of the Triple Flame which gives the explanation; the mim is the beauty of Muhammad<sup>(sal.)</sup>, the beauty which bears within it the three worlds---*hayat*, which is life, the soul, *dunya*, this world, and *akhirah*, the next world, the world of God. The might and the essence have been placed within the *lam* and the *mim*. The resplendent beauty of Allah’s Messenger was placed, in its completeness, within them. That light was made of *ahmad*, the beauty of the heart. *Muham*, the beauty of the face, was made the beauty of the inner form of man. The beauty of that form, or *surat*, was made the beauty of the light of the perfect *Nur Muhammad*. The light of was made into the resonance and the explanation of *Allah Muhammad*.

“That power exists as Allah, and the beauty of that power exists as *ahmad*. The shining explanation of the resonant resonance and the radiant radiance was given through His messengers and His prophets.

“If we want to understand the meaning of Islam, we need firm faith in Allah, certitude in that faith, and determination. This is known as *iman*. This is the full weight of the meaning of Islam, and the form of Islam is the word of God, the *Kalimah*. When the *Kalimah* and *iman* become one, that is Islam, the light of purity. When the completeness of that light shines forth, radiant and perfect, that is Allah.

“Islam is the wealth which never diminishes or perishes. It is the wealth of prayer, the wealth of worship, the wealth of meditation, the wealth of *iman*, the wealth of true man, *insan*, and the wealth of this world and the next. This is the wealth which *insan* must attain. One who discards what is *sharr*, takes what is *khair*, and attains this wealth is in Islam. For such a person, Allah is his only treasure.

“Islam is heavy only until one understands its beauty and its subtlety. Allah is not a burden; He is the essence mingled within all lives. Allah’s benevolence is not heavy; the things we have gathered in this world, the *sifat*, are the burdens. The secret is not heavy. *Sharr* is heavy, not *khair*. If we give up *sifat* and *sharr*, it will be very easy for him.

“As we gather more and more worldly things, our burden becomes heavier and heavier. But if we unload them, if we take all the things we have and throw

them into the garbage truck of the world, it will be easy. The garbage truck will pick up the dirt and carry it away to the dump.

“If we collect all the gold and silver objects around us and put them in a bag, they will be heavy. But if we empty the contents of that bag back into the earth where they came from, saying ‘Come, take it all,’ the earth will dissolve them and take them back, and the bag will become very light.

“Nor should you carry the bag of gold and silver to the market, looking for praise from people of wealth and titles. Give it back to the earth. Do not look for the world to praise you for what you are carrying. Look for the praise of God. If you throw away everything else, then the burden will be less. Anyone who holds onto the things he has accumulated in the world is not truly in Islam; he is only talking about Islam.

“Carry only Allah, His qualities, His actions, the value of the 6,666 verses he sent down as the Qur’an, and the qualities of the Rasulallah<sup>(sal.)</sup>. Understand these and understand the Rasulallah<sup>(sal.)</sup>, and your faith, your *iman*, will become complete. When one’s *iman* is perfect, he will accept only Allah and Allah’s qualities. Then he is Islam; he is the light for all three worlds.

“I have given a small explanation according to my small level of wisdom. There are others with higher wisdom who may tell you more about Islam.”

*Golden Words of a Sufi Sheikh*, pp. 216-219  
M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup>

137

If a true man takes on the qualities of God, all lives will bow to him in respectful worship. He will be a father to all lives and doing the duties of God, he will be a son to God. For such a man, patience is his body and *sabur*, or inner patience, is his heart.

138

*Shakur*, the contentment and thankfulness for whatever God gives, is the real prayer of your life.

139

*Tawakkul*, the surrender of everything to the will of God, is man's true wealth. When one gives all responsibility to God, he will receive the greatest wealth of his life.

140

Saying that all praise belongs only to Allah, *al-hamdu lillah*, is the direct prayer to God, when one has handed over his life to God. It is his prayer and his worship.

*Golden Words of a Sufi Sheikh*, pp. 51-52  
M.R. Bawa Muhaiyaddeen(rad.)

**\*Questioner:** In several discourses Bawa mentioned how divine love can control anything, even an animal. I work as a school teacher, and I am in a position where sometimes it is my duty to control the children as I do my own child. Now I have always tried to work with them with love. But I am seeing through experience that the love that I could give, the love that is in my heart, is really not enough to control them. And when I try using force or fear or any such method, it seems to work. When I see other people who hardly seem to have love, people who just use force and strength---that rally works very well.

**Bawa Muhaiyaddeen(ral.):** That is all right. If the love is perfect within you, if the love that fills your heart is selfless and knows no partiality, if your whole life is filled with that love for all, then all lives will be overcome by it and bow down to you.

But if the love in your heart is based on selfishness, if it has any anger or arrogance in it, or, if it is based on racial differences, then that is not true love. Whether a child shows you love or bites and hits you, your love should always be the same. If you have a compassionate love which is the same toward all, then everyone will bow in respect to you.

If you had that clear love, you would be pure. You could never become angry or hasty or impatient and you wouldn't have the feelings of I or mine. You would not feel jealousy or revenge. When you have such things in you, that is not really love; others will not bow to that kind of love. Only when you have the perfect type of compassionate love will all lives be bound by it and obey you.

Now let us look at your young son. He cries and rolls on the ground and shouts and throws things because he does not understand. He does not have clarity of wisdom. When he cries, what do you do? You comfort him.

In the way that you comfort your child, no matter what he does, you must show that same kind of love when you deal with the children at school, even though they might be shouting, howling, and fighting. Then they will be controlled by your love. But you have not shown them that kind of love.

If you beat them, what happens? Then they are controlled only by the fear of your beating, not by our love. Whatever is controlled by fear at one time can jump out at another. The moment it realizes that it can attack, it will.

Those who are controlled by love will not be like that. They will be submissive to that love, and, as they grow, they will continue to show respect. But, if you

try to control children by laws or by beating or through anger, those same tendencies will grow with the, and one day they will attack.

This is the difference between the two loves. Think about it and act accordingly.

*Questions of Life-Answers of Wisdom, vol. 1, p. 57-58*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)



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“...O God, Who has bestowed every bit of dust and each creation — everything — with life, with feeling, with awareness and with intellect! You have bestowed upon all of these things the ability to look out for themselves. O God, You have created, sustained and protected all of them!

You make those things live in the water that have to live in the water. You make those things live in caves that have to live in caves. You make those things live in the jungle that have to live in the jungle. You make those things live in trees that have to live in trees. You make those things live in the soil that have to live in the soil. You make those things that have to live in houses, live in houses. You make those things that have to live in ponds, live in ponds. You make those things that have to live in herds, live in herds. You make those things that have to live on mountains, live on mountains.

You make those things that have to live in mist, live in the mist. You make those things that have to live in the ice, live in the ice. You make those things that have to live in clouds, live in the clouds — in the umbrella of the clouds. You make those things that have to live in space, live in space.

O God, You provide! You have bestowed upon each and every thing everywhere the ability to live at the times they have to live with the food they need to live and with the awareness they must have to live in the places they have to live. O God! You have created animals that can sense whether a person has killed or slaughtered goats or slaughtered cattle from the appearance of that person, from his blood and from the other things of his body. You have created the animals so that they are aware of things like this with their minds. And You have made us to understand these marvels.

Now if a person kills a snake and then goes to another place, *the smell of the snake which he has killed goes with him*. Another snake recognizes that smell. If a person slaughters a cow and eats its flesh, the smell of that cow's flesh remains on his skin and in his blood and in his qualities. Because he has killed, the smell travels with him that another cow will be frightened, and cry, 'Ahh! Ahh!' and will run away. God has given various animals the feeling and the awareness to recognize whatever a man has done and to smell and recognize the taint of his actions and the qualities of this person. No matter where that person committed the act — even if it were in another country — as soon as he enters the forest or jungle the smell of those qualities and the consciousness of what he has done will cause the animals to cry out, 'Aah! Aah!' and run away. Suppose he has hit a dog. If another dog comes near him, it will howl, 'Oooh! Oooh!' and run away. The smell and the composition of the person's blood will be known to that dog.

On the other hand, if this man did not hit or kill any creature but killed his own mind instead — then if he were to go into the jungle, no creature that sees him will be frightened or want to harm him. The cow will moo in greeting, the dog and the others will come and wag their tails. They will all bow and greet him and worship him. God has bestowed on these animals the ability and the awareness to recognize smells and to know where these smells have come from. We do not know, but animals have the capacity to know this. It is in that state that the animals act in the manner mentioned earlier.

Please reflect upon this and look at it. Please reflect and examine this within your own experience. Observe what happens: you might have committed such an act far away but observe how a similar animal responds as soon as it meets you. Please, observe what it does. If a creature attacks you, it does so out of fear — other than from fear, it would not cause you any harm. It is because of the wrongs that we have committed that these beasts cry, 'Aiyo! He's going to kill me!' And then they bite you. God has created beasts with the ability to sense these things with their smell. Are human beings worse than these beasts?

God has created Man with His Grace, saying, 'Man will know what even the angels do not know, what the heavenly beings will not know.' He created Man as an exalted being, as the most rare and the highest clarity of Wisdom, with His own Grace and in His own Likeness. Yet Man, who has been created in this fashion, is unable to smell things as a dog can. He is unable to smell the hearts of other men, unable to smell his own mind, unable to smell the God within himself and unable to find out Who his Creator is. He appears to lack the ability to smell out the nature of the hearts and the feelings of his fellow beings. If he could sense the feelings of others and attend to their wants and their needs, he could also satisfy his own needs and enjoy the fragrance of the Creator.

Here is the great paradox, then: while a dog can smell and find out about our actions no matter where these were committed, man — who has a higher level of consciousness — is unable to smell or find that out about himself. Are we to say that man is even lower than the animal species? This is the great paradox in God's creation. Because man can be worse than this dog and lower than the animals, that sense of smell called Pahuth Arivu or Divine Wisdom has not dawned in him. He cannot know the hearts of others, he does not know God and he does not know himself. But he does know religion, pride, dog-desire and sense experience. He does not know any more than this because he lacks the Divine Wisdom.

*But one who is Man smells himself with his Wisdom. He smells his Creator. He smells the hearts of those who have been born with him and asks, 'What is their want? What has happened? Why do they look tired? Why do they look exhausted? Why is his face drawn like that? What has happened?' He will smell those things, comfort them, provide for them, have Compassion for them, and speak words of comfort for them as the One who gives Love. He is the Son. Such a man is a Man of Wisdom. If one who is Man with the Wisdom of Man is able to smell all of the lives in all of the universes, and, if he can find the Compassion that knows his life as the life of others, then he is the Prince of God, he is the Son of God — God's Son. He is the Commander of the Kingdom of God. The one who can smell with his Consciousness like that is known as Man.*

The dog is able to smell things wherever they happen. If God — Who has created the dog the beasts, all creations and everything--smells us, He will not look at any of us. He will say, 'They have murdered. Here is someone who has slaughtered — he has done this and he has done that.' If God smells us, He will not stay in this place — He will run away. God will run away. He will smell and discover all of the things that have happened and that we have done since the time we were born. He will smell it and say, 'Oh, he's a murderer!' He will run away as soon as He observes it. He will not stay in the direction of the path that we are following.

We must understand this with our Wisdom. We must catch the smell of our lives and of

other lives. We must end their sorrows and we must understand the Consciousness which can end their sadness and their wants — the Consciousness to be conscious of ourselves and the Path to be conscious of our Creator... "

"Know the Hearts of Others" pp.13-16  
(Philadelphia, May 11, 1972)  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“If we have this understanding of the problems of others, if we have this feeling for the hunger of others, if we have something and we share it with the other person — for example, if I have an extra measure of rice and I give [the hungry person] half of the rice and say, 'Take this, eat and find work.' — if I share it in this fashion — if there is this kind of sharing, then why should there be any wars, any battles?”

God does not keep anything for Himself. He is constantly giving everything to others.”

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“ Being in this state, at a time when there was only a half measure of wheat in the house and two hungry visitors came, Prophet Muhammad (Sal.) told his wife, 'Keep one quarter measure for the household for the day and divide the rest for those who have come.'

His wife Khadijah said, 'What about tomorrow? We will not have anything to eat tomorrow.'

Muhammad (Sal.) replied, 'God, Who created you, has created tomorrow as well. What certainty is there that you are even going to be here tomorrow? Therefore, give what you have now. Give it to them.' So, one quarter measure of wheat was distributed to the visitors and one quarter measure was left for the house.

A little later, someone else came to the house and said, 'I'm very hungry.' The Rasul (Sal.) said, 'That man is hungry. Give what we have.' The others said, 'If we give this as well, then what are we to do for our hunger? Are we going to have to tie stones around our stomach and remain hungry?'

'No', the Prophet replied. 'You do not have to do that. Instead, take Patience and Forbearance and tie them onto your stomach. Take these qualities and tie them onto your stomach. This body is earth. If you tie stones onto it, it will become very heavy. But Patience and Forbearance are the Qualities and Characteristics of God. Keep these there and tie these onto yourself. God has tied Compassion for all beings to Himself. This is what He has done, and there is no hunger for Him. As a result, He has no hunger, He has no illness, He has no aging, He has no death. He has no form. If you take Patience and tie it around you, you will have no distinctions, and therefore you will have no limitations. So take the Divine Qualities of Patience and Forbearance and tie them around you, and be content with what He has given you. This is Plenitude.' Then he added, 'Give the other quarter measure to that hungry man.'

Awhile later, after this was given and there was nothing to eat, some people came and brought some bread. They said, 'Ya Rasul! We had a small feast today and we made this bread then. Please have some of the bread and some of these curries and honey.'

Muhammad (Sal.) asked his household, 'Now, do you know who brought this? Bread is here now. Honey is here now. Curries are here now! What you gave away was plain wheat. Yet now, all of these things have come here — bread and honey and curries. Who has done this work? Eat a little of these things and keep the remainder for the others who come later.'

Once they had finished eating, another four people arrived. They said, 'Ya Rasul! We

have just arrived and we are very hungry. We have not eaten for two days!

He answered, 'Oh. Come. Come. Your food is already here. God has kept it for you. Here, come and sit and eat.'

They said, 'Will you not join us?'

He answered, 'You eat and keep my portion separate.'

As soon as they had finished, another man came and said, Ya Rasul! My wife is not well. She has not been well for two days. She is in pain. Could you please give a prayer for her illness to be healed? For two days, she has not made bread or rice. Ya Rasul! O, my Lord!

Muhammad (Sal.) replied, 'Yes, she will become well. Do not worry. But have you eaten in the past two days? If your wife is ill, she cannot cook. There is some food here. Why not eat this?' Then Muhammad gave him the portion that had been set aside.

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Like this, there are those who know what is going to come and who is going to come — those who know themselves and others' selves, the hunger of others and their needs. They have these Qualities and these Actions and they are able to serve in this fashion. They are the ones who are known as the Prophets of God, as the Messengers of God. This is Man-God. They are the Qutbs of God and the Messengers of God. They are the Sons of God and they are the Princes of God. Such a person is called 'Insan' or 'Primal Man' or 'Adam'. He originated from God. Those who know and understand these Qualities are known as Man, as the Most Perfect of God's creation, as the Wise, as the ones with Grace, and as God's Messengers."

— "Know the Hearts of Others" May 11, 1972  
Bawa Muhaiyaddeen(ral.) (rad.)

**Child:** I have been here for some time. But I have fear. There is so much fear that I am unable to see unity between myself and the sheikh. The fear bings about a separation between the 'you' and the 'I' and between myself and the sheikh.

**Bawa Muhaiyaddeen(ral.):** It is *not* fear; it is lack of certitude. What you call fear is a lack of the certitude of faith. If you have faith and certitude

*Golden Words of a Sufi Sheikh*, pp. 429-430

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929.

Happiness and sadness need limits. When joy comes, do not enjoy it; simply say, "Al-hamdu lillah, all praise belongs to God." Joy must have a limit. When sadness comes, do not suffer. Sadness must also have a limit.

Profit and loss need limits. We should not be happy or sad, and we should not give praise or blame because of profit or loss. They too must have limits.

Poverty and wealth need limits. Happiness does not come with wealth; a rich man does not live without sorrow. He may have money; but he also may have suffering because of his mind, wife, or children. Too much wealth can lead to misery. As a man's wealth expands, desire and craving may increase, while his qualities, compassion and love for others decrease.

He may search for praise and status. The arrogance of the 'I' in him may swell, while faith in God dwindles. He may feel that he can do everything, that no one is greater than he. If these things happen, his qualities will change, and both the joy and sorrow in his actions will affect him. Then, even if he has money and status, he will have no peace. For he fails to realize that God's qualities, actions, and faith are his real profits; they are the limitless wealth that will bring him peace.

Praise and blame are within man. If he realizes that both praise and blame make him suffer, he will understand, "There is no one other than You, O Allah---*La ilaha*,; You are Allah---*illallahu*." He will discover peace and retain only that which is the wealth and equality in his life. Because his actions and conduct will be full of compassion, he will be able to give peace to everyone.

*Golden Words of a Sufi Sheikh*, pp. 431-432

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**942.**

Scratch only the place that itches: do not scratch everywhere. And when you do scratch, scratch only while it is itching or you will develop a sore.

With wisdom, analyze the sadness and the wrong thoughts that enter your mind, and then throw them a way. Do not let the mind be continually upset about this. Worry is endless. Throw those thoughts away, and try not to commit the same faults again. Try to do what is good.

*Golden Words of a Sufi Sheikh, p. 437*

**787.**

My son, there are different types of people in the world. Each does things differently. They may meditate under trees, in caves, on mountains, at intersections, in public buildings, in churches, or in temples. Some say, "I have seen God, and I pray to Him." Others say, "I have given up the land and all my attachments to the world, to my wife, property, and possessions. Now I am on the path to God." But although they claim this exalted state, hunger, old age, illness, and death have not left them. Hunger says, "I have never left you, not even for a day, and you have never left me, either."

My son! You are trying to deceive the world. Give up this deception and realize that you are only deceiving yourself. If you realize that by continuing this deception you will be liable to punishment by God, you will cut your attachments. Until then, no matter where you sit and meditate, you will be deceiving yourself.

Open your heart, and give all responsibility to God. Give your house to Him, and enter His house. Give your comforts and your qualities to Him, and take His comforts and qualities. Give your wealth to Him, and take His wealth. Take what belongs to Him, and die in Him.

If you pray to Him in this state, you will be victorious. Your world and everything you have belongs to Allah, and your duty is to give Allah's property back to Allah. Then Allah will become your property. This is what you have to understand. You must return what was given to you by Allah. Otherwise on the Day of Judgment, it will be revealed that you were deceiving yourself and the world. Understand this.

Amin, may this intention be fulfilled. Al-hamdu lillah, all praise is to God.

*Golden Words of a Sufi Sheikh, p. 351-2*

M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

**Bawa:** I have now become tired in my life. Fatigue has come in our life in the world. I do not understand if it is the world that is tired, if we are tired, or if our body is tired. How can we change this; how can we stop this tiredness? Would you explain this a little?

**Bawa Muhaiyaddeen(ral.):** Yes, that is good. If a flower, a beautiful flower, a flower that has fragrance and beauty, is beaten by the wind from all four sides, it will get crushed. It will be destroyed. Its beauty will be crushed because of that. When it is crushed, its fragrance changes; it will have a faded smell. This is what happens to a beautiful flower. The cause of this is the wind.

Like this, desires and the mind are the storms of this world; the attachments to the world are the storms that beat you. In life, the attachments to the world, thoughts, and fascinations beat you. When these storms come and hit your *qalb*, that flower of your heart, the *qalb-pu*, gets crushed, and when it is crushed, tiredness comes. Because of this, the section of truth, the section of faith, and the section of determination lose their strength. Their strength diminishes and their fragrance disappears. This is why you become weary in this life.

The world is the storm. Your thoughts are the world. If you can change your thoughts, the world will not be heavy within you. If the world is not heavy, you will not become tired; the state of tiredness will not come to you. Then you will have peace and tranquility in your life. You will experience tranquility; you will experience peace and tranquility. Then your faith will get strengthened. When you have peace and firm belief, your faith will gain in strength.

In this state...you are the cause for the world and the tiredness. You lift up the world, you carry the attachments of the world, and you take on the storms and waves of the mind. Then you are tired. If you let them go, it will be easy. If you discard these, the world will not bother you, and you will have peace. Then the storms that come to beat you will stop.

Faith, trust, and good qualities will stop these from beating you. Then your body will not get tired, your life will not get tired, and the world will not do anything to you.

Understand, Bawa?...

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 119-120*  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)



August 23, 8:00 am

**Bawa:** I now have become tired in my life. Fatigue has come in our life in the world. I do not understand if it is the world that is tired, if we are tired, or if our body is tired. How can we change this; how can we stop this tiredness? Would you explain this a little?

**Bawa Muhaiyaddeen<sub>(ral.)</sub>:** Yes. That is good. If a flower, a beautiful flower, a flower that has a fragrance and beauty by the wind from all four sides, it will get crushed. It will be destroyed. Its beauty will be crushed because of that. When it is crushed, its fragrance changes; it will have a faded smell. This is what happens to a beautiful flower. The cause of this is the wind.

**Bawa Muhaiyaddeen<sub>(ral.)</sub>:** Like this, desires and the mind are the storms of the world; the attachments to the world are the storms that beat you. In life, the attachments to the world, thoughts and fascinations beat you. When these storms come and hit your *qalb*, that flower gets crushed; and when it is crushed, tiredness comes. Because of this, the section of truth, the section of faith, and the section of determination lose their strength. Their strength diminishes, and their fragrance disappears. This is why you become weary in this life.

This world is the storm. Your thoughts are the world. If you can change your thoughts, the world will not be heavy within you. If the world is not heavy you will not become tired, the state of tiredness will not come to you. Then you will have peace and tranquility in your life. You will experience tranquility; you will experience peace and firm belief; your faith will gain in strength.

In this state...you are the cause for the world and the tiredness. You lift up the world, you carry the attachments of the world, and you take on the storms and waves of the mind. Then you are tired. If you let these go, it will be easy. If you discard these, the world will not bother you, and you will have peace. Then the storms that come to beat you will stop.

Faith, trust and good qualities will stop these from beating you. Then your body will not get tired, your life will not get tired, and the world will not do anything to you.

Understand, Bawa?

**Bawa:** Yes, I understand. This is difficult. It is difficult to do as you say.

**Bawa Muhaiyaddeen<sub>(ral.)</sub>:** God has created the body with earth, fire, water, air and ether. The storms are within this. To cut these at every second is difficult. If you have faith, certitude, and determination, it will be easy. If you strengthen these, it will be easy; it can be done.

It is the waves of the mind that run. They will run if you cut a channel for them. Water in a well can only run if a channel is made for it. If no channel is cut, it will not run; it will remain in that place. Life this, if you open up a path for these thoughts and attachments of the mind,

they will run, and, if they run, they will bring difficulties. If you do not open that path for them, they will be contained.

Therefore, with wisdom build a dam there. Put a dam there. Construct it with faith. Then they will be stopped; they will be contained within that dam. Then it will be easy.

Understand? It is the waves of the elements that arise. These must be cut off before they can emerge.

**Bawa:** Hmm. Very well, we will see. May I ask you another question? What is wisdom? What is the state known as wisdom and what is the state known as lack of wisdom? How can we discover this? How can we distinguish between wisdom and lack of wisdom?

What is the state of wisdom and what is the state in which there is no wisdom? This is what I am asking.

**Bawa Muhaiyaddeen<sub>(ral.)</sub>:** Yes, that is a good question. It is a secret question. If we were to simply say what peace is (it would be that) when one has clarity of wisdom, he will see peace in his life. He will see tranquility in his life, he will see peace and tranquility in all lives. All lives will experience his beauty and tranquility, his words and actions, and his love; they will see the beauty of his love. That beauty will be like honey. That honey will feed every heart and will give peace to all lives. It will give peace, equality, serenity, tranquility, and justice to all lives. When he and others are filled with the state of equality, unity, love, and the qualities of God, then that is wisdom. That is the state of wisdom. When that state of peace is shown to himself, to those who are born with him, and to the creations of the world, then that beautiful quality is the state of wisdom. Whoever acts in this way is said to have wisdom. Love, *mahabba*: one who has love, *hubb*, for God will act with wisdom. If he has *hubb* for God, this is what he will do.

One who lacks wisdom does everything that is opposite to this. He has selfishness, jealousy, envy, deceit, revenge, enmity, hostility, anger, doubt, the differences of “I” and “you”, religions, races, colors, hues, “my house, your house,” “I, I” and with these sections, he has vengeance towards others. He has vengeance towards every heart. Because of his selfishness, he has vengeance towards every heart and every life. His words and actions kill the heart and love; they kill the pulse of life. His qualities are weapons that kill. That is “love” to him. His selfish desires are love to him, but to others they are an arrow, an arrow that kills the heart.

The love of one who has wisdom is a honey that nurtures other lives and nurtures himself; it is a honey which nurtures the heart. The love and affection (of one who lacks wisdom) is a love, *ambu*, that kills the heart and the life of others; it is an arrow, *ambu*, that kills lives. This is his love, and that is his (the other’s) love. One is a love that kills others, and one is a love that nurtures and gives peace to others; it is honey, milk, a flower with beautiful fragrance and qualities. The other is fire, an arrow that kills; it is a deadly poison.

There are both wisdom and lack of wisdom. This will be known by how a man uses these (two). If he has this (killing) state, he lacks wisdom. If he does not have this state, he is one who has wisdom. This is how we can understand with certainty.

One can understand this within himself. The one who understands this within himself and has found wisdom will have peace. If, however, he has not found wisdom, he will have enmity and hatred and will attack others; this is one who lacks wisdom. The other one does the duty of a wise person. This can be understood by his actions, conduct and qualities.

Hmm, do you understand, Bawangal? Do you understand, Bawa?

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 119-123*

...**Bawa:** Yes, I understand everything you have said, but I do not know when I can finish doing this. To do this and complete it is difficult. The world is also asking about this, but experience shows that it is difficult to act in this way and to find peace.

**Bawa Muhaiyaddeen(ral.):** Yes, nothing can be done without difficulty. Difficulties will come. If you want to catch fish in the ocean, you have to stand in the midst of storms and gales to catch them. What is known as life certainly has difficulties, but it is in the midst of these difficulties that peace must be found.

If there is a fruit on a tall tree you have to climb the tree to get it. Either get a ladder or climb the tree. A clever and wise person figures out how to carefully pick the fruit without bruising and damaging it, and then he puts it into his mouth. If a stone is thrown at a fruit, it will fall to the ground and be smashed. If one can, with difficulty, climb carefully and pick the unripe or ripe fruit, he can eat it immediately or, if it is not quite ripe he can wait for it to ripen and for the taste to come; and then he can eat it. A tree cannot be climbed without difficulty. The tree has to be climbed by embracing it to the chest; it has to be held to the chest with the arms.

*Like that, for the difficulties of this life, God must be embraced to the heart. You must climb by holding onto Him. Just as you hold and embrace the tree to your breast, it is necessary to embrace God and the truth to the heart. Embrace (God). Hold onto Him with faith, climb up, and pick the fruits. Pick and eat them.*

Nothing can be accomplished without difficulty. What is known as life is difficult. Birth is difficult. In the midst of this difficulty, you must take what is needed for your life. Everything is like this.

Do you understand, Bawangal?

**Bawa:** Yes, I understand.

**Bawa Muhaiyaddeen(ral.):** *Amin.* It is God alone who can help.

*Bawa Asks Bawa Muhaiyaddeen, vol. 1, pp. 132-133*  
*Bawa Muhaiyaddeen<sub>(ral.)</sub>*

...Jeweled lights of my eyes, it has been fifteen years since I first came here. Jeweled lights, I have not spoken of how you have been lifted up. I am not saying you have become gods, but my children have come up very high. You have progressed. But until the last moment, that is what a father wishes for his children – his wish is that the children keep progressing until the last moment. He wishes them to climb as high as possible. That is what he loves. “Ahhh”, he says.

However, he might hit and hit and hit them in order to make them go higher. He might hit them at certain times and embrace them at other times. But jeweled lights of my eyes, how far you have come in these fifteen years! *But do not go down because I have said this.\** Keep trying and trying. Climb higher. Jeweled lights of my eyes, there may be times when you make mistakes and you fall from the heights. *Leave the mistakes behind, find clarity, and start climbing again.*

Jeweled lights of my eyes, if you go to draw water from a well that does not contain a spring, a well that catches only rainfall, it will be like taking books *instead of our father* and holding meetings here and there and saying we went there and we went here. That is a well without a spring! There is no spring! You will just have a little and say the same thing over and over again. You will say the same thing today that you said the other day, and you will say it again tomorrow. There is no spring. The well has gone dry. *That is not it.*

You must try to find the spring. What the father gives is for your spring. What can he give you if you throw away what he gives?

A father will say, “The season has come; you must go plant the seeds. The time has come. Now you can break the soil, plow the field and sow the seeds.” He will watch while you do this, because he will know how much rainfall there will be, the likelihood of a flood, how much will be damaged, how much can be harvested. He will tell the child, “All right, go now and do this.” He will watch and tell you what to do.

You must collect the seeds. If you have collected the seeds, it will be easy to grow the crop. Therefore, you must gather the seeds and the qualities.

Jeweled lights of my eyes, male children and female children, grandchildren, beautiful children, when I look at your qualities, how much peace I have! Therefore, jeweled lights, please try to progress. Amin...

*Suratur-Rahmah, The Form of Compassion, pp. 183-184*

\* *italics are placed by this student. DK*

...Between man and God is His grace! Between the grace and Light is the Truth. Between the Truth and the Power known as God is *Insan Kamil*. Between *Insan Kamil* and the completeness is the perfection of grace-awakened *gnanam*. *Arivu*, wisdom and *gnanam* are there. God and the *gnanam* dwell in the same place; the Power dwells in the same place.

Let us look around a little. If we were to place a magnifying glass between the sun that is distant and the sun that comes to the earth, we could start a fire. If we put a little cotton wool beneath it, we would not need to carry a matchbox in order to have fire. Would we need to carry around our race? Would we need to carry around our religion? Would we need to carry around our philosophies? Would we need to carry around our colors? Would we need to carry around a gas can? Would we need petrol?

We would not need anything except the magnifying glass. Then we could make fire at any time. As soon as we got what came from the sky, we could start a fire, could we not?

We need a magnifying glass [inside]. If we have one, the other things would be too heavy. We cannot wander around and carry them. Therefore, we must put all of them down. We need only the magnifying glass. The earth is here; the sun is there, and we are in the middle. Between the "Sun", that is God, and us there is a magnifying glass. If we hold it, the fire will come. We can do it easily.

Like that, if we have the magnifying glass of the *'ilm* known as wisdom, if we have the *qalb*, the heart, as soon as we hold it, the fire will come. It is within us, but we need the glass. If we make the lens, if we can make that light, if we can take in that purity, if we can take in the *'ilm*, if we can take in that iman, if we take in that wisdom, if we can take in Allah's qualities, if we can take in Allah's actions, if we can take in Allah's conduct, if we can take in Allah's Light, if we can take in Allah's behavior, if we can take in Allah's patience, *sabur*, *shukur* and *tawakkul*, if we can take in the qualities of His treasury of grace, if we can take in and act with His qualities, the magnifying glass will be in our hands. As soon as we touch it, the fire will come. Everything will come.

This is within us! We exist between the earth and the sun. The magnifying glass exists between His Power and the *qalb* of man. We must pick it up. When we do so, we will see many wonders.

Therefore, jeweled lights of my eyes, we must try to re-establish that *'ilm*, that *iman*, that certitude, the connection mankind had before, the connection that existed between man and God.

This is what will bring us peace...

*Suratur-Rahmah, The Form of Compassion*, pp. 101-102

“...Each small thought that comes to you hypnotizes you, and when you reach out your hand towards it---lust comes; sexual passion comes; desire comes; sexual craziness comes; sexual frenzy comes. And when maya frenzy comes, you are caught and eaten.

This can occur whether you are a man or a woman. If you do not know the state of what is coming to you, you will be ensnared. No matter where you turn, it will catch you and eat you, and you will not even know it. It is like that. Each quality, each desire, each attachment is like this. As each one arrives, you grasp it. Later you cry. If it dies, you cry; if it lives, you cry; if it comes, you cry; if it goes, you cry; if it is born, you cry; if it dies, you cry. Each one is capable of hurting you. We must think of this.

We must think of and analyze this: in what state can we live safely and in peace? What is the benefit we must obtain? When will we have peace? When will we reach the benefit of this peace? When can we bring peace to all lives? What is truth? What is peace? What is tranquility?

One who can give from that one well, without regard for differences of status, religion, ethnic group or race has peace. Those who keep the only well for themselves---even if fifty thousand people should die---that is arrogance, that is karma---they are the ones who have been caught by religious fanaticism. They hoard the water that God gave. They take the portions of others in the world; they crush the truth and the poor; they destroy peace and tranquility; they destroy compassion and the three thousand beautiful qualities [of Allah]\*; they squeeze the people; they break apart the lives of others.

The effort, the endeavor and the awareness of the Sheikh can change and transform those states, dispel those states, amend those states and bring peace. It is with this awareness that His servant [the Sheikh] speaks of God’s path and God’s awareness with the words that God uses. This is being done through His servant. God is making the people peaceful through this beautiful treasure. He rescues that which lies in the fire, extinguishes the fire with water, takes it out to dry and comforts it.

[On the other hand,] we have to enter the Sheikh like firewood enters fire. We must burn out completely there and not be separate from the Sheikh. If you even think of being separate, you will not benefit. You must become one with the Sheikh and think of yourself as the firewood, and think of the Sheikh as the fire. Then you will be inseparable. You will never be separate. You will only be able to speak from within the fire: without the Sheikh you will not be able to speak. If you go to speak without the Sheikh, you will be firewood without the fire. There will be no light.

You must focus on this with each thought. Each child must nurture peace, tranquility and unity in this state. You must live as one child in this state. It is on that day that you will have peace and tranquility. When we say “Unity, unity, unity”---that is God’s quality. It is God’s quality, action, duty, compassion and a blessing. It is the truth.

Truth is the fragrance that comes  
Through a compassionate heart.  
A compassionate Heart comes through kindness,

Kindness that is given to all lives.  
 Kindness comes from melting like wax,  
 Like a candle melting with the light,  
 The heart melting like that and  
 Bringing light to each one of the children.

It is similar to milk that flows abundantly from a cow. The heart is full, flowing abundantly with the milk of love. Looking at the face of each child, the hunger of each child, the stomach---the Sheikh gives accordingly. The Sheikh gives the milk of love. He gives it and makes the child peaceful.

Like this, we must give peace to our brothers and sisters in each circumstance, no matter what path they go on. We must give them peace, so that difficulty does not come to them. Whether they go there, here, here or anywhere, we must only give them peace. Love must be our only form. Love is our path towards our brothers and sisters. Compassion must be our point of unity. This is our union. This is union with God. Our union is compassionate union on the path to God. We have come through the ages together; that is union.

Unity is our point. Our state, our wisdom is light. Peace---we must make peace our tranquility. We must exist in the state of equality, peace and tranquility. We must think of this. Each child. Try to make these qualities grow. Make these actions grow. Live in harmony with your brothers and sisters... “

*Suratur-Rahmah, The Form of Compassion*, pp. 179-180  
 M.R. Bawa Muhaiyadeen (ral.)

\* This [ ] added by the transcriber. DK

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“...This is *al-Asma'ul-Husna*. These are the duties we must begin to perform. We must begin to do the work of Allah's compassionate qualities. To take the form of Allah's qualities and to do Allah's duties is the Qur'an. We must perform the *qurban*, the sacrifice of purification, on everything (with us) that is not Qur'an.”

*Al-Asma'ul-Husna: The Duties and Qualities of Allah*, p. 45  
 M. R. Bawa Muhaiyaddeen(ral.)



“...Speech means to speak within the self. We must correct everything within ourselves. It is only then that you can succeed. Success within the self is the only success. Correcting yourself inside is the only correction: to dwell within the self where the gem dwells. Although a snake contains poison, it does not die from it. Similarly, even though the world is within us, we need to learn how to live without letting it kill us. Even though we contain the mind, we must learn to live so the mind does not trouble us. We must control it, rule it, and live with wisdom.

“If we can do this, precious children, jeweled lights of my eyes, we can leave this world behind and overcome it. We can leave this sin and this birth; we can change and assume the form of peace. We can understand through the resonance of ‘*Allahu.*’ We can stand with great strength in the recitation of the *kalimah*, in the remembrance of God...”

*Suratur-Rahmah, The Form of Compassion*, p. 182  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...This explanation belongs to the wisdom of an ant, the *nullan*, the small ant that is the most discarded of all ants. This is a small explanation for that level of wisdom. Those who are wise, those who are *insan* will understand the exaltedness of it.

Those who are divisive will not understand. Those who say “I” and “you” will not understand. Those who say, “mine, my scripture, your scripture, my religion, your religion,” those who possess those separations will not understand. They will not understand.

Those who have given this divisiveness for *qurban*, those who have cut these things away will understand Allah’s qualities and His compassionate duties that are known as *al-Asma’ul-Husna*. These are the duties that God performs. Please understand this.

Therefore children, know this and endeavor to understand the requisite conditions. To do that you will need the faith, certitude, and determination that are *iman*.

The world will come to fight with and attempt to crush all who possess this. It will oppose them.

Therefore, to cut away the qualities of satan, you must have that mighty sword known and faith, certitude and determination of the *iman* that belongs to the Tiger of the ‘Arsh. Satan’s qualities must be cut away. We must do this. Please make this effort. Amin. Amin. May Allah grant this to us with His grace.

*Al-Asma’ul-Husna: The Duties and Qualities of Allah, p. 46-7*  
M. R. Bawa Muhaiyaddeen(ral.)

...My very precious children, let us speak further about the language and qualities of the child. My precious children, when a baby emerges from its mother, it cries, "Amma, Amma!" That sound gladdens the mother's heart and brings joy to all those nearby. Isn't it a sound which makes everyone want to pick up the child and kiss it? Isn't it a sound which makes everyone happy? Does it make people cry? Certainly not. In fact, the same kind of sound is also made by sheep, by cows, and by many other animals. No matter what language you speak, that sound brings coolness, comfort, and gladness to the heart. Even though a mother may suffer and scream in pain and torment, even though she may come close to death when giving birth, as soon as she hears the sound of the baby's cry, she is soothed, she forgets all her pain, and her heart is comforted. She lifts the child to her heart, embraces it, and kisses it as soon as she hears that sound. In just the same way

God is both our Father and our Mother. How much pain He suffers to deliver us from this world of ignorance, from this world of sin, this world of karma, this world of anger! He has such a heavy burden to endure. Indeed, He carries all our burdens for us, and He shares all our suffering and torment in this world. He shares our pain and suffers the burden of carrying us. When we emerge from this world of the five elements, this world of desire, mind, karma, anger, jealousy, and arrogance which all try to swallow us, if we say, "Amma," or, "My Father, my God!" that sound immediately soothes Him. It brings coolness and comfort, not only to God, our Father, but to all living creatures. They want to gather us to their hearts, to kiss and embrace us.

Even if we have committed so many faults, so many sins, and caused so much suffering, even if we live forgetting our Father who is God, even if we despise God, even if we deny the existence of God, even if we scold God, see how tolerant He is. He continues to do His duty no matter what we do. Even though our parents may forget us, God comes to help and protect us no matter where we are. We must understand how God protects us. If we understand that, we will know how He lives with us, always helping and protecting us. We will realize ourselves and Him...

A Book of God's Love (Kindle Locations 560-575). The Fellowship Press. Kindle Edition  
M. R. Bawa Muhaiyaddeen<sub>(ral.)</sub> (2009).

...The language we spoke when we were babies is understood only by our Father who is God and by those who live in peace and equality.

When we speak this language, when we discover that equality, that peace, that justice, that unity, and that exalted state, when we are like babies, when we live as little children and behave as little children, what do we find? We find peace and tranquility. We find the unity and love, which embraces everyone. We may totter and fall while embracing each other, but we will do so in unity and love. This is the quality of our play as God's children--we play with Him, and He understands our language, our speech, and our wisdom. This is the language we can use to converse with God, our Father...

M. R. Bawa Muhaiyaddeen(ral.) (2009). *A Book of God's Love* (Kindle Locations 598-603). The Fellowship Press. Kindle Edition.

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“...Precious jeweled lights of my eyes, children who are my very life, you must travel the path of integrity with absolute certitude and *really* try to search for wisdom. This is most important. Just because we committed mistakes earlier, we should not go on thinking we have done so many horrible things and have so many faults. We have not committed any faults in the eyes of God. We are small children to Him, and He will always forgive us. He will not hate or discard us. We have to think of this until our very last breath. We have to search for wisdom and act as truth dictates. Then, when we become wise, we will not commit our earlier mistakes, and we will not walk the paths we traveled earlier.

We *do* have many faults when we have no wisdom. We *do* make mistakes, and we have to realize this. Precious children, understand this. Try to live in a good way, associate with good people and adopt their qualities. Find a wise man and try to become wise. Because God is love, because he is just, because He is compassionate and patient, we must try to do this. Then we will have peacefulness, tranquility, and justice. We will have attained the birthright of our eternal life.

Precious children, we must realize that we have to know and understand *ourselves*. We must stop playing. We must try to walk the true path and realize that God will forgive our faults, and He will be tolerant of all our mistakes. Then we will become His children, His babies, and He will give us His kingdom. He will give us His house and His grace. God will give us all His treasures. We have to realize this, precious jeweled lights of my eyes. The world is a lesson to help us realize what we have to know. Everything God created is a lesson, an explanation we have to understand...”

*A Book of God's Love, Ch. 2: Forgiveness, pp. 44-46*

## 953

A sufi *gnani*<sup>1</sup> gathered his disciples together and showed them a lake. The lake was turbid and muddy with all the world's dust, dirt, filth, and insects, which had been carried there by the wind, by rain, and by flood. "Come along, my disciples," he said. "There is water here. Drink it."

Most of the disciples complained that it was either dirty or muddy, or turbid, and therefore unfit to drink. The sheikh was watching as each of them spoke his mind. There was one disciple, however, who had wisdom. Dipping his hands into the water, he pushed the dirt on the surface to either side. The dirt, dust, and insects separated off, and then he scooped the clean water in his cupped hands and drank. Then, as all the others watched, he rose and bowed in obeisance to the sheikh. The sheikh embraced him saying, "You are a wise disciple."

This is what the world is. Where there is a sheikh there will also be the difficulties of the world. All the dirt that comes with the rains will fall into that lake, and there will be filth, insects and foul odor. The floodwaters will pour into it. All the happiness and sorrow of the world will come. Ghosts and demons will come, as well as hell, maya and karma. Everything will collect in that lake. But anyone who is doing service to God, service to the sheikh, and service to people<sup>2</sup> must not be discouraged by these things. With his two hands of iman, of faith, certitude, and determination, he should push the dirt aside and drink of the true water, the water of grace, the water of rahmat, or infinite benevolence. Then he should come and perform his service to the sheikh.

The sheikh will embrace him because the disciple has not seen differences. Such a disciple does not look at the world for the filth and evils of the world. Pushing them all aside, he takes only the pure water. He is the one who will do the triple service to the sheikh. He is the true devotee, the one who will merge with God and thus give peace to the people. He is the one who will show compassion and love to the people. He is the truly wise person, the true disciple. This is what the *gnani sheikh* said.

Anyone who is not in this state, anyone who does not push aside the filth and drink only the truth of the sheikh, will gather all the dirt, atoms and filth of the world. He keeps on digging and digging in the lake, muddying the water. Instead of trying to clear the water so that he can drink it, he is stirring up the mud. He is the one who disturbs the lake. Unable to quench his troubles and to rid himself of his birth and his karma, he will thoroughly disturb the water and then he will hand it over to the vultures. Anyone who continually digs up the lake will never correct himself. It is very difficult for anyone who is in this state to become peaceful. This is what the Sufi sheikh said.

You and I must reflect on this. Water is common to all. The water will quench everybody's thirst and remove everybody's dirt and stench. Its peacefulness will give peace and tranquility to all. Even when dirt collects in the water, the water will push it down to the bottom or beat it against the shore. The wise person will always remove the surface dirt and drink the pure water. He is the one who will merge with God and the sheikh. He will get rid of his karma and obtain the station of *gnanam*<sup>3</sup> and paradise. This is what the *gnana sheikh* says. You and I must think about it.

*Golden Words of a Sufi Sheikh*, pp. 444-446

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<sup>1</sup> *gnani* or *gnani sheikh*: a wise teacher

<sup>2</sup> "service to God, service to the sheikh, and service to people": This is the triple service.

<sup>3</sup> *gnanam*: wisdom

## Chapter 9

*Put Aside the Dream**January, 1972 Philadelphia, PA, USA**Endan maname<sup>1</sup>, endan maname, endan maname*

Please listen to this:

Within your precious birth

*Endan maname, endan maname, endan maname*

Is a treasure that is your birthright

*Endan maname, endan maname, endan maname.*There is inimitable wealth in this treasure  
that is outspread before you.

But if you do not understand this explanation,

You will be caught and swallowed whole,

*Endan maname, endan maname, endan maname.*

In order to see the Great One who is everywhere,

To see Him, to see Him,

You must complete your search,

You must complete your search

In the presence of God.

I am telling you

The only way to reach your birthright,

*Endan maname, endan maname, endan maname.*

There is an inner state that contains your birthright,

*maname, endan maname.*

But you have lost your wisdom,

*Endan maname, endan maname.*

You have become entangled

In the evils of ignorance,

*Endan maname, endan maname.*

Please realize that there is a treasure

That is your birthright.

Please realize this.

Please realize this.

Please realize this.

Deep within your innermost being

Dwells that Almighty One

Who never diminishes or decreases.

Please know this.

Please know this.

Please know this.

There is a great undiminishing treasure of

Of *gnanam* there.

Please look.

It is there.  
Please look.  
It is there.

If you do not realize this exaltedness,  
Tomorrow, destruction will come to you;  
Tomorrow, destruction will come to you;  
Tomorrow, destruction will come to you.  
Please know this and  
See the truth clearly,  
*maname, endan maname, endan maname.*

If you see the treasure that is bliss,  
That will be daylight for us, *maname*.  
That will be bright daylight.  
Please look at the precious treasure  
That is the daylight within the daylight.  
Please look at it.  
Please look at it.  
Please look at it.

Stand on the path that leads to bliss and  
Stay on it.  
Stay on it.

There is a treasure that dwells in silence  
With its eyes closed---  
That Treasure, that Treasure.  
If you can find it, fall in love with it, and attain bliss,  
That will be good;  
That will be good.  
It will be good  
If you, too, can see the Treasure that is God,  
The Treasure that is everlasting, and  
Look for it.  
Look for it,  
Search for it carefully and  
Go there with love within love.  
Go there.  
Go there.

If you open your eyes and look,  
It is there.  
It is there.  
It is there.  
Then you will see its original and complete form.  
You will see it there.  
You will see it there.

You will see it there.

Please listen to what I say,  
It exists as Light within light,  
As the qualities within the qualities,  
That very thing,  
That very thing,  
That very thing.

It is from within your heart  
That I am giving you this explanation.  
Please listen *maname*, please listen.  
I will tell you of the things  
That are hiding the genuine Treasure from you.  
I will tell you,  
Please listen.  
I will tell you, please listen...

*Suratur-Rahmah, The Form of Compassion, Ch.9, pp.123-127*  
M.R. Bawa Muhaiyaddeen<sub>(rad.)</sub>

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<sup>1</sup> *endan maname*: [lit. O My Mind] Please also see footnote in the preceding song regarding the word *manam*  
Previous footnote: *maname*: Bawangal (rad.) told us that the dwelling place of the mind was the heart, not the head. *Manam* is the quintessence of what we embrace as the self while living in the state of duality.



...We saw each of the prophets as a body like ours made of earth, fire, water, air and ether. Isn't that what we saw? It was the same body that we are carrying today. But they left this body and went on. What we saw, they left behind. We must think, "What is it that we need to understand?" Has Allah gone away? Have the *rasuls*, the messengers, Gone away? Will we go away, or are we always here? Who are the *rasuls*? Who is Allah? If we had really seen the *rasuls*, would those *rasuls* have died? No, they would never have died. If we understood God, will He have gone? No. If we understood ourselves, would we ever die? No, we would never die.

Everything in totality, all the 18,000 universes, are within the heart of a true human being. The heart of a true man is the throne of God, known as the '*arshul-mu'min*'. It is heaven, and it is also hell. Heaven, hell, the prophets and God all exist there. There is the *dhat* and the *sifat* [the essence and the manifestation], the *sirr* and the *sifat* [the secret and the manifestation], and the *khair* and the *sharr* [right and wrong]. All exist within the heart of man.

So, what is it we saw, and what is it that has left? What we saw of the prophets was the form. That form or surat belongs to the world. What is it that came and will remain? That is the light of God. His benevolence is here and never leaves. The body will leave, and all we see in the creation will leave. But if we could see that light, we would know that it never leaves.

If we tap on a rock, there will be a spark. Within whatever we tap there will be fire, and whatever we melt there will be water. Whatever we split open will have air inside, and whatever we analyze will have the section of earth. Whatever we look at has illusions. And within everything there is the soul. Within every soul there is a light. It is there, is it not? Has it gone?

What we saw is wrong. What we understood as ourselves is wrong. What we understood as the prophets is also wrong. We thought of Allah as if He had a form, but Allah is a light, and effulgence. And what did we see of the prophets? We saw only their forms. But the real prophet is a light, the light of *iman*, or absolute faith, which comes from God and resides within the innermost heart, the *qalb*. The light of *iman* ensures that the waves of the heart do not well up and cause the heart to tremble. It is this light which came.

Wisdom, light, completeness, compassion, love and the words of God reside within the heart...

*The Wisdom of Man*, pp. 36-38  
M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

...If we could discard all that we have seen, all that we have accumulated, and all that we have experienced, then we could see that light.

We must understand that this treasure never left. It is only what we *saw* that has gone. We saw the body, and that body has gone away. We saw the form, and that form has gone. That belongs to the world. There is an estimate or a limited time for that. We must see that inestimable product within ourselves and within Him. That is the *alif*, *lam*, and *mim*; these three are all *in one place*. The *mim* is Muhammad, may God's peace and blessings be upon him, the *lam* is the *Nur*, the resplendence of God, and the *alif* is Allah, exalted is His glory. These three exist in one and the same place. There is no place where these three do not exist.

We must cut off and discard all that we have seen and accumulated. Whatever form we see must be thrown away. That belongs to the creation. That is the *sifat* [the manifestation of creation]. There are two sections: the *dhat* or the essence, and the *sifat*, or the manifestation. The *sifat* is creation, and you must discard it. How must we see the prophets? Not in the manifested form, but in the form within that form, the light form, the essence.

*Qul: Huwallahu ahad* – Say: He is God, the one and Only  
*Allahus-samad* – God, the Eternal, Absolute  
*Lam yalid wa lam yulad* – He begetteth not, nor is He begotten  
*Wa lam yakul-lahu kufuwan ahad*—And there is none like unto Him.

He is the *Ahad*, the Only One. Allah, exalted is His glory, is within each and every thing, existing as the Absolute One. *Allahus-samad*: He is the One who exists equally in all lives. *Lam yalid*: He exists on the right side as well as the left side. He alone shows His compassion in this world as well as in the hereafter. He is the One who exists equally for the poor and the rich. *Wa lam yulad*: He always exists on the right side. *Wa lam yakul-lahu*: His entire life is on the right side. His kingdom is governed on the right side. *Kufuwan ahad*: He is the absolute One within everyone and everything. He is the *Ahad*.

If we can understand that treasure, then we will realize that all the forms we can see are manifestations and that God can be understood as the essence within these forms. That is the secret within creation.

My precious jeweled light, if we have seen the prophets as a form, a body, then they have left us, they have gone, and they have died. But, if we have seen the light within their bodies, then the prophets will exist forever and will never leave us...

*The Wisdom of Man*, pp. 40-42  
 M.R. Bawa Muhaiyaddeen<sub>(ra.)</sub>

## 896.

*Child:* Words about destruction are being spoken outside in the world, but while I am enjoying unity with my sheikh on the inside, I am not disturbed by it.

*Bawa Muhaiyaddeen(ral.):* That is correct. If you stay in your rightful state, whatever comes to destroy you, will itself be destroyed. If you have Allah's representatives within you in the proper place, whatever comes to destroy you will be destroyed. One who has fear does not have Allah. One who has Allah does not have fear. Trust in God, *Tawakkul- 'alallah*.

*Golden Words*, p. 412

M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

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...May all of you dispel the disease known as the world, the dog known as desire, the demon known as the mind, the torpor known as illusion, the pleasure that is the dream, the sadness that is the darkness of ignorance, the karma that is the torpor of the world, the evil actions of *kalam* [time, which is comprised of arrogance, karma and illusion] that lead you to *Kalan* [the Angel of Death], and the nature and games of the five elements that collect and praise time. May you dispel all these things and go beyond them to Allah, the original treasure which stands in the open space, the treasure of the innermost heart. May God give you the grace of His wisdom to dispel all these evils. Amen. May God fill your hearts with His grace. Amen...

*The Wisdom of Man*, p. 54  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

...No matter how much art work we do, all our work only imitates what we have seen. We examine something and draw a mechanical. We see a building and make another one. We read religious scriptures and then discourse on them. We learn something and write a history out it. One man writes something; the next man reads it. One man draws the blueprint; another man builds accordingly. One man says something; another man copies it. This is what we have been studying in the world. But we need to open all these things and look within them.

The first step is to think of God; the second is to understand; the third is to praise Him and see Him through that understanding, saying, "My God, what a wonder Your creation is!"

Each one of God's creations depicts His story. And when we understand His story, we will find and understand our story. When we have understood, we will have the thought and certitude of prayer. *When we praise Him, it is his story.* We will be able to understand the history of creation, our history, and God's history...

*The Wisdom of Man*, p. 110  
M.R. Bawa Muhaiyaddeen(ral.)

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...Man too is a creation of God. His body of the five elements is a creation. But the soul, the ray of light, *which is truly man*, came from God. Man must reflect on this. What makes God happy? Compassion, love, the unity of one family, the realization that there is only one God, and the realization that mankind is one race and that we are all one life. *Nothing else is important other than knowing this, understanding this, seeing our Father, and joining with Him.* There is nothing else...

*The Wisdom of Man*, p. 114  
M.R. Bawa Muhaiyaddeen(ral.)

...Heaven cannot be reached through religions. Religions go only as far as the cemetery. Religions cannot take us to God's kingdom. But one who understands the story of God's qualities, his own history and God's history will have found a path to his Father. That is the connection and the path. If he sees God within himself, and, if he can conduct his life within God, then at the point where the two become one, he has attained the kingdom of heaven. What is called the kingdom of heaven is to contain the actions and the qualities of God within oneself. One who has those qualities within himself has built heaven within himself. That is the kingdom of God that is heaven, that is divine wisdom, and that is true prayer. That is the form of God. We must understand this...

*The Wisdom of Man*, p. 120-121  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

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...Attaining God and reaching Him *is* heaven. The kingdom of God *is* God's qualities and actions. Good actions and good qualities *are* heaven. If a man can build that heavenly kingdom within himself, he will never find fault with anything, he will never perceive anything as high or low, because he will realize that everything in God's kingdom contains the power and the point of God. And he will see God within that power...

*The Wisdom of Man*, p.121

M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

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“...All the formless *saktis* of the inner world must be chased out. Without implanting any more *saktis* within us, we must chase out those already existing there. Those qualities, those elements, and the demons must be chased out and dispelled. All those forms must be dispelled.

Only when man loves the mystery within the mystery, the secret within the secret, the wisdom within wisdom, the life within life, and the resplendence within the resplendence which shines as man within man and which exists as the ray within the ray known as wisdom; only when he loves the nature of that mystery which exists as absolute purity, when he makes that mystery come to life within himself and surrenders to that mystery, only then does he become that mysterious treasure

When he believes in that mystery and dedicates himself to that mystery; when he places its qualities, actions and powers into the world of wisdom and the world of his soul within himself; when he makes that mystery come into form within himself and serves it; when he disappears as the mystery into the mystery; when he takes into himself God’s 3,000 gracious and beautiful qualities, God’s quality of seeing all other lives as His own and protecting all lives without giving way to hunger, old age, illness or death; when he takes into himself goodness, the love of all lives, surrender, balance, concentration, patience, tolerance, peace, justice, honesty, and good conduct; when the qualities of God’s mystery take form within him, and all God’s actions exist within him, then the birth within him will be cut off. He destruction will have been destroyed...”

*The Wisdom of Man*, pp.70-71

M.R. Bawa Muhaiyaddeen(ral.)

“...One who thinks with wisdom and takes God’s form within himself will reach the state of Man-God, or *Insan Kamil*. He will become one without form. He will become one who is forever mature. He will become one who is that mystery and is incomparable. He will become the plenitude which transcends beginning and end. He will become one who transcends separation, who has no birth or destruction, and who has no wife or child. He will become one who is not bound by the connection to *maya* and who has no desire, torpor or hunger.

It is the power of God that we must form within ourselves; to do this is prayer and worship. This must be formed within a true man or *Insan*. One who forms this power within himself will be without birth, death, diminishing or end. He will be the power within the power. He and God will be one; he and God will be in the same place; he and God will do the same work and have the same power...”

*The Wisdom of Man*, pp.73-74

M.R. Bawa Muhaiyaddeen(ral.)



No matter what illness or disappointment there is, it is your love that can cure it. No matter how a craziness came, it is your love and your support that are the cure. Your love, your comfort, your happiness, your compassion, your speech, and your words must change hatred. No matter what has disappointed him, no matter what hatred he has, no matter what has afflicted him or worn him out, you will be able to see that state. Then your love must comfort him. Patience, love, compassion, tolerance, peace and justice must embrace him. God's qualities must embrace him. It is your love that can transform that hatred, that divisiveness, and that illness. That is God's psychology.

*God's Psychology*, pp. 26-27  
M.R. Bawa Muhaiyaddeen(ral.)

*"It is for that 'Iman' (Certitude) that we use the term 'Islam', and the term 'Insan' is used to describe that 'state of Iman' (the state of Certitude) which is implanted in his Qalb, wherein that power, that Effulgence, the light of God, that Light which is 'Halal', that Deen, that Awareness, that Obligation (Farul), that Kalima --- are filled in plenteous measure in that 'Form' (Surat). To that 'Form' (Surat) we use the term 'Iman-Islam'."*

*Wisdom of the Divine, volume 3, p. 84*  
M.R. Bawa Muhaiyaddeen(ral.)

...When we look at the world, we feel love for everything we see. Our mind loves all that it sees—trees, shrubs, flowers, fruits. It desires earth, fire, water, gold, the jungle, the world, and illusion.

Questions of Life, Answers of Wisdom, vol. 1, p. 63  
M.R. Bawa Muhaiyaddeen(ral.)



...Everything can be ruled by love.  
 Everything can be ruled by love.  
 Everything can be achieved with the quality of love.  
 It is with compassion that we can search for His grace.  
 With His divine qualities  
 That are beyond imagination  
 Everything  
 In the world of pure souls, '*alamul-arwah*,  
 Can be ruled.  
 What can compare to that love?

O man, what can be compare to that love?  
 We can do this without consuming anything.  
 We can do this without killing any life.  
 We can sing with inner wisdom.  
 We can join with the Treasure that is eternal.  
 We can search for His eternal love.  
 What can compare to that?

O man, realize this and observe it.  
 Know this inside yourself and observe it.  
 There you will see the grace of God.  
 The peace of His qualities will resplend there.  
 The fragrance, the Completion,  
 His grace, His qualities will bring the bliss.

That love is most exalted.  
 That love is most exalted.  
 That is what rules '*alamul-arwah*, and everything.  
 That is what makes all lives fall in love.  
 That is what brings the grace.  
 That is what brings that state.  
 Those are the qualities that nourish us.  
 That is what brings that state.  
 Those are the qualities that nourish us.  
 Those are the expanding rays of light,  
 The resplendence of light.  
 Those rays belong to the most exalted path  
 Of the love of that completed Treasure.  
 What can compare to that?  
 O mankind, realize and observe this...

*Questions of Life, Answers of Wisdom*, vol. 1, Ch. 5, p. 78-79  
 M.R. Bawa Muhaiyaddeen(ral.)

“...Muhammad, “ Allah said, “I have created a pomegranate fruit with such beauty. I have created that fruit, and that fruit is similar to the *qalb*, the heart of man. It is extremely beautiful.

“If you open the pomegranate fruit, the color is different inside. Look at the inside of the pomegranate; see how I have filled it with seeds.

“It is like this that I have created the heart of *insan*, man. Within his *qalb*, I have placed all My *wilayat*, My powers. How many millions of ways they exist there! They are all beautiful.

“Similar to the pearl-like seeds within the pomegranate, My pearls of grace are within the *qalb* of man. In the pomegranate there are membranes like skin that hold the seeds. These are bitter and cannot be eaten. The section of creation is like that. This is *dunya*, the world. This is hell. This is the skin. That bitterness is connected to the flesh. These are the things that are joined with the earth.

“But the pearls that are revealed within are My *rahmah*, My compassion---what beauty they have! What absolute beauty!”

*Suratur-Rahmah, The Form of Compassion, p. 5*  
M.R. Bawa Muhaiyaddeen(ral.)

“...Then they say, *La ilaha ill-Allah*. It is a word<sup>4</sup> that melts the heart. *La ilaha*---everything that is created dies. Everything changes. All created beings will change and die. They have a limit, but there is One who has no limit. He is God, *ill-Allah*. We say, *ill-Allah*. You are God. *Ill-Allahu* resonates in an inner heart, in a tree, in air, in fire, in water, and in earth. This resonance reverberates in the sky, sun, and moon.

The resonance of *La ilaha* is one breath [the author sings *La ilaha* slowly and very methodically]. Two breaths flow through every being. One breath relates to the world and the body. This sound of *La ilaha* [rising with the left breath] cries to to all the spirits within the body except the pure spirit. Another sound, *Allahu*, then softens the inner heart and resonates from the heart, giving counsel. *La ilaha, Ill-Allahu*---the breath flows on the right side and joins the heart. The breath rises and descends on the right side as God’s breath, as Light.”

<sup>4</sup>The literal meaning of the Kalima is the *word*. The Kalima is the testimony of faith in which a person affirms, ‘There is nothing other than You, only You are God’ (*La ilaha, Ill-Allahu*). This recitation or remembrance of God cuts away the influence of the five elements washes away all the karma that has accumulated, dispels darkness, and makes the heart beautiful and resplendent. This *Kalima* washes the body and the heart of man, making him pure. It makes his wisdom emerge, and impels this wisdom to know the self and God.

"...The mind as a monkey,  
 Maya as illusion,  
 And desire as a dog  
 Have ruined my heart and changed my disposition.  
 They have speeded my heart and changed my qualities.  
 I am a corpse seeing only corpses.  
 They have turned me into a walking corpse now;  
 I am nothing but a walking corpse.  
 Please come and save me,  
 Teach me the good way,  
 And merge me in Your love.  
 In this world, the woud of souls, and everywhere,  
 You are God, Wisdom within wisdom.  
 O God, Wisdom within wisdom,  
 Before the angel of death arrives,  
 Before my inherent wealth is lost,  
 Before I join a band of sinners,  
 Before I join those who are vengeful and treacherous,  
 Help me!

Help me  
 To live with human beings,  
 To abide by my conscience,  
 To live in a community of mankind,  
 To know my mind, and to do my duty.  
 Please give me Your honorable qualities,  
 Your grace, and You wisdom.  
 Please grant me this, and save me."

*The Fast of Ramadan*, p. 358-9  
 M.R. Bawa Muhaiyaddeen(ral.)

**Question:** Is it good to be married. I want to ask Bawa if he thinks it is necessary for me to marry.

**Bawa Muhaiyaddeen(ral.):** Yes, marry. Married life is a great secret. There are many secrets within married life. Married life is also full of problems. You might have to climb high mountains; you might have to travel through deserts and jungles and cities; you might have to walk in the rain or journey by boat on the seas. You might even have to swim at times. Poverty and other difficulties will come. All this is what we call life, and these are the journeys you have to undertake in your life.

True marriage exists when two partners become one and journey together as one. When they travel by sea, the husband must be the boat, and the wife must be the one who steers. When they climb a mountain, the wife must be the walking stick, and the husband the climber. In the rain, the husband must be the umbrella, and the wife the one who carries it. When they cross the desert, one must be the camel, and the other must be the rider. Often the positions will have to be reversed. That is what married life is like.

In all circumstances, there should be unity between the two of you. In your actions, in your conduct, in your qualities, in your food and drink, in the duties you perform, in wealth and in poverty, in happiness and in sorrow, you must be in unity. These times must be shared by both. If you can find a husband with whom you can conduct your life in this way, that will be a true.

Life is a journey that keeps taking you to different places. If a wife and husband can make that journey as one, it is very good.

*Questions of Life, Answers of Wisdom*, pp. 96-97  
M.R. Bawa Muhaiyaddeen(ral.)

God's power is found in all lives.

Q&A, p 177

*God speaking to the infant Muhammad in heaven:*

"...I have given all My *rahmat* as wealth that belongs to all. Tell them to preserve this as common wealth.

"May everyone share the common wealth, live as one family, eat off the same plate, live together, and unite as one. With no differences between king and beggar, rich and poor, help them to live together as one family, worshipping Me. Make them live together through good times and bad. If one is hungry, let another appease that hunger. If one is in difficulty, let another come in and help. If one is sorrowful, let another offer comfort. If one is agitated, let another embrace him heart to heart and pacify him. In death, in birth, in sorrow, in good times, and in bad times, let others embrace, help, and offer comfort. Tell your followers this. Reveal this *kalimah*, and make them develop a pure inner heart. To this end, I am given you the *kalimah* that is perfect purity.

"Establish this state. Prove to them that Allah is the only wealth. Tell them that I have placed my *rahmat*, My limitless grace, in the trees, shrubs, grasses, water, air, sun, and moon. I have filled everything with My grace. Tell your followers to understand and share this *rahmat* with others while partaking of it. This common wealth must not become one's personal possession. No one must take control or possession of it, claiming it to be their own. If they do this and hurt another life at '*asr*, ask them to embrace each other in unity and give salams before the *maghrib* prayers. Tell them that jealousy and treachery should not exist on the path of purity (*dinul-Islam*). ***There should not be even an atom of blemish in perfect purity. Convince them of this...***"

*The Fast of Ramadan*, Ch. 14 "The Night of Power", pp.189-190  
M.R. Bawa Muhaiyaddeen(ral.)

“...It is only by merging with that which has no form that man can really lose himself. Only in a state in which there is no mind, no desire, no discrimination, no differences of race or religion, no I or you—only when none of the four hundred trillion, then thousand differences exist can he merge with God. Only at that station will God’s grace come. That slave of God will have no titles, because at that stage all titles, all fame, all glory, and all praise will belong to God. All actions will be the actions of God. All behavior and conduct will be the behavior and conduct of God. All wealth, all grace, all qualities will belong to God. Every look, every word, and every sound will belong to God. He will have handed over all his intentions, everything. This slave, this one who has lost himself, will have nothing.

And then God, the One of limitless grace and incomparable wealth, will give everything to him. From then on, he will only be explaining and demonstrating the grace and praise of God. He will be one with God. It is only through such a slave that sounds will come which contain the explanations of all three times: the beginning, this world, and the hereafter. That power will explain all the sounds from all times.

My children, if we want to merge with a sheikh who is a slave of God, what must we do? We must have perfect faith in him. We must have a relationship which allows us to merge with him in the same way that he has merged with God. Just as all his desires died within God, our thoughts and desires must die within that slave of God. Just as his heart merged with God, we must place our heart within the heart of that slave and merge with it. We must place our words within his words and our intentions within his intentions. At that stage, the two will become one—one life, one heart, one thought, one intention, one prayer, and one worship. Then we will be in a state where we can see the One.

In that state, how will the sound of God be experienced? Just as the voice of God comes through the slave after his own sound disappears, in the same way, when you reach that state, all the histories connected with God and all the explanations of God will come through you.

If you can merge with the sheikh or *sayyid*, your teacher, then just as your cells and energies merge in your awareness, just as your perception knows and your awareness understands, just as your judgment and intellect know and your subtle wisdom knows and understands, just as your divine analytic wisdom discriminates and analyzes and your divine luminous wisdom reveals things to you—in the same way, all of the thoughts that come to the sheikh will be known by you. All of the sounds and all of the speech that come to him will be known by you. Whatever happens to him will permeate your body. The same awareness, the same thoughts, intentions, prayers and worship, the same qualities and actions, and the same peace and tranquility and wisdom will come through you, because now the two of you are connected. Even though the bodies maybe separate, the two hearts become one, the intentions and prayers become one. Just as all seven states of consciousness (feeling, awareness, intellect, judgment, wisdom, divine analytic wisdom, divine luminous wisdom) merge and operate within you—in the same way, his qualities merge with yours, and your qualities merge with his.

Then, whatever your sheikh is thinking, you will know immediately, and whatever you think, he will know. The two thoughts will become one. Whatever he seeks, you will know and will do that immediately, and whatever you ask, he will know and the reply will come at once. He will know what you are saying inside and will comfort you in the same instant. He will know what you intend and yearn for, and you will know whatever he intends. His intentions

will then become your duty and your actions. Thus, the service you perform will come directly from the knowledge of God. You will do things knowing what they are. All of your actions will arise from the knowledge of God's thoughts.

This is how you establish a connection to the sheikh, who has a connection to God..."

*Questions of Life, Answers of Wisdom, vol. 1, pp. 116-117*  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

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**Question** (from David Katz): I do not understand why there has to be a day of destruction.

**Bawa Muhaiyaddeen(ral.)**: Have you not understood why? The day you understand, there will be no destruction. Anything else?

*Questions of Life, Answers of Wisdom, p. 137*  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

**Bawa Muhaiyaddeen:** What plans are we making to go on pretending to the world that we are something we are not? Our grandfathers, their grandfathers and their grandfathers, and so on, for generations back, all deceived the world. This is the way of the world. The pretense that one generation leaves unfinished is carried on by the next. Whatever work the grandfather fails to accomplish, the father comes to finish. The father comes to fool the grandfather. Then, to fool the father, the mother comes. And then we come along to fool the mother. After that, this world comes to fool us. The world comes to dupe the world. And recently certain spiritual fathers galled gurus have come to deceive the world. How shall we set about trying to outwit these gurus who have come to deceive the world? Can you give any suggestions?

The one-span stomach comes to trick every one of those gurus. To trick the stomach comes hunger, to trick hunger comes food, and to trick food comes hell. If you want to escape from being fooled by hell, what should you do? How can you escape? Suggest a way. Tell us please. Sandra? Sandra says she does not know. If she knew, she would escape. Dr. Holler?

**Dr. Stanford Holler:** By trying very fervently to follow what is in your heart.

**Bawa Muhaiyaddeen:** You must first know what is inside the heart, the right and wrong. Everything is inside there. The mind comes to deceive man, and to fool the mind the monkey comes. Desire comes to trick that monkey, and illusion comes to trick desire. The earth comes to deceive illusion, and death comes to confound the earth. Then to outwit death, a succession of rebirths comes. Now what do we need to outwit birth? We must find out.

Everything is within us. Truth is only one, but there is the duality of right and wrong. The right path is good; the wrong path is bad. We must understand them both and then choose the right path. But if you want to go on the good path, you have to ask the way from someone who knows. Don't try to go on your own. Keep asking directions. If you inquire at each point from someone who knows, and then go that way, you will be on the right path. However, if you want to go on the wrong path, you will not need to ask directions. You can just watch other people and start running that way. That will surely be the wrong path.

Do not look at the world and run behind it; do not look at a book and run the way it tells you to. Try looking at yourself and run in that direction. And, before you run, try to understand your senses. Do not run after happiness and comfort; understand what sorrow is and what you is, and then walk warily. Do not believe that everything is tasty; before you eat, you must know that some things are wrong, and some are bad for you. In everything, you must know the right and wrong. Don't marvel at the things you see in the world; the world is only a small dot, a small point; look at yourself, understand yourself, and marvel at what you see there.

Do not look at others and ridicule them; look at yourself and ridicule what you see there. Do not be angry at others; be angry at your own ignorance. Do not find fault with others; look at the faults in your own actions and the faults in your life, and understand them. Neither praise nor ridicule another person's meanings and intentions. Your eyes are the sores and wounds of your life; let them see and understand who you are. Your mind is your hell. Your thoughts are the screens and veils in your life that will hide the truth from you. Your desire is your



hypnotic fascination with torpor. And the joy you feel when you see something is a disease that will kill you later. Your birth will be the cause of your death.

So realize yourself and look at yourself. Split open your *qalb*, your innermost heart, and look inside. If you understand yourself, then you will discover a way, a plan. And, if you know the plan, then the danger of your birth will be dispelled.

Do not close your eyes and meditate; control your eyes and control the millions of animals within your heart, and then meditate. Do not close your mouth and meditate; control the many qualities that are deceiving you, and then meditate. Do not worship seeking to find joy out of your sorrows; throw away both joy and sorrow and worship God from the place where no joy or sorrow exist. Do not hurt anyone else with bad words or even with your thoughts; all the animals you are bringing up within you will scold you and torment you with the very words and actions you used to hurt other. So, cure yourself of that hurt inside of you. Do not become a slave to those animals within you; drive them out. Let them go where they want to go, and you go where you need to go. They must obtain their freedom from you, and you must obtain your freedom from them. At that moment you will obtain the qualities of God and understand the mystery of your birth. You will see the explanation of your own history and understand this world and the hereafter. Then you will have freedom and bliss forever. Reflect on this a little. This is the real freedom in our lives.

Are there any other questions?"

*Questions of Life, Answers of Wisdom*, vol. 1, pp. 147-149  
M.R. Bawa Muhaiyaddeen(ral.)

**Question:** So many experiences in the world create fears. If I remove myself from the world, it is easy, but when I return to the world and want to live in it, then there is a conflict.

**Bawa Muhaiyaddeen(ral.):** Are we looking at the world outside or are we looking at the world within? This is what we must reflect upon. The world is a stage, and our minds are actors on this stage. We are all just actors, and the things that we see outside are merely the scenery drawn on the backdrops. We cannot look at this stage, at these scenes, and say that this is the world. What we see outside is merely the acting of our minds. The true world, the real world, is within us. We take these scenes that we have inside of us and paint them on the outside. But, if we can leave it, if we can escape from it, then that world and all the acts which go with it will be destroyed. There will be no more fear after that, no fear at all. We are in heaven.

**Question:** How can we do that?

**Bawa Muhaiyaddeen(ral.):** This is what we have been talking about, slicing away little by little, whittling away these acts. These sixty-four arts that we have learned, all our desires and our cravings, all the things that bring joy and sorrow have to be cut away little by little. If we can succeed in doing that, we need not have any more fears. If a man is not afraid of death, then he will not worry about his life. He will not mind if he dies. Then even the deep ocean will come up only to his knees; the will be like a ship for him, and he will float. But a man who is frightened of death could drown in water that is only knee-deep. The very fear will kill him. This is how it is. Amin. – April 26, 1979

*Questions of Life, Answers of Wisdom*, vol. 1 pp. 130-131  
M.R. Bawa Muhaiyaddeen(ral.)

“...The duty of the *Qutb* differs from that of the prophets. The prophets revealed the secret commandments given to them by God. What they gave was somewhat like a salve that you apply externally for a pain. But the *Qutb* goes within, as a secret within a secret. As the people change, the *Qutb* notes the change and then gives whatever injection is needed for that particular disease. As the wisdom within wisdom, the *Qutb* goes within and gives the necessary explanation...”

*Questions of Life, Answers of Wisdom*, vol. 1 , p. 312  
M.R. Bawa Muhaiyaddeen(ral.)

“...And the fighting goes on. The one who has no wisdom fights outside in the world, but the one who has acquired wisdom will avoid all this outer conflict and turn inward to wage war against his own evil qualities. Instead of fighting in the world, we must reform ourselves and finish the battle within.

We must understand that on the path of the one God there is righteousness and a feeling that all lives are one's own life, that everyone's hunger is one's own hunger, and that all illnesses are one's own illnesses. On that path there is the understanding that we are all one family and that all children are children born to us. There is only one God, and we are all His children. We must worship Him and only Him. If we realize this within ourselves, then all the fighting will stop, but as long as we do not have the clarity of wisdom to realize it, the wars will go on.

It is not easy to extract the truth from the histories we read. If you wash a cow's udder with water and pull it gently, you will get milk, but if you try to jab it with a knife or pull with force, what you will get is blood. There is no use in shouting, 'What is this? I thought there was milk here, but all I got was blood!' Instead, you must realize that blood can be changed into milk. How can this be done? Through *gentle actions*. Once the milk comes, if you churn it, you will get butter. If you let it ferment, you will get even better butter. And if you melt the butter, you will end up with ghee.

Like this, every human history has to be churned before we can extract its true meaning. We should not just look at the printed words (*e.g. in holy books*). Every word, every meaning must be churned within. Truth does not come forth unless we keep churning, going deep within. We can only find the sweet taste that lies within a fruit after it has evolved from a seedling to a flower to an unripe fruit, and finally to a ripe fruit with a proper color.

In the same way, you have to churn every action in order to find the wisdom which lies within. You must dig deeply within every point in order to find its true meaning. In all the learning that you do, you must not just look at the words. Many different meanings exist for each word. Go on boring deeper and deeper to find *the power* that lies within those words. What you will ultimately discover is that power and light of God. The moment you see that light, all other things will vanish because they are merely forms, external manifestations of the inner meaning. Only if you churn and go within will you find that light and the source of all meaning. This is how you must come to understand divine knowledge, or '*ilm*.'"

*Questions of Life, Answers of Wisdom*, vol. 1 , pp. 79-80  
M.R. Bawa Muhaiyaddeen(ral.)  
(*italics are mine*)

**Shaikh Tosun Bayrak:** I was wondering if Bawa could tell us about the wisdom of differentiating between when to resort to *tawakul* (surrendering all responsibility to God) and when to wage *jihad* (waging war on the path to God)?

**Bawa Muhaiyaddeen(ral.):** At every moment there should be *tawakul*, and at every moment *jihad* (the fight) has to go on.

What does *jihad* mean? What is the fighting for? What was it that the *Rasulullah* (*sal.*) came to accomplish? Was it to fight against Abu Lahab and the people allied to him? No! Abu Lahab was his uncle. The *Rasul* (*sal.*) never fought his uncle. He never fought. He never cut or killed anyone.

So just what is meant by ‘fighting’? And against whom was this fighting? It was against those who opposed the Creator and His message---that Allah is One and none other is worthy of worship. The fight was against those who forgot that Allah is the One who provides nourishment for all. So, it was a war between truth and falsehood. It was not between the children of Adam (*a.s.*) or between the *Rasul* (*sal.*) and Abu Lahab and his faction.

What the *Rasulullah* (*sal.*) possessed was truth, while what Abu Lahab possessed was satan. The only war that took place was between truth and falsehood. This was the only war. It was a war between satan’s qualities (through which he caused Adam(*a.s.*) to separate from God and be cast out of heaven) and the qualities of Allah’s truth (which enable Adam to be rejoined with Allah).

Are qualities an outer or an inner thing? Is the war an outer war or an inner war? The war was between the qualities within Abu Lahab and the qualities within Allah. These two sections are found within every human being, and they are always at war with each other. This is the kind of war that took place at that time.

This war was fought to recapture Allah’s kingdom and His truth from satan. Satan had taken the worship and prayers directed toward Allah and diverted them, instead, to things other than Allah, creating parallels to that One who has no equal or parallel. This was the reason for the war. It was not for land, but to recapture Allah’s kingdom from satan.

This war still goes on at all times---at every moment, with every breath. When we begin this war, we must say, “*Tawakkul-allah* (all responsibility belongs to Allah!)” and “*Alhamdu lillah* (all praise is to Allah alone!)” We fight this war in our hearts, on the inside, and, if we can win it, there need be no fighting on the outside. This war within the heart of man is against his own qualities of envy, jealousy, and treachery. It is against his arrogance and *karma*, his differences discriminations, and his pride that boasts, “I am great!” This is the war.

Within every human being these two sections are perpetually at war with each other. This is what the *jihad* is. Once this inner fight is completed, there will be no fighting at all on the outside. We must realize this.

For every one of the children of Adam (*a.s.*) the real war is to perfect their iman (absolute faith in the one God) and to triumph over satan’s qualities. It is to overcome satan’s magic and miracles. It is a war between heaven and hell. There is no other war.

Whatever happens in this war, whether victory or defeat, we must surrender the responsibility of the outcome to Allah. We have to firmly grasp the sword of *iman*, of steadfast faith, and use that sword to fight within ourselves. This fight goes on forever. One who is victorious will receive the wealth, the *daulat*, of Allah, while one who loses will attain hell. We have to think about this.

Who is killing whom? Who is causing the death of another? These questions will be asked of us tomorrow. One who kills another or even so much as hurts another will have to answer for it on Judgment Day. The followers of all four schools of Islamic disciplines (*madhhabs*) will have to face judgment one day. Even the four *imams* (Imam Shafi'i, Imam Malik, Imam ibn Hanbal, and Imam Abu Hanifah)<sup>1</sup> must face questioning and judgment for any innovations (*bid'ah*) they were responsible for. Anyone who deviates at all from the belief that there is only one God must face judgment.

Allah is the only One worthy of worship. None other than Allah has the power to do this questioning or to judge. We, the children of Adam (*a.s.*) will face a day of reckoning, a day when we will be questioned about why we killed another. What should we kill instead? The qualities that incite us to murder someone. To kill these is *Iman-Islam*. And what weapons have we been given? *Sabur*, *shakur*, *tawwakal*, and *al-hamdu lillah* (inner patience, contentment, putting our trust in God, and praising God alone). These are Allah's miracles...

*Questions of Life, Answers of Wisdom*, vol. 2 , pp. 83-85  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

*(from a story in the hadiths of Rabi'atul-Adawiyah [rad.]*

“...We must reflect on this. All things will perish. All things are subject to change. There is only One who does not change or perish.

What use is there in offering flowers and wreaths after one is dead? Offer them to his heart while he is still alive. Show love and compassion to someone while he is still living. Do not cause pain to his heart. Offer help to him. Offer him truth. Look after him as you would look after yourself. Treat his difficulties and suffering as though they were your own. Feel his pain as though it were your own pain.

There is no use in sending flowers after he is dead. You have no way of knowing where he has gone. His punishment or his blessings have been granted in accordance with the evil or good he did while alive. So the flowers are useless. They will merely be a show for the world. Placing flowers in the cemetery---that love will not benefit him once the judgment is over. Offer the flower or love, the flower of compassion, the flower of grace while he is still alive, not after his death.

My children, while you are still alive, place flowers on your own heart and then die--die to yourself and place flowers on your grave. Place the flowers of love, virtue, compassion, and truth on your grave, and they will bloom there.

My children, while you are still in the world you must all die. Your arrogance, your karma, your jealousy, your lies, and your satanic qualities must die, and the qualities of Allah must grow. You must foster the love that serves other lives. Those are the flowers that will bloom on your grave. That will be your flower garden in *akhirah*, in paradise. That is the flower world, heaven. Grow those flowers. Plant the flowers of truth and love and God's qualities in your heart now. Grow the divine flower garden within you while you are here.

That is the truth. You must reflect on it. Words alone are useless; you must bring them into action. Do not give room for anything else where only the One must reside. This is what Rabi'ah [rad.] told him...”

*Questions of Life, Answers of Wisdom, vol. 2 , pp. 116-117*  
M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*  
***( bold italics are mine, may any faults be forgiven by Allah)***

(part of an answer about the meaning of the fast of Ramadan)

...Why was fasting ordained? ***A human being needs to believe that his body, his possessions, and his soul all belong to Allah. Everything belongs to Allah.*** *Allahu ta'ala Nayan* sent down the *kalimah*, in which he says: First, have certitude of faith in Allah, and with that certitude pray to Him and trust in Him alone. Believe firmly, without the slightest doubt, that He alone is worthy of worship, and turn your *qalb*, your innermost heart, in the direction of the *qiblah*. Allah is the light, and His grace and qualities are the *qiblah*. He is the *Badushah* (Emperor) for that *qiblah*. And, since He is the *Imam*, the leader of the prayers for that place, turn toward Him. Worship only Him. Thus the first thing is to accept Him and follow Him...

*Questions of Life, Answers of Wisdom*, vol. 2 , p. 296

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

*( bold italics are mine, may any faults be forgiven by Allah)*



“...Faith is what makes the tree grow. Certitude is what makes the tree strong. Determination is what makes the roots grow deeper and deeper. All three must be developed to the right state. Otherwise, when gales and storms strike the tree, when heavy rains fall, when earthquakes occur, when hardships, difficulties and disease come, the tree may be uprooted and topple. The tree will no longer be of any benefit.

Like that, in the *qalb*, the innermost heart, unless certitude, determination and faith in God---all three---are present, the many different hardships that may assail us in this world can topple us. But, if we can stand firm in the face of poverty or any gale or storm or hardship that might attack us---as long as those three are strong, we will remain unshaken and untroubled. The tree that stands firm will flower, bear fruit, and bring comfort to many. Everyone can derive much benefit from it.”

*Questions of Life, Answers of Wisdom*, vol. 2 , pp. 14-15  
M.R. Bawa Muhaiyaddeen(*rad.*)

...Feeling, awareness, intellect, assessment, subtle wisdom and divine analytic wisdom—these six—along with divine luminous wisdom, should be concentrating one-pointedly on the *dhikr*. All seven levels of wisdom must function as one. Like guards, they should be monitoring its flow. Your heart and your gaze should be focused on that point.

**Bawa Muhaiyaddeen(ral.) explains further:**

When you say “*La ilaha*,” these six sections should draw the breath upward from the tips of the toes, in the same way that that a pump suctions out the air in order to draw dirty water up from a well. And just as the pump then pushes out the dirty water, the six states of consciousness push out the impure breath with the words *La ilaha*: Other than You, there is nothing. This water belongs to the world and is being pushed out. The remembrance of, “There is nothing but You” draws up all the impurities—all the evil qualities, desires, and *maya* or illusion—right from the toes. In this way, the energies of our evil qualities and the properties of *maya* are all drawn up and pushed out into the world where they can nourish the crops of *maya*. Thus, the water is gradually purified. The motor says, “This water does not belong within you; it belongs outside,” and it pumps the impurities out.

When you say, “*Illallahu*: You alone are Allah,” the motor of awareness [*unarchi*] connects the *dhikr* to the light which is the *Nur* and draws its current. Using the seven levels of wisdom you draw God’s current from the *Nur*, then experience it and install the light in the inner heart. The vibrations, the movements of the face, the glance, the wisdom of awareness—all these come into play at this time when the that light-power is being drawn along, accompanied by the sound of *illallahu*. Not only should you be aware of these, as well as the sounds and resonances, you must understand their significance, and also experience the power of that light. When you say, “*illallahu*,” you need to be aware of the manner in which the light is drawn forth and the way its resplendence fills the *qalb*. You should even perceive that light and feel the power of this current filling the *qalb* and then flowing from there along all the wires throughout your body...

*Dhikr, The Remembrance of God*, pp. 38-39  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...*Allah Muhammad*: The light of Allah within *Muhammad* and the light of *Muhammad* within Allah. The name that Allah gives to *Muhammad* when the limitless resplendent *Nur* once again sees the Perfection, Allah, from which it originally emerged. Having come forth from that Perfections, and manifested all of creation, that light once again lost itself in the original source. Thus, the two became one and Allah called this *Allah Muhammad*.

What is called Muhammad is a vessel within which Allah resides and from within which He speaks...”

*Dhikr, The Remembrance of God, . 96*  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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...*Qul: Huwallahu ahad*: Everything exists as His path of ahad. One should understand this *surat* and the *Suratul-Fatihah*, and also the creations which are the mystery, the *ahad*, of *Qul: Huwallahu ahad*. Understanding this is *Iman-Islam*. If one is an *insan kamil* he will understand this *ahad*, this mystery, which is the completeness within Allah, and His resonance to *qul hu*, to all of everything. He will understand this *surat*...

*Dhikr, The Remembrance of God, p.25*  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

**\*Disciple:** Every time I feel like I'm going on the right path, it seems that I am always bowled over by grief or sadness. It seems that I am going along okay, and then everything explodes.

**His Holiness:** Somewhere there is a leak; the water is running out of the pond. There is a leak in the vessel in which you are preserving the water, and it is pouring out. To save the water you must stop the leak.

**Disciple:** I can't seem to stop it through any outer effort. How can I control it from inside?

**His Holiness:** The water is inside. It is not on the outside. The water is within the pond, and the leak is in the supporting wall that surrounds the pond. That is the cause. If it is not repaired, it will break the mind. It will break the life. There is a leak in faith, a leak in *iman*.

**Disciple:** That is the reason I came to be with the sheikh.

**His Holiness:** All right, then control it.

**Disciple:** Do you have a pill or something I could swallow?

**His Holiness:** Every day I give you such a pill, but you must swallow it correctly.

If whiskers grow on your face, you need a barber to shave them. Likewise, if hair grows inside, you need wisdom to shave it. The hair on the outside must be shaved with a very sharp razor. If you sit still, the barber can shave you properly, but, if you continually fidget, you will be cut. You cannot blame the barber or the razor. The razor's nature is to be sharp, so you cannot blame it. Neither can you blame the barber, for he is doing his job. The person who sits must sit correctly and be careful.

It is just like that. Just as you shave your face to make it beautiful, the hair that grows in this mind has to be shaved to make it beautiful. To do so, your faith, certitude, and determination (*iman*) must be strong. Wisdom is very sharp, and you must be very careful when you shave with it. You must have that focus. There must be that point of truth to shave the mind. There should be no doubt, just truth. The hand of truth must hold this knife of wisdom.

Without this certitude, if you shift from side to side, no matter how clear the truth is or how sharp the wisdom is, you will be cut. The fault is not with the truth. The knife of wisdom has a natural sharpness; if your hand trembles, that knife may cut you. If the angle changes, it may cut you. So, the one who sits must sit correctly. Then the one who shaves can do his work. Wisdom can do its work and make the mind beautiful.

You must sit correctly with that strength (of *iman*). Then the sheikh will sharpen the knife for you. That sharp knife of wisdom will make your mind and heart beautiful. However, if the certitude with which you sit is not strong, you might be cut. This is the sorrow. This is the fault that you have. This is the reason each person experiences sorrow—the way he sits is not correct. My love you. Strengthen that. That is the leak in your life.

Take God's section with you. When you go to bathe, do not carry the fire of the world, the sins of the world, or the mind along with you. That fire will be doused by the water, and you will be sad because what you brought was destroyed. Fire cannot last in water. You must use wisdom.

*Sheikh & Disciple*, pp.39-41  
M.R. Bawa Muhaiyaddeen(*rad.*)

“...A true sheikh is one who will give even himself to save his children...The children must embrace the sheikh with the hands of love and faith. These physical hands might let go in certain situations, but the hands of faith and love will never let go. Children who have that love will correct themselves and go on the right path.

When one of his loving children makes a mistake, at first the sheikh will just watch for a while. But if the child continues to repeat that thought the sheikh will hit that child with the cane of wisdom. His love will embrace you while wisdom beats you and tries to correct you. When wisdom strikes love will not be hurt, but ignorance and lack of wisdom will feel the blow.

Some children run away when their ignorance is hurt. If their hands of love and faith are not strong, at one time or another they will let go. But if that love and faith is strong in their hearts, they will never let go no matter what happens. When their mistakes are hit with wisdom, they will not feel hurt. They will listen, nod their heads in acceptance, and say, ‘I will try not to do that again.’ They will think about it and then hold on even tighter with the hand of love...”

*Sheikh & Disciple*, pp. 87-88  
M.R. Bawa Muhaiyaddeen(*ral.*)

“...A tree which has its taproot firmly fixed is also able to draw the necessary water and nutrients from the soil. It then flowers, bears fruits, and is of benefit to others. Because the taproot has fixed itself firmly, deep in the soil, the tree is able not only to withstand the storms, but also to nourish itself from the source. Through finding its own food and benefiting others with its fruits, it has peace in life.

In the same way, man can receive food for the freedom of his soul and, through that, be of benefit to others. If man has that taproot of faith firmly implanted in God, he can find peace. He finds peace because he is able to do both duties: duty to his own soul and duty to others. Wherever he is, he can derive his power from God and receive his nourishment from this power...”

*Sheikh & Disciple*, p. 103  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...We need the abiding, permanent help of God. We must have certitude, determination, and faith deeply rooted in that One God. If we have that taproot of faith, it will always support us. These other saktis and elements will change, but the power of God never changes.

If you do not have strong faith in God, you will never be able to find peace when the storms of tiredness, doubt, and confusion repeatedly attack and affect you. It is because this taproot is weak and has not taken firm root that you experience all this suffering and fatigue. You have not found peace in your life or peace on God’s path, because you have not established this state of firm faith.

A tree which has its taproot firmly fixed is also able to draw the necessary water and nutrients from the soil. It then flowers, bears fruits, and is of benefit to others. Because the taproot has fixed itself firmly, deep in the soil, the tree is able not only to withstand the storms but also to nourish itself from the source. Through finding its own food and benefiting others with its fruits, it has peace in life.

In the same way, man can receive food for the freedom of his soul and through that be of benefit to others. If man has that taproot of faith firmly implanted in God, he can find peace. He finds peace because he is able to do both duties: duty to his own soul and duty to others. Wherever he is, he can derive his power from God and receive his nourishment from this power.

But, children, all those who have a body made of the five elements must undergo suffering. Even though you might be one who has cut away the attachments to the world and the connection to the five elements, nevertheless all those who have a body of these elements will experience difficulty. Only God, who has no form, does not experience this suffering.

I too feel tired just as you do. Why? Because even when you are in a place of truth, there are difficulties. Even for one on the path of God, difficulties can arise through the connection to one’s children. When troubles come to the children, then one of truth asks, ‘O God, why are

You giving these difficulties to the children? Protect them.’ The poverty, illnesses, sorrows, and hunger of a child affect the wise man also. These sorrows do affect a man of truth. Because of his physical body, he is shaken a little. Because he has firm faith in God, however, it affects him for only a second or two and then passes. But it does affect him for the moment...”

*Sheikh & Disciple*, pp. 103-104  
M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

...In order to find peace, you must first examine yourself to find out what qualities you should keep and what you must discard.

Before you go on a journey, you always look in the mirror to check that everything is just right. Then you adjust your dress or hair according to what you see. On the journey of your soul, the sheikh is the mirror. Just as you beautify yourself in front of a mirror, you should stand before the sheikh in order to see what you must discard from within yourself. Standing before him, you must use your wisdom to clear your life, your mind, your ignorance, your qualities, and your actions. When you stand before the mirror of the sheikh, he will show you yourself.

If you attempt to clear your faults, it is bound to be difficult. You may think, 'If I stay with this mirror, life will be very difficult for me.' But if you discard the mirror, all you do will be false. If you look in the mirror before going to a party and adjust whatever is necessary, you will look beautiful, but if you dress without using the mirror, others may laugh at you. If you throw the mirror away, saying, "oh, this is a nuisance, I can't bother with it," you will experience even more suffering.

You cannot leave the sheikh just because it is difficult. The sheikh will clear your actions and conduct...

*Sheikh & Disciple*, pp. 78-79  
M.R. Bawa Muhaiyaddeen(*rat.*)



...If you have the longing and determination to go on this journey, if you are in the proper state and know what you are searching for, then, no matter how hard it may become, the sheikh can help ease the difficulties, the sorrows, and the fatigue you experience.

You must recognize the value of the sheikh and the work which he has come to do. Once you realize this, you can be comforted by him and continue on your journey. If you do not realize this, you will be like the insects on that tree, who do not know the value of shade and have no purpose in life. Such people do not know what the sheikh's work is or the peace he can give. Please think about this.

You must realize: 'the sheikh has helped me to dispel so much suffering and sadness. So many problems have been cleared because of his help. How much peace I have gained on this journey of my life, and how much more he will help me to proceed even further.' If you have the determination to search for God, then you will understand the value of this shade in the midst of the desert..."

*Sheikh & Disciple*, p. 14  
M.R. Bawa Muhaiyaddeen(*ral.*)

...**Question:** When we say “*Illallahu*” [during the silent *Zikr*], it should all be God, shouldn’t it? There should be nothing to separate.

**Bawa Muhaiyaddeen(ral.):** The breath has to be taken over to the right side. It is through the movement of the eye that the switching of the flow of the breath is recognized. It is rather like understanding something by seeing a negative of it. Without it, you will not understand where the breath is coming and going. After that, it will become automatic and facial movements will cease to be necessary. It will flow as automatically as the life or soul [*ruh*] flows through us. It will function as traffic lights do, with one light stopping cars and the other telling them to go. Just as the green and red lights keep flashing, it will function automatically, but it will not operate like that until later. For now, it needs to be like this. This is the stage of learning...

*Dhikr: The Remembrance of God*, pp. 58-59  
M.R. Bawa Muhaiyaddeen(ral.)

...All the sorrows, all the disturbances that come to us are caused by ourselves, and so we must correct our own faults. It is our work to clean what we have dirtied. When you go to the bathroom, you must clean yourself. You have to clean your bed. You have to clean the earth before you sleep on it. It is your own fault if you just lie down on the ground and the ants and the insects bite you.

God has given you two eyes, two ears, two nostrils, a mouth, and two openings below. He has given you these so that you can understand. It is your fault if you fail. All these are given to you, and you must understand your duty and your state. But without doing your work you fail, and then you ask, 'Is God testing me? Is God punishing me, is He angry with me?' No, it is your own fault. When you have corrected your faults, you will become clear. There is nothing more we need ask from God. You do not have to ask, 'Oh God, please forgive me.' If we can correct the mistakes we have made, then we are forgiven. No matter what difficulty, illness, or suffering comes to us, it comes because of our actions. To know this, we need the clarity of faith, wisdom, and God's qualities.

What use is there in saying, 'Oh God protect us, help us.' God's duty is to create, protect, and sustain, and He is doing it. And you must do your duty; then you will find peace. If you know what your duty is and do it, your life will be heaven. Your life will be the kingdom of heaven; there will be no kingdom of hell for you. The freedom of your soul and the freedom of your lives will be your heaven. Then you will be God's children..."

*Dhikr: The Remembrance of God*, pp. 110-111  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...My children, for what reason have we gathered here together? One reason is love. Another is to discover a way to find peace for our hearts and in the time between our birth and our death, to discover the connection between God and man, so that we can end the suffering in this life. These are the reasons that we are here now...”

*Sheikh and Disciple*, p. 1  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...My love you, my grandchildren, my brothers and sisters. There are many different kinds of learning on this path. Some learning has to be done on the earth, some in the sea, some in the air, some in the sky. Other learning must be done within the body of man. I too had to learn all this myself. I will tell you of certain experiences in my life.

First, I had to learn about the ether, the sky, the section above the head. Ether can conceal the self. There are many clouds, many colors, many hues, many suns, moons, stars, thunder and lightning, rain gales, and storms overhead. All that is above the mind is like ether. So much exists beyond the mind; there are four hundred trillion, ten thousand different sections. Energies, cells, viruses, spirits, *saktis*, illusion, darkness, torpor---whatever is beyond the control of the mind is like the ether or sky. But once you control these energies with wisdom, they become like the earth. Once you can control the thoughts of the mind, you are treading on earth. If we can control what is above us and bring it under our feet, then we can learn.

Next I went to the jungle...”

*Sheikh and Disciple*, pp. 3-4  
M.R. Bawa Muhaiyaddeen(ral.)

“...At this point I realized that the most difficult task in life is to find a true man among the created beings. To find a true human being and to understand him is very difficult indeed. Only after realizing the true man and God within myself, could I perform true meditation. I had to understand the cage of this body. Outer acts are not real. I had to find the place within to perform true meditation.

\*At this point I was told, ‘There is a house that was built and given to you. That house is your body.’

‘But this body is only eight spans,’ I said. ‘How can I live there?’

Then He (God) told me, ‘Even an ant’s body is eight spans of its own hand. The body is a school. It is your house, your heaven, your hell, and My kingdom. Your freedom is there, yet your slavery is also there. Both your joys and your sorrows are there. Man-animal and Man-God are both there. All this learning is within the eight-span house of your body. If you become an insan, a true man, you will understand this. You are a secret. I am a Mystery.

According to His words, I started to learn about the cage of my body. Within this eight-span body, I set out to discover what should be discarded and what should be taken in. I was told, ‘within this eight-span house, half a span is your sorrow, half a span is your torpor, and one span is the fire of hell. If you can understand and discard these two spans, then you are left with six. Once you have understood all that is within the remaining six spans of your body, you can become a man with six levels of wisdom, capable of analyzing and discovering the secrets of the eighteen thousand universes. Then you will understand that one handful of earth which is your heart...’”

*Sheikh and Disciple*, pp. 5-6  
M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

“...As it opens, the prayer is *la ilaha*: Except for You there is nothing, You alone exist. This is the point. All other things are subject to disappearance. They are born, and they perish, but You are Allah. *La ilaha*: I am not. All these things around me are not real. There is nothing other than You. As the heart contracts, the prayer *illallah* must go in. *Illallah*: You are Allah.

You must establish that power in the heart. Just as those in Islam face toward the west, you must point your wisdom and faith toward the power that is God. Then, joining with it, you must draw it along on the incoming breath to the accompaniment of *illallah* and establish it in the right side of the heart. So, *la ilaha* rides up on the breath that is exhaled through the left nostril, while *illallah* rides in on the breath that enters through the right nostril. These are the words of the Sufi, “I am not. Only You are God.” This affirmation is prayer. The proof of this state comes when the ‘I’ is not, when the ‘I’ dies, when the world does not exist, when nothing exists except God. That is prayer. In this prayer, we prostrate to Allah 43,242 times each day, with every breath we take, at every moment, while we walk or sit, whether we are happy or sad, asleep or awake, reading or speaking.

In what way should this occur? Just as a man’s heart goes on pumping as he goes about all his activities, so this breath of prayer should be constantly moving through his body. This is the prayer pump. His faith is the magnet of remembrance, pointing toward that power. That remembrance must keep on pumping within him, no matter what he is doing. The work we do in the world is a function of the mind, while our prayer is our faith and certitude in truth. Working toward the truth is the work of the right hand, while working in the world is the world of the left hand. Although these are separate functions, it is possible for both to be operating simultaneously. Just as the heart goes on pumping automatically, prayer must go on at all times. Thus, both kinds of work, the work in the world and God’s work, must go on at all times, in conjunction with the flow of the breath. Understanding this and abiding by it is Sufism.

Unless one becomes a *Sufi-sun* and gives light to the world, his prayer will not be true prayer...”

*Dhikr: The remembrance of God*, p. 72  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

## The Stick: Strengthening Faith

*Saturday, November 26, 1977 8:45 AM*

*Colombo, Sri Lanka*

*(We can hear a multitude of birds in the background of this informal talk.)*

**Bawa***(rad.)*: Ten million people might come to the Guru (proclaiming that they have unshakeable faith, *iman*).

But when he takes the *strong stick* of the certitude of those people to the pond of wisdom and strikes the surface of it, their sticks will break. After only four blows, some will split, some will break in half, and others will crack. Only one out of ten million might actually be *strong*. And even that will be rare.

Everyone says they have *iman*,  
 But if sorrow comes to them, it is finished.  
 If someone is spoken to in a severe way, it is finished.  
 If the Guru says, "Walk on the correct side.  
 Do not go on that side," it is finished.  
 If the Guru blocks something that person wants,  
 It is finished.  
 He is finished with those things.  
 If the Guru blocks what he has  
 In order to show him  
 The point within the point, it is finished.  
 That is that. It is all like that.  
 There are many, many people  
 Who (say they) have *iman*,  
 People who study gnanam, who are like that.  
 When you take their sticks  
 And hit the water with them,  
 They are broken.

**Question:** When the stick is getting beaten, what point should it hold onto so that it won't get broken?

**Bawa:** There has to be one *point*. Your certitude must be on that *point* and that faith. ***That point must hold onto the Guru. That point must hold onto the one who is teaching you, the one who is showing you the way.*** You must have the determination to reach that *point*.

**Dr. Ajwad Macan Markar:** This thing is difficult to find.

**Norrul Ameena Macan Markar** (in Tamil to Bawangal): It is very bad if doubt comes. May God protect us. How do you say doubt in Tamil?

**Bawa:** *Sandeham*. Doubt is the definition of *sandeham*.

**Dr. Ajwad Macan Markar:** (in Tamil to Bawangal): That is right, Bawangal, but *sandeham* is not what is being beaten. The point is that the faith is there. Even so, waves come to beat us. When we can't bear those waves, the point leaves us a little.

**Bawa:** That is different: the mind's sorrows come and change it. This point is different: *sandeham* means a state without certitude. There is wavering in the certitude. The sorrows of both the mind and world come and change our determination. They shake us.

**Dr. Ajwad Macan Markar:** What I told Bawangal was that it is not so much that we don't keep trying to look at the focal point. But it is these troubles and problems that come from the mind that make us waver, not from the path really, but we lose that focal point for a minute or so. What should we do about that?

**Bawa:** That means we are not strong enough. First we must have determined faith in God. Second, we must worship Him. We must have absolute faith, *iman*, in Him. We must make our faith firm—there is nothing other than Him. *Khair* and *sharr*, good and evil belong to Him. *Dhat* and *sifat*, essence and creation, are on His *point*.

That is His *point*—His *work*. He is the Creator, the One who gives sustenance, *rizq*. He is the Protector, the One who gives life and the One who judges. That is His work. Therefore, we must say, "It is not my work. It is His work." We must have determined faith in the One who is like that. We should give Him the responsibility. We must continue to perform our *duty*. The other (creating, protecting and judging) is *not* our work. That *point* is that *iman* must be made determined (and absolute). We give responsibility to Him. *Tawakkul-'alAllah*, surrender to Allah.

It is only after *iman* is made strong that prayer, *vanakkam*, can occur. He is the One we must pray to. We must worship only Him. This is why *iman* must come first. When faith is not *strong* and when the responsibility has not been properly handed over, all those things could occur.

Surrender does not mean we go inside something. It means that we place the responsibility for our life, all our responsibilities, our thoughts, our visions, and our reflections in His *bank*.

We must put everything in that *bank*.  
 One who does that will have nothing left.  
 Everything would be in that *bank*.  
 All the profits and losses are then in that *bank*.  
 He has nothing.  
 That is the responsibility.  
 He is empty.  
 God is the *adikari*, the owner.

Being *empty* is *surrender*.  
 Giving all responsibility to Him  
 And remaining *empty*  
 Is the meaning of *surrender*.  
 "Surrender, surrender," we say,  
 nodding our heads. "Surrender."  
 It is not like that.  
 It means to give responsibility to Him



*And to become empty.*

Do you understand?...

*The Point: Where God and Man Meet*, pp. 49-53  
M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

**Question:** Can Bawa speak about marriage?

**Bawa Muhaiyaddeen(ral.):** Marriage is a state in which the two join together in perfect unity, unwavering, without the slightest doubt, one heart embracing the other.

If your mind is going up and down before the marriage, how are you going to conduct a married life? It should not be like that. First of all, both of you must lay the foundation correctly. The fishhook, the bait, and the fish must be suited to each other, for only then can we catch the fish we want. If the hook is not the right one for the fish you are trying to catch, it will fall out before you pull the line in halfway. Not only will the fish get away, but it will take the bait with it, so you will lose that too. In the same way, when two lives and two hearts have merged, you must drop in the hook called love. That is the best way. Only when you have brought your minds to that unwavering state and your two points have come one, can you have a true married life...

*Questions of Life, Answers of Wisdom, p. 284*

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

***(Bold italics are mine, may any faults be forgiven by Allah.)***

**Bawa:**

...All right, can man achieve it [peace and give that state of peace to others] like this? This is another question. Is it possible for man to do it in this way? Can he attain this?

**Bawa Muhaiyaddeen(ral.):**

This question, your question, is a wonder. God has created a natural ocean. Do you understand? Have you seen it? There is a natural sky, and there is an earth. Rain, wind, sunshine, and gales all exist. So, the rain comes, the wind comes, and the storms come. They come. All of these beat down naturally. If rain comes, and, if a channel has been made, the water will flow down it and join with the ocean. It will not destroy the land. When storms and winds come and beat down, the water will flow down it and join with the ocean. It will not destroy the land. When storms and winds come and beat down, the water will flow down that channel to the ocean without destroying the land. Once it reaches the ocean, the ocean will sustain it all; it will not rise. It will not rise; it will remain the same. It retains it (*the water*) without an embankment. Because it has no embankment, it can accept everything within itself, and its level remains the same. It will not rise above the level. No matter how much rain comes, its level remains the same.

Just as the ocean maintains the same level, if a man fashions this state correctly, when that is prepared...if you, who are man, can go and fall straight into the Level [*of God*], if you prepare yourself and, just as the water goes and falls into the ocean the level remains the same, if you go and fall in to the Level that is God, then, in that place there will be no birth, no death, no this and no that. The level will remain the same. You will be one with that Level. You will be a *wilayah* in God's *wilayah*; you will become an action in His action.

So, that state is possible. There are some who have become like that. God keeps them as His representatives. There are many people. Among them, there are some who are human beings. Today they stand as an embankment to stop the destruction of the section that is the world. God has placed them as pillars to stop the destruction. The world is advancing towards destruction, and they are here in this world as a protection against that destruction. It is because of them; it is because there are some who have attained this state that this world has not been destroyed by fire and by satan's qualities.

Like this, man (*must*) beat and push away all these (*evil*) qualities. In the same way that water runs down the channel, in the same way that, when rain and storms come, the floodwater is forced down the channel to join the ocean; if man beats and pushes away his sorrows so that he can go where he needs to go, if he goes and falls into God, into that *bahrul-'ilm*, the ocean of divine knowledge, into that grace---into that bahr (ocean), then he will have no destruction in that place. Nothing will oppose him, and he will have peace.

There are some like this. It depends on one's striving and effort. Amin. May Allah help us.

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, Vol. 2, pp. 145-146,  
M.R. Bawa Muhaiyaddeen(*ral.*)

“...This dream-world is responsible for dream-thought.  
 If you give it any meaning,  
 Your will not be able to transcend it.  
 It is a dream-like thought.  
 Why would you assume that it has meaning,  
 Take it in as a thought, and  
 Then experience sorrow as a result?

Know that there is only One  
 Who is the Body of the body.  
 Realize this.  
 Know this.  
 It is the Heart of the heart,  
 In the heart inside the heart within heart.  
 The Treasure, which is the essence of the meaning within the meaning, exists there.  
 The One within one is life.  
 The life within life is wisdom.  
 The wisdom within wisdom is the heart, *aham*.  
 The Heart within the heart is Param, the Great One.  
 The Param within the Param  
 Is Paraparam, the Greatest One.  
 All the lives that resonate everywhere  
 Are within the Paraparam.  
*Adi*, the great Light  
 Lives with perfect qualities, *adab*, within that.  
 He is Allahu.  
 The resonance of Allahu  
 Is the Treasure that resonates everywhere.  
 Experience that resonance.  
 Take in the explanation.  
 If you look into it,  
 You will see  
 The things that move, the things that do not move,  
 And everything within them.  
 Realize that it is all within you...”

*Suratur-Rahmah, The Form of Compassion*, pp. 139-140,  
 M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup>

"...There is a treasure that is fundamental and eternal.  
 Its nature is neither that of sleep  
 nor of wakefulness, maname<sup>1</sup>.  
 It is wisdom, maname.  
 That is the Light of Adi.  
 It is wisdom, maname. It is the beautiful form  
 of the Resplendent Light of Adi, its nature.  
 It is the ocean of compassion.  
 It is Light to all beings in the worlds who see it.  
 That eternal treasure is *love,*  
*the silent investigator who,*  
*with integrity, compassion and discernment,*  
*flies throughout the earthly universes,*  
*doing duty to all lives in the world..."*

*Suratur-Rahmah, The Form of Compassion*, pp. 141-142,  
 M.R. Bawa Muhaiyaddeen(rad.) (rad.)  
 (Bold italics are mine, may any faults be forgiven by Allah.)

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<sup>1</sup> *endan maname*: [lit. O My Mind] Bawangal (rad.) told us that the dwelling place of the mind was the heart, not the head. *Manam* is the quintessence of what we embrace as the self while living in the state of duality.

...Precious jeweled lights of my eyes, please think of this. It is like this in our lives that we must reestablish the connection between God and ourselves.

Precious jeweled lights of my eyes, the sun is there. We have seen it.

*Suratur-Rahmah, The Form of Compassion*, pp. 100-102  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...we have to change in order to progress and get there. Until the transformation is complete, the Shaikh is there in that state (wisdom and completeness), and he is also with the one who is changing (i.e. with the state of the student). He is in this state, and he is in that state.

A mother gives milk to an infant who can only drink milk, rice to a child who can eat rice, fruit to a child who can eat fruit. She puts pants on a child who can wear pants and washes the backside of a child who needs his backside washed. She sends food with a child who goes to school. Like this, a mother acts in ten different ways to ten children. She does this, and takes them where they must be taken.

A Shaikh is also like that. Do not think, "I have become a Shaikh." That will not be worth as much as feces. Not even once.

Only the Shaikh knows. Only he knows where to wipe. He knows the places that need wiping. He knows what is in each heart. He knows what to do for each one, and how to do it. He will be taking that one there and taking this one here. He will comfort all of them. He will do that in each section: *shari'ah*, *tariqah*, *ma'rifa* and *Sufiyyah*. For each path there are very different ways to bring up the children. The Shaikh will act using the appropriate method.

"Dong! Dong!" you ring a bell here. "Ding! Ding!" a bell rings there. The sound of one bell is heard here and the sound of another bell is heard there. Why ring the other bell? "Dong! Ding!" When that state [of wisdom] comes to you, you will realize that they might be the same, and that it is all one. There is one church; there is one God, one prayer, one mother, one group of children. You do not need to ring two bells. "Dong! Ding! "Dong! Doong!" They are not necessary. A bell is a bell. Whether you open your mouth, or you do not, you can hear it. It does not matter if you look at it, or if you do not.

We should not set out to teach countryside; we should first try to study ourselves. If you teach the countryside, you, yourself, will never learn...

*Suratur-Rahmah, The Form of Compassion*, pp. 171-172  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)  
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...The state of God's qualities and actions lift us and elevate other lives and protect them. It is a state that can comfort others. It is a trustworthy state. We must think of this. We must embrace all lives as our own. There is no opposite of God's qualities. There is no opposite of God's actions...

*Suratur-Rahmah, The Form of Compassion*, p. 174  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)  
***(Bold italics are mine, may any faults be forgiven by Allah.)***

*Thursday, October 24, 1978 Philadelphia  
(after scolding the children a little)*

...But that is your illness, and your illness came to me. My life is peace. My life is tranquility. My life is the state of peace and tranquility. My life is perfect unity. My life sees only that one beauty. My life sees only that one search. Only that one thing is to be seen in my life.

I do not see anything else. Only that one love is seen in my life. That one purity, that one family and the unity of the brothers and sisters are seen. Only one God is known in my life. Only one prayer is known. In my life, the unity of one family is seen. I do not see two.

Therefore, if you see two or three, that is an illness, that is a disease. When two or three things come and bang against one another, that is an illness. That should not exist. Therefore, jeweled lights of my eyes, a state of justice has to develop within your hearts. God's justice must appear within the qalb, the heart, of each child. God's qualities, actions, behavior and the state of His peace must exist within you.

You must always exist as leaders in peace. You have to be leaders in tolerance. You have to be the people with beautiful qualities who will allow others to grow. You have to live as the children of God's beautiful qualities. You have to always live to attain peace.

Precious, children, please try to reach this state. Please be peaceful. The subtle and mystical kingdom of God exists within that peace. This is what God has revealed in the *Suratur-Rahman* in the Qur'an. Each of these explanations is shown there.

There are no saints anywhere else. They are all within you. Each quality is a *khidmah*, a service. Each quality serves you. They are all the heavenly beings; each quality is an angel; each quality is a houri. Each quality is a light for your house, a lamp. Each quality carries you. Each quality does duty to you, gives you food and nourishment and carries you to heaven.

They do duty; they bathe you. Each quality does this. The qualities serve you. It is the qualities of God that serve you. That is the duty you have to do. God's qualities serve God. His duties –this is what God has given to insan, to man.

All of the qualities that serve man are God's qualities. If you take on those qualities, they will serve you too. Other than that, there is nothing else. This is what we have to think about.

In order to do this, in order for each one of you to do this, you must have these actions. I am begging you. I am humbly begging each child: please have the qualities of God on the path of justice. Please act with patience and inner patience, *sabur*. Nurture unity amongst yourselves and bring peace and tranquility to each other. Establish the qualities of justice.

We are one family, with one mother and one father. There is only one God. In this state we exist as the funny family. In this family, justice must be evident. Peace must be reached. We must act with the qualities that rule the kingdom of God. We must walk on the path of justice.

May God watch over us and nurture us with His grace. *Amin*. May He give us His completeness with His grace. *Amin*. May He give us His perfection with His grace. *Amin*. May He give us this way of worship. *Amin*. May He give us this straightforwardness with His grace. *Amin*. May He open our qalbs and give us His grace. *Amin*. *Amin*. *Amin*.

*Suratur-Rahmah, The Form of Compassion, pp. 27-28  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)*



...**Bawa Muhaiyaddeen(ral.):**

Where there is Truth, there is peace. That Truth within a human being *is* God, *Andavan*<sup>1</sup>, faith and trust in Him. When he (*a person*) clearly understands that faith, he will have peace. If he discovers that one point in his research and learning, then he will find peace. Otherwise, he will never find peace. All his other research will be useless. Why is that? That point is like the point that is in a seed. If that does not grow, all of his learning will be the research of the world. It will not help others. ***If the seed does not germinate and grow, it will not help others; it will not help him or others.***

Like that, if that faith known as Truth, that point of God does not grow, his learning will be useless. It will not benefit others. It will end in destruction.

***That point must grow. That point is God, faith and trust in Him.***

My love you. *As-salamu 'alaikum.*

**Bawa:** *Wa alaikum-salam...*

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 153-154  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)  
(Bold italics are mine, may any faults be forgiven by Allah.)*

<sup>1</sup>*Andavan is a name for God in the Tamil language.*

(excerpted from a question and answer session in which Bawa addresses the Divine Wisdom within himself)

**Bawa:** ...wherever we look there is murder, wherever we look lands are being captured, wherever we look temples are being captured, wherever we look mosques are being captured. In this way, wherever we look one captures another—lands are captured, forests are captured and men are killed. This is the way worship, the religions, and the scriptures are. This is what we can see. Wherever we look, this exists.

This is not peace; this is not equality. So, what is prayer? Which worship will give peace? Which will give the station of peace for one's life, the equality that considers all lives as one's own life? We do not see the equality, or the prayer or worship befitting that. Could you please speak a little about this?

**Bawa Muhaiyaddeen(ral.):** Hmm. *Athe shari*, all right. Here is a story. If a thousand buffaloes go and plunge into a clear lake, each one will look for its own muddy spot, and then roll around in it. Then, if they ask, "Where is the clear water?" that is like the question you are asking. You say, "I want to drink, but all of the water is muddy." It is like that. You say, "Show me some good water so that I can drink a little and have some peace."

The water in that lake was clear before these thousand buffaloes stomped around in it! It is good water, but after a thousand buffaloes have charged into it, each looking for its own spot, agitating and disturbing the water and making it muddy, it will be difficult to find clear water. You have to wait; you have to wait until the buffaloes leave. Once they leave the water will become clear again. Then you can drink.

As long as the buffaloes are in the lake, Bawa, it will not be possible to drink the good water. It is certainly good water, but if I tell you that there is good water there, you will not accept it. If I try to teach you wisdom now, if I try to instruct you about this, you will not understand. If I say, "This is good water, look,"-- if I call you, "Ohhh," and tell this, you will say, "This is muddy!" That is what you will say.

So that will not be the right time to teach you wisdom. It will not be the time to teach wisdom or truth. It will not be possible to tell you that it is good water. The buffaloes have come and disturbed it.

Similarly, there is truth within the religions, but you must extract the essence that is within each, and go beyond. You must take the essence from each section, climb up step by step, and proceed.

There is a path you must go on, taking that taste. You must find that clarity. In the same way that the water became clear once the buffaloes left, you must find that clarity. Finding clarity is prayer, *vanakkam*. Prayer is when you continue to find clarity. But before you can have clarity, before you can reach that ideal, that point, these buffaloes must leave the lake. They must leave the lake. If you want clarity, they must go.

Like this, all the buffaloes that are in your beautiful qalb, in this lake, this lotus flower of the heart, must leave. All of these buffaloes of religion, fanaticism, race, pride, qualities, and

colors must go. They are causing a disturbance within you. You must drive them out. This is the fighting. These buffaloes have each taken over their own section there, and are churning it up. They are churning and agitating the good water. They are disturbing that truth. That is the reason you have this disturbance. These buffaloes must be chased out. They have taken over a place, saying, “I, I, mine, mine,” and they are disturbing that section. These are the things that cause murder—fights and murder. If you can drive these out, the water will become clear. Then you can drink it and see.

When you chase these away and the heart becomes clear, the *qalb* will have a sweet taste, and your wisdom will go and taste it; it will go beyond, tasting that sweetness. So, this is the way you can attain clarity by climbing up step by step. You take the taste and proceed. You eat this. You eat that taste.

In this way, prayer, that *vanakkam*, is from your point. Where did you come from? Where were you before? What have you done since then? How did you come here? What are you doing now? What do you need to do? This is what you must discover. If you can discover what you need to do and then follow that path, then that is prayer. To follow that path and to proceed *is* prayer. That is the path.

What is the path you must take? It is one point. Your sight and your thoughts must be focused on the one point that brought you here. Wisdom must focus on that. Wherever you go, wherever you go on that path, you must see that point, you must focus on that. Not forgetting it, not giving it up, not letting go of that point or forgetting it—with constant remembrance, to embrace it and place your *qalb* in its responsibility, *is* prayer. Go within that. Embrace that Light, and go within it.

If you turn here, there is darkness; if you turn there, there is darkness. If you turn here, there is murder; if you turn there, there is poisonous air. So, to proceed by staying within the protection (of that Light) is prayer. “*La ilaha*, there is none other than You. *Ill Allah*, You are Allah. Within that protection there is nothing other than You.” Discard this side; discard that side. Stand in the center where there is no “you” or “I”. Forget yourself and go within that place. Stand within the point called wisdom. Stand within faith, and surrender, surrender, surrender!

If you walk like this, if you go within that intention like this, if you go within that breath, then that is the good prayer.

So, you must lose yourself as you go along. You must forget yourself, lose yourself, and remove pride, arrogance, and karma. Only when you go beyond, into this point, will all of this fighting, these battles, and these differences stop. Then you will have peace. Only then will there be *shanti*—peace in the world and *shanti* in life. You will experience peace and tranquility in the world, *shanti* in life. Only when you attain this state will you find *shanti* in life and peace in the world. Peace.

This is the most exalted of all worship and prayer, the one path that your wisdom can go on, and, through effort, attain clarity. It is the one true path that you must go on to attain clarity. You need faith, certitude, and the determination

If not, as long as you do not chase these buffaloes out of this lake, then that will be the world. The world is a lake, and all the buffaloes are stirring up the lake. Each one has taken hold of its own place and is stirring up and disrupting the lake.

So, within your mind you have a lake. The *qalb*...the mind is a lake, and within it these buffaloes are causing a disturbance. If you drive them out, you can find clarity and then proceed. That is prayer, *vanakkam*.

Understand, Bawangal<sup>1</sup>?

**Bawa:** Yes. I understand. Thank you. I am grateful to you. *As-salamu 'alaikum*. May the peace of God be upon you.

**Bawa Muhaiyaddeen(ral.):** *Wa 'alaikumus-salam*. And may the peace of God be upon you also.

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 3, pp. 162-165  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

<sup>1</sup>*Bawangal: diminutive, affectionate nickname for Bawa*

**Bawa:** ...if a man is capable of committing so many murders, how can we escape from such a man?

Man is a vicious snake. Man is cruel. He has horns in his head, in his mind. He butts with the two horns that he has in his mind. He has no horns, but all of a sudden horns appear. He has no poison, but all of a sudden poison appears. He has only two legs, but he strikes with four legs; for legs appear.

So, there are countless things in a man that we cannot see. He has many poisonous things; he has many kinds of actions. He has dangerous things inside him that cannot be seen on the outside. We can identify these signs on all other beings, but how can we identify these in a man? How can we escape from this very dangerous man?

Ah! If a monkey grins, we can escape from it. When it grins, we can grin back and it will leave. But, if a man grins, if he smiles at us and we smile back, he may be smiling in front, but a spear comes from behind. He smiles and embraces us, but there is a spear behind his back. So, how can we escape from a man who has a state like this? How can we save ourselves from this danger? Is there a way?

**Bawa Muhaiyaddeen(ral.):** Yes, your question is a very subtle question. Ah, Bawangal<sup>1</sup>, to discover who is a human being, *you must become a human being*. If you become a human being, if you develop the actions of that human being, when the actions and state of man live with you, you will understand. When they join you and live with you, you will understand both man and animal. Then you can escape.

A man may seem like a man, but if he is dangerous... first you must find out who you are. If you have discovered who you are, and, if that other person is an animal, and, if he is dangerous, *you will have the rope to capture him. You will be able to control that*. If you are a human being, you will understand his qualities, you will understand his actions, you will understand his behavior, you will understand his conduct, and you will understand to which section he belongs. You must know this. If you know this, you can escape. But, if you have not become a human being, and, if you have those same qualities within you, it will be dangerous. You and that man will be the same. *As soon as he sees your horns, his horns will emerge*. As soon as he sees your intentions...

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 34-35*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

*(Bold italics are mine, may any faults be forgiven by Allah.)*

<sup>1</sup>*Bawangal: diminutive, affectionate nickname for Bawa*

**Bawa:** "...You are the one who has wisdom. Do you follow a path? Or is there a specific way?"

Why is this happening to me? Why have I not found peace in this state? I studied the four [religions], but did not find peace. I did everything they said to do.

**Bawa Muhaiyaddeen**<sub>(ral.)</sub>: "...only if you give your qalb, your innermost heart, as food to the one God and then take His qalb as your food, will you have peace. When your *qalb* connects with his *qalb*, you will have peace and He will have peace. Otherwise, if you call upon countless tens of millions of gods and offer your *qalb* to them, it will be like all the dogs that came to fight over that one plate of food, biting, snapping, and snarling..."

It is in this way that you searched for peace. This is the way you searched for peace in the *Zabur* religion. Therefore, it cannot be done in this way. There is only One to whom you can give that *qalb*. You must understand this.

Therefore, Bawa, there is a right way to study. This other is your act; this is all an act. You studied the four [religions] and learned the act. You acted the way they told you to act, you studied the book they gave you, and you danced the dance they taught you. This is what you have been doing. Therefore, this is not it. You are only an actor, and you have not found peace. You did not gain knowledge through your own understanding. You did not study in the way you needed to study. You did not learn.

So, you have only been doing what others told you to do. They said, "Put on that act, and act this way; put on this act and act that way; show your hand that way; show your hand this way; raise your hand this way; keep it this way; do it this way; lie this way; sit this way," and you did that. They said, "Roll this way; fall down this way; turn this way." You did what you were told to do. You did not use your own understanding, your pure wisdom, clarity and the treasure of God's qualities and actions, and, because of this, you did not find peace..."

*Bawa Asks Bawa Muhaiyaddeen*(ral.), vol. 3, pp. 84-85

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

**[Bracketed words are mine, may any faults be forgiven by Allah.]**

"...If you do not have the state of love,  
 you will not understand  
 equality, peace and God's qualities.  
 You will not understand justice.  
 The path to go beyond duality  
 will never appear before you.  
 You will not have the ability  
 to overcome the Angel of Death.  
 Your faith, determination and certitude  
 will not have the strength  
 to reach the feet of God..."

*Suratur-Rahmah*, pp. 259

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

**(Bold italics are mine, may any faults be forgiven by Allah.)**

“...You must not let your *qalb* feel sad. When a bull that is pulling a cart starts to run, do not hit it with a stick. It will be startled. If it leaves the path, do not hit it with a stick; it will bolt. From where you are seated, gently touch it with your feet or hands and direct it, *tuk, tuk*. Then it will easily proceed on the path. But, if you hit it, it will bolt.

Like that, if your wisdom is clear, you can direct this mind that is the *suratul-baqarah*<sup>1</sup>, the *baqarah*, this bull, to take you on the journey of your life in the correct way. This mind, this actor, can be trained to act correctly, whether it is with the hands, with the feet, or with wisdom. With the feet, walk forward, focusing on God. With the hands, pray to God. With wisdom, give one’s *qalb* into His responsibility; knowingly, give the responsibility to Him. This is how that mind can be controlled. When we do it this way, we can attain peace...”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 3, p. 94  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

<sup>1</sup>. *suratul-baqarah* (A) The form of the cow. The *Suratul-Baqarah*, the Chapter of the Heifer, or Cow, is the second chapter in the Qur’an.

**Bawa:** ...*Bismillahir-Rahmanir-Rahim. As-salamu 'alaikum*, may the peace of God be upon you, Bawa Muhaiyaddeen(ral.). My name is Bawa.

**Bawa Muhaiyaddeen(ral.):** *Wa 'alaikumus-salam*, may the peace of God be upon you also.

**Bawa:** Ahh, I have a question that has been rolling around in my mind, in my *qalb*. I have come to ask you this question. You are one of wisdom. I am asking you this so that I can find clarity.

In what way should I live so that peace and tranquility can flourish in my life? In what way should I live so that equality and peace can grow? What kind of effort should I make so that peace and tranquility can grow in my life?

**Bawa Muhaiyaddeen(ral.):** Bawa, if you want wisdom and *iman* to grow, if you want peace and tranquility in life, if you want to grow in that state of peace, then, if there is any hatred or enmity that has come to you through your ancestry, lineage, relatives, clan, family, religion, separations, castes, or languages, that hatred and enmity must not be nurtured within you. It must be cut away. If you do not let this grow, if you stop nurturing it, and if you stop allowing it to grow, then you will be able to progress in your life.

However, if a man has done something good for someone in your ancestry, or lineage, or for you or your family, you must nurture (the remembrance of) that; you must remember that goodness. If someone has helped you, you must not forget that help. The remembrance of that help must always be present. If someone has helped you, then that thought and that gratitude must grow in your heart. That is a good section, and it must be nurtured.

If a man has done something evil to your ancestors or your family that has caused enmity and vengeance, you should not nurture that in your heart. You should not cultivate that enmity, hatred, and revenge. You should forget it, cut it away. You must cut away that enmity. If you do not let it grow, but instead cut it off and cultivate gratitude, you will thrive and progress; you will prosper and advance. You will receive the treasures of peace, equanimity, tranquility, and unity, and through these, you will receive goodness...

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 3, pp. 126-128

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

***(Bold italics are mine, may any faults be forgiven by Allah.)***



...what is meant by Islam? Islam is purity. Iman is purity. *Saivam* is purity. It is purity. God's word is the place of purity. *Lam* – Light. That Light, the place that is resplendent is *lam*, Islam. That name is His name: Light, Resplendence. That Power is Islam. You, we, and everyone cannot say that we are Islam. Only that beauty, that ideal, that treasure can be called Islam. *Iman*-Islam—that Light is Islam, purity.

Are you and we and everyone else Islam? No. Are you and we human beings? No. When we become human beings, we will have that state. We will embrace everyone, trust everyone, speak lovingly to everyone, consider all lives as our own life, have faith in everyone, lift up those who are tired and embrace other lives who have fallen. When that state comes, then you will be a human being. That is *lam*. It is then that the Light called wisdom will come to you. God, the Power of God, will come. The beauty of a human being will come to you. If that state comes, *athe shari*, it will be good. If not...

Now, some people claim that they have learned everything. Each one may have studied a section in the four religions, but here, what I, Bawa Muhaiyaddeen(*ral.*), tell this is, “Whether you study or do not study, I do not receive any profit from it. Whether you are a Jew or you are a Muslim, I do not receive any profit from it. Whether you are a Hindu or Hanal, I do not receive any profit from it. Your profit comes from your clarity. You will realize that profit once you gain understanding. I do not receive any profit or benefit regarding this. The profit depends on your own heart. Your profit from your *toluhai*, five times prayer, is in relation to how much the *toluhai* has made you clear. If you build your own place of worship in your heart, then you will not need to come to this place; you will not need this place...”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 3, pp. 52-53  
M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

“...Whether it is you or we, we must think about this. *We must look at our own faults.*

Before an engineer builds a reservoir, he must strengthen the banks around it. Why is that engineer building this reservoir? He is building it for the sake of the people, to provide water for them and for their farming. He is building it for the people. If he wanted to build something just for himself, he would dig a well, a small well for himself and his family. But if he wants to build a large pond for himself and for others—if he wants to do this for himself and others, then he must build a strong bank around it, one that will not break down. He must estimate how much water the tank will hold. Only after making these assessments and calculations, and after strengthening the banks, will the engineer divert the water into it. Then the people can be helped. Like this, if he has prepared everything and has made the banks strong, if he has done all of this, he can help the people.

So, if the reservoir, that pond is to help others, it must first collect the water within itself. Before it can help others, it must be strong enough to hold the water. As long as it is not strong enough to contain the water within itself, it cannot help others, whether for their farming or their other needs.

Similarly, in order for you to help others, you must first have that capacity, that quality, and that strength. That faith, that wisdom, that quality, that peace, and that tranquility—God’s section must be within you. If you have filled yourself in this way, you will have the wisdom and ability to give peace to all lives. Then you will have peace; every one will have peace. When peace comes to you and to others, to everyone, enmity will be cut away. Hatred will leave, the poison will leave.

The quality you have within you of attacking another will be recognized by others through the smell that comes from you. Because of that smell you will be attacked. The smell that you have within you is detected by the nose. That other being will be frightened because of that smell. If you do not have that quality in you, it will not detect a smell, and will lie down peacefully.

Like this, one must first change oneself. To bring peace to oneself and to create a state that can give peace to others is our first duty. One must cut away his own faults. Instead of paying attention to the faults of others, he must cut away and remove his own faults and proceed. We must think about this...”

\*“...Where should you live your life?

Find a friend.

Who is your friend?

A faultless *qalb*, heart, a house that is without darkness—a flawless *qalb*, a house without darkness, a peaceful house that is without fear, a place of peace that is within.

***With a fearless qalb, fashion that form [the faultless qalb] within yourself.*** If you go to that place, you can study in the secret place without fear. You can study there without apprehension, fear, or terror. You can finish studying about your life. If you understand this, then you will understand the life of your Father. When you understand the explanation of your Father, you will understand the secrets, *sirr*, of all that He created. That mystery will be revealed in His story. The Father’s mystery will be revealed in your story, and in His story the mystery of all creation will be revealed. The sun, moon, earth, sky, heaven, the eight heavens, the seven hells, and all of creation will be understood: the way they move, the sounds they make, the voice, sound, speech, and breath. You will understand all of this.

It will be easy to understand, and, if you understand this, you can speak. When you understand this, you can converse. ***[For example]*** When a snake makes a sound and you look at it, it will know ***[it will understand]***. When a cow makes a sound and you look at it, it will know. You will speak without speaking. You will speak without opening your mouth; you will speak with your eyes. They will bow down to you. You can speak to each creation with the eyes, with wisdom and with the *qalb*. The mouth is silent, wisdom is looking, and the *qalb* is open. It is through these that you speak. You speak to each creation and give peace.

It is easy to talk about, (but) God’s kingdom, He, and man himself have been placed as a mystery. In order to understand this mystery, man must understand these points...”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 1, pp. 10-11

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

***(Bold italics are mine, may any faults be forgiven by Allah.)***

“...Religions are on one side, castes are on one side, so many attachments are on one side, lust is on one side, infatuation is on one side, fanaticism is on one side. All of these are howling. He (*a student of wisdom on God's path*) is unable to study even for one day. He cannot study in this school; there is always noise, there is always sadness. There is noise on this side, that side, this side, that side, on all sides. In the midst of all this sound, how can he possibly finish studying? Can he finish the lessons he came to study? Can he finish his studies? He cannot, not even for a day.

So He must throw the world out. It is a *nuqtah*, a dot, that he must pick up and throw away. Then all the “people” who came with him will leave, and everyone will have comfort. *If you lift up the world and keep it inside you, you will never learn how to be free. If you put the world outside of you, then you can study the history you came to learn about.* Study the secret, the secret place. Only then can you study yourself. Until you learn about yourself, you can never learn about anything else.

*You are a secret, man is a secret, and God is a mystery. When your heart is clear, you will complete your school examination. You will clear<sup>2</sup>, (meaning) complete the test of your life...”*

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 10*

*M.R. Bawa Muhaiyaddeen(ral.) (rad.)*

*(Bold italics are mine, may any faults be forgiven by Allah.)*

<sup>2</sup>Bawa Muhaiyadden often used English words in an unusual way. For the sake of clarity, these words have been italicized.

“...God has not created a hell to give us. We ourselves prepare good and evil, hell and heaven. God, evil. Hell, heaven. We ourselves create that house and suffering. We ourselves form that. He only passes judgment on that, ‘This is your house, so go to your house.’

This is what He does. He does not get angry with us; that is simply what religions and sects say to frighten us. There is no need to be afraid of Him. There is no need to fear Allah, the One. He is the One who is very beautiful, the One of love. He gives peace, without anger, to every heart. He drinks the milk of love, He sips that milk of love, He provides the milk of love, and He gives the milk of love. For the *qalb* He is a very good One, One who is without anger.

Truth is His peace. Goodness is His duty. Love is His taste of honey. Compassion is His kingdom. Justice is His scepter. Conscience is His witness. Unity is His kingdom, the kingdom of heaven. Patience is His treasure. *Sabur, shukur, tawakkul* and *al-hamdu lillah*, inner patience, contentment, surrender to God, and all praise is to God, are His treasures. His three thousand gracious qualities are the mubarakat, the blessings of the three worlds, in His kingdom. The ninety-nine *wilayat* are the actions and conduct of God’s kingdom that are His Light the section of Light. Through that benevolent Light, He gives His *rahmah*, grace. This is what He keeps and continually gives.

He does not get angry with anyone. He has no revenge. He does not test anyone. Why should He test anyone? He has given everything and says, ‘Bring back the answers yourselves’...”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 1, p. 13  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

**Bawa:** *Bismillahir-Rahmanir-Rahim.* I have a question to ask you. Bawa Muhaiyaddeen(ral.), we are going to ask you a question. In this world, is it necessary for man to have a connection to God? Is it necessary for man to pray to God? What benefit does he gain from this? What is the purpose? What is the reason that man needs God? What is the reason he should pray to Him? What is this for?

**Bawa Muhaiyaddeen(ral.):** Yes, that is certainly a subtle question; your question is a subtle question. But there is no basis for you to pray to God or not pray to God. There is nothing that says it is compulsory to worship God. God does not say, "Worship me." Whether man worships Him or does not worship Him, it does not matter to Him.

He (man) must understand himself. If he understands who he is while he is living on earth, then he will know. [for example] If he says, "I come from the earth, but I do not want a connection to the earth," where will he be able to understand this [who he is]? If he comes from it [the earth] and says he does not want a connection to it, how will he live, where can he live?

Like this, he needs a taste of the food of God. If he gets that food, he will have peace, he will have tranquility. If that does not come, he will not have peace.

Therefore, God is the *Rahmatul-amin*, the Mercy of all the universes. To attain freedom of the soul and peace, he (man) must realize and worship the One who created him; he must establish this connection. Establishing this connection is the state of one who has wisdom. Then he can receive peace. That is a path of peace and tranquility in his life. Man worships the One who created him, the Father, so he can go from the wrong path to the right path and receive peace in life. Prayer is to understand that He is the One who created him, and to prostrate and pay obeisance to him. He [man] prostrates to Him with His qualities and pays obeisance to Him, the Father of the soul, the Father of wisdom.

God shows the path to remove our suffering, sorrow, and grief. He is the One who prevents the many attacks on us. He gives *sabur*, inner patience, *shukur*, contentment, *tawakkul*, trust in Him, patience, and faith to the *qalb*, the heart. He is the One who makes things small. When something that is as big as a mountain comes, He will reduce it to a piece of straw, to a state in which it cannot affect you. Then you will have peace in your life.

It is to attain that state of peace for yourself that you pray. You pay obeisance to your Father so that you can establish peace and tranquility for yourself. This is what is necessary for your own life. Just as food is necessary for the body, this is necessary for your soul and life. If you understand this with wisdom, you will realize that this is an important duty you need to do. This is a duty.

A house needs a light; therefore, a light must be placed there. No matter how beautifully you build a house, darkness will come. Darkness is not only on the outside; it comes inside. You do not only put lights on the outside. When you build a house and enclose it, the darkness comes inside it. For that, you need light, you need to place light inside it. If that is placed there, the darkness will be dispelled, and you will have light.

Like that, no matter how you beautify your body on the outside—even though you make yourself beautiful on the outside and gain praise and respect—darkness will come inside you. Darkness will come into your life; suffering, darkness, and grief will all come. To dispel the darkness and to attain clarity in your life, prayer is necessary. It is needed so that you can understand your faults and virtues, act according to what is right, and have a life of peace.

Then you will understand; you will understand that this is why you pray. Since you are the one who is praying, you will understand within yourself the benefit and the purpose of that prayer, and you will understand peace. Then the beauty of both of these will be known within you. You will understand how you received peace and tranquility from this prayer. You will understand this; you will understand this within yourself. Then you will know.

Understand?

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 1, pp. 79-81  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

**Bawa:** Who is man<sup>1</sup>?

**Bawa Muhaiyaddeen(ral.):** God's truth. Good qualities. Truth, good qualities, and love. This is what is called man. These qualities are man.

**Bawa:** Then who is God?

**Bawa Muhaiyaddeen(ral.):** Equality. Peace. Tranquility. Love. Compassion. Considering the lives of others as one's own life. Trust. Friendship. Unity.

His love is purity. All of His thoughts, actions, and conduct are pure—the form of love. That state is called God. That is Truth.

**Bawa:** What is Truth?

**Bawa Muhaiyaddeen(ral.):** That is a Power that is forever and every indestructible. That is a Power that cannot be overturned by any Shakti, energy. That is a Treasure that is without anger, doubt, suspicion, pride, jealousy, deceit, vengeance, selfishness, or separations. Compassion is its form. Truth is Its life.

A power that is filled with those qualities is called God...

<sup>1</sup>*manidan (Tamil): Man, human being. Depending on the context, manidan may refer either to a realized human being or to mankind in general.*



“...Man has the power to control all of the shaktis [inside of himself] the sun, moon, stars, angels, heavenly beings, everything. These have thirty-six *tattwas*, abilities, but man has ninety-six *tattwas*, so he is able to control them. If he understands himself, he can control all of the shaktis; he has the power to control them. If he controls himself, he can control all these shaktis. If he can control his own evil and the evil of the other shaktis, he will be the son of God; he will be a Light. Then he will be a Light of God.

One who controls both [the mind and the world] is a Light. He has no world within him and no connection to the sky above and the earth (below). He has no desire. One who has no desire has a connection to God and is His son. He is one who is without desire; he is without attachments or desire. One who has no selfishness has a connection to God. He has changed into Light. Then, man is Light. When he has changed into Light, God’s kingdom is within him. Then God’s kingdom...His gaze, kingdom, and qualities come within him. When you look at him, you cannot see God, but God’s likeness appears within him. His Power appears within him. That explanation and Power appear, and these shaktis cannot do anything to him.

As a result, we can see a state where man can be seen as God. Man, God—that is the state where man can be seen as God. When he is seen as a man, God is seen as the Light that resplends from him. “Oh, God exists here!” When he becomes a man, you will say, “Oh, here is a true man! We can see God from within him.” When he disappears and when he exists as God, then he exists as that Light, then you will say, “Oh, God can be seen here.” From within him [such a person] the proof [of God] can be seen.

If one understands and knows this within himself, he can control all lives, he can control himself. He can see God within himself, and he can see his Light and beauty within God. That is the proof. This is the explanation.

One who has received this is one who has satisfied his needs. One who has satisfied his needs is one who can end the deception and ignorance of others. With wisdom, with love, with compassion, and with patience, he is one who can dispel the sorrows of others...”

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, pp. 13-14*  
*M.R. Bawa Muhaiyaddeen(ral.) (rad.)*  
***(Bold italics are mine, may any faults be forgiven by God.)***

**Bawa:** In life, what is shanti, peace? There is a lack of peace, and there is peace. How is that? What is the difference? How can man understand the two of these? Does man have peace in *akhirah* [*the state or place when the soul returns to God*] or does he have peace in the *dunya* [*this world*]? What section has the happiness of peace? How can that be realized, how can that peace be understood?

Not only I, but all human beings are asking this question. I am also asking that same questions.

**Bawa Muhaiyaddeen(ral.):** Good, that is certainly good. But if you keep asking the questions that other human beings are asking, it will be a lot of work. If you can understand the questions that human beings are asking, but and analyze them, and then take what is right it will be easy. Then it will not be difficult. Very well, you have asked, so we will reply.

A man's peace and tranquility come from his own qualities and actions. It is through his own qualities and actions that he will find peace and tranquility. If he does not have those (good) qualities and actions, he will not find peace in his life. He will not find peace in his life without these qualities, and, if he does not have peace here, he will not have peace in *akhirah*; there will be no peace for him there.

*Akhira* and *dunya* are in one place, in his heart, *qalb*. If there is purity here, that is *akhira*. If there is hell here, that is hell. If there is purity here, that is *dunya* and that is *akhira*. The place of purity is his *akhira* and *dunya*. If he makes the *dunya* pure, that is *akhira*. So, if the *dunya* is made pure. That is *akhira*. But, if the *dunya* is made into hell, hell is the *akhira* [*state after death*] he will get.

Therefore, both of these are within his *qalb*. He must make the darkness of the *dunya* into a pure light. If there is no darkness, that is heaven, *akhira*. That is *akhira*—that is *dunya* and *akhira*; that is peace. This peace is *akhira*; *akhira* is this peace. If he does not have peace here, he will not have peace in *akhira*, in heaven. If he does not have heaven here, he will not have heaven in *akhira*. If he does not have happiness here, he will not have happiness there.

Therefore, the peace that he fashions here is what he will get there. If there is tranquility here, then there will be tranquility there. This tranquility is fashioned with God's qualities, wisdom, and His actions.

*Bawa Asks Bawa Muhaiyaddeen*, vol. 1, pp. 150-51  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

...Now look! According to science, if man becomes weak, he takes vitamin B,C, and E. These are to regain strength.

If your inner strength is reduced, you must also do this. ***Like this, if the strength that God has given you is reduced, then God's essence, (His) medicine, must once again be taken. If you take the vitamins B and C, which are God's qualities, God's actions and God's conduct, if that wisdom, those capabilities, the three thousand gracious qualities, and the ninety-nine wilayat, powers, are all taken, then your strength will return; it will be corrected.*** Have you not seen this?

That is how prayer and worship are. You must take them to become strong. Take them. This was given to you earlier but has become weak, so take these once again. You have failed to take this food and have become weak. So, take this food again and your strength will return.

Do you understand?...

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 153-154*  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)  
***(Bold italics are mine, may any faults be forgiven by God.)***

**Bawa Muhaiyaddeen(ral.):** ...The work of once who has less wisdom, one who is ignorant, is to fight others and kill others. But our work is to clear ourselves. That is the work of insan. Let us do this. Let us try to do the work that we should do. Then we can find peace.

**Bawa:** Yes, I do understand, but it is very tiring. To do this is very tiring.

**Bawa Muhaiyaddeen(ral.):** You must try. There is nothing you can do without difficulty. *If you try, it will draw near.* You cannot achieve anything without getting tired. It *is* tiring. When you journey through the desert, you will get tired trying to find water. If you get tired and fall down, you will die. *Maut*, death! At the time you need water you must search with awareness, get to the water and then fall into it. Sometimes you will run and find water, but it is poisoned water; some wells have poisoned water. If you hastily fall into that, you will die. It is unfit to drink, so you have be careful of that. You must determine the color of the water, what it is like. Ou must look around. You must look around, not be hasty, and see if there is anything written there that says it is poisoned. Some people who were dying there might have written something about it. You might have to go further; you may have to run and look for another place where there is good water. *Without thinking that this is difficult, you must run, find where the good water is, and fall into it.* When you fall into it, your thirst will be quenched, and you will be free of your tiredness.

Like this, nothing can be done in our life without difficulty...

*Bawa Asks Bawa Muhaiyaddeen(ral.),* vol. 1, pp. 161-162  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)  
**(Bold italics are mine, may any faults be forgiven by God.)**

**Bawa:** ...if He (God) has created such a kingdom of perfect purity, why do difficulties, loss, and sorrow come to human beings? Why does all this difficulty and dying come? Why does this happen?

**Bawa Muhaiyaddeen(ral.):** Yes, that is true. What you say is correct; what you say is right.

A tree has a limit, does it not? It is created. A leaf that is created also has a limit, and according to that limit, it will fall and then dry up. There is a time of falling. There is a time it starts, a beautiful time it begins, and a time of falling when it dries up. Flowers and fruits all have a time of beauty and a time the fall. You can see this for yourself.

There is both wrong and right. It is possible to make bad into good, and it is possible to make good into bad. For this, God has created good and evil. Both exist. There is wisdom and ignorance, man and animal. Man can act like an animal, and man can act like a human being. He can change in many different ways. This is the way it is.

God has given you wisdom to make use of a flower before it reaches its limit. Before a flower reaches its limit, if, with wisdom, you extract its essence, if you extract its fragrance, and, if you distill it with wisdom, you can preserve it. Then it becomes perfume, a scent, and it can last a long time. A flower only lasts for a week, but its scent can last a long time. You have the wisdom to distill it and preserve it, and you should do so. For that flower that was created, you have the wisdom to preserve its fragrance for a long time.

A fruit has a limit. You can enjoy it within that time period, but if you want to keep it longer you must extract its juice, or cut the pieces, dry, and preserve it. That will last a long time, not only in this season, but into another season. Like that, if the juice is extracted, or if the fruit is dried and made into powder it can be kept a little longer. This is the way you can preserve it further and further beyond its season. You can do this with any kind of flower, any kind of fruit—you *can keep it beyond its limit. Wisdom is the basis for this. Then you can have peace, nourishment, and taste.*

God did not create anything that is useless. He did not make him (man) useless, nor did He create anything else to be useless. *But because man does not realize the correct stage at which each thing is useful, he lets it go beyond its limit. This is the cause [of difficulties and sorrows].*

A tree has a limit. If a man cuts it down to build a house, paints it, and applies some oil to preserve the wood, then it lasts a long time—it lasts beyond its limit. If not, according to its limit, the wood gets infested and eaten by insects, and it perishes before its limit. *If it is not protected before its limit is up, it will perish even before its limit.*

*It could be that way in life.* God has placed everything for a reason—wrong, right, good, evil. Bad can be made into good, and good can be made into bad. Each thing can be extended beyond its limit; it can go a little beyond its time. This is the way He created man. Man also has a limit, and, within that time limit, he must distill and extract the essence. His life should progress from one limit to another limit to another limit. He can go beyond the limits. *Just as he distilled and extracted the essence from the flower, he must filter himself. Just as he extracted the juice from the fruit or he dried the fruit, he must dry his own life. He must dry*

*up all his bad qualities, just as the fruit was dried.* He must churn his mind and desires and squeeze out and extract the juice.

This is the way he must, *from the section of God, squeeze and extract His beauty, that form, and those qualities.* Having filtered himself in this way, he can live for a much longer time. He can live beyond and beyond and further beyond the limits. The more research he does, the further he can go. If he escapes this limit and does more research, he can reach another limit. If he goes beyond that and become dry like powder, he can move to another limit. By extracting the juice he can extend the time. By drying the fruit he can extend the time; by crushing it into powder he can extend the time even further.

Like this, as man's wisdom and truth grow and develop more and more, he can escape time and seasons and go beyond them. This is possible. God has shown this...

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 37-39*  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>  
***(Bold italics are mine, may any faults be forgiven by God.)***

**Aishah:** What does it mean to give your heart to the *guru*, and how is it done?

**Bawa Muhaiyaddeen(ral.):** If you have a *guru*, or teacher, you need to know—is he good or is he bad? Is he a good influence or a bad influence? You need to reflect upon this. What sort of a *guru* is he? What kind of path is he leading you onto? You need to reflect on this for a while with your wisdom.

Also, you must analyze the *guru*. You must see what comes forth from him and examine it carefully. If you have any questions that need clarification, you must ask them. If you find that the answers he gives are helping you to distinguish between two ways and pointing you in the right direction, and, if you find clarity thereby, then you should have faith in him and trust him. You must take his words and impress them within your innermost heart, your *qalb*.

***Then you must enclose the picture of his form [God's Qualities and Actions] within the frame of your faith, certitude, and determination, and keep that image within your heart.*** Once you have the *guru*, there, then everything he gives you—every word—will go directly in to the treasury. Then you can ask him whenever you need to. You can look at that image [***God's Qualities and Actions***] within your heart and ask. If you look intently within yourself and ask, the answer will come. Explanations will come both the good and the evil of something. If you have impressed the understandings of these explanations deep within you, and, if the picture has been correctly placed—***then he is within you and you are within him. That is surrender.*** When both dwell in the same place, that is surrender. At that stage, for each thing you want to know about, there will be an answer.

Everything you see is, in fact, a *guru*, a teacher, but if you hold all these inside, there will be turmoil. If all these remain within you, they will drive you crazy. So take the right one and imprint him in your heart. That will protect you. He will be the one watching over you. He will be your protector. He will be a guardian to you, a helpmate. He will be the one who accompanies you on the path, on your journey. He will be the friend who will save you in times of danger. That is the state of giving your heart to the *guru*. Any other questions?

*Questions of Life-Answers of Wisdom*, vol. 2, p. 27  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)  
***(Bold italics are mine, may any faults be forgiven by God.)***

**Question:** By what signs can we be aware of the existence of God? What is the proof? Is it by a sound, or a form, or some other sign?

**Bawa Muhaiyaddeen(ral.):** *Everything is a sign from God. Everything tells his story.* Anything man 'creates' does not move. But what is created by God does move.

We can only analyze things that have already been created. We are incapable of creating anything new, anything that has not already been created. For instance, we can take a sperm (which God has created) and join it with an ovum (which God also created), and thus 'create' an embryo. In so doing, we can create a pregnancy, but only by joining one already-existing seed with another. We can create electricity, too, but only by extracting the current that already exists within water. We can also put the rays of the sun (which God also created) to various uses...

*Questions of Life-Answers of Wisdom, vol. 2, p. 145*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

**(*Bold italics are mine, may any faults be forgiven by God.*)**



“...Tambi, little brother, you do not understand what heaven is. You do not know what peace is. You do not know what tranquility is. *Sabur, shukur, tawakkul and al-hamdu lillah*, inner patience, contentment, surrender to God, and giving all praise to God.

*Sabur, shukur, tawakkul and al-hamdu lillah*—this is a treasury. Whether it is for man or for God, this is the treasury that God has kept. All right then, in this treasury He has kept what you are searching for [heaven]. Peace and tranquility are what you are searching for. Heaven is peace. It is tranquility; it is peace.

In a place where there are ten thousand million trees and fruits, where there are a thousand different kinds of honey, tastes, and sweetness, where there are countless flowers and fragrances and scents, where there is inestimable joy and bliss, what more does a man need? What does he need there?

He has a horse to fly on. Everything he intends is there. Except for hell and except for satan’s section, the entire section of God is there. Therefore, he can experience, see, and do anything he wants (there). He can do God’s duty, he can experience it, he can work and help others, he can protect others, he can embrace others, he can lift others, he can care for them; everything is there. There are duties, there is service, there is happiness, there is wealth, there is God’s Power, there is Light. Everything is there. What else does he need? That is heaven.

Attaining peace by doing duty and living in freedom is heaven. That is tranquility; that is peace. If you live here, that is tranquility. If you live there, that is tranquility. When you have peace, that is life. If you seek and find this in the world, that is your wealth. If you seek and find it in *akhirah* [the world of the souls], that is your wealth...”

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 1, pp. 28-29  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)  
**(Bold italics are mine, may any faults be forgiven by God.)**

**Bawa:** Yes, I am asking a question because I am also trying to find peace. If there is someone who has found this, then I can also try to do the same. So, who in this life, in this world, has known peace? This is a question.

**Bawa Muhaiyaddeen(ral.):** Very well. What you are asking is good. But there is no board [perhaps, meaning a printed sign or diploma, as on a store or a doctor's office which certifies something to be true] for this in the world. There is no board in this world announcing who has found peace. No such board can be seen. Each man proclaims, "I have found peace and tranquility in my life," and then hangs up a board, which says, "I had this title, I had that status, I was a king, that was my history, I ruled over that country, I ruled over this country, I fought this battle, I fought that battle, I was a commander, I was the president of this, I was the prime minister, I was good and he was bad." The histories are written like this in the world. This is the way the histories are.

Religions are also like this: "He was put on a cross, he was beaten, his teeth were broken, he was cut, they hanged him, they banished him to another country." The histories of all the prophets have been written like this. But, is anything mentioned about whether they found tranquility, or whether they found peace? Who in the world is the one who has known peace and tranquility in this life? There is nothing written about this. No board has been hung for that.

It is man himself who puts up boards praising himself. The histories of some of these people who put up boards can be found in books, or in hell, or on stone statues. These can be seen, carved on statues that are made from the stone of rocky mountains. Crows defecate on the heads of these statues; they dirty the heads of these statues. In hell the fire of sin is burning the heads (of these people). That is the value of that life [of self praise]. These histories are written in books and are talked about and celebrated with dance, song and laughter. This is their value. Some people have this kind of value in the world.

[In contrast] Some in this world have not written about their own value. There is no history or value (attributed) to them. Their value is within them. Their value is the connection of their *qalbs*, hearts, to God. That value is where God is valued by man and man is valued by God. God is the value of man's *qalb*, and he [man] is the value of God's love. God has kept the love He has for man as what is valuable, and man has kept the love he has for God as what is valuable.

The peace that comes from making these two values one is (true) peace. This peace is found within oneself. The gaze of one who has found peace within himself will give peace to others. That peace will be like rays; some rays of peace come forth from his gaze. The fragrance of peace and the rays of peace come forth from his words, his actions, and his gaze. Love flows from him...

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 137-139*  
 M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>  
***(Bold italics are mine, may any faults be forgiven by God.)***

**Bawa Muhaiyaddeen***(ral.)*: "...In the world there is only one sun that we can see. Although we take from once source, it [*the sunlight*] is used in many different ways. Whether it is in the east, in the west, in the north or the south, it is from one sun. There is no need to beat each other up, saying, 'My sun is different, this is different, that is different.' You should not do this. If you do this, it is ignorance.

\*The sun is one. And, like this, God is also One. And the prophets that came from God are one; they are all His representatives. Whether you take it or you (speaking to someone else) take it (speaking to someone else), it all comes from that one Light. That is the teachings of God. Like that, all of the teachings of God that the prophets brought are from the one God. That is one teaching.

What is (the current) needed for? To have light in the house, to keep the cold out of the house, to provide light for the darkness, and to draw water with a machine; all this can be done using a machine.

Like this, the wisdom and the knowledge that God gave were brought to correct our life—to make our life right, to make it tranquil, to develop peace and tranquility, for us to live in peace, to know God, to worship Him, and, through worship, to reach Him. This is what He gave us, and this is what the prophets brought.

Just as you gain benefit from the sun, there is benefit to be gained from God. This (benefit) is something He sends so that we can attain peace and tranquility. It is this teaching that He sends. If we understand this, we will know. Then there will be no fighting between races and religions, no differences; all will be one.

Just as it (the light) comes from one sun, God is One, and we are one family. If we look at this, we will realize that all of the things were sent so that we can attain peace, improve our life, worship, conduct our life in an exalted manner, and learn with clarity. This is the work—to understand the truth. You should think about this..."

*Bawa Asks Bawa Muhaiyaddeen*(ral.), vol. 1, pp. 137-139  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)  
***(Bold italics are mine, may any faults be forgiven by God.)***

\*“...When the ‘I’ disappears, when only He remains, He will speak within you.

Then you are God. Then you exist as God. All your words, you actions and gaze...your words will be beautiful words that will give peace to any heart they enter. Your gaze will be a cooling gaze. When that gaze falls on another’s face, it (will cause) a state of love. Other lives will experience the beauty and coolness of your gaze, just as they experience the coolness of moonlight. Honey will flow from your speech; it will flow like milk into the qalb of a child who is crying. It will be like the sweetness of honey and candy for the baby and children who are playing.

***In this way, to every child you are as a loving mother embracing a motherless child. To one who has no one to call his own, you are a father. These beautiful qualities will be seen in you like this.*** That is God’s quality. It is these qualities that are God. That is Truth. These qualities are the form of that Truth. That Truth is God, and this is His beauty.”

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 50*

*M.R. Bawa Muhaiyaddeen(ral.) (rad.)*

***(Bold italics are mine, may any faults be forgiven by God.)***

**Bawa Muhaiyaddeen(ral.):** "...If there is a man in the world like this [*a person with God's qualities, faith, certitude and determination*] among people who come to destroy the truth, if there are one or two men like this, then the storms will be blocked; they will be stopped from coming. Destruction will be stopped because of them. They are the barriers.

The shore is a barrier for the ocean. The ocean has no bank built for it. God is described as the Guardian who created the ocean without a bank. No bank was created for the ocean. Man builds embankments around ponds and lakes, but no bank has been built for the vast ocean. He (God) is the Protector for the ocean that was created without a bank. H protects the ocean, the water that has no bank. That has no bank. That ocean surrounds the entire world, but no bank surrounds it. He is the Bank. He is the Guardian; God is the Protector. He is the Guardian who created the ocean without embankments. He exists as a Bank. He is the One who sends back [blocks the force of] the storms.

Similarly, a true man is the bank for the storms and turmoil that come to disturb a man's life. A wise man is an embankment. When the world brings turbulence, declaring, 'I will destroy,' he is the one who stands there. Then the turbulence recedes. He is the bank. Because of this there is peace. Otherwise, the world would have been destroyed (long ago). It has remained in existence for the last two hundred million years because of men such as these. This is how it is. Otherwise, it would have been destroyed.

Bawa, if you can become like this, if you can, like this, come to the state of the one that you saw [a person with God's Qualities and iman], then, instead of the one [person with God's Qualities and iman], there will be two. You saw only one man in ten million, but if you become one of them, there will be two. Then you can guard and protect a side [a bank to send back the storms].

In this way, if each one comes to a side, if you or one of your children comes to a side, then you can protect another side. If four people like this come, then you can protect the four shores against the storms that attack the world, and destruction will be averted. Earth fire, water, and air...you can stand and protect the four directions, and the world will have peace. If you can protect the four directions that are within you, you will have peace. Then the world and everyone will also have peace. Faith is needed. Certitude is needed. *Amin.*

Understand Bawa?

**Bawa:** Yes I understand..."

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 125-126  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)*

**Bawa Muhaiyaddeen(ral.):** ... Each of us must try to think: what is hell? In *hayah* and *maut*, life and death, what is peace, what is equanimity? In the two sections, does peace exist in animals, or in man eating animals, or in man hurting and killing other men? In what does man find hell or heaven or peace or serenity or tranquility in his life? We should understand this.

He must cut all of these, cut off and discard all of these, and come to the time of understanding, where he does not harm any life, where he serves all lives, does God's duty, does the king's duty and has the king's justice; speaking the words of the *rasulmargal*, the messengers of God, speaking the words of God, and serving those words.

That is the king's duty. You will be the king to yourself. You will administer your own wisdom and your own justice. Each one has his own conscience and justice. When you carry out that justice correctly in your life, then you are king; you are the king to your life. God will be that king, the God of justice. God is the king; the king is God. God's justice is the king's justice; God is the king. For you the king is God. For you, your Father is God. His duty, the king's duty, the people's duty, and duty to the world—those are the duties that God does; and you must also do these for duties: God's duty, (the king's duty), duty to the people, and duty to the world...the duty of this world.

When you carry out these duties, you will understand peace within yourself and in others. You will see beauty in the face of others and in your face. You will see resplendent purity in the *qalb*, inner heart, of others and in your *qalb*. Within that you will see bliss. You will see peace and tranquility in their life and in your life. That is God's heaven, according to God's decree. You will understand that this peace and heaven have been fashioned for you in your life..."

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 2, p. 45-46  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

**Bawa Muhaiyaddeen(ral.):** ...man is the true purana, in the center. He is the one who is in the center between the upper lid and the lower lid. He is the seed-purana. Man is a seed. If he understands what is within him, then he is the shakti beyond these shaktis. If he understands himself by researching into himself, then he is one who has the power that can control all of the shaktis. He has the power to control all of the shaktis, the sun, moon, stars, angels, heavenly beings, everything. These have thirty-six *tattwas*, abilities, but man has ninety-six *tattwas*, so he can control them. If he understands himself, he can control all of the shaktis; he has the power to control them. If he controls himself, he can control all of these shaktis. If he can control his own evil and the evil of the other shaktis, he will be the son of God; he will be a Light. Then he will be the Light of God...

*Bawa Asks Bawa Muhaiyaddeen(ral.),* vol. 2, p. 13  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

**Bawa Muhaiyaddeen(ral.):** ...When someone takes that treasure, then the place where he keeps that treasure of truth *is* heaven. When he gathers the truth, keeps clearing and clarifying it, and then stores it, that *is* his heaven. What he himself is fashioning *is* his heaven. He gathers that; with wisdom he keeps on gathering and gathering. He keeps on taking, taking, taking and taking that goodness. It is God's actions that he is taking and keeping.

The qualities of His *sabur* are that treasury book, the treasury story, the iron chest where he keeps what he has gathered. God's qualities are those treasures, the treasures that never diminish. Justice is His kingdom. Justice, with faith, is His kingdom. Love is His compassion. He has love for everything. He has love and gives, *rizq*, nourishment. He gives *rizq* with love, without partiality. That is His compassion. We must think about this. For such a One, this is one section.

When someone fashions this section for himself, then, for him, *dunya* and *akhira* are heaven. His life becomes heaven, and he receives the wealth that never diminishes...

*Bawa Asks Bawa Muhaiyaddeen(ral.)*, vol. 2, pp. 108-109  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)



**Bawa Muhaiyaddeen(ral.):** ...To make them develop faith and ways of worship with iman and determination, there must be a state of love in the teacher. That state of love must go and make the love called faith grow. The teacher should make it grow in this way. It should not be taught by holding up a stick in front of them, or with anger, or by shouting. If a child is threatened he will not learn, and he will not have faith.

Like this, one who teaches wisdom must be like the fragrance in a flower. In this way, he must be like coolness within water, like a light within a gem, like a treasure within truth, like a light within wisdom. He must be clarity within love. He must be the *zinah*, beauty within beauty. He must be the teaching of the explanation that is the resonance of Allah in the alif; he must be the sound that comes from Him. If that love comes from the *qalb* of the one who is teaching, then it will connect with and catch hold of the *qalb* of those who have faith and determination, and they will grow and hold on without fear. But, if the one who is teaching does not have this state, then the one who comes to accept the teaching will run away. He will not accept it, and he will run away; he will run away in fear. He will not accept it.

Therefore, it is with love that one must embrace—with compassion and with love. Just as there is honey (nectar) in a flower and a bee comes to take the honey, he must feed that honey to the student. Like the bee goes, he must feed that *qalb*; he must go inside that *qalb* and feed that honey. He must go within it and show that taste; he must demonstrate that taste of love, demonstrate that taste of faith. Only if he demonstrates it and raises them in this way will the children grow in a good way. But those who teach without understanding will cause difficulties. So, wherever they teach without understanding, it will cause difficulties, and they, the children, will lose their faith in God and will run away in fear. They will lose their faith. That is the reason.

Bawa, do you understand? If a wise man, one who has iman, understands this, if he understands and teaches the children and makes them grow, then he is a very exalted wise man. He is one who has understood *'ilm*, divine knowledge. He swims in the ocean, the *bahr* called *'ilm*, and knowing its taste, he feeds that. From *sabur*, patience, he gives and feeds that. These are the exalted ones; they are exalted in wisdom. They have the clarity of iman and exalted in wisdom. They are the most humble in life, but in their qualities and actions they are exalted. They are those who are content in Allah's love. The wealth that is Allahu is the *Haqq*, and they have made that One, the *Haqq*, their wealth. They are those who have the most excellent *'ilm*.

It is because of the state of such beings that *iman* still exists and has been impressed in some people. If they teach in this way it will turn out well. They are those who have the excellence of *'ilm*.

Hmm. Bawa, do you understand?

**Bawa:** Yes, I understand. This is how it is; this is true. If people are taught in this way, if clarity is established in this way, if people such as you establish clarity, it will be good. Bawa Muhaiyaddeen(ral.), if people like you come to this *dunya* now and teach in this way, if you show love and teach them, the *dunya* will once again be heaven. All of the children will be the children of *zinah*, beauty, the children of light, and that will be good.

Yes, what the two of us are speaking about is a very good speech, not only for us, but for

everyone. We now understand the explanation that God is not a dictator. We understand that He is not a dictator.

May God forgive us. The two of us have been speaking many different things about God. May He forgive us for that. *Astagh-firullahal- 'azim*. May we be forgiven for any mistakes we may have made in our speech.

*Amin. Amin."*

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, pp. 115-116*

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

**Bawa:** ...*[there are]* a very rare few who understand and say that God is the Creator. They show proof that He is the One who created all lives. They accept this as truth.

But many have not accepted this; many researchers do not accept this; they call this nature. Without understanding, many accept (that everything is nature), while some do not.

Which is true? Did God created everything? Or did it come from nothing? Is everything natural? Is there no such thing as God, and is everything is nature? Or is God the One who creates, protects, and sustains everything? Which is correct? Which is right? I am asking you this.

**Bawa Muhaiyaddeen(ral.):** That is a good question, Bawa. Have you not seen the ocean? Look at the great ocean. It surrounds all the land in the world. Similarly, there is also the sky. Like the world, the sky is surrounded by water; it is surrounded by ocean. The sky is part of the earth. You must see these as two creations. One is the lower lid, and one is the upper lid. (Bawa Muhaiyaddeen<sub>(ral.)</sub> claps [*his hands one above the other*].) In the center is a creation that can grow. There is a point in the center of the two sections, the truth.

Like this, the lives that are created, the lives that are formed exist between the earth and the sky. A seed is like this, and the earth and the sky are also like this. If you look one way there is a lid; if you look the other way there is a lid; and in the center there is a secret point.

The earth and the sky are two sections that are supported by a miracle. A huge *ball*, a huge *round* is supported by a Power. That Power splits the two [*earth and sky*] apart, and creation is formed and germinates. This seed (of creation) is a tiny point that germinates from God, who is like the earth. What is known as grace comes forth from Him. Just as a seed that you plant in the earth germinates and emerges, it is from Him that the seed sprouts. It sprouts and emerges from Him.

You plow and fertilize the earth, and then plant a seed in it. You do all of this, and then a seedling with two leaves appears, does it not? It is then that the seedling comes. Like that, ***God is a section where the lives grow.*** God is a section where this happens. ***The seeds sprout from Him; they emerge. They sprout from Him, they appear from Him, they come from Him.*** The two split apart: the world and the sky. It is He who splits them both apart. One is the world, and one is the sky; and He exists within them, germinating the seeds and bringing them forth.

***The meaning is that everything comes from Him: the*** water, the earth, the sky, the sun, the moon, and the stars. He brings them forth and keeps the upper section separate from the lower section. ***His qualities are one section, and His wisdom of grace is another section. The sky is the wisdom of grace; the earth is the qualities and actions, and, between these, the seeds that are lives sprout and emerge.*** They appear. And those that appear are able to move; they can move.

No one else [***but God***] can do this...

Look at the ocean. It surrounds the earth. There are many creations on the land, but they cannot drink from the ocean. Ocean water is not drinkable. Drinking water must be found somewhere else.

Like this, no matter what you research into, whether through science or through ignorance or through the mind, no matter what is researched, that research will not discover this **[truth]**. You cannot discover this by researching the nature on the outside. ***What you see on the outside must be investigated by researching the nature that is inside you. Only when you research inside, only when you research into yourself, will you discover the nature that is within you.*** Within that nature you will see what is original; within what is original you will see yourself; and within yourself you will see God. You will see the Treasure that creates. Within that you can see those words, that sound, and that speech. You can see those words.

Until then, the two lids of the seed of creation will exist above and below. When one understands himself, when he understands and knows himself, when he understands his Father, the One who created him, then, immediately, these two lids will be destroyed, and he will become resplendence, completeness.

Like this, when a seed grows and develops, both the top and bottom lids of the seed are destroyed. Similarly, ***when man realizes and understands himself, the sky and the earth are destroyed within him. Both the question of heaven and happiness, and the question the dunya, the world and wealth, will be destroyed, and he will become a resplendence that is complete...***

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, pp. 4-7*

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

***Bold italics are mine, may any faults be forgiven by God. Also, parenthetical explanations in the original text are within () while additions added by me are enclosed in [ ].***

.....

...The first thing we must do is act with God's three thousand peaceful qualities of grace. The very first thing, the primary duty we must perform is to act with the qualities of God.

If a tiger is well trained, if its intellect is cultivated, it will not seize and kill other animals. If we give our own food, if we give it meat, if we feed it, the tiger will stop doing this. It will not return to the jungle to leap upon, capture and eat other animals.

Similarly, if we practice God's qualities, we will not hurt other lives; however, not only must we practice these qualities, we must teach them to others, as well...

*The Point Where God and Man Meet, p. 2*

M.R. Bawa Muhaiyadeen (rad.)

.....

...it is easy to become a swami.  
It is easy to advertise and get votes.  
You just have to get the votes;  
It is an elected position.

To become a swami,  
You just need a few vote brokers

To advertise your powers.

It is easy to become a swami  
If you can get the school vote and the brokers  
And put on the costumes and symbols.

But to become a human being is difficult.  
To do so is very difficult.  
It will not be suitable for any of those  
Acts, those advertisements.

You cannot become a human being  
Through a broker.  
Nor will anyone vote for you.

If you are to rule the city,  
You must chase all those people out (of yourself).  
Those people who cast their votes  
Hundreds and thousands of them—actually,  
Four hundred trillion *ten thousand people*,  
*Spiritual people, blood eating* (people).

They drink down the blood of the soul.  
Those are the people who cast the votes.  
Oh, you must toss out both them and their vote!

When you have tossed them out,  
You will be a good person.  
Then you can become a human being.

Then we can be alone. Then we will not need to work for them.  
Then we can be hungry.  
Then we will not have to run  
Here and there for them.  
We will not have to think about them.

Then, we can be *alone*,  
We can be *hungry*,  
We can be *awake*.  
Then,  
We can be human beings.

Then,  
There will be no day or night.

There will be no hunger,  
Illness, old age or death.

My love you, there will be no death.  
For love, there is no death.

Truth conceals nothing.  
Duty has no rest—  
No favoritism and no rest.

Prayer has not *waqt*, no time.  
God has not end.  
The soul does not perish.

The (human) birth has no accidents.  
His life lacks nothing.

My love you. His life is love you, anbu.  
All lives love Him.  
We love you. That is peace.  
Please think about this.

...

*The Point Where God and Man Meet*, p. 108-110  
M.R. Bawa Muhaiyadeen (*ral.*)

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A disciple asked his sheikh, “O my sheikh, my true sheikh, in which religion can the connection between man and God be established?”

The sheikh replied: “...Cut off the hypnotizing religions and the bigotry, which separates one man from another. If you dispel them with wisdom, if you act with God’s qualities and actions, if you act with equality and compassion, if you regard other lives as you regard your own life, if you do selfless duty, you will see the connection between man and God. This is the good way, the religion of *gnanam*, the religion of grace, the religion of the Ruler of grace.

“Understand this with wisdom, O my son. Then you will understand your Father, the one family, your true prayer, the state you must attain, and the station you must occupy. If you pray with true understanding in the same way that God does, throwing away what is wrong and taking only what is right, that is the straight path. You will see one family [of mankind] and one God. You will know that He alone is worthy of worship, and you will say, ‘La ilaha, there is nothing other than You.’ Then with the true feeling that flows from a melting heart, you will reach that place.”

*Golden Words of a Sufi Sheikh*, pp. 170-171  
Bawa Muhaiyaddeen(*ral.*)

My son, when a cat sets out to catch a rat, the cat walks so stealthily that only the sound of the rat can be heard.

It is like this that the cat known as the mind comes to grab man. It comes so stealthily and silently that no one perceives it. The cat of the mind grabs the senses of the body, releases them, jumps on them, releases them, and jumps on them again. The cat of the mind clings to your thoughts. It creeps silently until it suddenly grabs you and causes you untold suffering. It kills you without killing you and destroys your life without destroying it. The cat of the mind, with its magnetic maya, catches your life and tortures you. It creeps and creeps, but you do not know it is coming; no matter how careful you are, it will still catch you.

But, if you ring the bell of wisdom, the cat of the mind will run when it hears that sound. If you hold the light of wisdom properly, the cat of the mind, which can see only in the dark, will stare in fascination, dazzled by the light—and then you can escape. *Hold up the light of wisdom and chase away that tormenting cat. Then you will find peace. You need the clarity of faith, determination, and certitude to avoid that torment and torture.*

*Golden Words of a Sufi Sheikh*, pp. 308  
Bawa Muhaiyaddeen(ral.) (rad.)

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891

A child asked the sheikh, “Do you have any suggestion as to how we can attract more people to the Fellowship and to our meetings, so that we can make the Fellowship grow?”

The sheikh replied, “After you make yourself grow, it will be easy to make the Fellowship grow.

“These are these are the things you must have to help you grow; these are the things you must have at your meetings.”

*(There follows a list of 24 qualities that will help us grow. This is the nineteenth quality.)*

...Nineteenth is to realize the faults you may have committed in the past and to try not to commit those faults in the future. Then, if anyone else commits a fault, realizing that it may be the same fault you committed in the past, you must forbear with patience and show love. You must realize that the other person is not at fault and that you committed the fault first. Realize that, in time, others can correct themselves in the way you corrected yourself. While existing in a state of awareness, try to correct them gradually. Teach them the wisdom of peacefulness, establishing and conducting yourself in the state of tranquil brotherhood...

*Golden Words of a Sufi Sheikh*, pp. 405-407  
Bawa Muhaiyaddeen(ral.) (rad.)  
*(Bold italics are mine, may any faults be forgiven by God.)*



*The Rich Man, the Woodcutter and the Sheikh*

## 461

A rich man lived in a huge mansion. He had immense wealth, which he kept locked up under his bed and guarded day and night. He could not sleep properly nor leave his house for very long, for fear his money would be stolen.

He had a sheikh who came to see him occasionally. One day the rich man told the sheikh, “O *gnana sheikh*, I have no peace. Please tell me how I can gain peace.”

The sheikh replied, “Only peace can seek peace. Only if you are peaceful inside can you seek peace on the outside.” Then he went away.

One day the rich man looked out from his balcony. Near the mansion, a woodcutter and many others were playing ball. A fruit seller came by carrying a basket of beautiful fruits. The rich man called to him, “How much are the fruits?”

“Ten cents a piece,” answered the fruit seller.

“Ten cents! Ten cents for these?”

“Yes, they cost me nine-and-a-half cents, and I must get a half a cent for myself. They are ten cents a piece.”

“Would you give them to me for three cents?”

“Are you crazy? You have a huge house and piles of money, and you are asking me to give them to you for three cents? I would suffer a loss of six-and-a-half cents if I did that. I cannot give them to you for less. You do not know how to appreciate good fruit,” he said, and he moved on.

The rich man watched as the woodcutter hailed the fruit vendor. “How much are your fruits?”

“They are ten cents each”, answered the vendor.

“Good. Please give me twenty-five.”

The woodcutter bought the fruits and distributed them among his friends. They ate the fruits together very happily.

Looking on, the rich man thought, “I do not have as much peace as that man has. He eats well and is so happy even though he is a poor woodcutter.”

The next time the sheikh visited him, the rich man told his about the woodcutter. “O sheikh, he is so much happier and more peaceful than I am. Although I have a lot of money, I cannot buy a single fruit with it. The woodcutter bought twenty-five fruits, but I didn’t even buy one. Why is that?”

The sheikh answered, “He is peaceful because he does not have what you have. If you give up what you have, you will be peaceful. Let me demonstrate this to you. Take ninety-nine rupees and tie it up in a cloth bundle. Now, where is the woodcutter’s house? Come with me, and show it to me.”

It was a little hut. The door was open because the woodcutter had nothing that needed safeguarding. The sheikh threw the bundle with the ninety-nine rupees into the hut. Then he returned to the rich man's house where they could watch the woodcutter's hut unobserved.

When the woodcutter came home from work and went inside to put his ax away, he saw the cloth bundle. He put the ax down, took up the bundle, and opened it. He counted ninety-nine rupees. He immediately exclaimed, "Ah! If there was one more, there would be 100 rupees! Why didn't the man who left this leave me one more rupee? Now where can I keep this money?"

That day he had earned three rupees. He put one of those rupees inside the bundle to make it a 100. Later, while he was eating, he thought, "If I spend only fifty cents out of today's earnings on food and put the balance into the bundle, I would have 101 rupees. Soon I would have 105 rupees, and once I cut more wood, I would have 110. Later I could have 200 rupees! Then I can build a house!" With these thoughts, the woodcutter hid the money behind a brick in his fireplace.

The sheikh and the rich man, watching the woodcutter, noticed that when the children came to play ball with the woodcutter, he would not join them. He seemed unwilling to leave his hut. The boys called to him, "Come, let's go and eat. Do come outside for some fresh air."

Feigning illness, the woodcutter protested, "I'm not well. I can't come. You all go." But his friends insisted, so he reluctantly went with them.

As they continued to watch the woodcutter, the sheikh and rich man saw him constantly turn his head toward the place where his money was hidden. After playing for a little while, he finally said, "I'm not well. I'm going."

The next day he rose at three in the morning so he could chop more firewood to sell. After work, when his friends came to take him out to play ball, he refused to go. The following day he got no sleep at all. He worried constantly and did not eat properly. For a whole week he would not leave his house in the evening. He would chop firewood, sell it, and go home, chop firewood, sell it, and go home. Each evening he brought home more money and watched it accumulate day by day.

"Look at his face now," the sheikh said to the rich man. "How does he look? The Satan which seized you before has captured him now. Now neither of you has peace. As soon as he began to worry about accumulating money, his peace was destroyed. Do you really want peace? If you do, tell the people in the village that you are throwing out all you have saved. Give everything away and come with me."

The rich man gave away his possessions and followed the sheikh. Presently, they were walking across the hot sand. The sun was blazing. It was between twelve and one in the afternoon, and the rich man was extremely tired, thirsty, and hungry. In front of a cottage, there was an old woman. The sheikh asked her, "O *Amma*, do you have any food to give us?"

"I've got some gruel, a little salted mango, and some fried chili, but that's all." She mixed the salted mango with the fried chili and brought two bowls. The sheikh poured some gruel into

one of the bowls and handed it to the rich man. When the rich man bit into the salted mango and drank the gruel, it seemed as if the taste had come to him from heaven. He drank as much as he could and said, "Now I have tasted the peacefulness of food from heaven. From the time I was born, I have never tasted anything as wonderful as this!"

After he drank the gruel, the rich man felt drowsy, so he lay down at the foot of a tree. As soon as he closed his eyes, he fell asleep. He slept from lunchtime right through the evening and the night. When the sheikh woke him on the following day, the sun was up.

"Isn't it dark yet?" asked the rich man.

The sheikh answered, "It's the next day, eight o'clock in the morning. Come, we must be on our way."

"I didn't know I had slept so long. I haven't slept this peacefully since I was born," said the rich man.

"Earlier, the world was within you, and all the animals in it were devouring you," said the sheikh. "That is why you had no peace. Now the world is not within you, so all the animals have gone. Come. Let us go."

The sheikh took him along saying, "This is the path to peacefulness."

*Golden Words of a Sufi Sheikh*, pp. 157-160  
Bawa Muhaiyaddeen(*ral.*)

The world is a field for cultivation, a farm.  
 The world is a stage for drama.  
 The world is a prayer mat.  
 The world is a school of history.

Because the cage

...Find the way to truly pray to God. He dwells within each creation, and He has made a place for Himself within our Ka'bah, the place in which we can worship Him. Open the Ka'bah within you, and you will see Him. At each time of prayer, hand all responsibility over to Him, and die within Him. This is true prayer. With clarity, find the way to prayer, worship, and the remembrance of God, which is called *dhikr: La ilaha*—there is nothing other than You; *illallahu*—You are God. Know the One who is eternal and surrender to Him...

*Golden Words of a Sufi Sheikh*, pp. 293  
 Bawa Muhaiyaddeen(*ral.*)

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Do not pour water onto fire.  
 Do not put fire into water.  
 The nature of both will change.

Like that, do not put devotion to God into the mind, and do not put the mind into devotion. That would be useless, like putting fire and water together. Separate the mind from devotion, and keep each in its own place before you pray. That will bring you grace and peace.

*Golden Words of a Sufi Sheikh*, p. 118  
 Bawa Muhaiyaddeen(*ral.*)

The help you give to others must be your happiness. It is good if that help is returned, but it is not good to expect it. If you help a snake and then ask for its help in return, the only thing it can give is its poison. Do your duty with a perfectly open heart, and it will elevate your life.

A crane has a selfish motive when it stands in the water for hours and hours; it is expecting a fish. Standing on one leg, it holds its wings, body, and shadow perfectly motionless for as much as a whole day.

Similarly, no matter what kind of yoga exercises he does, the meditation of a man who expects any profit, miracle, praise, glory, title, or honor will be like the meditation of a crane. Real meditation is to lose the self, destroy selfishness, and discard from oneself desire for land, gold, and sexual pleasures. First, control the mind so that it is perfectly motionless, and then meditate on only the one God.

*Golden Words of a Sufi Sheikh*, pp. 306  
Bawa Muhaiyaddeen(ral.) (rad.)

**Question:** I am concerned about what is happening to today's children.

**Bawa Muhaiyaddeen(ral.):** Children go astray when the parents hold on to thoughts like: my child, my family, my race, my religion. Because of their attachments, a true sense of justice is lost. As a result of this, frustration and anger, the arrogance of 'I' and the possessiveness of 'mine' can develop in the children. So, the attachments of the parents of the parents could lead to the children becoming entangled in many difficulties.

But, if we can instead develop the feeling that all lives are just like our own and see that all children are our children, if we can feel the hunger of everyone as we feel our own hunger, if we can see everyone's suffering as our own suffering and their happiness as our own happiness, if we can see the life of others as our own life, if we can develop God's qualities—qualities which reflect the laws of justice—then we will show love to all lives. There will be no anger. There will be no feeling of 'my' and 'mine'.

This is how it is. The weapon we possess is the weapon that will destroy us. Some parents possess the weapon of religious bigotry, and this creates a horrible battlefield.

*Questions of Life, Answers of Wisdom*, vol. 2, pp. 65-68  
Bawa Muhaiyaddeen(ral.) (rad.)

**Fran Cohen:** I would like to know from Bawa who the Messiah is. Or has the Messiah come?

**Bawa Muhaiyaddeen(ral.):** He has already come. God came long ago and gave you all the things He had to give you. He gave you the sun, the moon, and the stars. He gave you wisdom, and He gave you His wealth. He gave the world to you. He gave hell to you. He gave his soul to you.

God has given everything to you. So what are you still waiting for? Do not look for someone else to come and redeem you. You have to find you own liberation. Look at yourself. Only when you do that can you redeem yourself. God has already given you everything He has...

*Questions of Life, Answers of Wisdom*, vol. 1, pp. 186-187

Bawa Muhaiyaddeen(ral.) (*rad.*)

*"The Fruit Hidden Beneath the Leaves", June 8, 1976, 8:30 AM, Philadelphia, PA, USA*

Will the coiled snake that lives deep in the forest,  
 the coiled snake that lives deep in the forest,  
 come forth to tell you,  
 "here, I want to give you  
 the precious gem that is in my mouth?"  
 Will it come forth to tell you about the gem?  
 Will it come forth to tell you about the gem?  
 Will it tell you, will it tell you that?  
 This is an example  
 the people of the physical world can see.

One who has experienced  
 the mysteries of divine wisdom will be like this.  
 Please realize this and be clear about it.

A true man of wisdom is one  
 who has good conduct and demeanor,  
 who lives in a state of  
 love, justice, tolerance, peace,  
 wisdom, tranquility and compassion.  
 He loves other lives as his own.  
 His form is that of the peaceful qualities of truth.  
 He has the grace of god and the love.

One who has attained the treasure  
 that he has searched for  
 will place it into his heart.  
 He will hide it within himself.  
 He will keep it within himself  
 and make it his state of peace.

He will conceal his own state.  
 He will never tell anyone.  
 Only he will understand the precious gem he possesses.  
 He will hide his name from the world.  
 He will be a man of wisdom  
 who has received the grace of God,  
 a guide on the path of truth.

He will become a small person in the world.  
 He will be smaller than an ant.  
 He will appear to be low-ranking even in wisdom.  
 Inside he will be great.  
 Outside he will be low-ranking and small.



He will perform his duties.  
 He will bestow the divine grace of the Creator,  
 the divine grace of the Creator,  
 upon those who want it,  
 according to their intentions.  
 He will bestow it upon them  
 in the way they want it,  
 to the extent that they want it.

He will be a small person,  
 but he will be established  
 in wisdom, grace and tranquility.  
 He will do his duty  
 and live his life in a humble manner.

In the world, they will not know him.  
 He will live like the fruit hidden beneath the leaves.  
 He will live like the fruit hidden beneath the leaves.  
 This is how he will dwell in the world.  
 He will conceal himself and praise his Master.  
 He will lose himself and  
 reveal the state of his Master.

He will forget the earth  
 and explain the meaning of the state of silence.  
 He will lose his physical eyes  
 and reveal the way to open the eye of wisdom.  
 He will destroy desire and dispel ignorance.  
 He will reveal the path of exalted wisdom  
 and inspire you to praise the One Above.  
 From the heart within your heart  
 he will give the explanation  
 of the One who exists  
 and the Treasure of Bliss,  
 the Great God who is Adi.

He will reveal this  
 from inside the body within the body.  
 He will show you wisdom inside and outside.  
 He will give you  
 the explanation of the permanent state.  
 He will be available to all mankind.  
 He will show you  
 the path with certitude,  
 in the world itself.  
 He will open the truth and lay it out before you.  
 He will open the truth and lay it out before you.

He will show you  
 the demeanor appropriate to that good state.  
 He will be the beloved to the beloved  
 in that good state.  
 He will be a slave to the slave.  
 He will be a slave to the slave.  
 He will be a poor man to the poor.  
 To the high-ranking, he will be a high-ranking man.  
 To the learned, he will be a learned man.  
 He will be a slave to the slave.  
 He will be a poor man to the poor.  
 He will be a lowly man to the lowly.  
 He will assist all of them with good conduct and  
 good worship, and  
 take them along on the good path.  
 Day and night, day and night,  
 he will do his duties with good intentions.  
 Day and night, day and night,  
 he will do his duties with good intentions.

He will live in the world,  
 reveal and demonstrate the grace of God.  
 He will live in the world,  
 reveal and demonstrate the grace of God.  
 He will reveal and demonstrate the grace of God.

*Suratur-Rahmah, The Form of Compassion*, p. 149-153  
 M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...All children of Adam<sup>(a.s)</sup> are *Iman-Islam*. But if the hearts of the children of Adam<sup>(a.s)</sup> do not totally accept *Allahu ta'ala*, if they do not perfect their *iman*, if they do not transform their qualities, if they still contain the qualities of satan and the qualities of demons, such as selfishness and sucking the blood of others, they will belong to the faction of satan. It is those qualities of satan that are called *kufr*, or ungrateful to God. God did not create Adam<sup>(a.s)</sup> as *kufr*. All the children of Adam who have accepted Allah are said to be *Iman-Islam*. That is what they are called in the Arabic language. In other languages they may be called pure ones, or those who have accepted God. Those who are pure, those who have accepted God, those whose hearts are pure are the ones who have *iman*, or absolute faith. Those whose hearts are filled with light, those who have a heart that is luminous and accepts Allah totally are said to be *Iman-Islam*. All those who have *iman* have accepted Allah fully.

Each one of us must understand this. We are not divided. We all belong to one race, not to different races. We belong to one family, not families divided by color differences. This is the gracious word of Allah...”

*Questions of Life, Answers of Wisdom*, vol. 2, p. 302-303  
Bawa Muhaiyaddeen<sup>(raL)</sup>

“...Today is the last day of the fast. Tomorrow is the day we celebrate the ‘*Idul-Fitr*, a day of rejoicing for having fulfilled the commands of Allah. We have observed the fast in God’s name, and we have glorified the name of God.

My precious children! We confirm that you observed the fast. We are happy, and we commend you. But Allahu ta’ala Nayan alone knows whether your fast made Him happy. If He is to accept your fast, He will do so only because of your heart and the intentions in your heart. It may be that some children were fasting without knowing the real meaning of the fast, but their hearts were observing it in the proper manner. Therefore, I say that Allah will have accepted their fast. Why? Because in their hearts they have steadfast *iman*, absolute faith in Allah. Through that *iman* they have fulfilled the fast.

My precious children! What I have been telling you about is the true meaning and significance of the fasting: treating other lives as though they are your own life, feeling the hunger of others as your own hunger and offering them food, feeling the difficulties of others as though they were your own and attempting to bring them relief.

If we can establish this state in us, if we can perform our duties in this way, we will have made our fast complete. Allah alone will be our wealth. In that state we will have surrendered to him and have absolute faith in Him...”

*Questions of Life, Answers of Wisdom*, vol. 2, p. 303  
Bawa Muhaiyaddeen(ral.) (rad.)

The sparrow of subtle wisdom said to a man of wisdom, “I have flown over many countries in my search for God. I have been in temples, mosques, churches, and places of worship on which the names of the four religions have been written, but wherever I flew, all I found was troubles and wars. I went to worship, pray, meditate, and sing devotional songs, but all I found was arguments and fighting. I went to one place to worship, and they were arguing. I went to another place to pray, and they were quarrelling. I went to another place to meditate, and they were fighting. There were racial and religious fights. I asked them why they were fighting.

“My god is real! All the others are false!’ each one shouted.

“Each person spoke of his own god, and the fights continued. Then a song came to me. I sang to God, asking Him to show me a good place.

Fighting in this religion,  
Fighting in that religion,  
Fighting in the religion  
In which they were born,  
Fighting in the religion  
In which they will die.  
In which temple or mosque  
Can I worship You  
O God, O *Allahu?*

“I sang this to God, and I cried. I said, ‘Tell me a way. Show me the place in which I can worship You.’

“O wise one! I have been suffering for so long without an answer. Tell me in what temple I can worship to receive liberation. O wise man, can you tell me of a place in which to worship?”

The wise man said, “Your situation is difficult. Having flown and wandered all over the world, it is difficult to know the One and pray to Him. The four religions are right, and your reasoning is also right. But there is one thing you must realize: in the place in which you must know yourself, there is only One who prays. Only when you know yourself, and when you see your soul, can you begin to pray.” The wise man said this.

The bird questioned him further, “Will you explain the four religions in more detail, O wise man?”

“The first is the place where you were conceived, formed, and born. It is the religion of *Zabur*, or Hinduism, where temples are built. That is a place of creation, the place in which statues, forms, men and animals are displayed as examples. Therein are *Shakthi* and *Shiva*, Adam and Eve (A.S.). It is the place of intermingling, joining, forming, and growing.

“The second religion is *Jabrat*, Zoroastrianism. It is the fire of hunger, illness, old age, and

death. The fire of your stomach burns to ash everything you bring to it. That religion is also in your body.

“The third religion is the religion of the pure spirit. It is the world of the four hundred trillion, ten thousand spiritual forces called *shakthis*. This is *Injil*, Christianity, the religion of thoughts, vapors, and spirits, the religion, which exists in the region of your chest.

“The fourth is light. The fourth religion makes you perceive through the senses of sight, taste, hearing, and smell, thereby helping you to understand what is good and what is bad, what is right and what is wrong. *Furqan*, or Judaism-Islam, the fourth religion, is the head.

“These are the four. You are the four religions. You are the scriptures. You are the temples. You must see them within yourself. If you had understood this, you would not have seen fighting in all the places to which you flew, and you would not have suffered so much.

“When you understand this, transcend the four religions, know yourself, and go beyond, then you can see our Father. Only after this, does true prayer and worship begin.

“There is no work to do in the world, the only work is within the self. There is no fighting in the land; the fighting is within you. There are no differences in the land; the differences are within you. There are no troubles in the land; the troubles are in your own judgment. There is no divisiveness in creation, only in your own state.

“The fault is not in you, but in standing back and letting the things in your mind take over. If you catch and control your mind, this will not happen.

Realize this, O sparrow, and act accordingly. Find a wise man and learn. Do not waste your time flying over the land and looking at things. Fly inside yourself, and see.”

This is what the wise man said.

*Golden Words of a Sufi Sheikh*, pp. 125-127  
M. R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

My son, when the sheikh speaks, it is the responsibility of each child to explore what is said for something that might apply to him. When the sheikh speaks in the presence of his children, his words are like the rain of benevolent grace, *rahmat*.

When the rain falls from the sky, each creation takes up the water in its own way, according to its own needs. Trees, grasses, and tubers take what they need, and so it is with every plant in creation. The balance of the rainwater flows to the sea by way of lakes and rivers. The rain does not fall for the sake of only one creation, one tree or shrub. It falls equally on all, and it is the responsibility of each creation to take its own share according to its needs.

In the same way, when the sheikh's wisdom of grace rains in the presence of his children, they should not think it is meant for any one person alone. The words of the sheikh are the grace of divine knowledge, *rahmatul-'ilm*. Just as the trees, grasses, and weeds take what they need from the rainwater, everyone must take his share of the *'ilm* according to his state, his wisdom, and his intellect. His words are not meant for only one person. Having received them, each child must realize, understand, and correct himself.

This is what the sheikh does in his effort to protect and bring up his children. In his prayers to God, he says, "O God, protect all the children. Give them a long life, a life without illness, and give them the fullness of the wealth of grace."

*Golden Words of a Sufi Sheikh*, pp. 277-278  
M. R. Bawa Muhaiyaddeen(ral.)

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"...What is the distance between God and man? He is extremely close to man. The distance between God and man is the mind. The mind is the world. Mind and desire are the distance. The distance is the mountain of earth, fire, water, air and ether. This distance is the mountain of *karma*. This distance is the connection to earth. This is the distance of separation. We have developed this massive mountain. We are on one side, and God is on the other side. If we can blast this mountain, then we will know that He is with us..."

*The Guidebook*, pp. 132-133  
M. R. Bawa Muhaiyaddeen(ral.)

“...As we go on advancing in studies, what should we do? We have to extract the Light and throw away the form, saying, “ O my Father, this is your story.” Discarding that form, man should take note of only that which has been extracted. Through each one of the forms in the 18,000 universes, we will read only His story and see His form. Each fruit will determine His Power. Each flower will show God’s Beauty. The entire *'alam* [world] and *Arwah* [hereafter] will relate His Meanings. Everything will sing his Praise. Nothing will forget Him. Only His Praise will exist in every space, in every world, in every depth. All the stories will relate to Him, and we will proclaim, “My Father!” Every thought, every intention, every sight, everything will remind us of God. There will not be a second to forget Him. It will be Eternal Remembrance of Him, praising Him, thinking of Him, intending Him, and having Trust in Him.

*The Guidebook, pp. 133-134*  
M. R. Bawa Muhaiyaddeen(ral.)



## Sufi Bird

WILHELM POOLMAN: I was visiting Damascus and I was shown the tomb of Ibnul-'Arabī.<sup>2</sup> Could Bawa Muhaiyaddeen say something about Ibnul-'Arabī?

BAWA MUHAIYADDEEN: When I don't know about myself yet, how can I speak about Ibnul-'Arabī (رحمته الله)? But there is a story I can tell you, a story about three words spoken by a tiny bird.

One day a hunter caught a tiny bird. He wanted to eat it, but because it was too lean, he locked it in a cage and started feeding it to fatten it up. Every day he would look hungrily at the bird, checking to see if it was fat enough yet.

Time passed, until finally he could no longer contain his desire and thought, "I will eat this bird today." But as he approached the cage, the bird suddenly surprised him by saying, "O great one! O wise one! Please reflect a little! I have three beautiful sayings of wisdom that can benefit you throughout your life."

Very surprised, the man said, "All right! Tell me what they are."

To this the bird replied, "There are some conditions you must meet if I am to tell you these priceless words of wisdom: While I tell you the first one I will remain in the cage. But for the second, I must be sitting in the palm of your hand. And when I tell you the third, I must be sitting on the branch of this tree. These are words of such great wisdom that if you accept them and abide by them, you will become a respected elder in your community, one of exalted wisdom, one who is elevated in life, with undiminishing wealth."

The man, excited and anxious, hastened to reply, "Really? In that case, please quickly tell me these wise words!"

So, from inside the cage the bird told him the first wise saying. "Do not cause suffering to yourself by worrying about what has already happened and regretting it. Dwelling on the past will only

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2. Ibnul-'Arabī (رحمته الله) (1165-1240). Born in Spain, he later settled in Damascus. He is one of the greatest metaphysical Sufi teachers. His most monumental work is *The Meccan Revelations*.

bring on illness, distress, and suffering. Push the past behind you. Throw it away. This is my first wise saying for you.”

“All right! Tell me the second wise saying.”

The little bird reminded him that it had to sit on his hand to tell him the second saying. So the man opened the cage and the bird sat in the palm of his hand and said, “Do not believe the crazy things the world will tell you. Do not bring suffering upon yourself by believing what crazy people say. If you believe all the lies and crazy words spoken by others, you will face many difficulties and much suffering.”

Then the bird flew up to the branch, and the man asked for the third wise saying. But the bird replied, “Ah, but before I give you that, I have something for you to think about. A moment ago I was in your cage, completely within your power, but you let me go free. That is your state of craziness and ignorance. You could have eaten me and satisfied your hunger. I would have been a juicy dish. And not only that, you failed to realize you had a priceless fortune in your hands, and you let it escape.”

“What are you talking about?” demanded the man.

The bird replied, “I have within me a rare and priceless gem that weighs ten pounds. If you had killed me and eaten me, not only would you have had a nice meal, but you would also have found this gem, which is worth a fortune. It would have provided sufficient money not only for you, but also for generations to come. However, you set me free. So you lost both a good meal and a fortune.”

The man began to beat his head and tear his hair. He shouted at the bird, “You have tricked me, O tiny bird! If I had known this earlier I would have eaten you and taken the gem and lived in comfort all my life! As small as you are, you have managed to deceive me!” In this way, he went on shrieking and wailing.

The bird watched all this commotion. “O man! Don’t you see! You have already forgotten the words of wisdom I told you just minutes ago! The first saying was, ‘Do not regret what is over and done. Do not beat your head or tear your hair, grieving over things you should have done.’ You failed to follow the advice I gave you. You could have eaten me, but you missed that chance, and I have escaped. The time you had me in your power is gone. Yet you continue to taunt yourself over that thought. You ignored the first

words of wisdom I gave you.

“Secondly, I told you, ‘Never believe the crazy things people tell you. All the things crazy people tell you will be absurd.’ This too you forgot. Think for a moment. I weigh only four ounces. You should have known this, since you yourself held me in your hand every day. So how could there be a ten pound gem inside me? Isn’t that absurd? How could I fly with such a weight inside me? I told you a completely crazy thing, yet you believed it and are making yourself suffer over it. Didn’t I tell you not to believe all the crazy words you hear? This shows how foolish you are. Look at you, tearing your hair, wailing that your life is ruined, that you have thrown away a wonderful opportunity. All this agitation just because you chose to believe such absurd talk.”

The man had to agree. “What you say is quite true. You must be a Sufi<sup>3</sup> bird. Now will you please teach me the third point of good wisdom?”

The bird replied, “You failed to follow the first two lessons I gave you. You had already forgotten them within a matter of minutes.”

But the man persisted, saying, “Tell me anyway.”

And the bird replied, “All right! Here is the third word of wisdom. ‘We should never waste time with fools such as you, nor try to teach them wisdom. If we do, it could bring danger to our life and to truth.’ Why? Because it will never penetrate. Therefore we should not even attempt to teach wisdom to people like you.” Having said this, the bird flapped its wings and flew away. This is what the Sufi bird told the man.

Like that, all your research and reading and thinking about things that happened in the past is not a useful pursuit.

Secondly, to believe in the absurd things written in books and to spend your time considering them is not worthwhile.

Thirdly, to go about saying that there is wisdom to be found there, or wealth, or that God can be found there, or to feel that you missed your chance to acquire these things—if you do that, you are placing your faith in an absurdity. Do not try to look for wisdom or wealth there. You will never find it. But if wisdom comes into you,

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3. Sufi: A mystic who has seen God within himself with the eye of certainty. See Glossary

## 212 Questions of Life – Answers of Wisdom

and if you rely on that wisdom, it will tell you, “What is past is past. What happened before is gone and should be forgotten. Only the present is here. Therefore, what you must search for now is wisdom. Now, in your lifetime, while you are alive, search for a *shaikh*, an *insān kāmil*,<sup>4</sup> and try to find the treasure called wisdom.”

If you can attain that wisdom, if that wisdom manifests in you, you can gain so many benefits from it. On the other hand, if you go after false things, if you hope to attain that treasure from books, you will be wasting your time. Books deal with things of the past, a useless pursuit. The past is long since gone. Instead, right now in the present, try to know yourself. Strive to obtain the wisdom that can help you to know yourself. Using that wisdom, you will be able to see God within you as the wisdom within wisdom.

As the Sufi bird said to the hunter, “If you understand this, it will be good for you. However, if you don’t understand, it is better for me to be silent than to try to teach wisdom to a fool.” After telling him that, the bird flew away. God, truth, and wisdom flew away.

Instead of studying about the past from books, we need to realize that in each period of history Allah sends a *Qutb* (قوتب)<sup>5</sup> to give explanations of God’s words to the people. These *qutbs*, appear in each age to explain God’s story. They come in the form of true human beings (*insān kāmil*s) who have disappeared within the *qutbs*. Through their help, we can receive the wisdom, the treasure, and the explanations we need in this day and age. The *qutbs* who appeared in earlier ages brought the wisdom and explanations appropriate to that age, and now they are gone. For each age, God sent the *qutbs*, prophets, and saints appropriate for that time. Thus, there is a *Qutb* for the present era through whom you can receive the live teachings, the wisdom and explanations you need. You can obtain the truth and the light from him. If you fail to do so and instead waste your time reading books and trying to learn from the past, or if you feel a sense of regret over missing something, then it will be just as the bird said.

*Questions of Life, Answers of Wisdom, Vol. 2, pp. 209-211*  
M.R. Bawa Muhaiyaddeen(ral.)

“...Like this, there are two that work in the one body. One is the good thoughts and good qualities. The other is bad, the bad qualities. When good thoughts come (within man), he will change into God’s qualities, the quality of compassion, the quality of love, the quality of equanimity, and God’s 3,000 gracious qualities. He will have justice, conscience, and truthful ways. He will consider the lives of others as his own life, the prosperity of others as his own prosperity, the hunger of others as his own hunger, the suffering of others as his own suffering, the house of others as his own house, the property of others as his own property, the state of others as his own state, the body of others as his own body, the blood of others as his own blood, and the flesh of others as his own flesh. When that good section and these good qualities work in him, every good quality will do what is good. He will do the work that God does. He will change into God’s form. He will change into the form of His three thousand gracious qualities. Step by step, he will change into these and do all his work with God’s ninety-nine *wilayats*, His power, actions, conduct, and behavior. He does his beneficial work with those good qualities.

Bad qualities take the forms of the 400 trillion, then thousand spiritual animal powers, *tattwas*. In those forms man will do the prayer, *vannakkam*, of animals, the prayer of demons, the prayer of ghosts, the prayer of *maya*, the prayer of Satan, the prayer of birds, the prayer of jinns, the prayer of the elements, the prayer of earth, the prayer of fire, the prayer of water, and the prayer of air. His thoughts keep changing. Every attachment is connected to his flesh. There is a connection in his body to the earth, water, air, and ether, the sun and the moon, and, because of this connection, his qualities change. As a result, he will do that work, the evil work. There are two qualities in man, there are two bodies, and one face reveals both. In one body, there are two sections. Man acts in these ways because of these two sections.

In this state God’s Power and truth must come, or a wise man, an *Insan Kamil*, must come and show him the connection to the two sections within. He must cut away the connection to the bad section. He must guide him and show him with wisdom: “This is wrong, this is right.” He will show: “This is murder, this is goodness, that is evil, this is a good point, that is a bad point.” He will cut each quality, he will cut each evil. He will explain and cut and change that into the *good body*, *God’s body*. He will change his (man’s) qualities into the form that does good duty. He will change him into the section where he considers all lives as his own life, and will dispel the qualities of the sections of murder and evil.

There is one Point, man-God. He will change into those actions. Man will acquire the qualities, actions and justice of God. Instead of changing into the form of satan, man becomes one form, God’s form, the Light form. Instead of changing into the 400 trillion, ten thousand forms, there is one form, the Light form, the Truth form, God’s form. That form is Light, and that Light has resplendent wisdom, resplendent qualities, resplendent purity, and resplendent perfection.

It is rare to find an *Insan Kamil* in this world, but if you can find such a one, then it will be easy to change this form and its (evil) qualities. If you obediently follow him,

what was difficult will become easy. It will become easier and easier and easier. One by one, one by one, one by one, you can change each thing. This is psychology..."

- M.R. Bawa Muhaiyaddeen(ral.), *God's Psychology*, pp. 136-137

- *A question was asked of our Shaikh on this date in 1978.*

**Question:** You have told us before that your body is very old. What will happen when it dies.

**M.R.Bawa Muhaiyaddeen(ral.)*(Ral.)*:** "What has to die will die, and what has to remain will remain. Supposing you dig a well and the water dries up. Just because the well went dry, you cannot say there is no water there. You cannot say that the spring is dead, for if you dig down one more foot, water will again spring up. If people will only dig a little deeper, they will find the water there. Of course, they can say, "There is no water in the well any more," and go away. But those who have real thirst will dig a little deeper, and they will find the water there. What is will always be. That which dies is dead and gone, but that which is will always be."

*The Tree That Fell to the West, Autobiography of a Sufi* , p. 189

- M.R.Bawa Muhaiyaddeen(ral.)*(Ral.)*, December 8, 1978

A child asked, “Our father sometimes asks us to talk about God and wisdom. But if we are to speak of wisdom in the presence of our father who is wisdom, it will be upside down speech. How does it benefit us on the path?”

The father said, “That is very good. Your father dressed you, put your shirts on, and washed your backsides for a long time. But now he is watching to see whether you are able to dress by yourselves, whether you have modesty, sincerity, reserve, and fear of wrongdoing, and whether you have the focus and good conduct to correctly maintain that state. He is watching to see whether that state is developing within you or whether ego, pride, selfishness, vanity, and love of titles are growing within you.

“He is watching to see whether you are lecturing the countryside, or whether you are lecturing to your own hearts. Are you teaching the world, or are you teaching yourselves? Are you correcting the world, or are you correcting yourselves? Are you relying on the world, or are you relying on the only One? The reason for asking you to speak is to judge with clarity your answers to these questions and to see whether you can be taken on the journeys that lie ahead.

“From your words he assesses your state and teaches you the wisdom appropriate to it, giving you further explanations about God’s state and your relationship to Him. This is why your father asks you to speak in his presence.”

*Golden Words of a Sufi Sheikh*, pp. 369-370  
M. R. Bawa Muhaiyaddeen(ral.) (ral.)



**INTERVIEWER (a TV reporter):** What should we strive for in life?

**BAWA MUHAIYADEEN:** My child, there is something very important that we must do in this life. We must overcome a vast battalion of forces that we ourselves have made into forms. All our thoughts and intentions create forms out of whatever we desire, whatever we see and yearn for, and whatever we want to experience. These forms are the four hundred trillion, ten thousand evil forces within the heart. They are eating us, sucking our blood, and killing us. They make us work for them while they devour us. Every single thought is a form within us: the form of a dog, a fox, a tiger, a lion, an elephant, a crocodile, a pig, a monkey, a snake, or a rat—there are countless millions of animal forms, demonic forms, and ghost forms within us. To overcome these vast battalions of forces is very difficult, because they are the very forms that we have created.

Also within us are questions and answers, more questions and more answers. Each question comes out of us, and an answer is given. Then another question comes, and another answer is given. Who is asking these questions? The demonic forces that we ourselves have created. Every one of them keeps asking questions of us.

To eliminate all these forces we must throw out every thought that comes to us. We must take in only God's compassion, His patience, His tolerance, equality, justice, righteousness, and integrity. We must have inner patience, contentment, surrender to God, and praise for Him alone. We must treat all lives as our own life, knowing that they are just as precious. We must see all suffering, all happiness, all hunger, all illness, all health, and all poverty as our own.

We must instill these good qualities and eliminate the bad ones. As soon as we throw away one bad quality, we must replace it with a quality of God. In this way, little by little, we can acquire His three thousand beneficent qualities and His ninety-nine actions.\* Those actions are the miracles of life, and the heart filled with them will be a garden filled with all the fruits and flowers of heaven. That garden of the heart is God's kingdom. There you will find so many kinds of sweet honey, nectar, tastes, and fragrances. Wherever His qualities have blossomed and grown plenteous, that will be heaven. That is the kingdom of God, the place of justice where judgment is pronounced. We must decorate and adorn that place with His qualities and actions, and fill it with His conduct. We must enrich that place with His wealth. That is our heaven. Our heart is heaven.

If we can achieve this, my child, all questions will stop, and our life will be peaceful. That is heaven, where eternal peace exists. We must strive to achieve this.

**INTERVIEWER:** That is not so easy to do.

**BAWA MUHAIYADEEN:** It is easy. It is easy...

*Questions of Life-Answers of Wisdom, vol. 1, pp. 245-6*  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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\*For further explanation see *Asma'ul Husna: The 99 Beautiful Names of Allah*, by M.R. Bawa Muhaiyaddeen(ral.) (rad.)

A king had thirty-two ministers. The thirty-second minister carried their commands to the outside. The first minister stayed with the king, made policy decisions, and did the more important work.

The thirty-second minister began to complain, "I do so much running around and I work all the time, yet I am paid only one thousand dollars, while the first minister receives ten thousand dollars for just sitting with the king."

When the king heard about this, he called the thirty-second minister and told him, "Find out if a ship has come into our harbor."

The thirty-second minister went and asked the people at the harbor, "Has a ship come?" When they told him yes, he came running back to the king and reported that a ship had arrived.

The king asked, "Where did the ship come from?"

The minister went to find out and returned to say, "The ship came from Rome."

The king asked who sent the ship.

The minister again went to the harbor, came back, and give the king the name of the person who sent it.

Then the king asked, "What did the ship bring?"

Again he ran to the harbor and this time came back with the information that they had brought crockery.

No, the king told the thirty-second minister to sit next to him, and he called for the first minister, to whom he said, "Has a ship come to our harbor?"

The first minister went to the harbor, investigated, and wrote down all the details about the ship, who had sent it, and what the cargo was. He had the cargo unloaded and sent to the warehouse. Then he came back and gave a full report to the king.

The king looked at the thirty-second minister. "I gave the same instructions to both of you. Do you see the difference between your work and his? How many times you wnet back and forth! The difference in your salaries is due to the difference in how you carry out your duties. The day you reach his state, you will get his salary. No go and do your work."

Son, God's work is also like this. Whether you prostrate yourself a thousand times, perform a thousand prayers, or say eighty thousand times that you are going to remember God, only one who is on the true point of the state of prayer and meditation, only one with the connection to God, one who is surrendered to God and truth, performs true prayer. One who keeps God within himself and who remains in prayer within God is doing the true prayer that will benefit him.

Any other kind of prayer would be like the lowest minister running back and forth a thousand times, complaining, "God has not given me His grace. He has not given me His light. I am

doing so much work; I am praying so much; I am crying and crying for God.” If you talk like that you will be like the lowest minister performing endless work for low wages. The wages you receive are in line with the quality of the work you perform. It is like this with God’s work. Our worship, your prayers, and your actions must be done correctly.

*Golden Words of a Sufi Sheikh*, pp. 370-371  
M. R. Bawa Muhaiyaddeen(ral.)(rad.)

Happiness and sadness need limits. When joy comes, do not enjoy it; simply say, “*Al-hamdu lillah*, all praise belongs to God.” Joy must have a limit. When sadness comes, do not suffer. Sadness must also have a limit.

Profit and loss need limits. We should not be happy or sad, and we should not give praise or blame because of profit or loss. They too must have limits.

Poverty and wealth need limits. Happiness does not come with wealth; a rich man does not live without sorrow. He may have money, but he also may have suffering because of his mind, wife or children. Too much wealth can lead to misery. As a man’s wealth expands, desire and craving can increase, while his qualities, compassion, and love for others decrease.

He may search for praise and status. The arrogance of the ‘I’ in him may swell, while faith in God dwindles. He may feel that he can do everything, that no one is greater than he. If these things happen, his qualities will change, and both the joy and sorrow in his actions will affect him. Then, even if he has money and status, he will have no peace. For he fails to realize that God’s qualities, actions, and faith are his real profits; they are the limitless wealth that will bring him peace.

Praise and blame are within man. If he realizes that both praise and blame make him suffer, he will understand, “There is no one other than You, O Allah—*la ilaha*; You are Allah—*illallahu*.” He will discover peace and retain only that which is the wealth and equality in his life. Because his actions and conduct will be full of compassion, he will be able to give peace to everyone.

*Golden Words of a Sufi Sheikh*, pp. 431-432  
M. R. Bawa Muhaiyaddeen(ral.) (*rad.*)

**Fran Cohen:** If you have to perform a duty and the love just doesn't come, is it just as well not to perform that duty?

**Bawa Muhaiyaddeen(rad.):** When you are doing a duty in a loveless state, you must give that state a good beating. Duty should not be performed out of favoritism or as a business. It is said that duty is even greater than God. If you want to perform a duty, you have to do it with an open heart. If you perform a duty without love, that means that there is some doubt within you, or some feeling of differences. There may even be a subtle feeling of revenge because of a fault that someone had committed earlier to you, or some fault that you had done to him. It could be something like that. Maybe anger, envy, treachery, or some such thing prevents that love from being there. Some reason within us prevents that love from coming. She should not hold on to such a state.

What should the state of a man be? If some dirt or a small splinter should fall into the water, the water will push it away. It will not remain where it landed. It will be carried somewhere else, or washed up on the shore or disappear altogether. The splinter will never stay in the same spot. Like that, everything in the world will fall into your heart. But no matter what falls there, you should not keep it. Push it out the next second. As soon as something gets in there, throw it out immediately. The qalb should always be clear. No bad thoughts or intentions, or anything bad, should be there. That is how duty must be done. Just as letters written on water disappear at once, we must immediately erase all the letters the world puts in us. The anger and hurt caused by differences of opinion must be cleared out. Don't give room for any of those feelings...

*Questions of Life-Answers of Wisdom, vol. 1, pp. 282-283*  
M.R. Bawa Muhaiyaddeen(rad.) (rad.)

585

“How can one think of all lives as one’s own life?”

Bawa Muhaiyaddeen(ral.) said, “When the thoughts of ignorance, selfishness, hunger, blood ties, fanaticism, arrogance, falsehood, jealousy, envy, anger, pride, theft, treachery, deceit, and the differences of the ‘you’ and ‘I’ are destroyed, your analytic wisdom will emerge and show you that all lives are like your own. You will then realize the state of equality.”

586

“Who is good for the country, O sheikh?” asked a child.

“The one who is good for the country is one who knows himself, one who controls his tongue, one who has overcome desire for land, gold, and women, one who has dispelled selfishness, one who grows up on God’s qualities, one who has God’s actions, one who is nourished by God’s compassion and grows up in His patience, and one who does God’s duty.”

*Golden Words of a Sufi Sheikh*, pp. 253

M. R. Bawa Muhaiyaddeen(ral.) (rad.)

There are many types of insanity in the world. We will talk about five common ones.

*The insanity originating in the brain.*

*The insanity for women*

*The insanity for money.*

*The insanity for intoxication.*

*The insanity for wisdom.*

At a crossroads near a park there was a shady tree. Five people with these five forms of insanity were sitting beneath the tree. They were talking to themselves. To the passersby the five crazy people looked alike, but there were different reasons for their craziness.

The man who was mentally insane picked up all the scraps of paper and dead leaves on the ground and turned around in his hands, jabbering to himself, "You went this way, you went that way."

The one who was obsessed by women picked up all the scraps of paper thinking they were love letters. He muttered, "She wrote this, she wrote that. She said, 'I will come to you!'"

The one obsessed by money picked up all the scraps of paper, looked at them, turned them this way and that, and mumbled to himself, "This bank, that bank. This amount, that amount. My bank."

The one who was insane from drink stood up and staggered onto the road, bumping in to people and things. Finally, he fell unconscious by the roadside, and robbers took his clothes. When he came back to consciousness, he was ashamed, so he went home, fought with his wife, and blamed his family for his own faults.

But the one who was obsessed by wisdom took up a dead leaf and smiled wistfully. "What beauty you had when you emerged as a tender shoot. At first, you were a lovely green color, which soothed others. Then you became yellow, and now you are the color of earth. You are a dried leaf, and you will go into the earth as fertilizer. Everyone and everything will suffer the same fate. Everyone and everything becomes food for the earth." He laughed and cried, but not on the inside.

The man obsessed with wisdom laughed at his own explanation. He said, "What a life this is! O God, I search for You and become crazy. You are the only doctor who can cure my craziness. If You do not come, I will die like the leaf. You are the One who creates, protects, and sustains me. You are the One who understands and knows me. Give me Your medicine of grace, wisdom, and love, and fulfill my needs. I am Your slave in this world." His heart opened, and he surrendered to God.

The other four did not realize this. They were speaking of what was within them. But to the world, all five people looked crazy.

Son, understand these states. Do not follow the ways of the world. If you see one who truly understands himself, loses himself in the obsession for wisdom, and dies in God, you should respect him and learn good words and wisdom from him. That will make you exalted.

*Golden Words of a Sufi Sheikh, pp. 257-258*  
M. R. Bawa Muhaiyaddeen(ral.) (rad.)

...When you adhere to the Sheikh unconditionally, you will attain liberation and end karma. He is the like a honeybee, finding whatever you need and bringing it to you. But, if you do not join him, there is no benefit in your being here; there is no benefit in my being here.

When there is no water in the land, it is the land that suffers, not the water. Similarly, if I am not with you, it is your loss, not mine. If each one of you strives to live with unwavering *iman*, it will be good. If you merge as the fragrance with the flower, as certitude with certitude, as taste with taste, and as honey with honey, that will be good. If you strengthen this *iman*, it will be good. If you have even an atom of jealousy, you will not reap the profits. A little poison kills. An atom of darkness in the inner heart is sufficient to destroy man. An atom of doubt destroys man's life. It is poison. Never let that be your state. Keep your inner heart filled with steadfast faith, purity, and trust. Then you will have the assistance of the liberated soul. It will be your helper from now until the end (*akhir*)—for as long as the soul exists. God has sent his representative, perfected man, the *Qutbiyyat* as a helper. From here until the very end, this is the helper who assists and dispels karma.

Each of you must understand this. What is *iman*? What is belief? What is a Sheikh? How should we merge with him? Think about these things, and strive to live accordingly. Only then can you end the karma of this birth, realize the perfectly pure light of the soul, attain the divine kingdom of the liberated soul, and receive God's treasures. In the presence of God, in His kingdom, you can receive His wealth and become His prince. But, if you do not attain this, it [this failure] is only your karma—the disturbances of Satan. Your own difficulties and worries will then be the only things that transform you. Think about this.

Each one of my children, think about how you should live with faith in the Sheikh. If you realize the nature of a perfected man—and believe in him—that will be very good. The Sheikh believed in God, received His wellness and merged with Him. If, through the same faith, you merge with the inner heart of the Sheikh, you will attain that same wellness. Make your faith strong and certain. The Sheikh is a father, a soul-father, and you must become children who receive soul-liberation. If you change into a baby of this kind, and, if he is a soul-father, you can receive the wealth of freedom. Your illness, karma and maya will end, soul-liberation will dawn, and you will receive beauty, bliss, and happiness in life. You will attain peace. You will become tranquil. You will know equanimity.

Think about this. I had to tell you these things so that you might, at least from today, correct yourselves and act accordingly. These words had to be said, but I did not say them. The One who must say them speaks. He sees what is happening here and speaks. He is saying this Himself, and, if you wish to listen to and follow what He says, if you intend to establish faith, then live like that. These are not my words; the One who speaks and the One who is saying it are He. These are His words. Understanding your actions and your earnestness, He is telling you not to let anything overcome you—escape! This is why He speaks. If you understand this and live, that will be good.

Strengthen *iman*! Strengthen wisdom! Have faith, free of all doubt! Trust in God! That will be good. *Amin. Amin.*

May the peace, the beneficence and the blessings of God be upon you.

*The Fast of Ramadan*, pp. 432-433  
M.R. Bawa Muhaiyaddeen(*ral.*)



The sheikh said to his disciple: “Before time takes control of man and hands him over to the Angel of Death, it is better for man to take control of time and give himself to God, the Creator.

*Golden Words of a Sufi Sheikh*, pp. 257-258  
M. R. Bawa Muhaiyaddeen(*ral.*)

### The Example of the Goat

My son! There are many, many varieties among the animal species, are there not? Of the four-legged animals, let me mention one variety, the goat. Once the goat is let loose in the forest by the goatherd so that it can find its food, it will take a nibble here and a nibble there from every plant it sees, whether it is poisonous or non-poisonous. It takes the leaves into its mouth and, after chewing and swallowing them, sends them, not into the digestive part of the bowel, but into the rumen, the reserve stomach. As it goes on nibbling and swallowing in this manner from any plant it sees, the leaves stack up layer upon layer in that storehouse that is the rumen in the same order in which they were swallowed. Having gathered its fill, the goat goes off to lie down in a quiet place, and, little by little, with each breath, brings up the food stacked in the reserve pouch. Having brought the food up, the goat chews it, grinds it down in the way until all the food that had been stored in the rumen has been brought up, chewed completely, and sent down into the intestine. This process goes on day and night, whether the goat is standing up or lying down. Do you understand, my son?

If one who is born as man, who wears the qualities of man and has the wisdom of man, wishes to analyze the wonders of God through his divine analytic wisdom (*pahuth arivu*), and to extract the truth that is within those wonders, he must find a *kamil sheikh*, a true teacher of wisdom. Then, like that goat, this wise disciple should accept all the instructions and discourses given by the *sheikh* whenever they come, and store them within his heart. After this, he should attend to his duties to the sheikh in a reverential manner. Once he has completed these duties, he should retire to a secluded spot and bring up, one at a time, all the things he stored within his heart earlier, chewing and chewing with his divine analytic wisdom, slowly dissecting and analyzing them. Then he must swallow all the truths that emerge as a result of that analysis and store them within the treasury that is the radiance of his wisdom.

My son, you should not sift out and discard (as bad or dangerous) the things that are not understandable or acceptable to you wisdom, while accepting only the portion that suits your own wisdom, for nothing that issues from the sheikh is ever faulty or worthy of rejection. Realizing this, you must save, even what may appear unacceptable to you, just as the goat did. On a later occasion, when you are ready for that particular lesson, your sheikh will repeat that teaching and reveal its meaning. You must accept that in turn and deposit it within your heart. Later, at a quiet moment, if you bring it up a little at a time, chew it diligently and analyze it with your wisdom, you will realize that what you thought to discard earlier is, in fact, a precious gem of inestimable value.

In this way, if you accept every part of whatever comes from the sheikh, then settle yourself in a quiet place and analyze these things one by one with discerning wisdom, you will realize the truth within them. You should store all these truths within the treasury called wisdom. It is important for you to know this before you can proceed further. Do you understand, my son?

Furthermore, with the hand of your innermost heart—the hand called faith—you must take this luminous truth into the palace of certitude, which is within your innermost heart, and place that truth in the treasury called wisdom contained within the treasure chest that is the truth of *Allah*. After this, you could continue to accept all the words that may emanate from the *sheikh*, analyze them with discrimination, and finally store them in the same manner.

Later on, you should withdraw some of the treasure that you stored within that treasury called wisdom, and use it to scrutinize the merchandise that is sold in the marketplace of the body of ignorance, striving to identify and obtain only those imperishable things your true wisdom needs. Such things are very rare and will be extremely hard to find in that market. Therefore, you have to examine each thing carefully before deciding that it is, in fact, what you need, for even though it may look almost exactly like the thing you had in mind, it may lack its essential qualities, taste, and flavor. If you buy something merely because the color is right, you may find it contains poisonous tastes capable of killing your wisdom. If you buy it without knowing its true nature, you may have brought disaster to your life, both in this world and in the hereafter. You must realize this.

Furthermore, the taste you are seeking will not appear in a form you are used to seeing with your eyes. It will not even fall within the scope of physical vision. It will go on displaying the form envisioned by your intention, but not reveal its true nature. Therefore, the eyes that see with desire and the natural bent of your mind will be drawn toward acquiring these forms, convinced that they are indeed what you are seeking. It is then that you need to use the radiance of your wisdom to kill the craving and desire of your mind, by unmasking the true nature of the delusive form that is misleading you.

How can you do this? Suppose something captivates your eyes, drawing out your desire (via the elements) and bewitching your wisdom with the enchantment of illusion, and suppose your deceiving mind lusts for that thing. If you focus your immaculate, radiant wisdom on that object of fascination and gaze at it steadfastly and intently, that deceptive form will be burnt and scorched by the power of that radiance. Understand this. Anything that can be burnt by that power cannot possibly be true wisdom...

*The Resonance of Allah*, pp. 559-561

M. R. Bawa Muhaiyaddeen(*ral.*)

...Just as pearl divers throw their nets, pry loose the oyster shells and sell them; in the same way, people motivated by self-gain cast their nets of the selfish desires arising from illusion in order to catch the perfected beings, the *insan kamils*, who, having realized *Allah's* truth and imbibed the intoxicating nectar of *iman*, lie in an entranced state within the ocean of *Allah's* grace. Once those people (who are afflicted with the selfishness that arises from the hunger and disease of the world) catch the exalted beings, they peddle them in the bazaar of this illusory world. And, just as pearl divers degrade the value of the pearl within the oyster, those people, not knowing *Allah's* certitude of *iman*, His glory, the explanations of His truth, or the meaning of their own death or life—afflicted instead by desires for this illusory world and clinging to the deluded conviction that they will live forever in this world—will trap those perfected beings who have imbibed the resplendence of the certitude of faith in *Allah's* truth, and degrade and debase *Allah's* form of grace within them.

As a result, *Allah's* truth is scattered and lost, the beauty of His patience fades in the world of illusion, the resplendence of *iman* is extinguished in those with the desires prompted by illusion, and the radiance of wisdom flies away from them. Integrity, justice, and all the virtues desert them and dive back into the ocean of *Allah's* grace for safe haven. There, these virtuous qualities can hide again within the perfected beings (*insan kamils*) who still lie concealed within that same ocean (with mouths securely closed). And, from time to time, the few who have escaped, lifting up their heads at opportune moments, and taking care not to fall into the hands of the above-mentioned types—these perfected beings appear again and again to keep revealing *Allah's* truth to the world.

But in order to ruin and destroy the beings who reveal this truth, the people who have forfeited their wisdom (being 99,999 out of every 100,000) constantly do battle to destroy this wondrous, concealed treasure of truth.

And yet, in order to reveal the beauty of that truth and make it known to those very people, the perfected ones come out of their concealment and call, “My beloved son! Gem of my eye! Come and taste this exquisite honey, this resplendence that shines in all the universes and everywhere, this reality that stands in the form of the grace of truth in all the worlds, this elixir that dispels all thirst! Taste it and see for yourself! Look at this wondrous lake of the grace of *Allahu ta'ala Nayan*. It is filled with patience, has the beautiful form of compassion, is found within the laws of honesty and integrity, and exists forever, deathless and eternal. Look at this lake that exists within the form of man—the lake that fills all of everything and is mingled within the formless. In it there is water, there is milk, there is ghee, and there is sweet honey. Come! Drink it, and see for yourselves!”

My son! When the perfected beings who stay hidden (like the oyster that lies hidden in the ocean) come out of their concealment and point out these things, people, like those who catch the oysters and sell them for only a quarter of a cent each—people who have forfeited their wisdom—will taunt the perfected one, saying, “Hey, you crazy fool! Idiot! Ignorant dolt! You fool, blind in both eyes! Although born as a man in this beautiful world, you are unable to enjoy the exquisite, wondrous scenes that appear in it or to enjoy the food and relish its taste (and thus dispel your fatigue, weakness, sorrows, and suffering); or to experience all the pleasures this world has to offer! What greater happiness can there be besides this, you idiot?” After abusing him thus, they will keep on prodding him, “Where is this precious lake

you speak of, you imbecile? Where in the world is this wonderful lake, this precious honey, this delicious milk, this ghee?"

My beloved son, gem of my eye! There are four types of people. The first type is the fool. If you show him the lake, he will bring an old pot full of holes to the water, dip it in, and try to carry water away in it. Even if he fills the pot to the top, by the time he wades to the shore, there will be no water left in it. After many vain attempts to carry water in the leaky pot, he will blame the lake of grace, saying, "What craziness that fool babbled! Water of grace indeed! Honey of clarity! Can you see even one drop of water in this pot?" Abusing and reviling the perfected man in so many ways, the fool will throw away his leaky pot and leave. No matter how much you simplify and explain wisdom, truth, and Allah's grace before you feed them to him, he will never accept those explanations, for he lacks the perception and wisdom to appreciate that taste.

The second type has the nature of a stupid buffalo. He too will scold and abusively shout, "You crazy idiot! Where is this so-called lake of yours? Show me. Will it ever quench my thirst? But if you show him the lake, that stupid buffalo, unable to experience the water of grace that quenches thirst, or to see the clearness of that water shining like a mirror to know its exquisite taste—instead of pausing to look at his reflection in the water, will rush headlong into it and stomp around every which way, disturbing it and stirring up a lot of mud. Only after he muddies it will he try to drink the water and then he will poke fun at the perfected one, jeering, "Hey! You imbecile! You said this water would be like silver. You said you could see your face in it. You said it would taste very sweet. You dolt! I can only smell mud. This place is full of mud and slime." He will keep reviling him in this way, uttering anything that comes to his lips. He will defecate and urinate in the lake, and roll around and splash in the water. Finally, he will go away, having muddied and disturbed the grace of *Allah's* truth. A person with such qualities is the stupid buffalo type. You should be aware of this before you try to explain the grace of *Allah's* truth to him.

My beloved son, gem of my eye! The third type is like a sieve (*pannadai*),<sup>21</sup> which retains only the rubbish and impurities. No matter how finely Allah's true honey of grace is refined before it is fed to him, he will complain...

Gems of my eyes! The fourth group is a different kind. This group is like the swan. Through their sense of smell, swans are able to discover where there is milk and to know whether it is cow's milk or goat's milk. They know full well that many other kinds of milk look exactly like these two. So they smell the aroma, think and reflect, and then having made sure without the slightest doubt that it is, in fact, milk from a cow or goat, they will come and alight there, knowing this is the milk they need.

The *gnana guru*, upon seeing that bird will think, "Aha! This swan has definitely come in search of milk. There are certainly millions of birds that display the same whiteness, shape, and beak as the swan, but the qualities of the swan will not be in them. If this bird is truly a swan, it will show the true characteristics of a swan." Reflecting in this way and intending to test that swan, the *gnana guru* will take have a measure of milk and half a measure of water, mix them together well, and place that mixture in front of the swan.

Now, if that bird is truly a swan, it will separate the milk from the water with its beak and drink only the milk, leaving the water behind. When the *gnana guru* sees that the swan has

finished, he will measure the water left behind. If he finds that the amount of water remaining is the exact amount he poured in, he will know that this is a pure swan and will fill the chalice of grace (which is its perception and awareness) with the ghee of the radiant wisdom of Allah's grace. When the swan beholds its own reflection in that cup of grace, it will want to rid itself of the impurities it sees on its body and will fall in and bathe in that precious ghee.

As soon as it bathes, all the dirt on its body will come loose and fall off; all the powers of the ghee of grace will seep into its body, giving it strength and a glistening sheen. As a result, the swan's body will shine like a mirror. Then, even if dust or dirt should fall on it, it will slide down and drop off, instead of sticking to it. Only the ghee of grace of wondrous beauty will be evident on that body, shining and shimmering. This swan of exquisite beauty, by examining itself over and over again in the mirror of that wondrous ghee, will transform itself into spotless purity...

*The Resonance of Allah*, pp. 482-491

M. R. Bawa Muhaiyaddeen(*ral.*)

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<sup>21</sup>[Fibrous webs connecting the base of the stalks of palm leaves. Villagers in Sri Lanka often use them as filters.]

“The man who thinks he has understood just about everything is a crazy person.”

*Suratur-Rahmah, The Form of Compassion*, p. 169

M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

*(Allah reveals Himself at the end of the story of Khidhr Nabi told by Bawa)*

...Without form or self-image, a Resplendent Light was in the heavens. “Khidhr, I am called Allah.”

Khidhr Nabi said, “Ya Allah!”

The Guru who is God said, “Before this, you saw Me as a form, a body, a guru. It is a form that your mind saw due to your ignorance. That is what was seen previously. You were seeing the form of the ignorance made within the mind. I am not that. I am a Light, a Power. That form is what was seen before in your ignorance. O Khidhr, now the Eye of Wisdom has been opened in you, and the darkness of the form of your mind is gone. Now you are seeing Me as Light, as Perfect Formless Resplendence. The Wisdom which sees Me and explains to you is your Wisdom, the Plenitude of the Noor, the Light of the *Qutbiyat*. After the darkness of the mind is gone, I am seen as the Light. I am Allah. I can be known. The one who understands Wisdom, *Iman*, and Determination will see Me as Resplendence without form...”

*The Guidebook To the True Secret of the Heart*, p. 58

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

“...As for the Bible, I do not know. I know only these things that Jesus *(a.s.)* said. The Bible is a person’s heart. The words of Jesus *(a.s.)* are a person’s wisdom and his *iman* (his certitude, absolute faith and determination). Anyone who opens his heart and looks within will be able to understand the history of the prophets, the history of man, and the history of God. This is, for each person, the Bible, the Qur’an, and the *Thiru Marai*...”

*Questions of Life, Answers of Wisdom*, Vol. 2, pp. 217-218

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

[Addressed to a visiting swami in Sri Lanka, 6/10/1970 7:45 PM in a talk on meditation]

“...Brother! God has three duties to perform. Man, the most wonderful creation of God, has only one duty to perform. This we were discussing before you arrived. Do you know what his duty is?” Swami Puri said that he did not know. His Holiness Guru Bawa said, “It is God’s duty to Create, to Protect, and to Succor. He is doing His duties without fail. But man has only one task to perform, that is, to give up the visions of the mind and the visions of the physical eyes. He has to forget the visions that his mind creates. He should not keep them in his memory, and, as a result, of this, develop a desire in his subconscious mind (that, one day, he can physically achieve what he has seen in his mental vision). If man concentrates on his daily duties alone and neglects the one most important duty, he will simply be wasting his precious time...”

*The Divine Luminous Wisdom That Dispels the Darkness*, pp. 149-150  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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“...Yet another lesson comes from the hummingbird. Do you see how it balances itself to sip the honey, without every touching the flower? It hovers above it, balancing in the air while dipping its beak into the flower to drink the honey.

In your life you should be like a hummingbird. Don’t touch the world. Balance above it, without resting on it, and take only the point you need. If the hummingbird were to lose its balance and land on the flower, the stem would break and the nectar would be lost. Likewise, if you lose your balance, you will land on the world and fall. So, stay in balance, saying, ‘There is nothing other than You, O God. You alone exist (*La ilaha, illallahu*). Taste that honey. It’s from the ocean of wisdom. Once you taste that, you will understand...”

*Enough for a Million Years, “A World of Examples”*, pp. 39-40  
M.R. Bawa Muhaiyaddeen(ral.)



In Allah's creation, there is the secret and the manifested form, *sirr* and *sifat*, and right and wrong, *khair* and *sharr*. A man of wisdom must realize the difference between them and analyze them with divine analytic wisdom, which is the power of the *Qutbiyyat*.

*Sirr* is secret and unseen.  
*Sifat* are all the visible creations.  
 When we analyze the *sifat* and go inward, we see the glory of  
 Allah and say, "All praise is to God, *alhamdu lillah!*  
*Sharr* is the action.  
*Khair* is the fruit of the action.

Both good and evil are parts of the body: *khair* is what is acceptable to *iman*; *sharr* is what we must discard. If we reject and evil and accept the good, placing it within *iman*, if we eat food that is *halal*, or permissible, accept only what is *khair*, and act accordingly, we will resplend as *mu'mins*, as true believers in life as well as death.

We must realize this with our wisdom. *Khair* and *sharr* are in Allah's responsibility. Our wisdom must know the difference, take what is right, act on it, and praise only Allah with *al-hamdu lillah*.

*Golden Words of A Sufi Sheikh*, p. 61  
 M.R. Bawa Muhaiyaddeen(ral.) (rad.)

At 6:25 P.M. on 10/12/70

...Miss Suzanne Mathews asks further, 'What is really man's duty? I would like to have a correct interpretation.'

His Holiness Guru Bawa replied: You are living in a town. The town is in imminent danger. It has become necessary for you to escape to the next town. There is a sea between your town and the next town. You have to get hold of a boat or ship and sail across the sea to the next town. You have no time to think of your house and your property at this time of grave danger. All your attention is devoted to escaping from that town, somehow or other, leaving behind your house and your property to fate.

The physical body in which you dwell cannot indicate to you when death will overtake it. It swerves between the two extremes of joy and sorrow. The body gets fatigued. The limbs become powerless at the approach of death. Before the great calamity of death overtakes your body, you should leave it and get into the boat of Wisdom (*Arivu*), sail across the sea of Ignorance (*Agnana*) and settle on the shore of True Knowledge (*Meignana*). You should do this with the same speed with which you will get into the boat and escape from the city, which is doomed to destruction. Only then will you obtain Spiritual Liberation in this birth itself. Otherwise, you, your Wisdom (*Arivu*) and your Soul (*Atma*) will be destroyed. As a result, you have to take several births and meet with spiritual loss. It would be better for you to understand this and act accordingly. This is man's inescapable duty...

*The Divine Luminous Wisdom That Dispels the Darkness*, pp. 185-186  
 M.R. Bawa Muhaiyaddeen(ral.) (rad.)

849.

Do not allow the world to trample you; you must walk on it.

You will be crushed if you try to carry the world when you walk. It is your attachments that make you carry the world; when you do duty without attachment, then it will be easy for you to walk on the world.

*Golden Words of A Sufi Sheikh*, p. 381-382  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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...Islam is Allah's good gift. It is the completeness and resplendence that gives peace to all lives. It is love, grace, unity, and compassion. It is to live as one race and one family. That is Islam.

It is this that conquers the world by conquering every heart with love. It is compassion that conquers. It is unity that conquers. It is Allah's good qualities, behavior, and actions that conquer others. It is this state that is called Islam. The sword doesn't conquer; love is sharper than the sword. Love is an exalted, gentle sword.

My brethren, peacefulness and equality are greater than anger. Instead of gaining victory by fighting, use the sword of patience. That is the best way to receive Allah's wealth. Try to understand the outside and know the inside. Then you will receive that good gift of *Iman-Islam*. As long as this state does not develop within us, it is certain that destruction will occur. The life of man and the world will both be destroyed.

However, if we conduct ourselves with the qualities of Allah, then Islam will never be in a low state and truth will never decline. Goodness will not decline. The kingdom of heaven and the kingdom of Allah's truth and justice will always be in His hand. As long as we hold onto good qualities and actions, this world will be the hereafter, and our life here will be a life in heaven, a life of grace. That is certain. This is true Islam. These are Allah's words, given in His commandments and in the revelations that were sent down to the Prophet<sub>(sal.)</sub>. May we in Islam think about this.

This is the certitude of the heart of Bawa Muhaiyaddeen(ral.). Forgive me if there are any mistakes or faults.

May the peace, the beneficence, and the blessings of God be upon you (*al-salamu 'alaikum wa-rahmat Allah wa-barakatuhu kulluhu*). Amen.

*Islam & World Peace*, pp.34-35  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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"...Just as there is a difference between the inside and the outside of a mirror, a difference exists in everything that the eyes can see. A snake looks beautiful on the outside, but it is full

of poison inside. Some fruits that look beautiful on the outside may have no taste, while others that look ugly may be very tasty. Such differences also exist in the divine knowledge that we learn; in the wisdom that we learn; in the qualities and actions that we learn; and in the body. Differences exist between the outside and the inside of everything. Therefore, we must look at both in order to understand the meaning.

However, true Islam is the same on the inside and the outside. Its actions are the same inside and out. Its justice and its words are the same. We must understand this. Allah is the only One who is not hidden by an outer covering. Neither is Islam hidden by anything. A light which has nothing blocking it is pure light. The word that contains no envy is a true word. That which shows no differences is love. True unity does not distinguish between high and low. True compassion considers all lives as its own, and does duty without showing preferences. True justice is to act without the difference of 'mine' and 'yours'. Conscience is to realize one's own faults rather than looking at the faults of others. It is to understand the state of another and say, 'If I were in his place, wouldn't I have done this also? If I had been in his state of poverty, I too might have stolen and lied the way he did. Therefore, I share his guilt.' Having understood this, we must show patience and contentment. We must realize why that man acted as he did, then comfort him, give him love, help him to be peaceful, and bring him to the good path. That is Islam. That is what is called conscience..."

*Islam & World Peace*, pp.33-34  
M.R. Bawa Muhaiyaddeen(ral.) (ral.)

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...Even after Muhammad(*sal.*) came and taught the *kalimah*, people in both Mecca and Medina still had no faith and rejected his teachings. They were referred to as unbelievers.

But did Islam reject the people of both Mecca and Medina? No. It was not the purpose of the Prophet to divide or to create enmity. Islam tells us not to discard the unbelievers or those who are ignorant, but rather to transform them. Once they acquire faith and their hearts are filled with light, once they perform their prayers to Allah alone, they too will be in Islam.

*Islam & World Peace*, pp. 91-92  
M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

“...Allah’s holy war is a good thing. It is a battle against all the enemies within us. We must raise His weapons of love, compassion, mercy, comfort, patience, and contentment. Then we will have victory over everything. The weapons used in the outer battles are implements of destruction. Knives and swords can never bring victory; they can only destroy. Allah’s weapons never destroy.

My love you. Amen.”

*Islam & World Peace*, p. 86  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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“...A fruit can only give the taste that it has within itself. In the same way, the children of Adam can only give what they have within themselves. If we have wisdom, others with wisdom will recognize that taste. If we have sweetness in our hearts, we will recognize that taste in others. If we can find truth, patience, and tranquility deep in our hearts, if we can find Allah and His Messenger there, and, if we can find unity among ourselves, then we will be truly exalted people. Unity, compassion, and truth are Islam. Let us realize this and live accordingly...”

...God has said that man is the most exalted among His creations, because he has divine analytic wisdom. If he becomes a true believer, he can know and see things that the heavenly beings cannot. God gave the jinns and fairies only thirty-six powers, but to man he has given ninety-six. Beyond those ninety-six powers are four more: true man<sup>9</sup>, Muhammad, *Nur*<sup>10</sup>, and Allah. The state of a true man, the true form of Adam<sup>11</sup>, comes into being once wisdom resplends. Then, when the heart becomes radiant and shines in the face (*muham*) as the beauty of that face, that is the state of Muhammad. And when the light of wisdom becomes complete and ever present, that is the beauty of the *Nur*, the effulgence of Muhammad. Finally, when we block off everything else and stand in silence as the *alif*<sup>12</sup>, and then raise our hands in praise of God<sup>13</sup>, that is Allah, resplending as wisdom, the One who makes silent things speak and makes them become visible within.

True man, Muhammad, Nur, and Allah: these four together with the ninety-six powers, represent the one hundred names of God<sup>14</sup>. God gave all but one of these names to man so that he could bring them into action. That one name, Allah, He kept for Himself. He is the One who never diminishes, the One who cannot be compared to anything. Allah is not like anything else. We can cut a rough stone, wash it, facet it, and compare its value with that of other stones, but Allah cannot be compared with any of His creations. He is without price, without comparison. He is the most valuable treasure of all, the treasure concealed within man. A man could not even move if Allah were not within him. And a true man is within Allah, hidden within Him, surrendered to Him. He keeps Allah within himself, and Allah keeps that man within Him.



Allah created everything in unity. He created truth and the light of truth. He also created flower gardens with different kinds of flowers and countless precious gems with different kinds of light. And He created Adam, without whom no human beings would exist. Eve came from Adam, and they joined together and had twenty-one sets of twins. But instead of living together in unity, the children separated from each other and scattered throughout the land. As they settled in their different environments, they began to imitate the voice of the birds, animals, and other sounds there, and, thus, formed separate languages. As centuries passed, mankind developed more and more differences and forgot the meaning of Islam.

Allah made all of His creations as one, but some of them have separated and become soiled. Some, who came in the form of men, behave like animals, while some who came in the form of animals behave like men. An animal, or even a satan, can be like a man, and a man can be like an animal or a satan. Even though there are such things as evil beings, that does not mean we should discard them, saying, "They do this, they do that. They are not like us. They must be kept separate." Instead, we must wash away the dirt and become one again. If a man's shirt gets splashed with mud, does that make it a different shirt? We cannot say that. He doesn't throw it out and say, "This shirt has changed. It is different." It is the same shirt that he bought, and, if he washes it, it will return to its original state.

Similarly, you don't discard someone because he falls. You should wash him with the *kalima*, with wisdom and absolute faith, with unity and good qualities. And, when the time comes, he will learn to clean himself. What can we show him in the meantime? Love. Our love must be like soap. If we show the qualities of compassion, love, charity, generosity, justice, and peace, that will bring him along.

We are not Muslims if we discard someone, saying, “He holds another belief. He belongs to a different religion. His color is not like ours.” None of that matters; what we need is to be one. The only real difference between men lies in their conduct and actions, their qualities, and their faith, certitude, and determination. When these are correct, then men are one, with no differences. So, we must keep the good things and wash away the dirt. We must wash our innermost hearts<sup>15</sup> until they become light. We must make all people one with us. The Prophet Muhammad explained this to us, but some of us who came to the world forgot the message Allah sent. We must learn to wash away our separations and become one again. That is true Islam. True Islam has never discarded anyone. Once we entrust the *kalimah* to Allah, we will never again perceive anyone as different from us. We will begin to love our neighbors as ourselves.

We must stop looking at the outside, at colors and other such things. If you peel off the skin of a dog, its flesh will look the same as that of a deer. If you peel off the skin of a pig, its flesh might look like that of a goat. You may not even be able to tell the difference between the flesh of an animal and the flesh of a child. All flesh is the same color; only the skin looks different. No matter what color a lampshade is, the light will still shine through. Light is always light. Truth and good qualities are the light in our hearts, and that light must shine within.

We have to look beyond what we see on the outside. A person may have strayed from the path or may follow some other religion, but he is still our neighbor. We must not discard anyone, no matter what belief he holds. We have to understand that people worship in many ways. Hindus may call themselves *saivam*, which means purity. Buddhists acknowledge purity. And Muslims say that Islam is purity. There are many different names for purity.

We must not scorn others just because they follow a different belief or speak a different language. People who know Arabic claim that Arabic is the highest language. Those who know Urdu say that Urdu is the greatest; Hindus claim that Hindi is the best; Tamil people say the Tamil is unequalled, and Buddhists say that Pali is the finest language. The English boast that English is spoken throughout the world; the Italians say that Latin is the language of the scriptures; the Greeks say the Greek is superior; the Japanese and Chinese make the same claim. There are so many different languages, and yet each person claims superiority because of the language he speaks. But greatness does not come from words.

Words are just sounds. In one language a word may have a very nice meaning, but in another language it may be obscene. Often words can cause misunderstandings that lead to fights and disagreements.

Meaning does not lie in words themselves. It lies in understanding. There are so many meanings hidden within everything. There are things beyond, far beyond, what we have studied up until now. We must understand this. A person who has learned several different languages might think that he is very exalted, but he cannot speak the language that God has given to a bird!

There is a story about a man who learned so much from a tiny bird that he threw away all his books.

Once there was a very learned man named Imam al-Ghazzali, who had written 999 volumes about God. As he was finishing his one-thousandth volume, he began to think, "I have written everything there is to say. There is nothing beyond this."

One day he came to the bank of a river near the city of Rum. After unloading his books from his camel, he cooked and bathed and then sat down to write the closing words of the final volume.

Suddenly, he saw a small bird, the size of a hummingbird, diving into the river. It flew to the tree under which Imam al-Ghazzali was writing, perched itself on a twig, and dropped two drops of water from its tiny beak onto his book. Then it went back to the river, plunged into the water, flew back to its perch, and again dropped two more drops of water onto the book.

Imam al-Ghazzali knew the language of birds, and so he asked, "O bird, what are you doing?" The bird replied, "I am emptying the river."

Astonished, Imam al-Ghazzali said, "Do you intend to drain the entire river? Why, you can carry only one or two drops of water at a time. At this rate, how can you every hope to drain the entire river?"

"Of course, I can," the bird answered. "And I certainly will."

"But how can you possibly do that?" Imam al-Ghazzali asked.

"Well," the little bird told him, "you have been claiming that you have reached the end of everything which can be written about Allah. If you can reach the end of describing Allah and His glory in a thousand books, surely I can drain this river!"

"This small bird has shown me the truth," Imam al-Ghazzali thought. "I have wasted all this time carrying around a mound of books that amount to only a drop of knowledge, thinking that it was the entire river. These books are useless and must be thrown away."

And so, all the one thousand books went into the river. Then the little bird said to him. "if you cannot write everything about Allah, then I certainly cannot drain the river. Therefore, I will go on my way. May the peace and peacefulness of God be upon you."

"And may the peace and peacefulness of God be upon you,"<sup>16</sup> Imam al-Ghazzali replied.

Three or four of those books were saved and are now circulating in the world as the works of Imam al-Ghazzali. Out of the thousand books he wrote, only those few remain.

Now the bird in this story was really the Angel Gabriel. He came to Imam al-Ghazzali to teach him wisdom, and he can also come in different forms to teach us. He may appear as a bird or as the wind, or even as a formless voice, or in the sounds of a child that cannot speak yet.

There are so many things we have to learn, so many hidden meanings within things. But it is not enough just to read books. The clarity and understanding we must attain does not come from books; it is not something we can read about. To understand this we have to go beyond words, into our hearts; that is where He has revealed everything. We must dwell within Him and find the tongue that will reveal Him. If we have pride and say, "I have already learned so much. Am indeed learned," then nothing will be revealed to us. We can only attain wisdom if we grab hold of God and hold on and hold on, saying, "I surrender, I surrender, I surrender."

As soon as we accept this with absolute faith and go on the straight path to God, we will realize that the good and evil<sup>17</sup> in the world are within the responsibility of Allah.<sup>18</sup> We will reject the body, the world, and all that is evil, and accept all that is good and eternal. Then, when suffering comes closer and closer to us, we will embrace Allah even more. And, if we live in God's embrace rather than holding on to the world, everything will be revealed to us.



But instead, when we suffer, we tend to embrace the world in the way that a crab, when thrown into a fire, embraces the flames with its claws until it too becomes fire. This is the way man behaves in his ignorance.

We have to embrace that one God who is without form. That is the highest pain of the *kalimah*. Everything but Allah can be destroyed; only that Formless One is indestructible. We must prostrate before Allah as his slaves<sup>19</sup> and worship Him alone in the way that earth, fire, water, air and either did. We must accept our weaknesses, saying, "I am full of faults." Allah's beautiful qualities must come to bloom within our hearts, and that fragrance must emit a state of peace that will console and comfort all hearts.



...My brothers and sisters, why do we all gather together in one place when we pray? For unity. Why do we all bow our heads at the same time? For unity. Everywhere in the world, Muslims bow their heads as one. When we stand up, we stand up as one. When we bend, we bend together. When we all drop to the ground in prostration at the same time, it is like saying, "We are all dead!" And when we rise as one, that is like saying, "Come to life!" When we gather together in a Muslim house for a happy or sad occasion, we are as one. When we attend a funeral, we recite the funeral prayer in unison to show respect for a departed brother. In the name of God, we pay our respects before the corpse is buried. We do all these things in unity, because Islam is unity. In *Iman-Islam*<sup>19</sup>, we must not discard anyone. We must discard only what is opposite to Allah, only what Allah has discarded.

Therefore, don't carry a sword; carry God's qualities. Don't carry a knife or a cannon; carry a heart of truth filled with God's beauty. Bear a compassionate face, radiant with the three thousand beautiful qualities of God. That will bring peace to others. That is Islam. Nothing in the world can conquer a heart with such qualities. Anything that tries to destroy such a heart will fail and be destroyed itself. Anything that tries to swallow something good will itself die.

We must reflect on this. We need to know how to conduct ourselves. We have to make ourselves into these qualities in order to realize our true worth. The taste of the fruit reveals the value of the tree. The fragrance and beauty of a flower shows its value. The gleam from a polished gem demonstrates its worth. And we must use our lifetime to try to make ourselves valuable, to make ourselves perfectly clear. That is Islam. We can wear white clothes, but they will be white only as long as we keep them clean. How clean or dirty we are will show on our clothes. In the same way, what we think in our hearts, all the good and evil, is clearly visible to others. What is inside can be seen on the outside.

\*We must put an end to our desires and our connection to this world in order to know Islam. If we can shut out all that is evil, we will see the good; but, if we continue to shut out what is good, we will see only evil. We cannot see both at the same time.

It is like a mirror. In order to see the reflected light on one side of the glass, we must block the other side by covering it with silver. Similarly, in order to see the light of the hereafter in the mirror of the heart, we must block off the world<sup>22</sup>. But we have to remember that, whenever we try to block evil things, we will always meet with difficulties. Any time we try to dig for something good, we will experience a great deal of evil.

Anything we look at will have a dark side and a light side. When the sun shines on one side of the earth, the other side is in darkness. One side is revealed; the other side is hidden. The mind always wants to look at the dark side, at this world. If we look with the mind, the whole world will manifest itself and appear before us. That is how it takes form. However, to look at ourselves, we must look into the light side of the mirror. If we look with clear faith and certitude into wisdom and God's qualities, we will see our own true image.

We have the form of man, and the light within us is a reflection which radiates from Allah. That radiance is Islam. But we are only able to see that light as a reflected image. The complete radiance of Islam extends from the time of creation to the hereafter. Allah alone is true Islam. We must always remember that, from Allah, we came to Adam as the light of the *Nur*. We are all children of Adam. When we were created, we were adorned with many colors and given different sounds and voices. Just as each string on a stringed instrument produces a different sound, depending upon how the musician positions his fingers, the five strings of earth, fire, water, air, and ether that God placed within us will bring forth the right resonance when they are tuned and pressed in a certain way. In unity, those five strings will play, "There is no god other than the one God, and Muhammad is His Messenger. I witness that none is god except God; He is One without partner, and I witness that Muhammad is His slave and His Messenger."<sup>23</sup> That sound has the power to call God. If our prayer, our remembrance, our meditations and worship are established in that way, they too will reach God.



This is an important introduction to the teachings of Islam, the clear teachings brought by Prophet Muhammad, the teachings of the love of Allah. We must gently enter into this. We must study and learn. There are more than four hundred trillion, ten thousand evil spiritual forces we have to contend with. But goodness is one—Allah. May the unity and peacefulness of God be with you. Amen.

*Islam & World Peace*, pp. 102-110  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...Hence, it is the Certitude—yes, that very Certitude (*Iman*), which is the Religion, the Glorious Religion, the Single Religion, the Singular Religion, the Religion of the straight Path, and of Truth; he who drinks out of it will satiate his thirst and thereby, he will divest of the suffering (*karumam*) immanent in his birth and death. If he should quench that thirst—whoever he may be—whether it be the children of Adam<sub>(rad.)</sub>, or the descendants of the clan of Abraham<sub>(rad.)</sub>, or the followers of Muhammad<sub>(sal.)</sub>—to whomsoever, the sins of suffering (*karumam*) shall be quenched; illusion (*maya*) would be erased; egoism (*anavam*) would have been emptied; lust, anger, greed, miserliness, bigotry and envy would have departed; intoxication, desire, thievery, falsehood, murderous intentions, the intention to rob, to utter falsehood and to murder, the five sins, would have departed. It is to these that we apply the term ‘*Iman Islam*’.

This is because such a one constantly drinks of the waters of the *Kalima* (“There is no god, but Allah”) with the mouth of *Iman* (Certitude). They constantly take in the Grace of Allah into their Hearts with Love. They clean constantly and keep pure the abode of inner Patience (*Saboor*), Thankful Gratitude (*Shookoor*), in their Heart. They make a complete entrustment of their being unto that Light, the Light of *Tawwakal*, in the hearts. Their life, their destiny—they accept without question, with the Praise of *Al hamdu-lillah*, with the most noble of praise unto Him—rendering unto Him Who is Entitled to All Praise, surrendering entirely the path of their lives and their destiny unto Him, filling their heart (*Qalb*) with Certitude (*Iman*), strengthening ever so much that Belief, and enriching that Love for Him, Allah, the Almighty God, and so bowing down in sincere, humble reverential worship of Him with the Love for Him.

And those who have been rewarded with the Wealth, whomsoever of the children of Adam<sub>(rad.)</sub>, or the descendants of the clan of Abraham<sub>(rad.)</sub>, and the followers of Muhammad<sub>(sal.)</sub>—are all of a single family, constituting only one of the seventy three groups of humanity. These are only such who have been rewarded with that Wealth...

*Wisdom of the Divine, Vol. 4*, pp. 10-11  
M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

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...This heart is the *qabr*, the grave that is the *maut*,  
 The death in which you will be contained.  
 If you know this and open your heart,  
 And if you drive the seven *nafs* seven feet away,  
 Then the state of *iman* will speak.  
 It will tell you to accept the heaven of the *surah* of Muhammad(*sal.*) ,  
 To open the *qalb* that is Ahamed(*sal.*),  
 And to accept Muhammad(*sal.*),  
 Who is the beauty of the qualities of Allah.  
 The reverberance of the Nur will reverberate.  
 The grace of Nur-Muhammad(*sal.*) will be minutely understood  
 And shine clearly there.  
 That expanding Light will be clearly evident there.  
 Our shining Rahman will be resplendent there.  
 That is the fundamental *Qiyamah*.  
 If you know and understand this in the grave that is your *qalb*,  
 Then on the Day of Reckoning  
 You will see your Day of *Qiyamah* there,  
 Then Munkar and Nakir will be there, fully open to you.  
 There will be no other day for you in which to understand.  
  
 Your own *qalb* is the pit that is the grave of all graves.  
 You can see it as heaven if you understand.  
 The eight heavens are there.  
 The state of *iman* arises and overflows there.  
 Perception, awareness, intellect, judgment, wisdom,  
 Divine analytic wisdom, divine luminous wisdom, and *iman*  
 Are the eight heavens that shine there.  
 Our Original One, Allah, resplends there.  
 These eight heavens shine in the *qalb*,  
 Once they are known within...

*Prayer*, pp. 403-404  
 M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

...What is prayer? It is a desire without desire. You must develop a desire that has no desire, a hunger that has no hunger, a thirst that has no thirst, a wisdom that has no wisdom, and an attachment that has no attachment. If you develop this, if you develop this state and make it firm, then that is the state of prayer.

When a person is hungry, he immediately starts searching for food. There is an awareness that exists within him. In the same way that he searches for food when he is hungry, he should develop another awareness within him, he should develop an awareness within his body, the hunger to search for God. That awareness must form within him. When a person is thirsty, he cries out, "Water! Water! Water! Water!" is that not so? In the same way that he searches for water when he is thirsty, he must develop that love, that thirst for God. Just as he has a thirst for water, the thirst for God should always be forming within his *qalb*. This should always be forming. Just as he needs his physical vision so that he can see, just as he says, "I need my eyes, I need my eyes," and just as he protects those eyes, he must develop the eye that can see God, he must develop the certitude of the eye of *iman*. He must establish that faith.

The state that can give him either happiness or sorrow is always with him. He will search for what he wants, saying, "I want to be happy, I want to be happy." This is the way that he must melt with love for God. That search for Allah, "I need Allah, I need Allah," must be established, that striving must be fashioned...

*Prayer*, pp. 4-5  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...What is *vanakkam*, what is, what is *'ibadah*? How are we to pray to Allahu? In what way is it done? What is the point? If there is no point, then what is that? But, if there is a point, then what is that? It is a comparison. If there is a point, it is a comparison. So how can we pray to Him? How can this be done? Doctor Tambi, please speak, tell us what you think.

**Answer:** It is part of the question I asked yesterday.

**Bawa Muhaiyaddeen(ral.):** What do you have to say about this Radio Tambi?

**Answer:** You cannot compare. He is greater than anything you can think.

**Bawa Muhaiyaddeen(ral.):** Ah, that is enough! You cannot compare Him to anything. If you do, then that is not prayer. If you have kept a point, then how can you pray? So, in the world, no one is really praying to Allahu. Everything is a comparison. People could be praying to earth, woman, gold, or possessions.

We need to understand what we are really praying to. Is it to religion, race, philosophy, or scriptures? These are points. Religion? That is a point. Race? That is a point. It has a form. Can we do this prayer through a form? Is He contained within this? Is He the form of religion, or is He the form of race? No

As this is so, we need to think a little. What is that Treasure, and how can we worship It? What is it that is called prayer? We need to reflect on this. If we do not think about this, if we do not understand this, if we do not know this...

Every creation has a form, and it is through that form that the meaning can be understood. But God does not have a form, nor does He have a shape. He is One without estimate. So how can we pray to Him? How can we know Him? We need to understand this. Only when we realize this will we be able to pray. We must understand this.

My love you, children, jeweled lights of my eyes. Every other prayer that we do is prayer to the elements, to evil, to shaitan, to the *nafs*, the demons, the *avis*, the books, the writings the stories, or the words. This is what we are worshipping, a point. Whatever side we turn to is a point that we have kept. But Allah dwells in all lives, everywhere. He is not in just one particular direction. Without Him, not even an atom would move. He is everywhere, within everything. Not an atom would move without Him. He is present everywhere. He is the One who gives nourishment and food to all of His created beings, the One who watches over them, the One who is the *Rabb*, the One who creates, protects, and sustains, the *Rahman*, the *Rahim*. Like that, He is the Creator, Protector and the Sustainer.

My love you, children, jeweled lights of my eye. How can we know Allahu and pray to Him? What kind of a Being is He? What kind of a Treasure is He? How can we do this prayer? In what place is He? What is His form? What is His color, His hue? We need to think about this. What is meditation, and what point are you meditating on? What is prayer, and to whom are you directing your prayer? If a point has come, then you are creating a parallel to Him. Whatever you are praying to will become something that is a comparison to Him.

This is a *palakkam*, a training exercise. What we are now doing is a learning. This is not *vanakkam*; this is *palakkam*, a habit. Just as the sun and the moon move in their orbits, what we are now doing is being done automatically, out of habit. An explanation needs to come; an understanding needs to come, through the doing of this. My love, we should gain understanding through the doing of this. Only when we have reached the understanding will it be *vanakkam*.

In this time itself, you must finish knowing each and every form. When you have understood that, then that is prayer. Please understand this. Everything you see is an example, and within each thing there is a cause and effect. There is the example and the form, and within that is the story and the words. Yet, you think that all these *shakti* and *sittis* are miracles. All of these miracles are useless.

My love you, we need to think about what this Being called God is. It is possible that He, too, may have something through which He can be shown.

My love you, children, jeweled lights of my eye. Man himself is the point, the example through which God can be known. Man is the proof for God. Man needs to know God. Man could be that point.

God is a Power. That has not light, heat, or anything. That is a Power that controls everything. That is a Power that exists everywhere, in all of everything. Man is the point, man is God's example. God exists within this form of man. Once man knows himself, once he understands himself, then he will be God. He will have that Light, the *beauty-form*, that *zinah*, that wisdom, that quality, God's actions that are the ninety-nine *wilayat*, that compassion, that conduct, that speech, that behavior, and that resplendence. When man knows himself, then he becomes That. When he knows himself and performs God's actions, then his qualities will be God's, that grace will be God's, that speech will be God's, that word will be God's, that gaze will be God's that sound will be God's that fragrance will be God's, that taste will be God's, that heart will be God's, and that *qalb*, will be God's. That alone is what will be evident within man.

Man is a point. When he knows himself, when he understands himself, when he has cut away earth and maya, when God's qualities fill him, and when all other qualities die away, when the desire for woman, the desire for gold, the desire for possessions, and the world are cut away—when everything dies away from him, then when he looks at himself, he will be without any form, and that Power will resplends within him. After everything has died, God's reflection will come within him. Only then will youthfulness, light, wisdom, and God's qualities, speech, actions and sound come within him. That speech will come within him, that word will come within him, that beauty will come within him, that gaze will come within him, that remembrance will come within him, that compassion will come within him, that truth will come within him, and that wisdom will come within him. All those qualities will come within him. He will be one who has understood that section. That is *vanakkam*, prayer, where one understands himself, where one knows himself. Man will know and understand himself.

So, man is a point. Man is the point for God. He exists as a form with *pahut arivu*, divine analytic wisdom. It is through man that God can be known...



*Prayer*, pp. 20-23  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Precious jeweled lights of my eye, we need to realize this. We must know the methods of prayer. We must know what *vanakkam* is, and we must know what *toluhai* is. We must climb up, step by step. Generally speaking, it is easy to climb. It is not difficult. There is not much distance between God and man. This is the world that is the mind. If we can cross this world that is the mind, then we can see the grace that is the kingdom of God, and God. This world of the mind is the distance that exists between God and man. This must be crossed. If we can transcend this, then we will see that God and we live in the same place.

This is the mind. If we cross the mind, then the *qalb* becomes a flower, a *qalb-pu*; it becomes a flower garden. God is the fragrance in that flower garden. He is the fragrance in the flowers. When we enter that garden, that fragrance will immediately develop within us. That kingdom is His kingdom, and all of the flowers there have that fragrance. Wherever you look, the flowers have that fragrance. Your *qalb* will take in that perfume; that flower of the *qalb-pu*, will accept that perfume. So, you will be joined with Him, enjoying the fragrance. That fragrance, that perfume, will forever be intermingled with you.

Like that, when the *qalb-pu* accepts that fragrance, then that fragrance and that beauty will join with man; they will join with his *qalb*. That is God's kingdom. When the flower and the scent intermingle, then the flower becomes fragrant. This is how the *qalb* and God merge. God is the fragrance of the flower, the perfume of that *qalb*. The *qalb* and God are intermingled; the flower and the fragrance are intermingled. They are never separate

Therefore, to cross the mind, there are four hundred trillion ten thousand spiritual veils that we must cross. These shaktis are present. To cross the mind, we must first transcend these shaktis. Then we can cross the mind. The shaktis are the mind-people, the armies, the attachments, the forces, *sittis*, cells, viruses, energies, *baktis*, and miracles. There are many shaktis like this—mantras, tantras, and prayers. We must transcend all of these and go beyond. Once we have crossed the mind, it will become very easy...

*Prayer*, pp. 10-11  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Muhammad(*sal.*) crossed the seventy thousand veils, he crossed the mind. He crossed the seventy thousand veils and the eighteen thousand worlds. Having transcended all of these worlds, he arrived at the *dhat*, the essence of Allah that is the Nur, and spoke to Allah. He crossed all of these and spoke to Him. That was the *mi'raj*, where Muhammad(*sal.*) met Allah and spoke to Him directly.

Like that, we must understand what needs to be crossed so that we too can meet God. This mind must die so that we can meet and speak with that Treasure that never dies. We must be reborn. This body, this mind, and this desire must change, and with God's qualities, the Light must be born. These must die, and that must be born. Once this mind and desire, these thoughts, earth, fire, water, air, ether, arrogance, karma, and maya die, then God's qualities, God's actions, God's Light, and God's plenitude must be born. That form must be born. Once that is born, the *wahy*, the revelations, will come...

*Prayer*, pp. 10-11  
M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

\*...in a single house there will be a prayer room, a living room, a bathroom, a kitchen, and a public room. This is how we live in one place. The secret of our life is like this. Prayer is a secret room; prayer is a pure room. Our life is also a secret room.

Although a bathroom is common to all, when you enter the bathroom you should enter it alone, with modesty, shyness, reserve, and fear of wrongdoing. Like this, just as we differentiate between the use of the various rooms in our life, we must fashion different, beautiful rooms for devotion to God, for prayer, for duty, for service, for the spiritual teachings, and for secrets. This is how we can live an exalted life. Just as we build a house on the outside, we must also build a place to worship God on the inside. It is in this way that we can live a life of excellence.

In each particular room you must do the duty that is appropriate to it. When you go to the kitchen you must do kitchen work, that duty. Sometimes you will cook alone, and, sometimes, you will join with others. But, even if the family is united, even if you are in union with the family, even if you are one family, even if the family is your own blood tie, nevertheless, when you are conducting your life in the room of sex, that is a place where others should not go. Others should not see that. That aspect of your life should not be shared by others; it must be done in secret. It is not the business of others to see that.

There are many different places that must be fashioned in that secret house of our life. This is a subtle house with subtle wisdom, and each kind of work must be done in its own room, according to its own nature. Each kind of work must be done in its proper place. Some work can be done outwardly, while some work must be done inwardly. This is the exaltedness of life.

Therefore, there is life, there is the world, there is unanimity, there is unity, there are blood ties, there is God, there is prayer, there is purity, and there is the merging with God where we speak with God. Like this, whatever it is you are doing, and no matter whom you are doing it for, it must be done in the correct way and in the proper place. Whether it is the world, God, the truth, or darkness, we must know how to separate each thing and keep it in its appropriate place. If a person is able to discover each place, if he is able to fashion these places, and, if he is able to clear these places, then he will be able to direct each thing to its rightful section. If he can send these things to their proper places, then he will be able to pray alone in the pure room, that clean room, that room for prayer—that room that is his alone. If he can clear that room and place light there, then he can pray to the One who is worthy of prayer.

Beloved children, gems of my eye, there is a subtlety to prayer. That subtlety exists. We have not seen God, and we have not seen the Truth. Because we have not seen that Treasure of Truth, we are unable to the Treasure that is God. Truth has no shape. God has no form, and God has no color. His grace has no end. Wisdom has no state or end. Our life has no limit. The exaltedness of our worship has no beginning or end; it is complete. That completeness is called *vanakkam*,<sup>2</sup> that completeness is called *toluhai*,<sup>3</sup> that completeness is the only state that we can call prayer. It is called pure Light...

*Prayer*, pp. 2-4  
M.R. Bawa Muhaiyaddeen(*ral.*)

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<sup>2</sup>*vanakkam* (T) Prayer, worship.

<sup>3</sup>*toluhai* (T) Prayer, worship, most often refers to the formal five-times prayer in Islam.

...If you understand yourself, and, if through this understanding, you make all of these other things die, if you make these *nafs*, desires, attachments, divisions, and differences die in you, if the connections to these seventy thousand veils and blemishes of birth die away from you, if they are annihilated and you regain your youth, then you will understand that point, that Power that is within you. That is God, the reflection. Once the whole *dunya* within you is destroyed, that Treasure will resplend as a reflected image within you, and It will speak from that place. That is God. This is wisdom. This is the explanation.

This is what the Rasulullah saw on *mi'raj*, his night journey through the heavens. This is the point he saw when he saw Allah. He saw a youth of sixteen years; he saw himself reflected in Allah's Mirror. He saw Allah's Power within himself.

Allah said, "This is your own *zinah*, light, plenitude, and beauty that you see. This is Me. I created the *dunya*, hell, and everything else as something for you to understand. It is through you that I can be understood. You cannot search for Me within a form. Search within you *qalb*, and find Me. Search through wisdom, through *'ilm*, and through My qualities. Search within yourself, and find Me.

My love you, please think about this. Remove the seventy thousand veils and blemishes that are within your *qalb*. Cut the connection to earth, woman, and gold. When you cut these away, you will see God within you. When you see that Completeness, then that is *vanakkam*, prayer. You will understand this with each breath. Understand? This is the meaning.

You need to reflect on this. Whatever you focus on other than Him is a comparison. When you discard something from yourself, that is prayer. When something evil is cast away, that is prayer. When you knock away any comparison to Allah, that is prayer. But whatever you pray to as equal to Him, is a comparison. Prayer is to discard everything other than Allah. Anything else you see as a support is a parallel to Allah. To beat away what is within all of these sections is prayer. After you have discarded all of this, after you have finished with everything, that Light will come within you; that Power will come within you; that Beauty will come. Then you will understand.

My love you, please think about this. Understand? This is that point. You are a point, your *qalb*. You are the point for God. What reveals you is God, and what reveals God is you. Your *qalb* reveals Him. He explains you, and you explain Him. You are the meaning. This is the history. He is within you, and you are within Him.

Thank you. *Amin*. Please think about this. From within our prayers, we need to understand each and every thing. We need to know and understand this.

Thank you. Is there anything else? Ah! Finished.

*As-salamu 'alaikum wa rahmatullahi wa barakatuhu*. We need to thing about this...

Prayer, pp. 23-24  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

### The Benefit of Prayer

May 30, 1984, 9:28 pm

Man thinks about, works for, intends and searches for many different things. Man does all these things for his own sake. What he does in his life is not for others, but for himself. So, no matter what things he searches for, it is for himself. He does not give to others; what he does is for his own self. He spends his entire life searching in this way.

Although most people are searching for their own sake, there are a few who search for the sake of God; there are a few who accept the meaning. When they perform their *vanakkam*<sup>2</sup>, fasting, and *toluhai*<sup>3</sup>, when they tie their hands at *takbir* and make their intention for prayer, they say, “This is for the sake of Allah.” They say they are doing this for Allah. But, if we look at the meaning, we see that it does not matter to Allah whether we pray to Him or do not pray to Him, whether we perform *toluhai* or do not perform *toluhai*. That is nothing to Him. However, the treasure that we give for the sake of Allah, the treasure of the open *qalb*—love, truth, and purity—what we have fashioned through His qualities and hand over to Him, He accepts *that* with joy.

As a Helpmate, God stands behind anyone who acts with His qualities and His actions. Whoever acts according to His intention, God will stand behind that intention and be the One who is Helper. If one acts according to God’s qualities, God will be the Ruler, the Friend, and the Helper to those qualities. If this state exists, then when a man who has compassionate qualities and a perfectly pure heart says, “I am doing this for Andavan (God),” He will accept that. If the prayer he does is for the sake of God, if the *toluhai* he does is for the sake of God, if the good actions he performs are for the sake of God, and, if his earnings are dedicated to God, then God will return those earnings to him...

*Prayer*, pp. 25

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

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<sup>2</sup>*vanakkam* (T) Prayer, worship.

<sup>3</sup>*toluhai* (T) Prayer, worship, most often refers to the formal five-times prayer in Islam.

...All of us have burdens that we carry, separations that we have created. Each one of us has built his own jail. We have put up a gate and then locked ourselves in. The four religions are the four gates: *Zabur, Jabrat, Injil, and Furqan* (Hinduism, Zoroastrianism, Christianity, and Islam). Each religion says, "My religion. My doctrine. My faith. My God. I am going to heaven, not you." These claims are made by scriptures and religions; they are the words of self-business, or selfishness. But it is not what the prophets said.

The prophets are not God. They are His messengers, who came to tell the people, "There is only one God. Accept this truth, and take on the qualities of that one God." They tried to reclaim us from the world of hell and bring us back to the world of God. They came from the kingdom of God and taught us the laws and justice of God. They preached His commandments and acted with His qualities of peacefulness and tranquility. They taught us to act with compassion and patience and to love our neighbors as we love ourselves. They showed us how God treats all lives and His own life. They taught us that the same suffering others feel may come to us one day, so we must learn to see their suffering as our own. They prophets tried to make us understand these things...

*Questions of Life-Answers of Wisdom*, p. 196

M.R. Bawa Muhaiyaddeen(ral.) (rad.)



... Just as a camera has to be focused correctly on an object, the *qalb*, the innermost heart must be focused. That *qalb*, which is the camera of *iman*, must establish the focus of wisdom. To catch hold of the connection between God and us, to focus on Him and take that picture, is prayer. We need to have this state.

Allah is not an atom; He is beyond the atom. He is extremely tiny; He is so very small. Yet, He is so vast. That is something that cannot be seen with the eyes. It is a Mystery. If we want to catch hold of that Mystery, we have to do so in a very subtle way. We have to capture It with that focus. We have to focus the camera of the *qalb* with that intention. That focus will establish the connection between Him and us. We must fashion that state. In this way, we must establish that state, that point, that focus, that thought, that intention, and that prayer.

When this has been fashioned, what will that state be like? If a person has a mental shock, he is unaware of anything else. He becomes a *dumb man*. He is not aware of anything. He does not know how to speak; he does not know what someone next to him is saying; he does not know if he is being hit; he does not know if he is being pulled; he is immersed in only one thought, in one point. That is how he will be, is that not so?

The state of prayer is also like this. When we prepare for prayer, we should be like a person in shock. There should be only the point of prayer between Him and us. We should have the state where we are not aware of anything else. No matter what happens, we should not be aware of it. The *qalb* should be like this. The sections of the body should not come and disturb us; the body should be in shock, and the *qalb* should not be aware of anything other than the focus on that one point.

If we can establish this state, if we can be as if we are in a state of shock, then our prayer, our intention, focus, *toluhai*, *'ibadah*, *dhikr*, and whatever else we intend, will gaze on only one thing: that connection between Him and us. If we have that focus, we will not turn to look at anything else.

For a person in that state, the *nafs*, the base desires, will come and shout. All of the four hundred trillion things that were mentioned earlier will come and shout and cry. They will yell at him and hit him! But he will not be aware of any of these things, is that not so? Like that, no matter how much noise they make, he will not be aware of it. He will only be aware of that one point. He will remain with that focus, that one gaze...

*Prayer*, pp. 33-34

...If you understand yourself, and, if through this understanding, you make all of these other things die, if you make these *nafs*, desires, attachments, divisions, and differences die in you, if the connections to these seventy thousand veils and blemishes of birth die away from you, if they are annihilated and you regain your youth, then you will understand that point, that Power that is within you. That is God, the reflection. Once the whole *dunya* within you is destroyed, that Treasure will resplend as a reflected image within you, and It will speak from that place. That is God. This is wisdom. This is the explanation.

This is what the Rasulullah saw on *mi'raj*, his night journey through the heavens. This is the point he saw when he saw Allah. He saw a youth of sixteen years; he saw himself reflected in Allah's Mirror. He saw Allah's Power within himself.

Allah said, "This is your own *zinah*, light, plenitude, and beauty that you see. This is Me. I created the *dunya*, hell, and everything else as something for you to understand. It is through you that I can be understood. You cannot search for Me within a form. Search within you *qalb*, and find Me. Search through wisdom, through *'ilm*, and through My qualities. Search within yourself, and find Me.

My love you, please think about this. Remove the seventy thousand veils and blemishes that are within your *qalb*. Cut the connection to earth, woman, and gold. When you cut these away, you will see God within you. When you see that Completeness, then that is *vanakkam*, prayer. You will understand this with each breath. Understand? This is the meaning.

You need to reflect on this. Whatever you focus on other than Him is a comparison. When you discard something from yourself, that is prayer. When something evil is cast away, that is prayer. When you knock away any comparison to Allah, that is prayer. But whatever you pray to as equal to Him, is a comparison. Prayer is to discard everything other than Allah. Anything else you see as a support is a parallel to Allah. To beat away what is within all of these sections is prayer. After you have discarded all of this, after you have

finished with everything, that Light will come within you; that Power will come within you; that Beauty will come. Then you will understand.

My love you, please think about this. Understand? This is that point. You are a point, your *qalb*. You are the point for God. What reveals you is God, and what reveals God is you. Your *qalb* reveals Him. He explains you, and you explain Him. You are the meaning. This is the history. He is within you, and you are within Him.

Thank you. *Amin*. Please think about this. From within our prayers, we need to understand each and every thing. We need to know and understand this.

Thank you. Is there anything else? Ah! Finished.

*As-salamu 'alaikum wa rahmatullahi wa barakatuhu*. We need to think about this...

*Prayer*, pp. 23-24  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

“...Every moment, every second, may You give us the love, the wisdom, and the *iman*, faith, certitude, and determination, by which we will never forget You. May You give us Your perfected *wilayat*, and grace us. May You give us Your Light.

*Andavanai*, May You accept us at this very second. May You accept responsibility for our *qalbs*, and may You accept responsibility for our bodies. *Amin. Ya Allah. Al-hamdu lillah*. All praise and praising belong to You...”

*Prayer*, p. 38  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub> *(rad.)*

*wilayat* - (Arabic) God's Actions, His 99 Names

*Andavanai* - (Tamil) My God

...(Bawa Muhaiyaddeen(ral.) demonstrates the *dhikr* further and then continues speaking.)

This is how you should do it. You must distinguish between the breaths, either by a slight movement of the toes, the thumbs, the eyes, or the eyebrows. Until you learn this, you might say it out loud with your tongue, or you might say it silently, or you might say it with a slight sound. After that you should say it with the breath; after that you should say it with the tip of the tongue; after that you should say it without the movement of the tongue; after that you should say it through the *ruh*, your soul; after that you should say it through the light of *iman*. Then you should say it through remembrance. After that you should take in the breath through *unarchi*, feeling, then take it in through *unarvu*, awareness, and then balance it through *putti*, intellect.

Later, through *arivu*, wisdom, you must distinguish between the breaths, and stop the breath, here and there. Through *madi*, judgment, you must control the breath; you must understand where it is. After that, through *nuparivu*, subtle wisdom, you must know how to raise and lower the breath—where it is going, where it is coming from, and in which passageway and in which nerve it is working. This is done through subtle wisdom. Next, you should discriminate with *pahut arivu*, divine analytic wisdom. You will be able to find out what is wrong and what is right, and where the evils are. You will be able to know where the good is, and where the evil is. You will be able to see this in the breath itself. The Light will come by which you can see this in the breath, and you will be able to discard the evil and accept the good.

After that, when you take in that breath with *perarivu*, divine luminous wisdom, you will be able to see all of the universes that are within you. You will be able to understand the worlds that are inside you and the worlds that are outside, the evils that are inside your heart and the evils that are outside, and the angels that are inside you and the angels that are outside. You will be able to understand the light that is inside you and the lights that are outside. You will understand all of this. You will understand the ocean of *maya* that is inside you and the ocean of *maya* that is outside. You will understand the hell that is inside you and the heaven that is on your right. You will understand all of this, as if you were seeing it in a mirror.

When you do the *dhikr* correctly and establish that state, then it will automatically flow in your breath, both night and day. The *ruh* and the wisdom of the *Qutbiyyah* will be doing the *dhikr*. This will flow with the breath. Then that remembrance, that thought, that focus, that light, that soul, and that wisdom will automatically operate with the breath. In a little while it will operate automatically. Then, only the light of Allah, the sounds of Allah, the grace of Allah, the speech of Allah, the resonance of Allah, the wisdom of Allah, and the qualities of Allah will be within you. It is then that you will understand what tranquility is and what peace is.

You must establish this state...

*Prayer*, p. 39-40

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...with *iman*, we must differentiate between the two breaths, sending out the left breath of *la ilaha*, and drawing in the right breath from Him. We must start the *dhikr* from the left big toe, with the left breath of *la ilaha*. With faith, certitude, determination, and intellect, the left eyebrow should move slightly towards the left side. Your sight should be directed to the left big toe, and the breath should be drawn upward, through feeling and awareness. The breath should rise up. Bring that breath to the *qalb*, and from the *qalb* to the *'arsh*, the throne of God. With *unarvu*, *unarchi*, *putti*, and *iman*, the left breath must make sure that this happens. Say *la ilaha*, and breathe out from the left side.

This can be said without making a sound with your tongue. The tongue should move in the same way that it moves when playing a flute. In the same way that the strings of a mandolin or a veena vibrate when they are strummed, the tongue should vibrate. The sound of that feeling, the sound of that awareness, the sound of that faith, and the sound of that *iman* should come like the sound that comes from a flute. That sound should come through the movement of the tip of the tongue. Then the explanation of that sound should come within feeling, awareness, intellect, *iman*, and determination. The explanation should come within the nerves. Just as you are able to feel an ant crawling on our skin, when you are reciting the *dhikr*, when you have that intention, and when intellect understands this, you will experience that meaning, the *vanakkam*, and that clarity. You must be aware of that *niyyah*, that *iman*, that focus, and that *vanakkam* as it flows through your body.

On the right side, with *iman*, with determination, and with that *niyyah*, you must draw in God's Resplendence. God is everywhere within your body, but you have to focus on Him at one point within your *qalb*. With a slight tremor of your right eyebrow and a blinking of the right eyelid, you should draw that Resplendence into your *qalb*. This can be done simultaneously with your breath. With your outgoing breath, the left thumb and left big toe lift slightly. And with the incoming breath the right thumb and right big toe lift slightly, the right eyebrow lifts slightly, and the right eyelid blinks slightly.

There are many ways of doing this, but your intention, focus and *iman* must be concentrated on that point. Feeling must be focused there. Awareness must be focused there. Intellect must be focused there. *Iman*, absolute faith, must be focused there. Certitude must be focused there. This is the way you can make all of the *waqts* of prayer into one. You must focus that *dhikr* on the *qalb*. From that *qalb* the *dhikr* must spread through the 4,448 nerves, as if through a wire. It must flow within awareness, and spread within *iman*.

Once the right side has finished, the left side should start. Then, from the right side, you must once again draw in the *dhikr* of *illAllahu*, and fall into God...

*Prayer*, pp. 56-58  
M.R. Bawa Muhaiyaddeen(*ral.*)

...This is the primary intention that we must place within ourselves before we begin our *toluhai* and *ibadah*. Only after that should we do our prayer. That prayer is the prayer where we surrender to Allah, it is the prayer of the *'abd*, the slave. To become a slave to God is *dhikr*. That is where we give all responsibility to Him. That *vanakkam* has no *waqt*, no time, while *toluhai*, the five-times prayer, is subject to time. All of our thoughts are subject to time. The sun and the moon have certain times. Just by looking at them, we can tell the time; we can determine the hour of the day.

In the creation of God, the sun and the moon (appear to be) rotating around the world. But, in fact, it is this world that is rotating around the sun. Therefore, as that rotation occurs, the moon and the sun are seen in their place. Similarly, the correct point for prayer is to stay in the place where you are. As the world rotates, it creates time. But *vanakkam* has no time. God, who has no time, is a Resplendence that stays in one place. The world rotates around the sun. Similarly, a point is rotating around God. Creation, time, and what has appeared are rotating around the Truth. Everything in the world: creation, beings, time, seasons, the sun, and the moon are rotating around God. They are revolving around Him.

Therefore, everything else—time, *waqts*, seasons—keeps on changing. There is not just one time. Time does not have just one point. There is one time that is calculated for the east, one for the west, one for the south, and another for the north. In one place it will be nighttime, while in other place it will be daytime.

So, there are these differences in time because of the rotation of the earth. Because of this rotation, there is what is called *shari'ah*, which is subject to time. Time changes. Time is created because of man's intentions and thoughts. That is *shari'ah*. Your prayers must be completed at a certain time. This is obligatory; you must focus on God at specific times.

But, if you are truly praying and doing *'ibadah*, you should be rotating around God. All of everything should rotate around God. God is the true point. He is the complete point of Resplendence. In you concentration, focus, *iman*, *niyyah*, intellect, certitude, and determination, you must be pointed towards that Resplendence. You state must be that of a slave pointing toward That. That has no *waqt*. This state is called *vanakkam*, *'ibadah*, *dhikr*, and *fikr*. This state transcends *shari'ah* and becomes *tariqah*. It transcends *tariqah* and becomes *haqiqah*. It transcends *haqiqah* and becomes *marifah*. And it transcends *marifah* and becomes *sufiyyah*. There you become an *'abd*, a slave of God.

This is how our *ibadah* must be transformed. We must change. Instead of revolving around the world, instead of wisdom revolving around the *dunya*, we must point that wisdom and *iman* towards God...

*Prayer*, pp. 58-59  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

*From Dhikr Discourse- August 14, 1976*

...Children, each of the female children should now make your intention to give *salams* to one another. When you do this, you should cut away any separations that you have in your minds. You should give your *salams* with the intention that you and the other person will be united in the next world, just as you are united in this world. Both of you should give these *salams* in unity, looking at the other person's face. You should give the *salams* with the intention that all of your faults should be completely removed and that both of you should live in unity, tranquility, and peace in the heavenly world and in this world. Like this, all of the male children should also make this intention and give *salams* to the male children.

If you do this, in this way, every day, if you join together as one and make this intention, then your faults will leave you and your unity will grow. All the differences in your minds will be cut away with the giving of these *salams*. The doubts within you minds will be removed. The wealth of grace and the wealth of beauty will develop in you.

If you do it like this every day, all of your doubts, anger, and sins will leave on their own, and you will feel happy. You will develop love and trust in God. Therefore, when you join in this way it will bring joy, and each person's faith will increase. Your faith and faith of the other person will increase. It will strengthen your faith when you look at each other. This will be a way for each of you to grow with clarity.

This is the reason we are now giving these explanations. Earlier, for the past five years, we were teaching you wisdom and the ways of conducting yourself in the world. We were giving you explanations about God and explanations about the world and the four religions. We were teaching you about the four steps, and giving your explanations about the family of man and the qualities of the animals.

Now we are teach you, for a short time, a beginning lesson on prayer. You must take a firm hold of this. From now on, you must grow by doing this.

*Prayer, pp. 66-67*  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

**From Dhikr Discourse- August 14, 1976**

...*Wa lam yakul-lahu*: He is there as the Light of Truth, hidden within all of everything. He is the Truth hidden within your intention; He is the Truth hidden within your focus; He is the Truth hidden within your prayer. *Wa lam yakul-lahu*. He always exists as the Truth within all of everything. He is there as your true intentions; He is there as your true focus; He is there as your true prayer. *Wa lam yakul-lahu*. He is the One who exists within all of everything on the right and on the left. He exists in the world of heaven, and He exists in the world of hell. *Wa lam yakul-lahu*. He is within the ant, and He is within man. He gives food to the ant, and He gives food to man. *Wa lam yakul-lahu*. For all of everything He is the Sustainer. There is a certain kind of food for the earth, the sun, the moon, the stars, and for each thing that He created. The sun needs food; the moon needs food; the stars need food; each creation needs food. For everything, *Wa lam yakul-lahu*. He is the taste, and He is the food. When you understand the taste, He will be on the right; when you understand the food, He will be on the left; and when you eat that food, He will make your body grow. *Wa lam yakul-lahu*...

*Prayer*, pp. 63  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

*From Dhikr Discourse- August 14, 1976*

...When you look within your heart with certitude of *iman*, you will see the form of your Father, the form of your Guru. That form will be seen in front of you. He will show you each thing. If you ask, "What is heaven?" he will show you, "This is heaven!" At that time you will forget yourself. Only then will that explanation come to you. The explanation will be revealed to you within and without, through the eye in the center of the forehead. You will be able to understand about heaven and hell. You will understand all of the wonders that you see...

*Prayer*, pp. 68-69  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)



*From Dhikr Discourse- August 14, 1976*

...your vision must be sharply focused. That is a very tiny, subtle, and sharp point. That is that camera; that is that television. You must develop that subtle wisdom and subtle vision. That subtle faith, that subtle eye, that subtle wisdom, and that subtle *iman* must be focused; and when you question through these, you will get the reply.

You will be able to see so many gems and so many colors in the world, and the world of the souls, in the earth and in the sky. You will be able to open out and see what is in the sun, what is in the sky, what is in the earth, what is in the body, and what is in the nerves. You can open out and see your diseases. You can open out and see what is within your *qalb*. You can open out and see your blood. You can penetrate into and see everything within your body. You will be able to delve into and see each section. You can see it directly. This will be the clarity of your prayer, and, through it, you will understand the connection between yourself and God.

This is the state you must have in order to worship and do *'ibadah*, service to God. It is then that you will be able to ask these questions. You have to be in this state when you ask. Otherwise, you will not understand.

You must keep your Shaikh within you, and ask through him. For that, you need subtle wisdom. You need subtle *iman*, certitude, and determination. When you close your eyes and then ask your questions from your heart, when you ask through wisdom, you will see him in your heart. When you see him like that, you can ask your questions. Then you will understand everything that is going to happen. You will see the destruction of the world and the ruling of the world. So, you will see everything. You can ask everything in this prayer.

Therefore, try to firmly establish your *vanakkam*, certitude, determination, and *'ibadah*, and reach the state of peace...

*Prayer*, pp. 67-68  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

*From Dhikr Discourse- August 11, 1976*

...Today we did the *dhikr* for a very short time. You must gradually increase your prayers. You should do this before you go to work. You must have the *himmah*, resolve. You should not do your *dhikr* in just a casual way. Your breath must be focused on the *dhikr*. With every breath, you must have that focus, that intention, that subtlety, the search and that gaze. You must look deeply and do this with the subtlety that is within subtlety. Do not waste your time! You must truly change yourself to this path. You must change, with the *dhikr*. If you have this focus, then there will not be any other focus.

Children, jeweled lights of my eye, please do it like this. May God guide you and take you on the straight path. *Amin, amin, amin. Shari*, very well, go and do your duties.

*As-salamu 'alaikum*. May the peace of God be upon you.

*Prayer*, pp. 53-54  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

*On Dhikr – Talk to Mr. Johannes Witteveen  
February 1, 1978*

...Each section, regardless of what it accepts, regardless of its wisdom and what it creates, has a belief, a mystery, a secret that understands that there is something beyond man. This is faith. This faith exists in man; it exists in everyone. It is a mystery that exists with man; it is a mystery that cannot be understood. A secret can be understood, but a mystery cannot be understood. It is something that one knows, yet does not know. Such a Power is called God. The faith in the existence of God develops within man as he realizes that there is something that explains and enables him to do what is beyond his capability.

Human beings worship God in many different ways. They call it prayer. Some deny that God exists, while some say, "There is a power that exists. It has no form; it is a power, a light," and they worship that. Some make idols and worship them. Others make forms of animals and worship them. This is how it is. Man has all these various ways of worship. There are so many different sections.

Truth, however, is a different section. Prayer and truth are an entirely different section. Those who perform this prayer in the world are very rare; to do this is very rare. It is rare in the world to learn to do this prayer. This prayer is different. To do this prayer, the one who is praying and One who is being prayed to must be one. They must be one. That is *vanakkam*.

So, the many religions, many scriptures, and many people pray in many different ways. In Islam there are five *waqts* of prayer; it is called the five-times prayer. Let us now speak a little about these prayers. In Islam, they pray facing the west, towards the qiblah, they turn from the east to the west.<sup>1</sup> This is how they pray. This is their prayer. They say that when they pray in this way they are worshipping Allah. They say that you must keep Allah in front of you when you pray.

However, according to the meaning of the Sufis, God exists in all directions. He exists in all sections. There is no place where He is not; there is no place where He cannot be seen. He dwells in everything. He is a Power. Just as there is water within the earth, just as there is fragrance within a flower, just as there is fire within a rock in the earth, just as there is air throughout the earth, and just as there is a light, a life-force within everything that grows, God exists within all lives, within all creations, as the Soul, the Light-Soul. He exists within everything. There is no place where He is not. The Sufi realizes this; he realizes that there is no place where God is not.

According to the word of Islam, one should turn from the east towards the west to pray. That is one meaning. The meaning in Islam is to worship God by facing the west, by facing towards the *qiblah*. But the prayer of the Sufi, the true way in which he prays...for a Sufi the world is a prayer mat. Wherever he looks, wherever he turns, he is praying to God.

So then what is the meaning of the practice in Islam of turning from the east towards the west? One is born in the east; he appears in the east. The west is where he disappears, where he is finished. He appears here, and he disappears there. In Islam, this is the point of facing towards the west. This is the meaning of facing in that direction. In his prayers he must disappear. Since he is born here in this world, he must die in prayer; he must disappear. He must die in the west; he must die there. It is for this point, this reason, that they speak of turning from the east to the west. One must disappear in the west.

From the section of the east, the Sufi goes to the west. The west signifies God. That is the place where the Sufi disappears in the end. He dies in this prayer. His body and his every aspect die there. That is his prayer. To disappear in the west is the prayer of the Sufi. All of his thoughts and everything that appeared must die. The mind, the desire, and his form are controlled. All of these are kept under control. By subduing these he dies, he surrenders. This is prayer. If a person prays in this state, if he dies in this way, then for such a one, that is called prayer. The one who is born must die in order to reach God; he must die. Only if he dies can he reach God. Whatever world he holds on to, that world must die away from him. Only then can he see the place in which he existed earlier. Where was he before? What place was he in before? Where did he come from? Only if the world that he has come to dies, can he return to the world (*continued*) that he was in before—God. Earlier he was in God. Now he has come to this world, and, if this world dies, he can return to that earlier place. That is *vanakkam*; that is prayer. Only prayer in this state can be said to be prayer in the station of the Sufi.

The prayer of the Sufi does not require being seated in a particular way. It is not like that. What is this state like? The 43,242 breaths per day are connected with God. Only when each breath is working with God can one be called a Sufi. A Sufi speaks without speaking, smiles without smiling, talks without talking, looks without looking, understands without understanding, walks without walking, sleeps without sleeping, and eats without eating. There are so many meanings like this. This is what is called "Sufi." His prayer consists of 43,242 *sajdahs* to God a day. Each breath surrenders to Him. He performs 43,242 prostrations a day. This is not done just three times or five times a day.

A Sufi does not use ganja, opium or marijuana. A Sufi does not take opium or marijuana and become intoxicated. A Sufi does not get married, have children, and raise the children this way" or "that way." Sufism is Sufi-son/sun. A Sufi is a sun to the world and a son to God. He is a son to God and a sun to the world. To the world he is a *suriyan*, a sun, and to God he is a son, a Sufi-son/sun; he is a light to the world and a *mayan*, a son to God. He is a light to God, a *dhat*, a grace to Him. He is a treasure that came from God. For the world he is a sun that gives light to everything. That is Sufi-son/sun.

To do this prayer one must control the mind, control the desire, control the physical visions, control the elements, control the semen, and control the scenes of the world. He needs to control all of these aspects. One who has subdued these is a Shaikh. He is a Sufi Shaikh, one who shows the path. If these have not been subdued, then his state is that of a *supi*, a pacifier that a baby sucks. A Sufi-son/sun exists in that other state.

Every created being is born in this world, and every created being dies. Everything has been born, and everything will die. It appears, and it dies. Similarly, whatever has appeared must die within prayer. If one is truly in prayer, then everything will have died. When one worships God, everything must die. That is prayer...

*Prayer*, p. 88-91  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

<sup>1</sup> This discourse was given in Sri Lanka. The direction of prayer there is towards the west.

*from “The Out Loud Dhikr” September 8, 1981*

...So, you have come to your Father. You need peace. If you want to attain what is peaceful, you must first have peace. If not, if you think that you can attain peace tomorrow, or in two days, that will not happen.

In order to have the beauty of the heart and the face, you must be like a baby who has affection, wisdom, and love. You must not become like an old man. You must not take on the section; you must not let your skin become shriveled and your face become dark. Your heart and your face must always be beautiful. That will be good. That beauty must remain like that always.

Every child should be like this. You should not become like an old person. Your face should be bright; it should not be dark. You should make your heart into the pure kingdom of God, not into the kingdom of hell. Have faith in God. Have faith in the truth. Have faith in the wisdom of the truth. Become complete in God’s qualities. Then you can receive the benefit from that. You will attain that youth, that beauty, that truth, that light, and the plenitude of His qualities, the qualities of grace. Have faith in that. Every child must believe in this. We must attain our freedom. Never believe in the happiness and the sadness of this world, or in the speech and chatter of this world.

There is a certain kind of *tarasu*, weighing scale, in the supermarket. Whatever you want to buy for the five elements is weighed on that scale, and then you are given that weight. Whether you want a liter or a pound, it must be weighed on that scale. But if you want to buy something for the soul, the scale is here (Bawa Muhaiyaddeen(ral.)(rad.) points to the heart). Faith and truth, it is on this scale that this treasure must be weighed. The food for the truth, the soul, life, wisdom, *gnanam*, and the light must be bought from God, and must be weighed on this scale.

So, there are these two scales. One kind of food you must buy from God. The rest you must buy from the supermarkets, from the shops that are here and there. If your heart is clear, you can buy what you need from God and weigh it on this scale of faith. You must each establish that. Each child must establish that.

Hastiness is the enemy of wisdom. Impatience eats up wisdom. Anger is the guru of sin. Lust is greater than the ocean; maya is greater than the ocean. Duty is greater than the beauty of God—the beauty of His quality is greater. That beauty, that duty, is God’s quality, an exalted quality. God will be come enamored with that. The karma of one who does not deliberate and reflect carefully on what he sets out to do will lead to the agony of a living death. His life will not leave; he will not be able to die. If we do not think, consider, analyze, reflect deeply and understand, that will be our suffering. The karma of one who does not investigate and reflect deeply on what he sets out to do will lead to a living death. He will not die. His life will not leave him. It will be pulled between his throat and his chest, *aggh, aggh, aggh*. This is the suffering.

That is not good. You need to think about this. Time is passing...

*Prayer*, pp. 148-149  
M.R. Bawa Muhaiyaddeen(ral.)



*On Dhikr – Talk to Mr. Johannes Witteveen  
February 1, 1978*

**Bawa Muhaiyaddeen***(ral.)*: ...You can see an electric cord, and it is possible to see the rubber insulation and the copper wires inside the insulation. But you will not be able to see the current that is flowing through the wire. You will not know how it is flowing. You will have to use an instrument to determine its movement. Only then will you know. Even when you look with instrument, you will not see the current; you will only see a light.

Prayer is like that. You need to insert a light bulb. If you insert a bulb and then turn on the switch, you will see light. Without that bulb, without that switch, you will not know whether there is a current. Prayer is the connection between God, the switch of faith in God, the light that is your prayer, and the body that is this world through which the current flows. Prayer flows along like the current that flows through a wire. The connection between your prayer and God continues to flow, but no one will be aware of it. It is not something that you can discover by trying to touch it.

In this way, first *la ilaha*. Next, *illAllah*. When the sound becomes less and less, when the prayer goes along with the breath and works automatically, it will be like the current that flows through a wire. It will be so slow, so imperceptible. If anyone who has the five elements touches it, he will be hurled away. Only God will know. Only the wire, the current that is flowing within it, the magnet, God and the light will know. This is how the prayer will keep on going, going, going, going, and going. It is like a current that has been extracted. It keeps on moving by itself. It will not be evident; it cannot be shown. But, if one who has the elements touches it, he will be tossed away.

This is the way the prayer of a Sufi is. My children, this is first said out loud. Later, when it comes easier and easier, when it has been extracted, it will flow like the current in a wire. It will not be seen outwardly. A Guru will know it; he will be able to check and observe it. God will know that bulb, that light. And a true Kamil Shaikh will check it as it keeps on flowing.

Therefore, it is in this way that we should perform the prayer of a Sufi. In this state, if the twenty-four hours of the day, both the negative and the positive can go on working. This can work, and that can work. Both must be done. This is a duty, and that is a duty. This is a negative, and that is a positive. Both should go on working. This will work on one side, and that will work on another side. Both should not run together, or they will ignite. Both should not run together. Let one work by itself, and let the other work by itself. Then there will be light. They should not make contact with each other. This is prayer. The two should not run together. *Vanakkam*. If they touch each other, they will ignite.

This is the prayer we should perform, the prayer of the Sufi. Each child should apply this correctly and pray in the proper manner.

Even though I had other work to do and even though the prayers of some of the children may have been disturbed, it was necessary for me to speak about this today.

Please bring fruit, and give it to this *tambi*. Also, bring some tea.

Where er you go, please do this prayer. My work could have gone on longer, but my broher also has work to do, so we should not detain him. I had to speak because my brother had a thought. He was wondering, “What is worship, what is prayer?” You might have been thinking about this. “What is the meaning of prayer?” It is for this reason that I had to speak for so long.

Whom does one worship? What is prayer, and to whom does a Sufi pray? God praying to God is *vanakkam*. *La ilaha*, other than Your nothing exists. *Allah*, You are Allah. These are the words of God praying to God.

Once a person records something on a tape, it will no longer be necessary for him to be there. The tape will produce the sound. Similarly, if man has recorded himself onto God, if he has surrendered to Him, then God Himself will go on giving that sound.

**Mr. Witteveen:** I am very grateful for his explanation. It is very, very clarifying. That you very much. I hope I didn't disturb too much.

**Bawa Muhaiyaddeen:** No, no, work goes on its own. Please serve the fruit and tea.

*Prayer*, pp. 98-100  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>



***The Bank of the Guru, Part 1****March 14, 1977, 5:30 a.m.**Sri Lanka*

...There is God's justice, the king's justice, man's justice, and the conscience. These four kinds of justice are four laws. God's justice has to become the king's justice, the king's justice has to become the man's justice, man's justice has to come the conscience, and that must become law. These four laws have to be understood in the world. If these four kinds of justice are not understood, that country will be destroyed. Accidents will occur, famine will come to that country, and disease will come to that country. It will be subject to accidents by fire, water, air, storms, viruses, and the oceans. Illnesses, diseases, clouds, cells, and fires will cause that country to become poor, and then be destroyed.

Like this, these four kinds of justice must exist in each world that is within you. The world exists within you, and you are the ruler for that country. Because you are the ruler for your country, you must dispense God's justice. You are the king for this world. Because you are the king for this kingdom called the *qalb*, your heart, God's justice must become the king's justice. It must reign there. You are the king for this country. God has given you that crown. You are the king for the eighteen thousand universes. You have to deliver the judgment for that. You have to deliver the justice for that. You have to inquire into the guilt and innocence there, and, according to the results of that inquiry, you must rule over that country...

*Prayer, p. 116*M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

## The Bank of the Guru, Part Two

March 14, 1977 6:30 pm

You have to place all of your thoughts, intentions, sadness, sorrows, anxiety, and suffering, everything that you have, into the bank of the Guru. Not what you earn or what you acquire. Do not give that! You should deposit your thoughts, intentions, sorrows, sadness, and anything that you are searching for into that bank.

Then, from the Guru you must get the receipt, the check; that is your birthright. You must get that check of *iman*, faith certitude and determination, patience, compassion, tolerance, peacefulness, and the *tawakkul* that gives all responsibility to God. The Guru will give you that check, and you must keep it in your hands. Everything else you must give into his hands. You must give your mind into his hands and receive the receipt of grace from him.

So, like that, you will receive that receipt for what you give to him. The value of that check will be such that you can tear it off and use it for anything you need. The Guru will give you that check. This is the wealth you will receive; he will give you that check.

That is surrender. If that state comes, then just as you deposit your wealth and money in a bank and then receive a check for it, if you deposit the thoughts of you mind, your birth, death, sorrows, troubles, difficulties, all this, into the bank of the Guru, you can use that check that is given to you to withdraw what you need. If you keep that in your hands, then that is surrender. If you give all responsibility to the bank, then you can withdraw whatever you need at the time it is needed.

That is surrender. When you reach that state, that is surrender.

Therefore, whether it is your body or your material things, if you put your thoughts, intentions, worship, prayer, devotion, wisdom, ability, and so forth into the bank, if you give all the responsibility to the Guru, and, if you get a receipt from him, then that is surrender. Then it becomes his responsibility, and he must protect everything. As soon as you need something, that point will come to you and you will have peace. Neither satan, nor thieves, no robbers, nor burglars will be able to come near you, because you have the receipt. No one can come to rob you, so you can be peaceful. If someone wants something, he will have to break into the bank. And the one who protects the bank will stop anyone who comes to steal. Whoever comes there to steal will die; that thief will die.

That is surrender. When you reach that state, then that is surrender to the Guru.

*Prayer*, pp. 125-126  
M.R. Bawa Muhaiyaddeen<sup>(*real*)</sup>

*from the Song: The Good Day*

August 4, 1977 8:50 a.m.

When will the good day come,  
 the day that will be a good day for us?  
 When will the good day  
 of the resonance of the Grace of Allahu come?  
 That day will be a good day for us.  
 When will the Grace that is Allahu resonate?  
 That day will be a good day for everyone,  
 a good day for us.

When the *qalb*, the innermost heart  
 is filled with justice  
 and truth dawns there;  
 when the *qalb* is filled with justice,  
 when the path that is truth appears,  
 the state of human justice will arise, and  
 a human being will live as a human being.  
 That will be a good day.  
 When that day comes to us,  
 it will be a good day for us.

Day and night the blessing of Adi Rahman  
 who rules us,  
 day and night the blessings of Adi Rahman  
 who rules us,  
 will leap from heart to heart,  
 melt there and beat  
 between one human being and another.  
 When will that day come to us?  
 That day will be a good day for us.

When we live with justice,  
 the state of conscience,  
 melting compassion, patience, tolerance,  
 good conduct on the path of truth,  
 and when we live filled with goodness,  
 that day will be a good day for us.  
 That day will be a good day for us.  
 When will that day come?  
 When will that day come?

That day will be a good day  
 for mankind and for us.  
 It will be a day of exaltedness in our lives.  
 That day will occur on the day

we realize truth in a state of silence.  
That will be an exalted day in our lives.  
We will be aware of truth,  
and we will walk on a good path.  
That day will be a good day for us.

The hearts of all mankind will resonate.  
The bliss of grace will shine from their *qalbs*.  
Justice and exaltedness will overflow from them.  
They will live eternal lives of absolute integrity.  
That day will be a good day for us.  
That day will be a good day for us.  
When will that day come to the world?  
To everyone?  
To all lives?  
To those who have been born as human beings?...

*Prayer*, pp. 127-129  
M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

### The Out Loud *Dhikr*

September 8, 1981

...There are one hundred and five million births, reincarnations. What is reincarnation? A human being has only this one birth, the birth where there is the connection between man and God. If you miss this birth and are reincarnated, it is *no good*. You will not be able to make the connection with God. God is a Power and man is a ray of that Power. This is the time when the two points, the ray and that Power, must unite and the switch must be turned on. That ray and that Light—the Power which is the motor and ray—must be drawn together like a magnet. This is the human life, the Light-form life. This is when there is wisdom. This is the human-life, the Light-form life. This when there is wisdom. If this human-life is lost, then it is water-life. There are six kinds of lives: there is the human life, which is the soul, and the other five kinds of lives. If we miss this birth, the human life will be lost. It will change. It will not be drawn to the magnet, and the form of a *hayawan*, an animal, will come. The human form will have the wisdom of animals and the energy of animals. It will have the energy of the snakes, the energy of the animals and reptiles, and the energy of the five kinds of lives. Man's soul will be lost, that wisdom and that Light-power will leave.

So we have to search for this; we must search for the connection that exists between God and us, the one point.

*Shari*, there are one hundred and five million births, reincarnations. The Buddhists say they want to be reincarnated; the Hindus say they want to be reincarnated; and people in certain other religions also say they want to be reincarnated. But the *gnanis* and *sittars* of the Hindu religion say, "If we miss this birth, we do not know what our next birth will be." One who realizes the truth, a wise man, says this. He says, "If I miss this birth, what birth will I get? My birth will be ruined. Please give me the wisdom to make the connection with God in *this* birth." This is the birth that has wisdom, and if you miss this, you will not get another chance. Reincarnation is *nothing*; it is *no good*; it is the birth of the *hayawans*, the animals, the snakes, the worms, the insects, the trees, the bushes, the grass, and the weeds. What kind of birth will that be!

God is the One who is not born and who does not die, the One who is unchanging and who does not forget us. That is how the Power is. God has so many meanings. He is always natural. He is the One who exists forever. He is God, a Power. He controls everything. He controls all of the shaktis, the energies, the souls, and the spirits. That is God, a Power. That is what is known as God, a Power. He is a natural Power that exists eternally. That is God: Allah, God, Kadavul, ar-Rahman, al-Karim—He is a Power.

That Power always exists. If you surrender to That, if you are in unity with That and are surrendered to It, if you are pulled to that magnet, then you will become That. It has no death or birth, and you will have no death or birth...

*Prayer*, pp. 142-143  
M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup>

**The Out Loud *Dhikr***

September 8, 1981

...God is One who has no appearance, no form, no color, no hue, no race, no religion, no *vedas*, scriptures, and no *vedantas*, philosophies. He is without differences. He is beyond divisions and separations. He is plenitude. Because He is complete, He has the state where He sees all of His in the same way. He is ar-Rahman. He is that quality. He looks at the snake, the gecko, the fish, the dog and the fox equally, and He gives them the food they need, and protects them. That is His work. Equality, peace, and tranquility are His work. When that state comes to us, when we reach the state of self-knowledge, we will know that state. Without that understanding, there will be “this person is different, that person is different; my race, your race; my religion, your religion; my scripture, your scripture; I am great, you are great.” We can only reach that state if we understand God’s state and His duties. Then that state will come, and we will understand it. That is surrender to God. The state that is like that is surrender to God...

*Prayer*, pp. 141-142

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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### The Out Loud *Dhikr*

September 8, 1981

Twelfth, *ya Rabb*. “You are the One who creates. You know me. You are the One who created me. *Ya Rabb*, , You are the One who created me, and You know what You have kept within me. Earth, water, fire, air, ether, mind, and desire are within me. The monkey of the mind and the dog of desire, arrogance, karma, and maya are there, connected to the earth. Everything is within me. *Ya Rabb*, do you not understand me? You have created me like this. Please remove all of this so that only You remain. *Ya Rabb*, You alone must live within me. *Ya Rabb, ya Rabb, ya Rabb*, please remove all of this and give me that connection where You and I live together. That is my food; that is my life; that is my intention; that is my prayer. *Ya Rabb*, please do this.”

Thirteenth, *ya Sabur*. “No matter how many faults we commit, may You forgive them. Every creation commits faults. All of Your creations make mistakes. I have forgotten You and say, ‘I, I, mine, mine, my race my religion, I, I, I am a king, I am a minister, I am a learned man, I have studied, I am the one who knows, I am a saint, I am a *nabi*, I rule over this world, the heavenly world, and all of the worlds.’ Satan speaks like this. Yet, no matter what he says, You, O’God, are the One who has *sabur*. *Ya Sabur, ya Sabur*. You have so much *sabur* that You even give food to satan. You even protect the one who is evil and do duty to him. You do not ridicule him or discard him; You do not show differences to him, and You do not hurt him. You even give food to all the created poisonous trees. You give food to a poisonous thing, and You protect it with *sabur*.

”*Ya Sabur, ya Sabur, ya Sabur*, I humbly ask You to give me that (Bawa Muhaiyaddeen(ral.)(a.s.) sings) *Ya Sabur, ya Sabur*. (Bawa Muhaiyaddeen(ral.)(a.s.) speaks) I am asking You to please forgive me. (singing). *Ya Sabur, ya Sabur.*” (speaking) Please grant me that. May I have peace so that I can give peace to those who commit sins. Please give that to me.

You must beg Him for this. You must weep and ask this. The *qalb*, the innermost heart, must cry. Tears do not need to come from the eyes, but tears must come from the *qalb*. It must melt. (singing) “*Ya Sabur, ya Sabur, Ya Sabur, ya Sabur.*”

You must beg for forgiveness. “Please give me this quality of *sabur*...”

*Prayer*, p. 145-146  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

**The Language of ‘*Ilm***  
*September 1981, 11:50 a.m.*

...Allah’s ‘*ilm* will melt rocks. It will make trees cry and flowers bloom; it will cool the grasses and calm the oceans. It will melt the sun, the moon, and the stars. It will melt the hearts of all of everything. It will melt the *qalbs*, the hearts, of the cows, the goats, the animals, and the poisonous beings, and cause tears to flow from their eyes. It will make the most poisonous animals and the most poisonous beings bow down and pay obeisance. Everything that the Rabb has created with His *Qudrah*, His Power, will pay obeisance to that ‘*ilm* and bow down to that *iman*. That is what they will do. This state is known as Islam. When a man considers all lives as his own life, then all lives will embrace him. They will bow down to him. They will melt.

This language, the *daulah*, and this *rahmah*, Allah’s *rahmah*, Allah’s *rahmatul alamin*, are Allah’s ‘*ilm* and His qualities. This is the wealth of His benevolent grace. It is the wealth of the *rahmah* of His three thousand compassionate qualities, His love, mercy, and kindness. His qualities and actions are the milk of love—white honey. ‘*Ilm* is like that. When that ‘*ilm* is joined with *iman* in a man, then all of everything will bow down to him; all lives will pay homage to him. Snakes, animals, trees, shrubs, water, air, earth, fire, the sun, the moon, the sky, the land, everything will bow down to him; they will pay obeisance to him. This is the way this ‘*ilm* is. Pride, vengeance, black magic, and demons will leave. They will recognize him and leave. Evil will bow down to him and leave. It will pay obeisance to him and go; it will not oppose him. This state is called *iman*-Islam. The meaning is that *iman* is Islam. This is what is known as Islam.

We think that we are reciting and studying, do we not? We say that we have recited the thirty *juz’ul-Qur’an*<sup>1</sup> and that we have understood through the Arabic language. But whether it is the Arabic language, or Arabic words, Allah’s words, or His *wahys*, revelations, if we understand that language with *iman* and, if the sweet music of that language, its beauty, its sound, resonance, bliss, and tenderness come forth, than that alone will be the music of Arabic that entrances all lives. The prayer that is like that is music. That prayer is music that will make everything melt. Everything will become entranced; all will listen to it. The *qalb* will melt. That sweet music, that language, that ‘*ilm* will cause the *qalb* to melt with love.

What we are now reciting is not Arabic; it is just a language. That ‘*ilm*, that Arabic, that *wahy* that came to Allah’s Rasul(*sal.*) is the *wahy* of grace. It is light, effulgence that *rahmah*, that white honey. It is the taste for everyone, the joy for everyone. That ‘*ilm* is the Arabic that will give peace and tranquility to all lives and captivate them. If we recite in this way, if we understand in this way, if we know in this way, if this ‘*ilm* comes to the tongue and, if the understanding in the *qalb* comes forth from the tongue, we will find that there is no other melody as sweet as that, no other taste like that, no other music like that, no other bliss like that, no other tenderness like that, no other perfection like that, no other wealth like that, and no other truth like that. That sound that comes forth is recited in such a beautiful way. It emanates from Allah as the sound of grace, the sound of Muhammad(*sal.*)—the sound of



Allah's "voice." It is the sound of His *'ilm*, the sound of His *rahmah*, the sound of His light, the sound of His qualities, the sound of His actions, and the sound of His conduct.

That is the sound that embraces all lives. That music, that sound, that grace, that resonance, that *rahmah*, that resplendence, that effulgence which shines like a star, that perfection, that sound of Arabic is the sound that comes from Allah. That is Arabic...

*Prayer*, pp. 208-210  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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<sup>1</sup>*juz'ul-Qur'an* (A)—A portion equal to 1/30<sup>th</sup> of the Qur'an

**The Language of ‘*ilm***  
*September 1981, 11:50 a.m.*

...How beautiful is Allah’s language, His sound! It is His language of grace. It is not like the sounds that we recite. It is not like the sounds that we read. In every *qalb* there is the Light of Allah, the *ruh* of Light. In every letter there is the resonance of Allah, His sound and His voice. In every word there is the complete wealth, which is His *rahmah*. In every gaze His gaze shines and resplends. It resplends in every *surah*, in every word, in every letter, and in every *nuqtah*. If the *qalb* melts and touches that, then we can hear the music, that resonance, that sound.

There is nothing that will not be entranced by that. There is nothing other than that. There are no separations for that. There are no differences for that. There is only One. He alone is. His sound manifests from within that Arabic language. That sound is known as ‘*ilm*. What is manifested and revealed from that ‘*ilm* is His qualities and actions. That is Allah’s language. That is buried within that Arabic language.

When we recite with the sound of the treasure that is buried within it, when we extract that section and then read, we will see only One. We cannot see any separations. We will see everything joining with Allah and paying obeisance to Him. We will see all lives bowing before Him. We will see the Plenitude that gives the *rizq*, the nourishment, to all lives, and embraces them and protects them.

There is no *rahmah* other than that *rahmah*. When we are entranced by that, and when *iman*, certitude, and determination manifest in the *qalb*, the *qalb* will connect with Allah and melt. When we extract His ‘*ilm* from that language and open it out, then that will give gratification and pleasure to the ears, happiness to the eyes, fragrance to the nose, taste to the tongue, bless and plenitude to the *qalb*, and happiness and satisfaction to the body. All lives will be complete. What will they lack? They will not lack anything. All lives will be without want. This is *iman*-Islam. It is a beauty that is indescribable and inestimable.

Allah’s grace and ‘*ilm* are indescribable and unending. Allah is the unfathomable Ruler of grace, the One of incomparable love. He is beyond description and beyond measure. Nothing is comparable or equal to His love. Such is the speech, the *qalb*, and the ‘*ilm* of the one who has this love. It is buried within the 6,666 *ayat*, verses of the Qur’an.

If we understand what is within this and, if we can bring forth this ‘*ilm* that is buried within the Arabic language, then that will be Allah’s ‘*ilm*. It is extremely exalted. When this comes forth from the mouth, when these words come forth, all lives will be entranced. Deaf ears will open and hear; blind eyes will see and experience joy and light; muted tongues will speak; noses that cannot smell will open and smell; tongues of fools who have no wisdom will understand and speak; lean bodies will become full; broken *qalbs* will mend; hearts of stone that cannot be broken will break; and hearts that have no faith will bow in obeisance.

In this way, this ‘*ilm* gives the immeasurable blessings of *rahmah*. There is so much music within this ‘*ilm*. In the world we can see only an atom’s worth of the music that is buried in this ‘*ilm*. This music emerges just one atom. Allah has given one atom of that sound and placed it in copper, gold, iron, silver, stone, trees, metals, bones, joints, the earth, shrubs,

water, air, fire, ether, the sun, the moon, the stars, in everything everywhere. He has given it the sound of sweet music. It is only one atom of His sound.

Allah has split one *nuqtah*, one *sukun*, into seventy thousand particles, and has given the sound from one of those particles to all places. The sound that comes when you pluck a small wire is the sound that comes from Him, from one particle of the *nuqtah*. The sound that you hear from a tree is the sound that comes from a particle of that *nuqtah*. The sound that comes from air is the sound that comes from that particle. The crackling sound that comes from fire is the sound that comes from that particle. The sound that comes from a stone comes from that particle. The many sounds you hear from metals come from that particle. The sound that comes from the sun is from that particle. The sound that comes from the sky and the earth, from lightning and thunder, all come from that particle. The sound that comes from the grass, the weeds, and so many other things is from that one particle. One *nuqtah* has been divided into seventy thousand particles, and it is from that (one particle) that a sound is produced. This is the music that you study. All of the sounds that come from the bones, the skin, and the membranes are from one particle of one *nuqtah*. How entranced you are by this music! The sound that comes from the tongue, the bones, the joints, the skin, and the membranes is beautiful music that captivates you, is it not? This sound is enticing. Everything is music. You can hear the sounds that come water and from the ocean. Yet out of one *nuqtah* that has been divided into seventy thousand particles, this is only one particle of sound. Think what the sound from one full *nuqtah* would be like! All of this exists within the resonance of Allah, the voice of Allah, and the sound of Allah. How much sound is kept within the Qur'an! God reveals it through the Arabic language in the Qur'an.

If you take this music and, if you read it and bring it forth from your tongue in this way, then what is there that will not be entranced by it? Everything will be captivated by it. The water, air, fire, sun, moon, everything will be overcome. This plenitude is the Arabic language, the sound that comes from Allah. This sound is buried within the Arabic language, in the Qur'an. This is the *rahmah*, which is the *mubarakat*. This is 'ilm, the *bahrul-'ilm*, His *rahmah*...

*Prayer*, pp. 211-213

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

**Salah is a Bridge**, May 25, 1984 a.m.  
(*Bawa Muhaiyaddeen(ral.) is speaking about what happens after death.*)

...God says, “What *you* seek, not what others seek, will benefit you. The actions of others will not affect you. Your good and your evil are what come with you. I am not one who punishes you; I do not get angry with you. Anger and punishment are in your hands. It is you who becomes angry, and you who creates your own punishment. You punish other lives, you get angry with other lives, and you attack others. You cause suffering and pain, and then you laugh and cry. This is within you. You create what is within you. Then you come here and experience your punishment. Your good and your evil belong to you alone.”

That case, that lawsuit, will be heard on the Day of *Qiyamah*, and the judgment will be given on Judgment Day. You must know that this Day awaits you. Before you go there, you must understand that this Day exists...

*Prayer*, pp. 197-198  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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...All of the things that you gather in your life are acquisitions for hell. That is what is known as the fire of hell.

You must make this mind go on the straight path. You must correct and turn your qualities to the path of Allah, perform all of your actions on Allah’s path, act with good conduct on Allah’s path, acquire love, equality, tranquility, and peace, and show and give others the good benefit, with love. If you do this and gather good benefits, then that will be the profit you receive from your *‘ibadah*. That will become the velvet of goodness that will be spread over that bridge to broaden the path. It will be a flower-like velvet carpet for you to walk on. The Rasul, *sallAllahu alaihi wa salam*, will be there on the other side. The *mizan tirasu*, the balance scale will be there to weigh the good and the bad. Good and evil will be weighed on that scale. In our lifetime, in our *hayah*, we must see that *mizan tirasu*. That is our *qalb*. Sin and merit, hell and heaven, good and evil are weighed with a needle point on the two weighing pans of this scale that is our *qalb*. That justice and conscience...

*Prayer*, p.198  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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...The state of your *ibadah* and the *salah* that you perform will be a great help to you for crossing over this trench of fire. Your actions and conduct, the qualities of Allah, and the qualities of the Rasul, *sallAllahu alaihi wa salam*—the qualities of patience, tolerance, equanimity, equality, peacefulness, and unity—these qualities will spread as velvet for you to walk across this bridge. So when you set out to cross that bridge, it will be broadened for you. That is the bridge called the *siratul-mustaqim*, the straight path.

*Prayer*, p. 199  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Allah continues, “Therefore, My children, please think about this. Come forward and perform the *salah*. I have given this message to every *nabi*. Faith, the *kalimah*, *iman*, *salams*, *salah*, *sadaqah*, *nonbu*<sup>1</sup> and *hajj* are for you to correct your qualities. The *salah* is for bringing about unity, affection, and one love. When all of you join together in unity and pray as one

congregation, there will be no battles, enmity, divisions, wars, or fighting. When you live as one brotherhood, as the children of one Mother, you will create peace. Peace and tranquility are Islam.

“As long as the world exists, you will never find peace in the world. If you search for peace in the world, you will not find it. In the world you have divided into religions. One religion kills another religion, and those of that same religion kill each other. One race kills another race, and those that same race kill each other. Once scripture kills another scripture, and those with that same scripture kill each other. One path kills another path, and those on the same path kill one another. Like this, in the world one religion murders another, and those in that same religion murder each other. Regardless of which religion you follow, this is what is happening.

“I sent the prophets to unite the children of Adam and to stop this destruction. I sent each prophet with My words, the words of god. Therefore, you must listen to My words. Those prophets are my representatives. It you who have separated what they brought into religions, you who have separated that into creeds, you who have separated that into different paths, and you who have separated that into different scriptures. The prophets brought the truth, but you have split that truth into different groups. The differences have divided you, and the result is destruction and murder.

“You brought about these divisions. To unite you again, as one, I sent the *sattiya vedam*, the religion of truth. I sent Muhammad<sup>(sal.)</sup> as the Final Prophet, to unite all as one...”

*Prayer*, p. 201

M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup><sup>(rad.)</sup>

<sup>1</sup> *nonbu* (Tamil): fasting

**Song: *The Sun Has Dawned***

April 27, 1975 5:45 a.m.

...The Sun has dawned!  
 The peacocks will dance, the cuckoos will sing,  
 all the flowers will open with joy, look!  
 The fish will leap, the frogs will jump,  
 the fish will leap, the frogs will jump,  
 the crabs will swim.  
 The birds will dance, all the winged creatures will sing songs,  
 the peacocks and the cuckoos will come to play,  
 the peacocks and the cuckoos will come to play.  
 They will all come to gather there.  
 The Grace of God will be there.

Their happiness will be radiant with light,  
 dawning to resplend in the morning.  
 There will be well-being and flowing water,  
 coolness, wakefulness, and happiness,  
 coolness, wakefulness and happiness.  
 There will be well-being and flowing water.  
 That will grant well-being,  
 that will bring well-being.  
 The bliss will be here.

The doe and the elk, the doe and the elk,  
 the doves and all the birds have come to gather together  
 to sing at the feet of God,  
 and to dance the appropriate steps in the appropriate order.  
 Stand and look at them at this time.

The Sun has risen!  
 All the living beings will play there.  
 The Sun has risen, the Sun has risen.  
 Rise up out of the darkness, come, O ye beloved!  
 Arise out of this birth, come, O ye beloved!  
 Search for the Grace of God, O ye faithful!

One, two, three, four—by four the Sun has risen.  
 come, O ye beloved, come, O ye true friends,  
 the birds and the winged creatures,  
 all the animals that live in the pond,  
 the *hayawans* that live in the jungle,  
 the fish, the crabs, the frogs, all of them,  
 the worms and the insects have all gathered together.  
 The flowers and the insects have all gathered together.  
 They are dancing, singing, playing and searching for God.

The Sun has risen!  
 Arise out of birth, come, O ye friends.  
 come, O ye faithful, come, O ye beloved, search for the Grace of Adi.  
 This is how bliss will become radiant in our lives.  
 This is how bliss will become radiant in our lives.  
 Wisdom itself will become the Sun.  
 That itself will become the Sun.  
 Wisdom itself will become the Sun.  
 That itself will become the Sun.  
 It will be the Grace of God.  
 It will become Wisdom.

In the life of our birth, in the darkness of the life of our birth,  
 in the life of the body made of five elements,  
 the actions, the mind, the desire and  
 the *nafs* exist in the darkness that is our life.  
 This life must dawn.  
 The shining Wisdom must resplends.  
 That state will exist as *Adavan*.  
 That itself will resonate as the Sun.  
 That will resplend as the Grace of God itself.  
 That birth must be changed.  
 It is for this that the darkness must be destroyed.  
 Wisdom must be made to dawn, and  
 the darkness of ignorance must be dispelled...

*Prayer*, pp. 152-154  
 M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

from *Salah is a Bridge*, May 25, 1984 a.m.

...Peace and unity are the purpose of *salah*, of *toluhai*. The purpose of the five-times prayer is to show that state of peace and unity. The *salah* was given to bring about this unity and to develop *shanti*. There, you embrace one another breast to breast, heart to heart, flesh to flesh, to cut away your enmity and unite as one, to cut away your hatred and unite as one. That is *shanti*. There, that great blessing of *shanti* exists. There, that great blessing of unity exists. There, that peace of the great blessing of the true path of *iman*-Islam exists. That is the peace of Islam. Tranquility is Islam. Unity is Islam. That group is God's group. This peace can only be attained within one's self. It cannot be attained in the world. It is through '*ibadah*, through *vanakkam*, through *toluhai*<sup>1</sup>, and through *dhikr* that we can receive these great blessings of peace, not from anywhere else.

The religions are paths. Peace comes into our *qalbs* from the *iman*, faith, determination, and worship that we have. Unity comes from God's qualities and the qualities of the Rasul, *sallAllahu 'alaihi wa salam*—*sabur*, *shukur*, *tawakkul*, and *al-hamdu lillah*. It comes from Allah's qualities, actions, behavior, conduct and nature. It comes from His three thousand gracious qualities. When we act with these qualities, when we do our *salah*, *salams*, and *toluhai* in the correct way, and when we dutifully perform our acts of worship, we will find peace within ourselves. That is *shanti*.

If we have not found peace, *shanti*, and tranquility within, we will not be able to attain it in this world. Here, everything is murder and sin. One attacks another; one kills another. Each one kills its own kind. A snake swallows and kills another snake; a bird kills and eats another bird; an animal kills and eats another animal. Human beings are also like this. Human beings eat other human beings. Human beings kill other human beings. Human beings deceive other human beings. Human beings cause suffering to other human beings. In the same way, one religion does this to another religion.

The purpose of Islam is not to cause sorrow to other human beings; it is to create unity. This is what is known as Islam. Even though there are so many divisions and so many religions, if this state of unity comes, there will be peace. If the explanation of this state comes within the *qalb* of a human being, if he attains that peace, he will have peace in the *akhirah* and in the *dunya*. He will have peace here, and he will have peace there in the *akhira*. If he attains fulfillment here, then the *akhira* will be made complete for him. May we reflect on this.

(*Bawa Muhayyiddeen recites the adhan, the call to prayer.*)

*Allahu akbar, Allahu akbar.*  
*Allahu akbar, Allahu akbar.*  
*Ash-hadu al-la ilaha illAllah.*  
*Ash-hadu al-la ilaha illAllah.*  
*Ash-hadu anna Muhammadar-Rasullullah.*  
*Ash-hadu anna Muhammadar-Rasullullah.*  
*Hayya 'alas-salah.*  
*Hayya 'alas-salah.*  
*Hayya 'alal-falah.*  
*Hayya 'alal-falah.*  
*Allahu akbar.*  
*Allahu akbar.*  
*La ilaha illAllah.*

*Prayer*, pp. 202-203  
M.R. Bawa Muhayyiddeen(ral.)<sup>(rad.)</sup>

<sup>1</sup>*toluhai* (T) Prayer, worship, most often refers to the formal five-times prayer in Islam.



“...The mind flows like water. You need to be aware of this. When the mind is disturbed, it causes agitation. And, if you pray at these times, then just as the waves rise in the ocean, your mind will be agitated. Your mind will be disturbed, and your thoughts will rise and fall, rise and fall, like the waves. One thought will come and then go; another will come and then go; and the next one will come and then go. At these times you will not be able to concentrate on one point; you will not be able to pray correctly. There will be turbulence. This is where there are different times for *toluhai*, the five times prayer.

One who has become a Sufi is able to control all of this. He can control these tides; he can control the mind. Once he has controlled the mind, he is able to pray at any time. His prayer goes along automatically, like the traveling of the sun. Wherever the sun is, he follows along with it. There is no darkness for him. Although he is in the east, he journeys to the west. From the west he follows the light and journeys to the north. From the north he follows the light and journeys to the south. He follows the light wherever he goes. But when *you* go along, it is as though you are in darkness. When a Sufi travels, he proceeds within the light. He *is* the sun. That is the difference...”

*Prayer*, pp. 233-234  
M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup>

“...There is the prayer of the world, then the prayer of *iman*, then the prayer of the union with God, then *ma'rifah*, the prayer without limit, where man understands himself. It is a prayer that has no limit and no night. There is no limit, there is no *waqt*; it is always light. When man has become a sun, there is no *waqt*. He is Light. So there is no limit. He is performing 43,242 *sujud*, prostrations, a day.

First is *love*, the world. That is *shari'ah*. *Tariqah* is to control your *iman*, to establish *iman* in Allah. That is the prayer of *iman*. *Haqiqah* is the connection between the heart and God. *Ma'rifah* is the connection between the Light of the *ruh* and the Light of Allah. These are the four kinds of prayer. In *sufiyah* there are 43,242 *sujud* a day...”

*Prayer*, pp. 234-235  
M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup><sup>(rad.)</sup>

“...No one truly understands about prayer. The world looks at prayer from its own place; those who stand in the state of *iman* look at prayer from their place of *iman*; those who do *vanakkam* and *'ibadah* look at it from their place; and those who proceed beyond to *'alamul-arwah*, the world of the souls, look at it from the place of *ma'rifah*. These are the four steps.

Like this, whatever you do, you must do it in the proper way, and then proceed. Do you understand? Step by step, step by step...”

*Prayer*, p. 235  
M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup><sup>(rad.)</sup>

**Question:** I have to leave rather soon, and I would like to purchase one of these posters, “The 99 Names of Allah.” Could Bawa propose any of the other posters of his paintings which might be especially good?

**Question:** I have to leave rather soon, and I would like to purchase one of these posters, “The 99 Names of Allah.” Could Bawa propose any of the other posters of his paintings which might be especially good?<sup>1</sup>

**Bawa Muhaiyaddeen***(rat.)*: The poster of “The Tree of the Prophets.”

When I was coming to the world from over there, I was asked, “What will you do?” (There was a dispute between me and my Bridegroom.) God, who is my Father is also my Bridegroom. When I surrender to Him, He is God, my Father; when I love Him, He is my Bridegroom. Whenever I have love for Him, He is like my Bridegroom, my Beloved. Whenever I surrender to Him, He is God. In this circumstance, I had love for Him, therefore He was my Beloved.

I made a promise at that time. “I love only You. All my justice, all my virtue, and my chastity depend entirely on You. If my chastity goes it will be to You, not to anything in the world.”

Then He asked me, “Do you really love Me? If you truly love Me, then you must go, and you must take with you what I give you.”

I said I would go, and He placed these conditions on me: “You must become one with Me and have a child of Mine without joining with Me. That child must be like Me. His sound must be My sound; his voice must be My voice; his actions must be My actions; his behavior must be My behavior; his gaze, his beauty, and his face must all resemble Me. You must beget that child by becoming one with Me, without the two of us coming together.

“I will give you a flower. If you have the slightest feeling or desire or intention for another, that flower will fade and wither away. If it does, you will be subjected to the punishment I give you. But if the flower does not fade, if you succeed in forming My child, and if you bring My child to Me, I will give My kingdom to you and to My children.”

It is a long story, but when I left there, I took this oath: “I will unite with You, and I will have Your child. I will bring that child with Your beauty and with all the signs You have asked for, and I will present him to You. I will fulfill that assignment and bring You such a child.”

It is in accordance with this oath that I have come here to this world. So what is my business? To beget a child like Him, so that God’s beauty dawns within that child. I would beget a child like that by placing my love, my devotion, and my trust only in Him, without losing my virtue or chastity, without desiring anyone, and without being hypnotized by the world. I would join Him without His being aware of it, and I would hand the child over to Him.

That is what I must do. I have to fulfill this oath and take His child back to Him. No matter how many children of that nature I beget, I will go back and hand them over to Him. That is the oath I took. That is my *only* duty. All the other things you see me doing in this world are not a part of me, they do not belong to me. They are just my way of playing with you. That oath I made is the only thing that is mine.

Have you ever seen a fool like me in this world? I doubt you have. Why? Look, there are so many wonderful things here for the taking: so much money and gold, so many nice clothes and glitters and jewels, so many titles, and so much fame. There are many, many beautiful things to gather. Everything you see is a show. But here you see a man who chooses to give up all these shows and indulge in this crazy work. Is he not a fool? The whole world is saying, "This fool comes here and sticks to the crazy business of fulfilling the oath he made. What a fool!" You will not see anyone as foolish in this world. This is my job, the work of a fool.

One who disregards so much happiness, so much beauty, so many tasty foods, glitters, fame, titles, and possessions – one who disregards all this just for the sake of fulfilling an oath, is he not foolish? But this is my job. This is the reason I came. I have to go back to God with a child exactly like Him. A child like that must be born and must grow to be like God. Then I must take the child to God, show Him his beauty and ask, "Look, is this child Yours?" This is why I have spent so much time here. Do you understand?

A husband and a wife must live like a flower and its fragrance. The fragrance and flower never separate. Until the flower fades and perishes, the fragrance remains in the flower, and as long as the fragrance is there, the flower is too. Until one dies, the other is part of it. This how life should be. The beauty of the life a husband and wife should be like the fragrance in a flower, with one never leaving the other. Much love. May God protect you.

Anyway, take whatever posters you like. It is impossible to put a value on these paintings. They were drawn with my own hand. Their value may be realized when I am no longer here. I am not speaking of a monetary value; the value is to be found within the pictures themselves.

The qualities of Allah, His actions, His conduct, His *wilayat*, the 25 chosen prophets, all the 124,000 prophets, their families, and the saints are all imprinted within those pictures. Adam, Noah, Abraham, Ishmael, Moses, David, Jesus and Muhammad (may the peace and blessings of God be upon him and all of them); Jacob, Idris, Job, Jonah, Joseph, Isaac, and Solomon the son of David (may the peace of God be upon them too) ---the names of all the prophets are within those pictures. Even though it is only a picture we are looking at, it shows what should be in our hearts. If this picture comes into our hearts, then we will become son-God.

“Bawa as Bride”, *Questions of Life, Answers of Wisdom, Vol. 2*, pp.280-283  
Bawa Muhaiyaddeen<sup>(rat.)</sup>

## Quotes for Life

" There is One God.  
 He created all beings,  
 And He exists beyond the beyond of religions,  
 Beyond the separations of race,  
 Religion, and philosophies.  
 He is beyond mind, desire, and physical vision  
 He is beyond the world, lust, torpor, and illusion.  
 God resides in that spotlessly pure place known as the heart  
 And sees and knows everything.  
 He sees each and every heart and mind and understands all things. "

*God's Light Magazine, Vol. 1 #4*

• • •

If you have faith in that one treasure which is God, His truth, and the wealth of His grace, if you assume His good qualities and His actions, God will always be with you. Whether you feel happy or sad, in sickness or in health, in sunshine or in rain, His wealth will always be yours and will always give you peace, happiness, and comfort any time you need it. This is the only thing which can protect you and take care of you. Nothing else is of any use. You must, therefore, have faith in God, the One Treasure, who is always with you, who always takes care of you. He is your shade in the heat of the sun. He is an umbrella in the rain and the happiness in your sorrow. He is always there to help you in any situation.

[My Love You, My Children](#)

• • •

Always use positive words, and never use negative or evil words. Cultivate good thoughts, not bad thoughts. Make sure your intentions are constructive intentions. Never be jealous; be grateful. Be tolerant, peaceful, and honest instead of vengeful. Always be compassionate, never proud and arrogant. Praise God, because God is the Deserving One. You need these in your life. If you can teach yourself to follow these suggestions, you will have a very good life.

*God's Psychology (unpublished to dat*

• • •

Look at yourself. You came into this world, but what you have to realize is that

you came from Him and you must return to Him. The light within you has to merge with that One Light. Then the dark show of life will disappear. My love you, my children. This is the most important thing to understand in life.

[\*Come To The Secret Garden: Sufi Tales of Wisdom\*](#)

• • •

What we are slaves to will prevent us from praying to God. If we are slaves to all the thoughts we think, if we are slaves to everything our eyes see, if we are slaves to all the music our ears hear, if we are slaves to everything the nose smells and the tongue tastes, if we are slaves to everything the body wants, then how can we ever reach a state of peace? We can never know peace or tranquility this way. We have to escape from this slavery and become a slave only to God.

[\*Questions of Life-Answers of Wisdom Vol.1\*](#)

• • •

Whenever you look, God is there. But is He a rock or a stone or a sun or a moon or a bone? No. His sound is there and His warnings are there. You can see Him. You can see His sound, His words, His speech. You can listen to the commandments given to the prophets, because they have not gone away. They are within us.

We have come here to learn about the creations, about God's secret, and about God's grace. We are the form of light. There are six kinds of lives and we are the form of light. We have come here to learn the *sirr*, the secret connection between ourselves and His power, to study our Father and the story of where we were before. Within this body, within this show, there is much we must learn. We have come here to learn, not to dance on this dramatic stage or to watch show after show. We have come here to open and look within everything and see our Father. Each thing that we enjoy or feel sorrow about must be opened, and we must see God within. That is the lesson we have come to learn.

• • •

"Know the qualities in each one's heart and then serve him. But first, try to know your own heart. Only then can you understand the hearts of others. If you have that understanding, then whatever words you speak and whatever duty you perform will be true duty, God's everlasting duty. If you are in that state, the love you give to each one will be God's complete love. In every situation, perform your duty with this understanding. "

[\*My Love You, My Children: 101 Stories for Children of All Ages\*](#)

• • •

"To all those who say they believe in God, please realize with faith that God hears every word you say. God hears your every thought. Realizing this, speak only what is truth and act only with God's qualities of love, compassion, justice, patience, and the realization that each life is as important as your own."

January 10, 1979

• • •

"Within your heart in a space no bigger than an atom, God has placed the 18,000 universes, good and evil, and the wisdom to differentiate between them. That is your farmland. If you plow that land deep with your wisdom and sow God's qualities and actions with the knowledge of the difference between good and evil, you will receive the wealth of your soul, the bountiful harvest of undiminishing grace."

*[The Golden Words of a Sufi Sheikh](#)*

• • •

"Have good thoughts in your lives. Have good manners, be polite, and have good actions. Be good, have love, and be patient. Never think of harming others. Only think of helping people. Think that others should be made better and that you should be made better. That is how your heart should be. Always wish for good things for other people. If you do, then your life will never be ruined, and you will progress higher and higher, and your brothers and sisters will also become exalted. Please think about this. Amin. May God give you His grace."

*[My Love You, My Children: 101 Stories for Children of All Ages](#)*

• • •

"O man, no matter what you have studied or how much you have studied, do not follow the ways of your mind with conceit in your learning. Ask a man of wisdom who is on the path and follow his directions. If you do not meet a man of wisdom, lay your heart open and ask even a tree or a wall. The power of God within your heart called conscience will caution you and guide you. It will say, Go, or Don't go, Right, or Wrong. If your heart is open, your conscience will provide useful fruit which will benefit your journey through life."

*[The Golden Words of a Sufi Sheikh](#)*

• • •

"We should not hold on so strongly to those who are going to leave us some day anyway. We should not feel excessive attachment for them. We have to keep it in moderation. But there is One who will never leave us, One who will never perish. God will never leave us, not in the kingdom of heaven, nor in the kingdom of hell, nor in this world. And since judgment is in His hands, He is the only attachment we must have. If we hold on to only that one attachment, then

we will have joy throughout our lives and even at the time of death. On Judgment Day we will know that joy, because we will be with Him."

[Questions of Life-Answers of Wisdom Vol.1](#)

• • •

\*"Our house is God's house. If our state is correct, our heart (*qalb*) is God's house, God's kingdom, God's justice, love, compassion, and unity. Before this state of beautiful peace and unity comes, we need a place in which to meet, unite, understand, think, and reflect every minute and second, establishing relationships of unity and peace.

Instead of wasting time in the world, we can go to this place five or six times a day to do prayers and worship. We can gather at God's house, focus on God, think about God, pray to God, and remember God. It is for this purpose that we are building this place."

March 10, 1983

• • •

"You must place your faith in the one indestructible, imperishable God. To do this, you must stop depending on the kings, forces, and armies within you. When you give up all this and stand defenseless and alone, saying, O God, it is all Your will! The sheikh will stand by your side. It is only when you surrender to Allah that the sheikh, who is the explaining wisdom of the *Qutbiyyat* which guides you on the path of God, will come to stand by your side. 'Son' he will say, 'Now you are ready. Come, let us go!'"

[The Golden Words of a Sufi Sheikh](#)

### The Out Loud *Dhikr*

September 8, 1981

[Bawa is in the midst of explaining each of the Names of God recited in the *Dhikr* recitation that he is teaching. Use of the “ “ may mean that this is what we are to say inside our *qalbs* as our inner intention, while we recite this Name, *ya Sabur*.]

...**Thirteenth, *ya Sabur***. “No matter how many faults we commit, may You forgive them. Every creation commits faults. All of Your creations make mistakes. I have forgotten You and say, ‘I, I, mine, mine, my race, my religion, I, I, I am a king, I am a minister, I am a learned man, I have studied, I am the one who knows, I am a saint, I am a *nabi*, I rule over this world, the heavenly world, and all of the worlds.’ Satan speaks like this.

Yet no matter what he says, You, O God, are the One who has *sabur*. *Ya Sabur, ya Sabur*. You have so much *sabur* that You even give food to satan. You even protect the one who is evil and do duty to him. You do not ridicule him or discard him. You do not show differences to him and You do not hurt him. You even give food to all the created poisonous trees. You give food to a poisonous thing, and You protect it with *sabur*. Therefore, *ya Sabur*, please give me that quality. Please give me Your *sabur*.

“*Ya Sabur, ya Sabur, ya Sabur*, I humbly ask You to give me that. (Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub> sings) *Ya Sabur, ya Sabur*. (Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub> speaks) I am asking You to please forgive me. (singing) *Ya Sabur, ya Sabur*. (speaking) Please grant me that. May I have peace so I can give peace to those who commit sins. Please give that to me.”

You must beg Him for this. You must weep and ask this. The *qalb*, the innermost heart must cry. Tears do not need to come from the eyes, but tears must come from the *qalb*. It must melt. This is not ae. The *qalb* must melt. (singing) “*Ya Sabur, ya Sabur, ya Sabur, ya Sabur*.”

You must beg for forgiveness. “Please give me this quality of *sabur*”...

*Prayer*, pp. 145-146

M.R. Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub>



### The Out Loud *Dhikr*

September 8, 1981

[Bawa is in the midst of explaining each of the Names of God recited in the *Dhikr* recitation that he is teaching. Use of the “ “ may mean that this is what we are to say inside our *qalbs* as our inner intention, while we recite these Names.]

Fourteenth, *ya Quddus*. “Before we even think of it, You can burn everything to ashes. Even before we intend it, You can lift us up. You can give us wisdom, ability, *gnanam*, and light even before we intend it. You can do this even before we think of it. Whatever needs to be done is in Your hands. (singing)

*Ya Quddus, ya Quddus*  
*Ya Quddus, ya Quddus*

(speaking) You give grace to those whom You intend. You give grace, You give wisdom, and You give *gnanam*. You are the One who understands everything. As this is so, do You not know my sorrow? Please give me that wisdom, that light, that plenitude, and the *ilm*, and help me. Please correct our faults and help us.”

This is what we ask when we praise Him. We are reciting these words to the one God. All these are His prayer. At every stage, step by step, we are asking Him to grant us this.  
Fifteenth, (singing)

“*Ya Haqq, ya Haqq.*”

(speaking) Truth. There is nothing else. You are the One and only One. *Ya Haqq*. You are the Truth; You are the Truth; You are the Truth. You, indeed, are the Truth. You are the Truth, *al-Haqq*—the Truth. You are my treasure. That Truth is my treasure. You are the Truth. That Truth is my *haqq*. You are my wealth. That Truth is my wealth! That Truth is my wealth! That Truth is my wealth! Make my *qalb* into that wealth, the wealth of *ilm*.”

This is how each of these words are. Point by point, they have been explained. This is not a mantra. When we understand all of this, when we acquire these qualities and finally disappear, then—*nothing!* “I am not. You are God, *illAllah*.” In the end, we reach this section, having cut away everything else.

We must go before God in the same way that we go before a mirror. We must sit in front of Him and correct our faults. We must cut away and destroy our bad qualities. When we go in front of a mirror, we will see our form, and we will be able to cut away and remove our flaws. You must cut away and remove everything in your form. If you go in front of a mirror, you will see yourself. If you see yourself, then you will be able to cut away your faults. You will see yourself in the mirror. In this state of prayer, by going before God, you can cut away each of your faults. You can cut away every quality. You can cut and cut every action, correct yourself and surrender to Him. This is what you must do.

This is not the only thing. There is so much more. There are so many more explanations. If you cut away these things—*shari*, good. If you do not cut them away, then—*poitch*, finished! Then of use are you? If you cut these away one by one, as I am telling you to do, then you will

become the mirror. The mirror will be within you. You will see everything and all those who look at you will also be able to see themselves and correct themselves. If the mirror is present, you can correct yourself and clear yourself. In this way, you can know yourself.

You must not make decisions hastily. You must understand; you must understand each thing. If you go to a university to study, and, if you go up and down, how can you learn? You will have difficulty and loss. You must think hard, reflect, analyze, and investigate all of the subtle things that are there.

If you take on the brain of a flea, everything will go wrong. You must take on the qualities of God and His wisdom, and then look. Then it will be correct...

*Prayer*, pp. 146-147  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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**Proper Conduct in the Mosque**

May 28, 1984

...Desire knows no shame. When desire comes to a person, he knows no shame. However, when modesty comes, ignorance will not touch him. When *gnanam* comes, the world will not approach him. When wisdom comes, darkness and torpor will not touch him. When *sabur* grows, anger will not approach him. And when *iman* is strong, the evil qualities that have no belief in god will not come and separate him. Those qualities that have no faith in God are called *kufr*. Those qualities that do not accept God will not separate him. Like this, you must think of each thing.

Prayer is a priceless treasure. You must carry this treasure in your *qalb*, your innermost heart, and give it into the hand of Allah. He is the One who is worthy of receiving what you are giving, and you must be worthy to receive the treasure that He is giving. That is your responsibility. You must be ready to receive the treasure that He is giving.

Those who do not pray correctly do not deserve to receive what He gives. Therefore, do not play around when you pray. You must try to do your prayers in the proper way...

***Prayer***, p. 251

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

### All About Prayer

August 15, 1981 5:50 a.m.

...to dispel darkness the sun is needed. For the light of the moon and the stars to be visible and for fire to be seen, darkness is needed. To understand God, wisdom and Light are needed—the sun is needed.

Therefore, we have to show you different things according to each particular section. Certain things have to be dispelled, and certain explanations have to be given according to each particular section. So there were certain things that we needed to speak about today.

My love you. Precious jeweled lights of my eye, please think about this, and do it. It is my duty to tell you. It is God's duty to tell me what to say, and it is my duty to tell you. It is my duty to say what I am told to say, and it is your duty to listen and act accordingly. To listen with awareness is your duty; to put this into practice is the duty of faith, certitude, determination, and *iman*, and to understand this is the duty of wisdom; it is the duty of the clarity of wisdom. If each one of us does his duty, then this will be understood. *Amin. As-salamu 'alaikum.*

Precious jeweled lights of my eye, the reason that this section came this morning...my dearest children, children who are mingled with my life, my body, and my soul, some of you have made complaints. Some children have made certain complaints. There are some who have a grievance in their hearts, and they have been making these complaints. Some children had grievances earlier, some children had grievances after that, and some children have grievances now.

So the One who has to inquire into these grievances said to me, "Certain complaints have come to Me. What are you going to do about this?" He told me that there were many complaints.

I replied, "I don't know! If there are any complaints that have come, then You must speak. I will then tell them what You say. What You say, I will say."

So, He gave me an answer to your complaints, and I spoke that answer into the microphone. I had to speak because these complaints kept on coming. I am just saying what He said. This is not my fault.

Ask the One to whom you are complaining! If you have a grievance in your heart, ask Him.

That Judge said, "These complaints have come to Me. I have heard them. It is your children who are making these complaints."

I replied, "Is that so? I did not know that."

He asked me, "What are you going to tell them?" and I replied, "What am I to tell them? If You have something to tell them, I will certainly convey it to them!"

Then God said, "Tell them this."

So, my children, this is what I told you. The children who are complaining should take in and understand what I have said. Once you understand, you can withdraw your complaints; you can retract them. This is what you should do.

*Amin.* May God give you His benevolent grace. *Amin.* May He give His benevolent grace to my children. *Amin. Amin.*

*Prayer*, pp. 187-188  
M.R. Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub>

### True Ablution

February 23, 1983 9:32 a.m.

...One day the Rasul, *sallAllahu 'alaihi wa salam*, was doing his ablution. At his side there was another man who was also doing this. While the Rasulallah<sub>(sal.)</sub> was performing his *wudu'*, the other man finished his *wudu'* and got up to go and pray. Then the Rasulallah<sub>(sal.)</sub> turned to him and said, "Please do your ablution again. You did not do it correctly. I saw that it was not done correctly."

So the man did it a second time. Again he got up to leave. The Rasul<sub>(sal.)</sub> said, "No, you still have not done your ablution properly; you need to do it correctly."

The man did it for the third time, finished, and again tried to leave. The Rasulallah<sub>(sal.)</sub> said, "No, you still have not done your ablution correctly. Please do it again."

Then the man said, "Ya Rasulallah<sub>(sal.)</sub>, please tell me the way to do it. I do not understand how to do this."

The Rasulallah<sub>(sal.)</sub>, replied, "Every man who comes to the prayer brings with him the world, hell, sins, various difficulties, and all of the qualities of satan. That is a great weight. During his ablution he must lay down that load and establish a connection to Allah. He must unload what he has brought with him from the sight, nose, tongue, ears, and all of the sounds. He must lay down all of these sounds and the other things of the five (senses) that he was brought with him.

"Within the time that we are performing these sixteen kinds of ablution, we must make the connection between Allah and ourselves. That is when that connection between Allah and ourselves must be established. We must come to the state where we can see Allah. We must establish love between Him and ourselves and prepare our *qalbs* so that our *qalbs* have the state where Allah sees us and we see Him. Our intention and our prayer should be made complete in this place itself. Here, itself, that *vanakkam* should be made full.

"This state must be established within the time a person performs the ablution. That is when he must bring his *qalb* to this state. He must strengthen his *iman* and his *qalb*, and form his love for Allah. This state must be established first. Then, when he goes to pray, he should have Allah's intention, His *salawat*, that thought, and that focus. Having established that state here, when he goes to pray there, he should face Allah alone and follow behind the Rasul<sub>(sal.)</sub>, who is the *imam*, the leader of prayer. That is all he should be aware of.

"Like that, when you go there, you should face Allah alone and do *sajdah* to Him. You should follow behind the Rasul<sub>(sal.)</sub>, and focus on Allah, who is in front. That is the only point you should be aware of. You should not be aware of any other point. To start from here, to go there, and then to bow in *ruku'*, is *toluhai*..."

*Prayer*, pp. 191-192  
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

## How to Become One with God

July 16, 1981, 8:30 p.m.

...If you do not understand something, please tell me. If you are able to do the 43,242 *sajdah*'s that I spoke about earlier, we, *shari*, that is fine. If, however, you cannot do that, if instead of wisdom you have ignorance, then you need to come here. If you do come, that would be good. If you like, do it this way, or, if you have matured, then do it that other way. But, as long as you have doubt, suspicion, and religious bigotry in you, you will not understand. As long as you have anger, hastiness, and the quality of keeping one thing on the inside and another on the outside, you cannot go along this path. You need to think about this.

Some of you are thinking, "What is this Ramadan fast?" Some of you are thinking this. Some of you are saying this, and some of you are keeping these thoughts to yourselves. This has been eating away at you; it has been gnawing at the insides of some of you. Some have been saying this aloud, and beating others with it. These diseases that are eating away at some of you should not continue to grow within you. If they are growing within you, if they are continuously gnawing at you, they will consume you. It is not good for your body to let these poisons grow.

Therefore, end this. Speak with me. Do what I tell you, whatever it is! If you are unable to do this *ma'rifah* prayer, you can do the *haqiqah* prayer. I will teach you, and you can try to do it. If you are unable to do that, if you do not have certitude, I can teach you about *iman*. Ask about the *tariqah*, and I will tell you about that. If you cannot do that, then ask about *shari'ah*. If you are in that place, if you are in the place that belongs to birth, I will tell you about that. There are these four steps. No matter what place you are in, I will teach you about that particular place. If you do not understand the first place, how can you understand what is beyond that? Even if you have understood one place, there is still more to tell you.

If you do not understand *ma'rifah*, we will speak about *haqiqah*, the unity of God. If you do not understand that, I will speak about the unity of *iman*. If you do not understand that, then I will tell you about the unity of creation. I can tell you about all of this.

My love you. It is good if you can clear yourself. Perform *wudu'* on your *qalb* and make it clear. All this time I have been talking about prayer. This is needed in America, and it is needed here [Sri Lanka]. Here we have been speaking about *toluhai*, *vanakkam*, *'ibadah*, the grave and burial, and each of you needs to understand these explanations.

Today is Thursday. I started at seven o'clock in the morning. We are going to finish at eleven o'clock at night. Now we are going to conclude. I have been speaking now for four hours...Ah! Three hours have passed by. What time did I start? Ah! How much time has gone by? Three hours have passed.

I am not well. But you are even more unwell than I am. My illness is in the body, while your illness is in the *qalb*. Your illness is worse than mine. There are so many of you who have an illness in the heart. I am a single person with a body that is not well, but I see that your illness is causing you so many difficulties. So I had to speak. I must first cure *your* illness.

Therefore, precious jeweled lights of my eye, some of you have a very great illness in your *qalbs*. I have only the illness of the body, so I must bear up that illness and help you get rid of your illness. Some of you are quite ill. That is why I had to speak; there were for or five points I had to speak about. If I find the time, I might speak further. Having said this...

My love you children, precious jeweled lights of my eye, please type this, and I will have it sent to America. Elam Pun, Pudia, Pun, Dick Tambi, Mitch Tambi, Myrna Pillai, Sonia Pillai, please make this into a book there. Edit it, and print it, and give this book to everyone. This is urgently needed. Quickly, make this into a book.

These diseases should not come into your hearts. They will cause great difficulty. It is better for an illness to stay in the body. When it comes to the *qalb*, the heart, it is very difficult.

An illness has entered the hearts of some of the very young children. The hearts of the baby children have an illness. There are some children who have a sickness in their hearts. God must take care of that.

Some children, who have wisdom, do not have an illness in their *qalbs*, while some children who have less wisdom have an illness in both their hearts and their bodies.

These illnesses should not be there, in the *qalb*. Therefore, the children who have wisdom should give the medicine for these illnesses of the *qalb*. You children who have wisdom must give the medicine for the illnesses of the *qalb*. Also, please give me the medicine for my illness!

We must find a way to cure our illnesses. Amin. *As-salamu 'alaikum wa rahmatullahi wa barakatuhu*, may the peace, the beneficence, and the blessings of God be upon you. We need Allah's help.

My love and my *salams*. May Allah give you His beneficence and His *rahmah*. May He grace you. *Amin, amin, amin*.

*As-salamu 'alaikum wa rahmatullahi wa barakatuhu*.

**Prayer**, pp. 352-353  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*



## What God Wants

A short talk given by M. R. Bawa Muhaiyaddeen(ral.) from *Questions of Life, Answers of Wisdom Volume 2*.

*Questioner:* Sometimes I am confused about what God wants, whether He wants me to act to make things happen or whether He wants me to just be quiet and accept what happens.

*Bawa Muhaiyaddeen(ral.):* All right, let's look at it. Now, take a doctor. After medical school, if he becomes a surgeon, he will have access to all the surgical instruments needed to lay his hands on a life. What is his duty at that time? He knows that patient could live or die during the operation. So he may be thinking, "If the operation fails and the patient dies, I will be guilty of murder and go to hell. But if the patient lives, I will be praised." That might be so. But he should not think that he is responsible for the outcome.

There is a Creator who made this body, with all its nerves and blood vessels. Everything belongs to Him, even birth and death. Even all the praise and all the blame belong to Him. The doctor needs to realize that. He must reflect on that and say, "O my God, this is Your work. Please come and do Your duty, O God. I am only Your assistant. I am just an instrument in Your hands. It is You who must perform the operation, protect the patient, and save his life or make him die. This is Your duty. I am merely an instrument. The instrument is not responsible for the outcome. The Doer and Protector is You. Therefore You, Yourself, must perform this operation."

My child, you must realize that you are just His instrument, and the responsibility is not yours. Remember that God is the surgeon and you are His hands. If you perform your work in that state, there will be no danger. God will do it. If, however, you say, "I am performing this operation," then the praise or blame will be yours.

If you can understand that the responsibility for praise and blame is due only to Allah, and if you hand over everything to Him, then you will perform all duties as His instrument, saying, "May the Doer be You, O God." Therefore, be the instrument and do whatever you do to the best of your ability. That is the way.

**It's all false.**

**It's all a dream.**

**It's all crazy.**

**It's all over.**

**It's all right.**

**Let's see what's next.**

*Golden Words of a Sufi Sheikh, #518, M.R. Bawa Muhaiyaddeen<sup>(ral.)</sup>*

### **All About Prayer**

August 15, 1981 5:50 a.m.

...Until there is that one point, the mind will be like a clock. What time is it now? Ten o'clock. What time is it now? Nine o'clock. What time is it now? Eight o'clock. It goes round, round, round. It circles around, night and day. You are always watching the same time. This is the world, the mind. It keeps circling around. You must change to a compass that shows one direction. First, change to the four directions, then change to the four religions, after that change to one direction, then change to one family, one God, one point. That will be prayer, the surrender to God.

So, for that, we must change. We must endeavor to do this. If we keep on circling around the mind, the same things will keep coming back, again and again. The world will keep coming back. It will come back so many times: one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. This is how the mind is. Race, religion, scripture, color, and language will keep returning. You must change to a compass. After that, change to one point. Change to the prayer that is between you and God. Prayer must be changed and pointed towards God. Then you will have peace. Then, that will be right.

That is why we now have to do this beginning prayer. In Ceylon, so much time has gone by, and still the original root has not taken hold. Ten or eleven years have passed in America, and still some people have not established that original root. In Ceylon, some people have not taken hold of this, and, in the West, some people have not taken hold of this. For some, the root is growing, but it needs to grow some more. For some we still have to pour water. They need to understand their history; they need to learn and cut away their connections. It is through this cutting that they can learn.

When you cut one connection you learn; when you cut another connection you learn; when you cut another connection you learn some more; when you cut another connection you learn still more; when you cut the next connection there is prayer; and when you cut the next connection there is peace, God. So this is what you must do. You have to learn and cut these connections away. Then you will be God's family—Light. You must give sound to that.

My love you. It is now early morning...

*Prayer*, pp. 185-186

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

**True Ablution**

February 23, 1983 9:32 a.m.

...You are looking down the road! Your eyes are looking ahead as you go along. Suddenly, if a child crosses the road, or a snake crosses the road, your legs immediately stop. Your eyes did not see the snake, but your legs immediately stopped. Or, you might jump to the side. Suppose there is a ditch or a stone on the path. You immediately stop, or avoid it. How does this happen? It is a reflex action of your muscles. The body knows. Your eyes do not necessarily see it, but the body is aware. That section, those muscles are aware of danger.

Similarly, no matter what duty you may be doing, the remembrance of Allah, that intention, must always be present. It must be ongoing in your heart; that intention must be constantly within you. Without missing even one minute or one second, that thought should move with your breath. If you have that intention within you, that will be completeness. Focusing on the thought of Allah, having remembrance of Him, and having the intention of Him, is the greatest prayer. That is the most exalted prayer...

*Prayer*, p. 194

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

## Five Times Prayer

December 23, 1981

...At the prayer of *subh* the world is watching what you are doing. At the prayer of *zuhr* the *nafs*, blood ties, mind and desire are watching. At the prayer of *'asr* the connections of the five elements are watching what you are doing. At the prayer of *maghrib* the blood ties, jinns, fairies, powers, the "I" and speech are watching—the earth, fire, water, air, and ether; the sun, the moon, time, and minutes are watching. At the prayer of *'isha* the prophets and their words and teachings are watching.

The prayer of *sufiyyah*, the prayer of *ma'rifah*, is the *waqt* of Allah. It has no time, no minutes. The five are finished. Beyond the sixth, the connection to Allah, is watching. You do *tasbih* to Allah and disappear in Him. You become one with Him. You do *tasbih* to Allah and disappear within Him. Both are joined. You become and *'abd*, a slave to Him. You are one with Allah in the prayer itself. You merge with that Light. Just as firewood is burned in fire, in that prayer you are completely burned away in Him, in that Light. In the same way, that firewood burns and becomes ash, you life is burned in the power of the *'ibadah*. That is *ma'rifah*; that is *vanakkam*. You become one with Him. You are burned away in that prayer, in the same way that the firewood is burned to ash in the fire. You are annihilated. You must reflect on this. This is prayer. These are the ways...

*Prayer*, p. 237

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

*June 15, 1974*

...Therefore, my children take within your inner heart [*qalb*] the mirror of wisdom of the resplendence of grace. Within that mirror you will see the effulgence, and, if you merge with that and become the effulgent light within that mirror, if you merge with the wisdom within wisdom, what you will see in that mirror will be God. He will be your form, and you will be His beauty. There will be no more world within you. Only He will be there. Not you, only He. This it is He who sees Himself, worships Himself, and merges with Himself. When the two are merged as one, and the one treasure sees the one Effulgence, when the one is merged with the One—that is true worship. Realize that you must make this worship your own. This is the resplendence, the highest point of the worship of God.

My children! You must understand this. You need wisdom. That treasure is the wisdom within wisdom. Therefore, learn wisdom. *Amin...*

*Dhikr, The Remembrance of God, p. 87*  
M.R. Bawa Muhaiyaddeen<sup>(*ral.*)</sup>

## Proper Conduct in the Mosque

May 28, 1984

[Bawa is talking to the imams and other children about teaching the conduct of *salat*.]

...You are Allah, the One who is complete, Allah who is the undiminishing wealth. Please give us a worthy *qalb* and a worthy *iman*. Please give us the ability to receive Your treasure into our *qalbs*.

*Amin, amin, ya Rabbal-amin. Amin. As-salamu 'alaikum.*

Children, if we get angry, there will be a lot of difficulty. It is very hard to make something grow, but easy to destroy it. To build a house is very difficult, but to break it down is very easy. We need *sabur*, inner patience. In each country the customs are different.

My love you. Children, do you understand what I told you, and are you all in agreement? Do it like that. Correct yourselves, little by little, improve and improve, and slowly go forward. Children, make your *qalbs* worthy. There is so much you need to learn.

Rabi'atul-Adawiyah<sub>(rad.)</sub> had so many things happen to her. She was a slave; she ran here; she wandered there; she had to beg. But in spite of that, she finally fulfilled her *haji*.

She went from one thing to another. She was sold as a slave. After that, she danced; she sang; she had a companion; she drank. She did all of that. Then the words of her Shaikh came to her. The words came again and again and again, and because of that, at a later time, her *qalb* opened. After following the words of her Shaikh, her *qalb* opened, and Rabi'atul-Adawiyah<sub>(rad.)</sub> finally was given God's crown, the crown of *gnanam*.

Like this, even though we may have committed faults in so many sections, the Shaikh will come and remind us, and show us the truth. From that very place, if you progress and progress and progress and progress, and grow and grow and grow and grow, you can come to that good state. This is the way you can understand and progress.

Sometimes you forget the words of the Shaikh, and you go your own way. Rabi'atul-Adawiyah<sub>(rad.)</sub> was a slave. She drank. Even so, she progressed and grew, did she not? Like this, the Shaikh will speak with the *qalb* of each of his children. You must ask forgiveness for the sins that you have committed. The Shaikh will come and teach you. When Rabi'atul-Adawiyah<sub>(rad.)</sub> was drinking, singing, and dancing, the words of the Shaikh came and protected her. Then at the next step, he came and advised her. And, then, at the next step he came and advised her about her faults. This is the way that the Shaikh taught her.

Children, it is in this way that you must slowly, slowly progress. *Amin*. May Allah help you.

Right, go and eat.

\*Do the imams understand? *Saburaligal!* For God's house we are the *saburaligal*, those who have inner patience. We are the *saburaligal* when we are going to God's house. The ones with *sabur* who are going to God's house are called *saburaligal*, the patient travelers. What are we called when we are traveling and fasting? *Saburaligal*. We are traveling towards God's house, with *sabur*.

We are those who have *sabur*, travelling from the *dunya* to His house.

Therefore, we need *sabur*; we need to increase our *sabur*. We are journeying as the *saburaligal*. That is our fast, the fast for our journey.

*Amin, amin. As-salamu 'alaikum.*

*Shari.* Children, please go and eat.

***Prayer***, p. 256-257  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*



**Song: The Only Meditation that Completely Fills My Heart**

June 25, 1979

The only meditation that completely fills my heart,  
 the only meditation that completely fills my heart,  
 is the only meditation awakened by divine grace.  
 The only meditation that completely fills my heart  
 is the only meditation awakened by divine grace.

The only meditation that completely fills my heart  
 stops thought and simply is.

To melt and dissolve the innermost heart  
 until the rising flood of compassion overflows its banks,  
 to melt and dissolve the innermost heart  
 until the rising flood of compassion overflows its banks—  
 that is the only meditation that completely fills my heart.

To understand the self and to experience  
*gnana-tavam*, the ultimate austerity of divine wisdom,  
 to understand the self and to experience *gnana-tavam*,  
 to live life forgetting the earth, and to experience  
*arul-maunam*, the ultimate silence of divine wisdom—  
 that is the only meditation that completely fills my heart.  
 That is the only meditation that completely fills my heart...

*Prayer*, p. 356M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

## True Ablution

February 23, 1983 9:32 a.m.

[Bawa is answering a question here: "Whenever I start praying, it's difficult for me to concentrate, and, for some reason, whether it's satan or what, I start thinking of worldly things..." Bawa is relating a hadith of the Rasul<sub>(sat.)</sub> in which the Rasul is teaching a follower how to do ablution.]

"...Allah has said that, if you are in a place where there is no water, you can do your ablution using sand or dust. You cannot put sand into your eyes, or into your mouth, or into your nose. You cannot do any of these things, is that not so? But, it is said, that where there is no water you can do your ablution using sand. What does that mean? The meaning is that you are establishing that state while you are going through these actions. That is the meaning of ablution. The *wudu'* you do is not performed on the outside. You must perform *wudu'* correctly on the inside.

"To become clear, is *wudu'*. To establish your *qalb* in the right way, is *wudu'*. To make your *qalb* virtuous is *wudu'*. To bring it onto the straight path and to make the connection between Allah and yourself is *wudu'*. Within this ablution itself, you must properly fashion this state. You must do this," said the Rasul<sub>(sat.)</sub>. He continues, "If you establish that state, then your prayers will not be *batil*. Once you have established this connection to Allah, you will see Him and you will do *sajdah* and *ruku'* directly to Him. You will be doing *sajdah* directly to His Light.

"If we do our ablutions in this way, our prayers will not be *batil*. Satan will not come and disturb us; those reels will not be running. Only the reels of the love of Allah will be running the connection between Him and us. This is what is known as ablution. If you establish this state, your prayers will be fulfilled. That is prayer. Then you will be truly praying.

"Until we have established this, we are just doing what all the others are doing. Even though a person is standing in *toluhai*, he may be wandering around the whole world. He may tell someone, 'O my friend, wait for me outside. I'll finish my prayers in two minutes and come back.' When he is going to the prayer, he uses bad words, and, when he sees someone there, he uses bad words.

"When you go to prayers, you should go with the *dhikr*, the remembrance of God. As soon as your *wudu'* is finished you should proceed with the *dhikr*. You must go with that state. If you tell someone to wait outside while you complete your prayers in two minutes, that is not prayer. That is how some people go to pray. But you must to in the state of death, the state where you have died in Allah. You should not have the thought of returning. Understand? That is prayer.

"I am not saying that you should not pray. Until you understand this, you must do those prayers. But this is the state that you must try to develop. You must try to establish this state in your *qalb*. If you do not do your ablution properly, how can your prayers be fulfilled?"

This is what is known as ablution. Understand? This is that the Rasul<sub>(sat.)</sub> told the man who was by his side during his ablution. Understand?

*Al-hamdu lillah...*

*Prayer*, pp. 192-193  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

### Focus the Camera of the Qalb

May 24, 1983 9:14 a.m.

*Bismillahir-Rahmanir-Rahim.* Doctor, *Tambi, pillai*<sup>1</sup>, you asked about prayer, *vanakkam*. The most important thing you need to know about *vanakkam* is subtlety. To know the meaning and subtlety of prayer, and then to pray, is prayer. In life we need to fashion this state in the proper way. To focus on the state where we can join with God is an essential state for prayer. We need to establish this. As long as that state has not been established, the signs of the connection between God, prayer and us will not be there. The connection will be to other things.

There are eighteen thousand universes, four hundred trillion glitters, and countless thoughts that dwell within us. Along with this, there is earth, woman and gold. In addition, there is arrogance, karma, and maya. And there are *tarahan, singhan, and suran*, the qualities of birth. There is lust, anger, miserliness, lasciviousness, fanaticism, envy, rancor, impatience, hastiness, pride, jealousy, backbiting, telling lies, treachery, vengeance, selfishness, and doubt. All of these dwell within our body and our mind.

Many countless numbers of thoughts and sections dwell within us. They do not allow us to fulfill this state of prayer. They do not allow us to establish the connection between God and us. We need to fashion a state where we can cut these other connections. Having fashioned that state, we must stand steadfast, with faith, trust, and *iman*. With that strength, we must join *iman* in Allah with wisdom, join wisdom with Muhammad, join Muhammad<sup>(sal.)</sup> with the resplendence of the Nur, which is the completeness of wisdom, and then take that completeness and join it with Allah.

Prayer is the state where we are joined with Allah. To establish that state is prayer...

*Prayer*, pp. 31-32

M.R. Bawa Muhaiyaddeen(ral.)<sup>(rad.)</sup>

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<sup>1</sup> Bawa Muhaiyaddeen(ral.)<sup>(rad.)</sup> often referred to his children as *pillai*, child, and *tambi*, little brother.

### **All About Prayer**

August 15, 1981 5:50 a.m.

...It is that wisdom, that point, that I have come to explain. Some of you have grown the supreme root, while others have taken root in the four sections of creation. You have taken root in differences. Some of you have the differences of color and divisions, and these are separating you; they are pulling you down. You are not going up. I have to pour water on you; I have to spread fertilizer on you. I have to give you the temporary water, the temporary fertilizer, the temporary air, and the temporary heat. So, some people need to have the water poured on them. If, however, you can cut away your own history, if you can understand, then you will be able to take your own water. If you can understand this point, you will be able to take your own water. Otherwise, someone else has to pour the water on you. Someone else has to spread the fertilizer on you. He has to pour and pour the water, and slowly cut away your differences, so that the root can grow. Therefore, I see these two sections in this world.

There are four divisions. In each division, people say "I" and "you." They have not read the one book. One who has not read this book will be unable to pray this prayer. He will pray the prayer of the elements. He will pray the prayer of fire, the prayer of air, and the prayer of creation. Only the one who has finished reading this book will be able to pray this prayer. Only then can he do it.

Therefore, children, that is the reason. Even though I have been teaching for such a long time, there are some who have separated off, some who have not taken root. Others have taken root; they have reached the state where they are able to take water and fertilizer from the original root. But some, here and there, have not researched or studied this book. To learn these four books is *vanakkam*. Otherwise, water and fertilizer need to be given.

This is *vanakkam*; this is one prayer. We have to understand this prayer. We need to apply fertilizer, so that the root can grow. Some people are able to do this for themselves, while others need to have this done for them...

*Prayer*, pp. 182-183

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Like this, there are two that work in the one body. One is the good thoughts and good qualities. The other is bad, the bad qualities. When good thoughts come (within man), he will change into God's qualities, the quality of compassion, the quality of love, the quality of equanimity, and God's 3,000 gracious qualities. He will have justice, conscience, and truthful ways. He will consider the lives of others as his own life, the prosperity of others as his own prosperity, the hunger of others as his own hunger, the suffering of others as his own suffering, the house of others as his own house, the property of others as his own property, the state of others as his own state, the body of others as his own body, the blood of others as his own blood, and the flesh of others as his own flesh. When that good section and these good qualities work in him, every good quality will do what is good. He will do the work that God does. He will change into God's form. He will change into the form of His three thousand gracious qualities. Step by step, he will change into these and do all his work with God's ninety-nine *wilayats*, His power, actions, conduct, and behavior. He does his beneficial work with those good qualities.

Bad qualities take the forms of the 400 trillion, then thousand spiritual animal powers, *tattwas*. In those forms man will do the prayer, *vannakkam*, of animals, the prayer of demons, the prayer of ghosts, the prayer of *maya*, the prayer of Satan, the prayer of birds, the prayer of jinns, the prayer of the elements, the prayer of earth, the prayer of fire, the prayer of water, and the prayer of air. His thoughts keep changing. Every attachment is connected to his flesh. There is a connection in his body to the earth, water, air, and ether, the sun and the moon, and, because of this connection, his qualities change. As a result, he will do that work, the evil work. There are two qualities in man, there are two bodies, and one face reveals both. In one body, there are two sections. Man acts in these ways because of these two sections.

In this state God's Power and truth must come, or a wise man, an *Insan Kamil*, must come and show him the connection to the two sections within. He must cut away the connection to the bad section. He must guide him and show him with wisdom: "This is wrong, this is right." He will show: "This is murder, this is goodness, that is evil, this is a good point, that is a bad point." He will cut each quality; he will cut each evil. He will explain and cut and change that into the *good body*, *God's body*. He will change his (man's) qualities into the form that does good duty. He will change him into the section where he considers all lives as his own life, and will dispel the qualities of the sections of murder and evil.

There is one Point, man-God. He will change into those actions. Man will acquire the qualities, actions and justice of God. Instead of changing into the form of satan, man becomes one form, God's form, the Light form. Instead of changing into the 400 trillion, ten thousand forms, there is one form, the Light form, the Truth form, God's form. That form is Light, and that Light has resplendent wisdom, resplendent qualities, resplendent purity, and resplendent perfection.

It is rare to find an Insan Kamil in this world, but if you can find such a one, then it will be easy to change this form and its (evil) qualities. If you obediently follow him, what was difficult will become easy. It will become easier and easier and easier. One by one, one by one, one by one, you can change each thing. This is psychology.

- *God's Psychology* p. 136-137

- M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

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### Suratul-Fatiha and The Seven Shirts

December 27, 1975 8:30 p.m.

...My children, who are the gems of my eye, when we say *surah*, it means “form.” What is known as *Suratul-Hamd* refers to the human form. What is known as *Qul Huwallahu* refers to the *qalb*. That is the *qalb*. *Ahad*: that is His grace, the *dhat*. That is where His story resides. We need to think about this state.

This did not just come about fourteen hundred years ago through the Arabic language. It does not belong to “my race” or “your race”; it does not have a connection to race or religion. When Adam<sub>(a.s.)</sub> was created, when *insan* was created, he was created with these letters. When God collected the earth from the four directions of the world, it was then that He created the *surah* called *al-hamd*. The covering for that *surah* is its shirt. That shirt is earth, fire, water, air and ether. God covered His story with these *mala'ikah*, these archangels. With these, He made this shirt to cover this *surah*, called *al-hamd*—His story, His might, His benediction, and His kingdom, His divine kingdom.

This is the shirt that we are now wearing, the shirt of elements of earth, fire, water, air, and ether. This is the shirt that we have put on. Within this is God’s *surah*—*al-hamdu lillah*. What is called *al-hamd* is God’s form. Once we remove this shirt of ours, then His story is what remains. Once His story is there, then the meaning I explained earlier is there. When this meaning is there, then that is His kingdom. That is He. Allahu alone exists.

We, as *insan*, have to understand this explanation. We have to remove this form, this shirt. God has placed this shirt as a covering over His kingdom and His story. This is a secret. What He has placed on top is a secret. Within it is His kingdom, His *dhat*.

My children, who are the gems of my eye, this cannot be understood through race, religion, or creed. These things that we call race, religion, creed, and scripture are the shirt that we are wearing. This is the shirt of the elements. This is the shirt of the *mala'ikah*. This shirt that we wear, which covers this body as a protection, is made from a portion of the earth, a portion of the fire, a portion of the water, a portion of the air, a portion of the ether, a portion of the *nafs*, and a portion of desire, the portion of the dog. These seven portions are a *jubbah*, a gown.

Having put on this gown and having taken on the qualities of this gown, we have forgotten the inner *surah* of *insan* that is *al-hamd*. When God created Adam<sub>(a.s.)</sub>, He created this beauty and said, “This is my kingdom; this is God’s divine kingdom.” He said, “This is God’s kingdom of purity.” He said, “This is the kingdom of God.” He said, “This is heaven; this is God’s house.”

We should remove this form, this shirt, and try to analyze a little...

*Prayer*, pp. 285-287  
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

**Suratul-Fatiha and The Seven Shirts**

December 27, 1975 8:30 p.m.

...Since man is within God, since the body is God's, and since man has God's state, man has been created in the *surah*, the form of the Qur'an. God has created His story as man. He has created that kingdom as man. He has created all of everything within man, and He is the One who rules over this.

Man is the leader of all of everything. He is the vice-regent. This is the *Suratul-Fatihah*. This the *surah* of the *kalima*...

***Prayer***, p. 285

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*



### All About Prayer

August 15, 1981 5:50 a.m.

...When we make the connection to God, our pure heart, pure wisdom, pure soul, and pure prayer will merge with God who is Purity. This one prayer is the prayer that connects us with God. Earlier, we taught this prayer to many people. I taught them *la ilaha illAllah*. It is a short prayer. This is the prayer where you realize the connection between the soul, God, and man.

The (first) meaning is: *La ilaha*, there is no God other than You. There is no other God.

The next meaning is: *IllAllah*, You are Allah. You! Nothing! I am not! There is no other God; there is nothing else. You are the only One, God. That is the meaning.

Some people might say “*La ilaha*, there is no God.” Then they say, “God, You are God. *IllAllah*, You are God.” They think that the meaning is that there is no God. But then they say, “You are God.” If there is no God, how can God be there? Some say that this is the meaning, but it is not the meaning.

When you say *la ilaha*, it does not mean that there is no God. The meaning of the *dhikr*, that word, is that there is nothing other than You (God). That word means that nothing else is like You, not I nor any other creation. There is no equal or comparison to You; there is nothing equal to Your Power. In all creation there is nothing comparable to You. Whether it is in the sun, the moon, the earth, the sky, the gods, the *nabis*, the *olis*, or in anything else, there is no Power like You. You alone are God. There is none other than You. You have no companion or helper, no birth or death, and no beginning or end. Whether it is in the religions, the *vedas*, the *vedantas*, the 124,000 prophets, the lights, the resplendences, the powers, the researches, the false wisdom, ignorant wisdom, scientific wisdom, true wisdom, or in the seven different wisdoms, there is nothing that is equal to Your Power, Your wisdom, actions, qualities, behavior, patience, peacefulness, tranquility, justice, integrity, conscience, good conduct, or compassion. Nothing can compare to You. No one can dispense judgment like You. In worship and in prayer, nothing is equal to You; nothing is comparable to You. There is nothing other than You.

You alone are that Power, the One without birth or death, the One without wife or children the One without property or possessions, the One without comfort, the One without selfishness or self-business, the One without differences of race or religion, the One without attachments, the One without lust, the One who has no anger, arrogance, karma and maya, the One without any likeness, and the One without any helper. You stand alone, conducting everything. You are the Power, the Power that controls all power. You are beyond everything that is created. You are God. Nothing is equal to You. That is the meaning.

When that word, the *dhikr*, is recited, you should understand this explanation in your heart. When you have understood that *dhikr*, you will understand this meaning. The breath should say this. When wisdom speaks, it should say, “There is no other God. You alone are God, Allah.” This is what should come forth when you speak, and this is what should be written when you write. This is the meaning...

*Prayer*, pp. 166-168

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

### A Hadith on Prayer

July 15, 1981

...There is *toluhai*, *vanakkam*, *'ibadah*, *dhikr*, and *fikr*. The first is *toluhai*, Allah's qualities, Allah's actions, Allah's conduct, Allah's behavior, Allah's compassion, Allah's patience, Allah's tolerance, Allah's peacefulness, Allah's ways of integrity, Allah's *tawakkul*, trust, and Allah's duty, His compassionate qualities. These qualities bring peace. To become filled with these qualities and make these qualities complete within you is *toluhai*.

Once you find that these qualities are complete within you, then Allah's wealth, His qualities will grow. You will become and *'abd*, a slave to Him. That is *vanakkam*. *Vanakkam* is where you receive those qualities of Allah and become His *'abd*. That is *vanakkam*. To surrender to Allah is *vanakkam*. You receive this wealth and give all responsibility to Him.

*'Ibadah* is where you distribute whatever treasures you have received from Him. You share it. You spread out and distribute those treasures, Allah's wealth, those qualities that *'ilm*, that wisdom, that good conduct, that *'ibadah*, and that *vanakkam*. That is *'ibadah*.

*Toluhai* is to acquire this state, these qualities of Allah. You must understand that *shart*; you must understand that patience; you must understand that meaning; you must understand that love; you must understand that *sabur*; you must understand the *shukur*; you must understand that *tawakkul*. *Al-hamdu lillah*. *Al-hamdu lillah*. You must make His wealth complete within you.

We must fill ourselves with Allah's *'ilm*, Allah's qualities, Allah's actions, Allah's behavior, Allah's affection, Allah's love, Allah's speech, Allah's resonance, and Allah's sound. Having filled ourselves with these qualities, then, with them, we do *tasbih*, prayers of glorification to Allah. That is *vanakkam*. To pay obeisance to Allah is *vanakkam*. To bow down to Him is *vanakkam*. Prostrating to Him is *vanakkam*.

Why do you bow your head? When you see a great man, you lower your head as a sign of respect, do you not? You bend your head in respect. So, to bow down to Allah is *vanakkam*. You bow your head to His speech and sound; you bow to the words and actions of the Lord. You bow your head in awe, to His explanations. You bow your head to His duty and His gaze. You bow your head to His grace. You bow your head to His *wilayat*. You bow your head to His sound. He is known as *ar-Rabb*, who understands everything. You prostrate to That. You bow your head to His *Qudrah*, His Power. This is the state of obeisance. That is *vanakkam*; that is worship...

*Prayer*, pp. 219-220

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

## Rooms in a House

August 25, 1978, Friday, 5:08 a.m.

...Just as he has a thirst for water, the thirst for God should always be forming within his *qalb*. This should always be forming. Just as he needs his physical vision so that he can see, just as he says, "I need my eyes, I need my eyes," and just as he protects those eyes, he must develop the eye that can see God, he must develop the certitude of the eye of *iman*. He must establish that faith.

The state that can give him either happiness or sorrow is always with him. He will search for what he wants, saying, "I want to be happy, I want to be happy." This is the way that he must melt with love for God. That search for Allah, "I need Allah, I need Allah," must be established, that striving must be fashioned. Just as he searches for what he needs, "I need wealth, I need wealth, I need wealth," he must search for Allah's undiminishing wealth of the *ākhirah*, the kingdom of God. "I need the wealth of grace, I need the wealth of grace." This awareness must be fashioned in his *qalb*. The search for this must be established...

*Prayer*, p. 4  
Bawa Muhaiyaddeen<sub>(raL.)</sub>

## **I am Wiping Your Heart and Your Tears**

My love to all of you. My salaams.

I am wiping your heart and your tears all of the time.

I am wiping your tears with love.

I am the *qalb* within your *qalb*.

And I know all your intentions and thoughts.

I am within your *qalb*,

And I understand all your thoughts.

Sometimes I laugh at you.

Sometimes I see your love.

I am with you, and I go everywhere that you go.

I have a share in your joys and your sorrows.

Sometimes, when you cry, I cry, too.

When you smile, I also smile.

When you are happy. I am happy.

I have not left your heart for even a second.

Look within your heart with wisdom, and, within your heart,

you will see me and Allah, who protects us both.

If you remain focused within your heart, you will always be happy.

I will not leave your heart and your love.

I will not be separate for even a second.

I will not be away from your hearts for even a minute.

In your love, you must have certitude every second.

Day and night, I am praying to God for each and every child.

He will not let go of you, and we have not forsaken you.

God has not forsaken you, nor have I.

Precious jeweled light of my eye, look with the love of your *qalb*.

Look inside your heart with the wisdom of the love of your heart.

I am always watching over your physical form. I always see your love.

I see your love always, and I am very happy when I see that.

I am very happy looking at that.

I am enchanted by the love of your heart, and I am very happy.

The mind thinks that you are far away from me, but the *qalb* doesn't see it that way.

I am praying for you day and night, in joy and sorrow, in sleep and in a wakeful state,

I am always begging and begging of God to take care of you.

God is protecting you at all times.

God is always watching you and sustaining you.

Do not be afraid of anything.

Do not be sad about anything.

M.R. Bawa Muhaiyaddeen<sub>(ral.)</sub>

*Published in the Memorial Pamphlet for the 40th day Anniversary of Ajwad Macan-Markar's passing*

... All of the things that are connected to his intentions—whatever the *nafs* seeks, whatever desire seeks, whatever the mind seeks, whatever his thoughts seek, and whatever his arrogance, karma, and maya seek—are like going to a friend's house for a visit. It is like visiting each house, and drinking a cup of tea there. When you do your prayers in this way, you should not think that you are entering the house of God. You are entering the house of the elements and the intentions of the mind. With the thoughts of your mind, you are visiting the elements, the *nafs*, desires, illusions, the four hundred trillion ten thousand spirituals, the ghosts, animals, satans, dogs, and foxes. If you visit these forms, if they receive you, if you drink with them, and after that if you come to pray, then these forms will become your prayer. If we go and visit with the forms that we make with the elements, with the desires that make us happy, with the things that the mind and desire seek, with the things that earth seeks, the things that fire seeks, the things that air seeks, and the things that ether seeks, and if we go to pray taking these things with us, then it will be as if we are going on a holiday. It will be as if we are going every day to see a friend, and to show our love for him. All of these prayers are like this. These are the prayers of the mind—they are like making a social call.

There are certain celebrations that we observe. One day we have one kind of celebration, another day we have a different celebration. There are celebrations for high days and for low days. There are celebrations for New Years, there are celebrations for birthdays. There are birthdays for that person, birthdays for another person, birthdays for the prophets, celebrations for that day and this day. There is a birthday for us and a birthday for you. We have celebrations like this, they are set for certain days and times. There are prayers for the stars, the moon, the sun, and the fire. All of these celebrations are the prayers of the elements, the intentions of the elements, our thoughts, the earth, the fire, the water, the air, and like this, the four hundred trillion ten thousand kinds of energies and cells. We meet and speak with these forms and are happy. We praise these celebrations.

The prayers that we are now doing are being done in this way. All of the elements that we nurture are accompanying us to our prayers. We take with us the demons that we have, the shaitans, the seven shaktis of mind, desire, earth, fire, water, air, and ether, the four hundred trillion ten thousand miracles and mantras, the demonic forces, and the *sittis*, the occult powers. We take these with us when we pray. It is the same as going to visit a friend. When true awareness, wisdom, and yearning look at this, they see this state.

\*There *is* a way to worship Allah. It is like the example of the house that we spoke of earlier. You have to be alone, hungry, and awake. You must be alone, hungry, and awake, and join with God. You must be One. Your prayer should have no duality.

You must be alone, hungry, and awake, and you must merge with God. Then you will be worshipping God as God. This is the meaning. In this state it is necessary that you stay alone in that room, and worship there, by yourself.

*Prayer*, pp. 6-7  
Bawa Muhaiyaddeen(ral.)*(rad.)*

...It is said that when hunger comes, the Ten (Commandments) will fly away. When hunger comes and we are searching for food, we will have the state where the Ten fly away. Like this, we must have the kind of hunger that searches for God. If a person, in his search for God, is to have the kind of hunger where the Ten do not fly away, then yearning, wisdom, feeling, awareness, clarity, and that faith must flow into his body. He must know that *vanakkam*. Just as a man is able to see when his eyes are open, he will be able to see God when his eye of wisdom is open. He will speak with God, he will merge with Him, and he will commune with Him. That eye will search for That.

This must be established within our body. This wisdom must be fashioned. Having fashioned this, then faith and determination, that *imān* must be established, it must become plenitude. So, if we can develop this state, then we will be able to understand the ways of prayer. First, this state must be established in our body. This search must form within us. Only if this is established will man have the intention to search for God, both in the night and in the day.

Precious jeweled lights of my eye, we must establish this state within our bodies. Following this, there will be so many hundreds of thousands upon thousands of things that we will need to understand—secret rooms, secret times. This can be done while we are living in the world, while we are living with God, and while we are living in the truth. We must stay in a specific place for each of the duties that we do in the world, we must be in that place. We must do each particular duty at its particular time and in its particular place. There is a time and place for that duty, for that work.

In this way, when one speaks with God, he must speak in the place where God is. When an *'abd*, a slave, speaks with God, then

God will speak with that *'abd*. When God's duty is done, then that is Duty. When God's justice is done, then that is Justice. When prayer is prayed with God, then that is Prayer. When the service of God is done, then that is Service. This is the way that we should do our duty. Although we live with this body, we can perform so much duty...

*Prayer*, pp. 8-9  
Bawa Muhaiyaddeen(ral.)*(rad.)*

...This world of the mind is the distance that exists between God and man. This must be crossed. If we can transcend this, then we will see that God and we live in the same place.

This is the mind. If we cross this mind, then the *qalb* becomes a flower, a *qalb-pu*, it becomes a flower garden. God is the fragrance in that flower garden. He is the fragrance in the flowers. When we enter that garden, that fragrance will immediately develop within us. That kingdom is His kingdom, and all of the flowers there have that fragrance. Wherever you look, the flowers have that fragrance.

Your *qalb* will take in that perfume; that flower of the *qalb-pu*, will accept that perfume. So, you will be joined with Him, enjoying the fragrance. That fragrance, that perfume will forever be intermingled with you.

Like that, when the *qalb-pu* accepts that fragrance, then that fragrance and that beauty will join with man, they will join with his *qalb*. That is God's kingdom. When the flower and the scent intermingle, then the flower becomes fragrant. This is how the *qalb* and God merge. God is the fragrance of that flower, the perfume of that *qalb*. The *qalb* and God are intermingled, the flower and the fragrance are intermingled. They are never separate...

***Prayer***, p. 11

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...If we are able to see God even once, then hell, desire, the mind, and the world will die. This is how Moses<sub>(a.s.)</sub> died on *turshshanam*<sup>8</sup> mountain, on *shi-nai* mountain. When you say "Moses<sub>(a.s.)</sub> died," it means that his mind and desire died. After that, Gabriel<sub>(a.s.)</sub> had to revive him.

When Moses<sub>(a.s.)</sub> was revived, God said, "You are wearing slippers made from the skin of a dead donkey. Did you not put on the donkey's skin upon which satan rides? Remove those slippers and become pure!"

The skin of the donkey upon which satan rides is now covering us. When Moses' mind and desire died, God spoke to him and gave him the Ten Commandments. This body, which is the skin of the donkey, must die. It was the body of the mind and desire of Moses<sub>(a.s.)</sub> that died. After that the elements were revived, and God gave Moses<sub>(a.s.)</sub> the Ten Commandments. God said, "Rise up, Moses!"

Therefore, we must remove these slippers of mind, desire, and satan's qualities that we are wearing, and climb the *turshshanam* mountain of the mind. What is this *turshshanam* mountain? Man's evil and differences. *shi-nai*<sup>9</sup> is the dog of desire that must be discarded. It is not the mountain that is in (the Sinai Peninsula). There is a *shi-nai* mountain within you, a mountain of the dog that is desire, the *turshshanam* mountain. It causes divisions, commits vicious acts, murders others, shows differences, and creates fanaticism. This is *turshshanam*—evil. It is the *turshshanam* mountain that shows differences. It is the *shi-nai* mountain, the mountain of the dog of desire. You must go above this mind. You must go beyond this dog, this *shi-nai* mountain of the mind. The mind is the *shi-nai* mountain, the mind is the *turshshanam* mountain. You must cross this mind and go beyond, God said to Moses<sub>(a.s.)</sub>, "Climb up, climb up, come up. Cross over this mountain and come." Once he travelled above that mind, Moses<sub>(a.s.)</sub> met God...

*Prayer*, pp. 12-13

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

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<sup>8</sup> *turshshanam* mountain (*malai*) (T) The mountain of the evil qualities of the mind. Evil, wickedness, lewdness. Bawa Muhaiyaddeen(ral.) is punning on the Arabic word for Mount Sinai, Tūrus-sinā', where Moses<sub>(a.s.)</sub> received the Ten Commandments from Allāh.

<sup>9</sup> *Shi-nai* mountain (Sanskrit & Tamil) is also a pun on Mount Sinai. *Shi* is an interjection of contempt and disgust. *Nai* means dog. "Get away, dog!"



...The *kalimah*<sup>4</sup> is composed of twenty-four Arabic letters. The twenty-fourth then becomes the twenty-fifth. The twenty-four letters of the *kalimah* form our body. The twenty-fifth letter is the soul. The twenty-four can be seen, but the one letter which is the soul cannot be seen. The twenty-sixth letter is wisdom, and the twenty-seventh letter is the *Nur*, Light — resplendence. That is the day we meet the Light.

The night of the twenty-sixth letter, when wisdom comes, will be the Night of Power, *Qadr*.<sup>5</sup> After the twenty-sixth night, when the twenty-seventh day is dawning, when *perarivu*, divine luminous wisdom, appears, when that Qutbiyyah<sup>6</sup> appears, when that Light comes down to us, when the Light of the Qutbiyyah descends, then that is called the *Lailatul-Qadr*; it is called *Qadr*. When that becomes the twenty-seventh, that resplendence is called the *Nur*. Allah and the Qutbiyyah merge together, that Light joins with the body. When both the Qutbiyyah and Allah join together, when that Qutbiyyah, the Light that is wisdom, Allah, and the *Nur*, the *Nurus-samawati*, join together, then that is when the twenty-sixth letter becomes the twenty-seventh. They become one. The twenty-eighth letter is *amavasi*, darkness, torpor.

If man can merge with God, if wisdom and the Qutbiyyah become one with God, then that will be plenitude. The body will have been destroyed. The body that has been destroyed is darkness; it is creation. After that, the world appears dark to man. When man has merged with God, the world remains dark. That is *amavasi*, the twenty-eighth letter, Adam<sub>(a.s.)</sub>. If Adam<sub>(a.s.)</sub> becomes light, the earth remains as earth. The earth is darkness, and Adam<sub>(a.s.)</sub> becomes light, plenitude.

We are that. When, through our prayers, what is plenitude joins with Allah, then the earth of Adam<sub>(a.s.)</sub> will stay as the earth and the world will continue to function, creation will continue on. The one who has reached that station (of plenitude)<sup>7</sup> stays with God and the world stays where it is, creation continues. What has appeared continues to exist, while the one who has reached that station stays as plenitude.

**Prayer**, pp. 9-10

M.R. Bawa Muhaiyaddeen<sub>(raL.)</sub>

<sup>4</sup> *kalimah* (A) *Kalimah* is used by M. R. Bawa Muhaiyaddeen<sub>(ral.)</sub>(A.S.) to refer to several different phrases. In most contexts it either is the statement, *la ilaha illAllah, Muhammadur-Rasulullah*, or the *dhikr*, *la ilaha illAllah*. If twenty-four letters are mentioned it is the former. However, it may also refer to the *dhikr* used by specific prophets, or the series of statements he referred to as the Five *Kalimahs*, which include the *shahadah*. Literally, a word, phrase, or short sentence.

<sup>5</sup> *Qadr, Lailatul-Qadr* (A) The Night of Power or Destiny. *Lailatul-Qadr* is the night the entire Qur'an was revealed to Prophet Muhammad<sub>(a.s.)</sub>

<sup>6</sup> Qutbiyyah (A) The state of *pahut arivu*, divine analytic wisdom, the sixth level of wisdom that explains the truth of God to the wisdom of the human soul.

<sup>7</sup> The editors put words or phrases in parentheses when they are inferred, but not literally said by Bawa Muhaiyaddeen<sub>(ral.)</sub><sub>(sal.)</sub>; these words have been added for clarification.

...We have to change these diseases that are changing us: race fanaticism, religions, divisiveness, scriptures, philosophies, magics, miracles, praise, honor, pride slander, saying one thing on the outside and keeping another within, the differences of “I” and “you,” “mine and yours,” “I am great and you are inferior,” “my religion and your religion.” We must change these diseases and find unity. It is only in this way that we will be able to find unity and tranquility. It is within that tranquility that we can find peace, within that peace that we can find serenity, and within that serenity that we can make the connection to God.

When we make the connection to God, our pure heart, pure wisdom, pure soul, and pure prayer will merge with God, who is Purity. This one prayer is the prayer that connects us with God. Earlier, we taught this prayer to many people. I taught them *la ilaha illAllahu*. It is a short prayer. This is the prayer where you realize the connection between the soul, God, and man.

The (first) meaning is: *La ilaha*, there is no God other than You. There is no other God.

The next meaning is: *IllAllah*, You are Allah. You! Nothing! I am not! There is no other God; there is nothing else. You are the One, God. That is the meaning...

***Prayer***, p. 166  
M.R. Bawa Muhaiyaddeen<sub>(rat.)</sub>

*From Dhikr Discourse*  
August 11, 1976

...*Ya Allah*, may you be our Helper in this world and the next. May you be the Ruler of Grace in our sight, in our thoughts, and in our intentions. May You be the Light in our *nafs*, in our thoughts, and in our wisdom, and guide us on the straight path. *Ya Allah*, please protect us so that sadness does not come to us. May You grant us certitude so that we may focus on You and pray to You alone.

*Ya Allah*, please protect us so that sadness does not come to us. May You grant us the wealth of the grace of Your straight path, the wealth of wisdom, the wealth of the soul, the wealth of patience, the wealth of *sabur*, the wealth of peace, the wealth of Your justice, the wealth of *shukur*, the wealth of *tawakkul*, and the wealth of Your selfless duty. May You give these qualities to all lives. May You give us the perfect certitude and determination on the straight path that no other God exists but You. May You give us the strength of *iman*...

**Prayer**, p. 166

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...It is said that *insan*, Adam(*a.s.*), was created with Allah's beauty. What is Allah's beauty? It is the Light of the Qur'an, His actions. What remained after Allah discarded everything else was the Light of perfection, the Light of plenitude, the Light of the cause and the Light of the effect. That Light is the Qur'an. That is He. He created *insan* with that beauty. Within that, with the *rahmah*, the beauty called His *dhat*, He created the *mim*. He created Adam(*a.s.*), and within Adam(*a.s.*) He remained as Himself. He remained as all of His qualities, actions, and behavior—that beauty, that Light, and that wisdom. That is what is meant when it is said that He created man with His own beauty, in His own image. The *ruh* that is within man and the qualities that are within him are Allah's beauty, and that is the Qur'an...

**Prayer**, p. 369

M.R. Bawa Muhaiyaddeen(ral.)

...What is prayer? What is *toluhai*, the five-times prayer? What is the *panjasila*, the five precepts? What is *tanadharma*, the prescribed duties that you should do? In every religion they say that you should perform *tanadharma*. In all of the scriptures they say that you should perform *tanadharma*. They say: have faith in God; pray to Him; show love to all lives; treat all lives as your own life; feel the sorrow of other lives as your own sorrow; show compassion and affection towards all lives; love others as you love yourself; give your own food to those who are hungry; if someone is angry, have *sabur*, inner patience; and do not cause suffering to another life. God instructed the prophets to teach this.

Like this, all of the religions—Hinduism, Hanal, Christianity, and Islam—say this. Finally, this was made complete. Everything that each of the prophets taught was collected together and given by God to the Rasul<sub>(sal.)</sub> as the 6,666 *ayat* of the Qur'an and as the *ahadith*. What each of the prophets brought as proof is revealed there. We must think about this.

You must consider carefully what each religion says, what Jesus<sub>(a.s.)</sub> and Moses<sub>(a.s.)</sub> said. But you cannot truly understand what they said through the world, through religions, through races, or through languages. If you analyze the scriptures, if you analyze hell with hell, what will you find there? You will find worms and insects. The world and differences are hell. With the exception of God's qualities, everything else is hell. If you investigate using the religions you will see only destruction...

**Prayer**, p. 316

M.R. Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub>

“...the state of one who takes on the qualities of Allah is called *Islam*, while that of one who adopts the qualities of satan is called *kufr*. These are the only two categories into which mankind can be divided—not into four, or any other way, for we are children of Adam<sub>(a.s.)</sub>, and all belong to the same race. Within this one human race only two groups exist—the ones who do evil (and belong to hell) and those who do good (and belong to heaven). Men of wisdom have pointed out only these two, although within them, many, many more have been formed...”

**The Resonance of Allah**, p. 385

M.R. Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub>

...My beloved children, who are the pupils of my eye—Truth is silent. If Truth has dawned within you, then there will be no further speech. It is silence, and silence is the greatest Truth, the best question. If there is no Truth, then there will be a lot of talk and questions. One is good and the other is bad. If there is good within you, there will be no further noise within. But if you are full of bad, there will be so much of talk, speeches and questions. Therefore, seek the good. God does not make a noise. If you need anything, then you will have only to knock, and if you are tuned to that point, with the sound of that knock you will get an answer immediately. No noise, you don't have to make a sound. This is the Truth...

*God, His Prophets, and His Children*

M.R. Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub>

### *The Story in a Book*

"...The thoughts, therefore, of the husband and wife  
 When they unite at the time of conception  
 Become the destiny of the fetus.  
 The resplendent primal Athi puts a seal  
 On what the parents together mold  
 As the destiny of the fetus.  
 This is the way the Athi writes  
 The complete destiny for the fetus.  
 This is the way the fetuses take innumerable forms  
 Shaped by the thoughts of human beings..."

-A Song of Muhammad: *The Body is the Enemy*, p. 212

"Appa, my brothers and sisters, once these two parts are united, the primal One who lives in each of our hearts acts as a servant working for us. He continues as the lowly One to His slaves, doing His work. Whatever it is we write in the book we hand over to Him. He puts the cover on; we are that cover. The father and mother write out all the lessons and give it to the servant who stamps it. Nothing, therefore, is His fault; the levels of wealth and poverty are not His fault. How can you blame the One who merely reads the story we've written and given to Him? It is certainly not His fault; actually, it's our own fault, so if you write your story with good qualities, with good conduct and hand this over to the servant, He'll return it in the same good condition. Since the father and mother unite to write the story they present to the printer, we cannot blame the printer for whatever is given to Him; all He does is print the story we offer Him.

The father and mother come together writing the story they present to the printer; the printer prints it and puts it back in our hands: the story that we have to read today. We must be aware of the history in that story written by our parents; it is our story, our form. All those born today as man are the consequence of a story written by a father and mother and given to the printer, a story returned to us with the cover on it. That printer is the primal Athi..."

*A Song of Muhammad*, p. 217

M.R. Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub>

[https://books.google.com/books/p/pub-3222736622835105?id=FlPtSCajUUKC&printsec=frontcover&dq=inauthor:"M,+R.+Bawa+Muhaiyaddeen\(ral.\)"&lr=&as\\_drr\\_b\\_is=q&as\\_minm\\_is=0&as\\_miny\\_is=&as\\_maxm\\_is=0&as\\_maxy\\_is=&num=50&as\\_brr=0&as\\_pt=BOOKS&ei=q1CRWrPyK9C65ALqhbzgCw&cdh](https://books.google.com/books/p/pub-3222736622835105?id=FlPtSCajUUKC&printsec=frontcover&dq=inauthor:)

*The Story in a Book*

“...You must realize the condition we find our body in is a consequence of the covered book written by our parents. Whatever they wrote is printed, stamped and registered. The registration is what is called pure life; the life given to the book is its registration. What our father and mother write is the story; life is its registration, which fills the entire body of each and every man; life comes from the primal One, the printer. When the book is torn, that registration returns to Him.

Whoever wants to acquire a form must be registered. What we read in this book is the story written by our parents. This is what happens today; this is what happens forever in every world. The story we read today is the one our parents wrote before we were a fetus; this is what they mean by saying a fetus acquires millions of sins it did not collect on its own. That is the story revealed today as we read it. Since this is our state *appa*<sup>1</sup>, we must find a good *guru nathan*<sup>2</sup>, walk the right path, and try hard to correct the flaws. The wrong story written by our parents is what we read today as our own body. *Appa*, if we trust this body formed with falsehood as its strength, we will end with the qualities of ignorance; we will be tormented by perpetual evil. This body works entirely against the registration made by the Lord of the three worlds; it may end as a book without registration, a prey to fear.

We must find a *guru nathan* and ask him to print true meanings in good words for us, so that every word will become something to enjoy more and more, every word will become sweeter and sweeter, will flow with honey. When the story is rewritten, it becomes incredibly sweet for everyone who reads it. To write this story in the right way we need a good *guru nathan*, a complete treasure on this exalted path.”

*A Song of Muhammad*, pp. 218-219  
M.R. Bawa Muhaiyaddeen(ral.)<sub>(rad.)</sub>

[https://books.google.com/books/p/pub-3222736622835105?id=FIptSCajUUKC&printsec=frontcover&dq=inauthor:"M.+R.+Bawa+Muhaiyaddeen\(ral.\)"&lr=&as\\_drrb\\_is=q&as\\_minm\\_is=0&as\\_miny\\_is=&as\\_maxm\\_is=0&as\\_maxy\\_is=&num=50&as\\_brr=0&as\\_pt=BOOKS&ei=q1CRWrPyK9C65ALqhbzgCw&cdh](https://books.google.com/books/p/pub-3222736622835105?id=FIptSCajUUKC&printsec=frontcover&dq=inauthor:)

<sup>1</sup>*appa* (Tamil)- literally father; here used collectively to mean brothers and sisters.

<sup>2</sup>*guru nathan*- lord among gurus or among teachers

“...Recite the *kalimah* and come to *salah*. Allah is the Great One. Come close to Him. Perform *salah* to Him. Open your *qalb*; open the *akhirah*. The door is open between you and the *akhirah*. Open your *qalb* and come. Allah is keeping it open for you. He is keeping the *akhirah* open for you. Open your *qalb* and come. Do *tasbih*. Perform *tasbih*. His representative, Nabi Mustafar-Rasul, *sallAllahu ‘alaihi wa salam*, is acting as the *imam*. Follow him. Follow behind him. He is your Nabi. Follow God’s representative. Complete your *salah*. Come soon. *Allahu akbar*. Allah is the Great One. Come and pray to Allah. *Allahu akbar*. Come and pray to Allah. *La ilaha illAllah*.

Allah is the Ruler of the *dunya* and the *akhirah*. He is the Ruler of the *‘arsh* and the *kursi*. He is the Ruler over everyone. *IllAllah*, He is the One alone. There is no comparison or equal to Him. He is the Great One who has no equal. Come and pray. *IllAllah*. He is the Solitary One, the One who has not comparison. Come and Pray to God.

*SallAllahu ‘ala Muhammad...*”



...Allah has said, “Ya Muhammad, if not for you, I would not have created anything.” It was that Light that was impressed the forehead of Adam<sub>(a.s.)</sub>. That was the Light. Having created Adam<sub>(a.s.)</sub>, Allah impressed that Light on his forehead. He then placed a *ruh*, a soul within him.

The meaning of this is that everything that is created comes forth from Muhammad<sub>(sal.)</sub>. Adam<sub>(a.s.)</sub> also came forth from that. According to this meaning, the children of Adam<sub>(a.s.)</sub> in faith are of the family of Abraham<sub>(a.s.)</sub>, and in *iman* and purity are the *ummah*, the followers of Muhammad<sub>(sal.)</sub>. We call that their lineage. Nothing can appear without the *mim*. Because everything appears from the *mim*, we say that we are of the lineage of Muhammad<sub>(sal.)</sub>. You and I and everyone are of the lineage of Muhammad<sub>(sal.)</sub>. All of us came forth from this *mim*. *Alif* is Allah. *Lam* is the Nur, the Light. *Mim* is the form. The *mim* has taken a form and contains all three. The *sukun*, the circle, is Muhammad<sub>(sal.)</sub>: *lam* is wisdom, the Nur and *alif* is Allah, the support. Since these three are joined and dwell together, all three resplend from within man: Allah, wisdom, and Muhammad<sub>(sal.)</sub>. Wisdom is the *lam*. It can take a form; it can come as Gabriel<sub>(a.s.)</sub>. That wisdom can come as Gabriel<sub>(a.s.)</sub>.

Because this state exists within a human being, the salams which are given by Allah to Muhammad, the Rasul<sub>(sal.)</sub>, is given by us to Muhammad<sub>(sal.)</sub>. When we pay that respect to Muhammad<sub>(sal.)</sub>, it is like an echo. When we offer *salams* to the Rasulallah<sub>(sal.)</sub>, many tens of millions of *salams* are returned to us. For each one we give, ten are returned to us. Allah praises and gives peace. And the peace that we offer Muhammad<sub>(sal.)</sub> creates peace for us. That is an echo. Those *salams* return to us. The praise of the *salams* that we offer becomes our wealth. The prayers that we offer are either *batil*, fruitless, or they become our *daulah*, our wealth.

In this way, since everything we offer returns to us, the praise that we offer Muhammad<sub>(sal.)</sub> returns as praise to his *ummah*; it is returned to us. The meaning is that when we offer *salams* and then look within, we will find that those *salams* have returned as the light that is lighting our *qalbs* and our faces. We are praising him but, since he resides within us, the praise of the *salams* and *salawat*<sup>1</sup> is reflected back and benefits us. That praise returns to reside within us. This is why we consider the *salams* to be so very exalted. Understand?...

*Prayer*, p. 266-267

M.R. Bawa Muhaiyaddeen(rad.)

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<sup>1</sup> *salawat* (A) Prayers or blessings, asking God to bless the prophets and mankind. Derived from *salla* (A), to pray.

...Before praying we must complete the prayer within ourselves. Precious jeweled lights of my eye, in earlier times, before we could light a lamp we would need to have oil. After the oil was ready, we would pour the oil into the lamp, and then prepare the wick. Having placed the wick, we would then strike a match and light the lamp.

Similarly, before prayer, what do we need? In the same way as the lamp needs oil, before we go to pray, our *qalbs* need Allah's qualities and actions: His beautiful ideals, faith, certitude, and determination. Before we go to pray we must make these complete. Having made these complete, what else do we need for that prayer? We need to prepare the wick of our intention. Once we have prepared that wick, we then surrender to God. Only then will our prayer catch fire. In this way, we must connect our intention to Him and light the lamp.

So this has to be done before the prayer begins, even before we to pray. Prayer is not something that we do when it is convenient. Prayer has to be a natural thing within us. Before praying we must prepare our prayer, just as we prepare a lamp before actually lighting it.

What should happen when you perform *dhikr*? If you take a magnifying glass, put a piece of cotton wool underneath it, and focus the rays of the sun onto it, the cotton wool will catch fire. In the same way, our *qalbs* should be like a magnifying glass. If we change our thoughts, qualities, and actions into Allah's qualities, then our *qalbs* will become a brilliant mirror. Once the *qalb* changes, it becomes fire. Then, if we place a piece of cotton wool underneath it, if we place the *dhikr*, the remembrance of Allah, underneath the magnifying glass, the *dhikr* will immediately catch fire. That is the *wilayah*; that is *gnanam*—Light. Allah's Light will be attracted to that *qalb*. That power will be focused there, and every word, action, and behavior will become Light, that fire.

That is the true way to do *dhikr*, where we can understand about the *wilayah*, about that power. If we fail to make those qualities ignite light the cotton wool, then just saying the words will not be enough.

*Dhikr* is much more subtle than *toluhai*. *Toluhai* is performed five times a day, but what is known as *dhikr* has 43,242 *sujud*, prostrations a day. With each breath, without forgetting, we perform *tasbih* to Allah, and ask forgiveness from Him, *taubah*. With each breath, we prostrate at His feet and give *salams*. If we surrender to His qualities, His actions, His words, and His compassion, then that *dhikr* will come. Only then will that power, that state come; that Light will come into our *qalbs*...

*Prayer*, pp. 275-276  
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

### Suratul-Fatihah & the Seven Shirts

December 27, 1975 8:30 pm

...Without understanding what your prayer is, without understanding what that grace is, without understanding what your body is, without understanding what your prayer is, without understanding what God's kingdom is, without understanding that you are the prince of God, without understanding that your form exists in the kingdom of God, without understanding that state, you have put on these seven *jubbahs*. These gowns have to be removed; they have to be cleared. You have put on these gowns in the world, and everywhere there is fighting; everywhere there is war; everywhere there is arrogance; everywhere there is hell; everywhere there is karma; everywhere there are differences; and everywhere there is pain being inflicted. This is not the way it should be. Please try to think about this a little.

My children, who are the gems of my eye, please try to think about every letter (of your *surah*). Try to think about your body. There are two forms: one that is inside and one that is outside. The shirt that you are wearing is a shirt that will tear. It is created; it is not permanent. It will have to be removed. It is something that will have to be shared out. It is something that will have to be distributed; the shares will have to be given back. You are wearing these (*jubbahs*) for the sake of the cold, the sun, and the rain, but they will change.

Look! You put on these things to protect you from the cold and the snow. You put on mind and desire. But as soon as you go out in the sun, you take everything off! This is how it is. It is like this. When you go to Atlantic City, you take off all of your clothes. Look at these *jubbahs*. They are (then) useless. These *jubbahs* change with the seasons. This is simply a shirt. We put on the shirt, and we fight.

Man is not this shirt. Man's form is God's beauty, His Light, His effulgence, His compassion, His love, and His pure kingdom, the kingdom of God, paradise. It is a great Light, an effulgence that is spread out shining everywhere.

My precious children, jeweled lights of my eye, please think. You put on these *jubbahs* and fight. You say "my religion" and "your religion," and you wage war. This *jubbah* is a gown that has to be removed. It is something that will have to be returned to the shareholders. It is something that will go back to the earth; it is something that will go back to fire. Do not fight for the sake of this. Do not burn for the sake wearing this. If you fall into the fire, it will burn you. If you fall into the water, it will kill you. If you fall into the *nafs*, they will roll you around. If you fall into maya, it will scorch you and burn to to ashes. They will do all this.

My children, who are the gems of my eye, please think about this; reflect on this. Think with wisdom. Please consider this and understand. Please find out what is right. Please find out what man is. Please find out what the body of man is. If you understand this, if you discover this, that will be very good. *Al-hamdu lillah*. All praise belongs to Allah.

This is just a small explanation. If you think about this, it will be good. All praise is to Allah.

Everyone can see this (drawing) once it is printed in a book. *Al-hamdu lillah, vanakkam. Anbu. Anbu, vanakkam.* Compassion, love. May God protect us.

Is this enough? Ah, it is enough. *Anbu.*

*Prayer*, pp. 291-292  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

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...You break into two,  
 A rock that has a sound within it, You place one rock as a threshold And tread on it  
 mindlessly.  
 And you adorn the other  
 With flowers, water, milk, and fruit.  
 Adey!  
 So tell me which of these rocks Does Insan, God, accept?

Which rock is more exalted to wisdom? Which rock should you offer pujas to? Which is the rock that wisdom needs? Which rock does the soul, also known as *insan*, need to offer pujas to?

This is what they sing; this is a song that is sung in the Hindu religion. So, one who has become a *gnani*, a man of wisdom, also sings this song as he goes along. He leaves his religion and moves on, once he has studied and understood. In this way, he studies each religion, gives it up, and goes beyond.

Finally, having transcended the four steps, having transcended the step of Islam – having gone beyond *Furqan* – he goes to the section of God known as the anma, the soul. There he attains that station where he becomes man, he becomes *insan*, the soul, he becomes *insan kamil*, a perfected man, he becomes Light and merges with God. Then, there is nothing else for him; there is nothing in this world. He merges with the *Param Porul*, the Supreme Being who stands transcending all discrimination and differences. He embraces Him, saying “There is nothing else for a human being to embrace and hold on to other than the One..” Other than that one Treasure, there is nothing else that sustains the soul. This is certain.

We can only reflect on this state with our wisdom; we cannot reflect on this learning with our mind. Only if we go beyond in this way, can we proceed. This is my experience.

They will never accept me; no religion will ever accept me. No religion will accept me. But, I do not go there, I do not go to the mosque, I do not go to the prayers. I have learned all of that. I studied and studied and came here.

If you want to study with me, you will also have to come in this way. Bawa, if you want to learn from me, this is how you will have to study and come. When you transcend this and come, its secrets (will be known). When God is within you, when you find the kingdom of God within you, when you build that place of worship within you, then you will not need this. Until then you must study. You must study without differences. Only then can you give up all this; you can leave it and proceed. Otherwise, if you gather and keep these differences, you will not reach that place.

A lamp must first be *clear* before you can pour oil into it. Only if the lamp is clear can you pour oil into it. Not only do you have to pour the oil, your qualities must be clear so that you can fix the wick properly. Wisdom must be fixed there. To fix that wisdom correctly, that place must be clear. If that *iman* is clear, if that faith is clear, then you can fix it. You have to fix it correctly. Only then will those qualities, that are called God, light the wick. Then His actions, qualities, equality, peace, equanimity, tranquility, and the happiness of life will be lit there. Otherwise, it will be very difficult for someone to do this, no matter who it is.

Islam thinks (of me) in the same way as you are now thinking. Islam speaks in the same way. They say the same thing; they speak this way. Even now they do not accept me. They have never accepted me. Nor do the Jews accept me, nor do the Christians accept me, nor do the Catholics accept me, nor do the Hindus accept me. They do not accept the truth. They do not agree to come to that good state.

Only after one has realized that state will he proceed by himself; he will not carry all of this garbage and trash with him.

My love you, precious jeweled lights of my eye. Bawa Muhaiyaddeen(ral.) is saying this.

When you die, your wife or religion will not go with you. Race, the mother who gave birth to you, castes, or religions, none of these will accompany you. You will go alone. Will your religion go with you? Will your race go with you? Or will your children go with you? We cannot take any of the things we are now carrying. We can only take our intention with us: one God one family, truth. For worship, there is only one God. Moses<sub>(a.s.)</sub> said, "There is only one God." Jesus<sub>(a.s.)</sub> said, "Look at my Father." Muhammad<sub>(sal.)</sub> said, "my God—there is one God; follow Him." The Hindus say there are many gods, but they also say there is the one *Param Porul*, the *Paraparam Vastu*, God, the Supreme Being, who has no form shape, or figure. Believe in that.

Whoever completes the study of the four learnings, one by one, who attains clarity and goes beyond, will reach the state where he will study himself. He will reduce the world to ashes. He will come to the state where he burns up his mind; and, in the place where the mind was, he will build a church. He will take the section that the mind fashioned, burn it, and build a church for prayer in that place. He will build God's house, a church.

After you have built that, you will not need anything else. No one will follow you there; no one will come along with you. One may be Islam, but when he dies, he has to face his own judgment. His religion will not come with him. His parents will not come with him. Those born with him will not come with him. Race and religion will not come with him. They will come only up to the cemetery. Whether he is a Jew or a Muslim or a Christian or a Hindu, no one will come along with him. Except for the good and the bad, and except for the truth and the falsehood that he himself sought, nothing else will come with him. Beyond that cemetery, religion will not benefit

him, race will not benefit him, blood ties, races, religions, and languages will not benefit him. There they will clear away; they will not come to help him there. All these will come only as far as the cemetery.

Everything is done for the sake of selfishness. What the religions do is for their own benefit. If one becomes a guru, it is to earn a wage. If he studies a particular learning, it is to earn a wage. If he comes to the cemetery, it is for his own gain. If he goes to the mosque, it is for his own gain. Each one does a particular job so that he can earn something for himself. The work of the societies of religion, the work of the societies of sects, the work of the societies of race—the work of all these societies is not done for the benefit of others. We cannot see anyone doing anything useful or us. All of the religions are like this.

We ourselves must learn what is useful to us. Only if we continue to learn all of this with clarity will we be able to go beyond. Then, we can have freedom and peace. Freedom—*free-ee!*

*Bawa Asks Bawa Muhaiyaddeen (rad.), vol. 3, pp. 59-61*

.....

“... the *point*  
of the connection between God and man must come between man  
and those other *points* that come to destroy him.

When that wavering which is the connection to illusion comes to destroy  
you,  
if you put that *point* there,  
it will stop it instantaneously at the *time*,  
at the *second*,  
in that atomic time span.

That *point* must not waiver Or move here or there;  
It must be placed there perfectly...”

***The Point Where God and Man Meet, p. 31***

*M.R. Bawa Muhaiyadeen (rad.)*

.....

"Show us how to pray. Teach us how to recite and read, Show us the way to pray and perform service to You (*'ibadat*). O God, open and reveal the truth to me and my children, O God, show the way to me and my children, O God, show the way to me and my children, Show us the purity of the heart. With Your grace bestow the certitude and absolute faith (*iman*) with which to worship Your love, to worship that one Treasure in unity, to live together always as one race, to embrace all lives with love as one. Feed us Your grace to embrace with faith and worship the light of grace, the divine luminous light, the radiance of the pearl of gnanam, the light of wisdom, the divine luminous light, the light of the pearl of gnanam, as God.

O primal omnipresent Effulgence, May You embrace us and feed us with Your grace, May You forgive all the faults that we have committed unknowingly. You are the God who rules all three worlds, May You embrace us. We are sinners known to no one, Embrace and rule us, O God, Allahu. Feed us with Your compassion, Open Your eye and look at us."

*To Die Before Death: The Sufi Way of Life*

“...Everything we do seeking approval and acceptance by others will burn up like fire.

Instead, we should be like the water and the earth, remaining calm and serene with patience, inner patience, trust in God, and total surrender to Him, saying, "All praise is to God alone---*Alhamdulillah*." My precious children, only with these qualities can we progress in life, attaining clarity in wisdom, goodness in faith, and truth and unity in God's intention. Only then can we reach God's kingdom. Each child, in order to do your duties and progress, you should strive to find the supporting wisdom, belief, determination, *iman*, and certitude. You should try to do this day after day. Your success will come from this.

*(Bawa sings)*

Have only the beauty of compassion. Keep open your inner hearts and minds.

Tap your own hearts and God's door will open.

Tap, tap your hearts.

Dispel karma that pursues what is unlawful (*haram*) *Then tap your hearts and see!*

*Ask forgiveness for your faults; Open God's Kingdom and ask.*

*This is the way to experience success in the Kingdom.*

*This will give victory! Amin, Amin, Amin.*

*As-salamu 'alaikum wa rahmatullahi wa barakatuhu kulluhu. May all the peace, the beneficence, and the blessings of God be upon you..."*

***The Fast of Ramadan***, pp. 122-23

M.R. Bawa Muhaiyaddeen(ral.) *(rad)*



## *Seeing God*

**Child:** In a *hadith*, a traditional story, the Rasulallah, Prophet Muhammad<sup>(sal.)</sup>, said that those who dwell in heaven will see Allah all the time, that He will be clearly visible.

**Bawa Muhaiyaddeen(ral.):** When the Rasulallah<sup>(sal.)</sup>, went on *Mi'raj*, to commune with Allah, a veil separated the Rasulallah<sup>(sal.)</sup>, from Allah. Allah spoke to him from behind the veil. They discussed prayer and worship, and Allah told the Rasulallah<sup>(sal.)</sup> to tell all He had spoken of to his followers.

When they had finished talking about prayer and about his followers, the Rasulallah <sup>(sal.)</sup>, said, "Allah, I want to see You. I must see You." Allah said, "Remove the veil and look."

On the other side of the veil was a mirror, a brilliant mirror in which the eighteen thousand universes could be seen. When he looked into the mirror, the Rasulallah<sup>(sal.)</sup>, saw only himself; he saw his own form and his own beauty. He saw a sixteen-year-old youth with a beautiful and radiant face. Then Allah spoke to him.

How does one see Allah in that state? Allah's resplendent truth *is* the brilliant mirror in such a one's heart. When he looks into this mirror, he sees his own beauty and he knows himself. If he holds nothing equal to Allah, he will see Allah's beauty, His plentitude, and the resplendence called *Nur*.

Thus he sees both the power of *insan kamil* and the power of Allah. Then the veil of his body is removed and his heart becomes Allah. They become one. When he comes to that state, he is within God and God is within him.

When the Rasulallah<sup>(sal.)</sup>, returned from *Mi'raj*, his followers asked him, "Did you see Allah?" Both A'isha<sup>(ral.)</sup> and Fatimah<sup>(ral.)</sup> asked the Rasulallah<sup>(sal.)</sup>, if he had seen Allah, but the Prophet<sup>(sal.)</sup>, could only say, "If I speak of that mystery now, you will not understand. You will see it later." Only to 'Umar ibnul-Khatib<sup>(ral.)</sup> did he reveal the secret.

One who does not see Allah within himself will never be able to see Allah on the outside. But one who has seen Allah's benevolence within himself will see Allah. What will he see? He will see himself. His own innermost heart will be the brilliant mirror, and when he looks into the mirror, he will see himself in its light.

*Golden Words of a Sufi Sheikh*, p 426-427  
M.R. Bawa Muhaiyaddeen(ral.)<sup>(rad.)</sup>

There is a song with a hidden meaning, A song which contains its own vibration, A song  
of wisdom, which comes  
From the heart of that grace and love  
Of *Allahu ta'ala*, God who is all mighty, the precious treasure.  
Is it easy for me, with a black body,  
Is it easy for me, wandering from land to land, Is it easy for me, the blind one who does  
not know

The difference between right and wrong  
To sing the song of One whose path is grace in this world, Of One who is grace and  
beauty in the heart?

They say that great sages with *gnanam* or divine knowledge Are submerged in the deep  
ocean, the blissful radiance  
Of the highest awakened wisdom, And that God, who gently dwells In clear, wise men,  
Reveals exalted words of grace through them, Words which are that very mysterious,  
true religion.  
I am so discarded,  
Can that be why I sing about God?

Some people find fault, using words sharper Than the point of a needle.  
Please listen now to words  
Of one whose head has felt the dust  
Beneath the flower-like feet of wise men who have that light, Who trust in the loving and  
incomparable  
Great Prophet Muhammad, blessings and peace be upon him.

Those good people who write down The words of my tongue Which knows nothing,  
Which does not even know good Tamil, Write blissfully, knowing the inner meaning Of  
these words.  
Even if there are millions of faults in this world, Please be patient,  
Take what is good, Have innerpatience...

*Maya Verum*, introduction  
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

"There are the two qualities of good and bad... Man does the work of both sections. In the bad section, he changes into four hundred trillion, ten thousand different qualities. Every thought takes a form. He changes into the form of whatever thought he has and, in that form, goes on the bad path.

Like this, there are two that work in the one body. One is the good thoughts and good qualities. The other is bad, the bad qualities. When good thoughts come (within man), he will change into God's qualities, the quality of compassion, the quality of love, the quality of equanimity, and God's three thousand gracious qualities. He will have justice, conscience, and truthful ways. He will consider the lives of others as his own life, the prosperity of others as his own prosperity, the hunger of others as his own hunger, the suffering of others as his own suffering, the house of others as his own house, the property of others as his own property, the state of others as his own state, the body of others as his own body, the blood of others as his own blood, and the flesh of others as his own flesh.

When that good section and these good qualities work in him, every good quality will do what is good. He will do the work that God does. He will change into God's form. He will change into the form of His three thousand gracious qualities. Step by step, he will change into these and do all his work with God's ninety- nine *wilayats*, His power, actions, conduct, and behavior. He does his beneficial work with those good qualities. "

***God's Psychology: A Sufi Explanation***

**M.R. Bawa Muhaiyaddeen(ral.)*(rad)***

"My children, God has created pairs of opposites to teach us about our lives. He created right and wrong, good and evil, sweet aromas and bad odors. If life did not provide us with these opposites, how could we understand anything? We can only understand goodness when we have known evil. We can only know light when we have seen darkness. We can only understand heaven if we have experienced hell. We can only know if there is a truth when we have witnessed falsehood. Only if we have experienced base desires and the harm that comes from them can we understand the heavenly messengers. Only if we have experienced selfishness and attachment can we find our way to non-attachment and unselfishness. Thus, there is no point in finding fault and criticizing God or anyone. Instead, we should try to understand each situation and find clarity within it. Each thing within creation is there to teach us something, and it is our duty to discover the lesson within it."

*Come to the Secret Garden: Sufi Tales of Wisdom*

"Each thing within creation is there to teach us something, and it is our duty to discover the lesson within it. We can understand the truth through examples. That is what maturity is. A man of maturity understands the cause and the result of everything.

Without this understanding, man is only an animal. He will perform an evil act and then say it was his duty. His actions will bring harm to himself and to others.

But a man who understands before he acts will receive many benefits and will be able to give peace to others. He will complete the work of the All-Pervasive Treasure. If this state is established in a man, he will be called man-God, manu isan, and insan kamil, a perfected, God-realized being. He will understand.

We must discover the point of everything in our lives. We must use our wisdom to clearly understand each and every thing. Then truth will arise from within us, and within that truth we will see the radiance of God. That is the beauty and grace of the soul.

Jeweled lights of my eyes, you must think about this deeply. This is life. Criticizing and finding fault will only bring harm. You have to realize where the faults lie and then dispel them. Are the faults in God? Are they in others? Or are they in ourselves? Where do the faults lie? We have to understand this and avoid them.

My love you."

[Come to the Secret Garden: Sufi Tales of Wisdom](#)

**\*"My very precious children, I give you my love. My very precious children who are the life within my life, we have come to this world from our Father who is God. During the period when we existed as a soul composed of light, we knew our Father. When we were nothing other than light, that light perceived the Light; it prayed and bowed down in reverential obeisance. That light form still exists within us as a mysterious secret, a mysterious, secret light body, an atom, a ray, the soul. It is the treasure of, which can be seen in the state of God's love. This soul, this light form is God's mystery, and its life is God's life. Its actions are God's actions, and its love is undiminishing, endless, and indivisible.**

**When we came to this world, we brought that form with us along with its actions, its behavior, its ,ies, and its compassion. That is our mysterious secret. It is that love which makes us instinctively show compassion to others, makes us aware, and prompts us to soothe and comfort others. This quality of compassion is just one aspect of that light form. My precious children, we must realize that this compassionate love is a ray of God's infinite love, and we possess that quality of compassionate love, that resplendent light. The act of showing compassion toward others, that ray of light, the life, which is the soul, that grace and wisdom are within us. God is within us and the secret story of the kingdom of God is within us. We must understand this."**

**A Book of God's Love , "True Love"**

" If you act as an instrument of God, whatever comes will not affect you; He will bear it. Then you will be able to finish what you started. You must be the instrument; then He will be the One who is the Doer. That is the point. Evil is everywhere; it is joined with you. When you set out to do something good, when you are the instrument to do a good duty, the opposite of it, evil, will oppose you. If the "I" sets out to do something, it will be difficult, but if you become an instrument ( of God), the weight is His. Then it will be easy. You must think of this. This point is the point of psychology. This is the way you must realize wisdom and truth in your life."

## God's Psychology: A Sufi Explanation

"There are the angels *Ridwān* (A.S.).<sup>1</sup> and *Mālik* (A.S.).<sup>2</sup> One performs *tasbih*, he offers prayers to God, "O God, give them goodness." He prays on our behalf. The other angel also asks for blessings on our behalf. "Allah!" The angels are the internal and external agents of cause and effect. Those who have strayed from this section are followers of satan, who was the leader of all the *jinnns*. He was called *mal'un*, and became the accursed one because of his jealousy and pride. Because satan and his thousand followers were in a state of intending harm to Adam (A.S.), and because of their pride, they were cast out of heaven. Satan is these qualities. These qualities are satan. No one has seen satan. Each evil quality is a satan: jealousy, backbiting, wrath, revenge, anger, self-importance, haste, vengeance, deceit, treachery, falsehood, theft, arrogance, *karma*, *maya*, *Tārahan*, *Singhan and Suran*<sup>3</sup>, sexual craving, hatred, miserliness, greed, fanaticism, envy, intoxicants, lust, theft, murder and falsehood. It is such qualities that are satan. Anyone who has these qualities becomes satan. All the thoughts that surround such a person, everything that comes from these qualities are miracles to him. They are desires. The hell known as sin is his miracle. His intentions and thoughts are the miracles of hell. This state is what is called satan. It is through these qualities that man becomes a satan. This is satan. These qualities are satan. If a man performs *taubah*, repentance, and transforms those qualities, he becomes an *insān*, a human being. When man becomes *insān*, and washes his *ensān surah*, his eight span body, with the *kalimah*, the praise of Allah and *'ilm*, and makes it clear, when he strengthens it with the faith, determination and certitude of *imān*, he becomes an *Insān Kāmil*, a perfected human being. When he becomes an *Insān Kāmil*, he becomes a representative of Allah It is with him that the angels speak. Allah advises such a man through these angels."



"...For each question in your mind, a reply will come from the section of wisdom. "This is right, that is wrong," comes the warning; the warning comes right away. As soon as you make a mistake, the warning comes into your conscience, "What you did is not right. Think of this and do what is good." If you do not act the moment you receive the warning, if you do not ask for forgiveness within two minutes, if you do not realize what you have done, then 'Atid (A.S.), the angel on the left shoulder, will write it down; he will record it. If you have said something wrong, and do not say sorry, if you do not ask for forgiveness, it will become a fault. Will it not? Like that, we must ask God's forgiveness for our hasty words, the things we think of and the things we look at. The angel [*Raqib* (A.S.)], who writes the good, writes immediately. The angel who writes the evil waits a little and watches. He waits for you to ask for forgiveness. He writes only if you do not ask for forgiveness."

*Suratur-Rahmah: The Form of Compassion*

"Just as the fragrance and the flower are one, the soul and His mystery mingling together is love. The ray of our soul's light falling into His light is love. My very precious children, devotion to God is the surrender of our wisdom to His. Then we can learn. Only if our qualities surrender to His can we learn His qualities. Only if we surrender our life to Him, can we study His life, and only if we surrender our eyes and our intentions to Him, can we study His eyes and His intentions.

My very precious children, we must let His love and His actions work inside us this way. "

**A Book of God's Love** , "True Love"  
M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

## When Will I Remember?

While I search my heart  
 For the one precious treasure, The light of the universe,  
 Protect me O Lord, eternal One with no beginning.

When will I remember within, unceasingly, The immanent luminous ray of light,  
 The soul of creation?

When will I bow in reverence, Seeing the reality within, Beyond all scriptures?

When will I see the One, Allah, the zenith of the triple flame, See that Subtle formless One,  
 And bow in reverence?

When will I see the divine form of the Almighty One, Surrender at His feet,  
 And know liberation?

When will I find that Omnipresence, The all-pervasive light within my being, And receive His  
 grace?

When will I find that resplendent flame, The eye of wisdom, free of delusion,  
 And ascend with the breath to merge in the '*arsh*'?

When will I learn how to climb up To the heaven of Allah's '*arsh*,  
 And stand alone, knowing my true place?

When will I enter the kingdom of His grace, And through unending meditation  
 Meet Him, worship, and pay obeisance to Him?

When will I leave the groups of the world, And go, singing the words of the Sheikh,  
 To dwell with the One who knows no suffering?

M.R. Bawa Muhaiyaddeen(rad.) (rad.), *Maya Verum*, pp. 82-94

## Unity: The Secret of Creation\*

### *Ittihad*

### *Unity*

*We must make all people one with us. The Prophet Muhammad explained this to us, but some of us who came to the world forgot the message Allah sent. We must learn to wash away our separations, and become one again. That is true Islam.*

*M.R. Bawa Muhaiyaddeen(ral.)*

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I seek refuge in Allah from the evils of the accursed satan. In the name of Allah, Most Merciful, Most Compassionate

To Allah alone belongs the responsibility for the beginning and end of all things. He alone knows the secrets of all the creations of the eighteen thousand universes. May we praise only Him.

In this world, Allah created many different kinds of beautiful and valuable things, but there would have been no creation at all if the five elements had not come together in unity. Earth, fire, water, air and ether are natural enemies to one another, but God joined them together through the recitation of the *kalima*: “There is no god except the one God, and Muhammad is His Messenger.”¹ It was through the light of *Nur Muhammad* ², that He united them, saying, “O Muhammad, without you I would not have created anything. I have created everything through you.”

Before the five elements joined together as one, each proclaimed with great pride, “I! I! There is no one greater than I! I can do anything I want.” Water said, “I can do anything I want.” Air said, “I can do anything I want.” Earth and fire and ether also said, “I can do anything I want.” Each one boasted that it was invincible. But if we consider everything that was created out of these five energies, we will see that they all contain some imperfection or weakness³ and that they all are subject to change and destruction. Except for the All-knowing and Almighty Eternal God, everything is imperfect and will change.

To break the pride of the five elements, to destroy their arrogance and to bring them together in unity, God showed them their many weaknesses.

To earth He said, “

M.R. Bawa Muhaiyaddeen(ral.)
Islam and World Peace, Part III: Unity, pp. 99-103

The Great Kingdom Within

You are the ruler of everything in your own kingdom. Each person is the ruler of his own kingdom. You are the king. You are all rulers of your own respective kingdoms. You possess the storybook and you act. All of you rule your own kingdoms. Within you is a great kingdom containing eighteen thousand universes that God has given you.

As the ruler of that kingdom, you must study how to be just in that kingdom. You must learn what justice is like and what kind of justice you possess. You must learn what peace exists there, what tolerance exists there, what tranquility exists there, and what judgment you will receive from God. How will you judge others? Will you side with yourself or with others? If you reflect upon these things a little, it will be good.

Until you read your own story, until you discover your own faults, until you find your own peace, and until you find your own unity, your kingdom will be misguided regarding what you do with others. All of the justice with which you act towards others will be wrong. It will be wrong.

It will be wrong, and the kingdom you rule will be like a bar kingdom. It will be like going to the bartender. When drunkards go to the bar, they speak to the bartender about the altercations taking place there. "These (other) people are just drunkards. Pour *me* a bottle, please. I need a bottle. They are just drunkards and crazy people. Pour *me* a bottle please." This is how you will conduct your kingdom. It is not correct.

Nothing you say to others, do to others or lie about to others will bring you peace until you realize that you are a drunkard as well and that you have also come to the bar. You will not have peace until you know what you come to the bar for, what actions you carry out, why you buy, what you drink. You will not have peace until you give it up. Thank you...

The Choice pp. 9-10, M.R. Bawa Muhaiyaddeen(rad.) (rad.) February 26, 1979

Jeweled lights of my eyes, think of this. We must understand with certainty what man needs in order to attain peace. He can find the value of peace only through the qualities of God. You must think.

We are *one* family, *one* group. We are the indivisible children of the kingdom of God, the children of Adam(*rad.*) from the lineage of Abraham(*rad.*), and we must have the same faith in God, iman and certitude that Abraham had. We have come from his lineage *as a result of his faith*. We have come from the children of Adam because of God's creation. We have come from the lineage of Abraham as a result of his faith. We become the *ummah*, the followers of Muhammad (*sal.*) when our faith and *iman* becomes correct and clear, and when our wisdom understands.

It is only then that we can be called the *ummah* of Muhammad, or the children, or the disciples. These three become one for we who are human beings –one is the children, one is to be disciples, one is the need to study wisdom to know the truth, and to know the qualities of God (Asma'ul Husna).

For that, there is no color, no hue, no ethnic group, no religion, no separation at all. The *ummah*, the children and the disciples exist only within God's qualities, actions, conduct, and grace. We must take on and act with His qualities and His grace, the ninety-nine actions that describe His conduct, and the explanations of His revelations. Acting in this manner is the only thing that will make us valuable. The other side will *never* elevate us. We will *never* get a reward from it.

If we want this reward, we must bring His qualities into being. Only His actions, conduct, love, ideals, 3000 divine qualities, ninety-nine *wilayat*, justice, righteousness, conscience, love, unity, and one family will guide man. This is what will guide him to the kingdom of God. This is what will guide him *to the people*. This is what will guide him to the truth. This is what will guide him to justice. This is what will guide him to the path of integrity. This is what will guide him on the path that leads from *insan* to God. We must think. My love you, precious jeweled lights of my eyes.

The Choice, pp. 106-107

M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

When we do not swim in God, when we do not know the truth, when we do not know that He is One, when we do not know where He is, when we do not know ourselves, we will have to fall to the earth like fruit falls from a tree. Whether we fly in the skies or live on the earth or anywhere else, we shall have to fall to the earth like fruit falls from a tree. All the birds that fly in sky must come down to rest on the earth, whether their food is on the ground or in the sky. Therefore, jeweled lights of my eyes., we must realize the meaning of what we swim in, in our studies, in our wisdom, in what we see, and in our thoughts. We must absorb the meaning of what we learn in the time between birth and death.

In every section, we swim in thoughts that we should avoid. The time that we spend swimming in each thought will kill us; it will be an enemy that devours us. Anything connected to earth will eat us. Anything connected to air will eat us. Anything connected to maya will eat us. We must realize that anything connected to the earth will consume us.

God is the One Thing that mind and desire do not see. He is the One Thing that has no connection to destruction. We must begin to swim towards That. Until then, all that we do, all that we know, all that we understand, all that we study, all the austerities we perform, all the miracles we experience, all the miracles we perform will be fruit that will fall to the earth. They are fruit that will fall to the earth and perish in the earth.

The Choice, pp126-127

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Bismillahirrahmanirraheem

Before we begin anything, first we invoke You and then do it. When we start to eat, we say *bismillahirrahmanirraheem* in the name of that one God, most gracious, most compassionate, the creator, sustainer and nourisher. At the end of a meal, we say *alhamdulillah*, we praise You. When we finish, we raise our hands and ask for protection saying *amin*. We ask this of You in every way, we do not forget You. With this thought, to remember You, to ask of You and to know You, we start with the bismin, *bismillahirrahmanirraheem*. Before that we say *authu billahi minash shaitanir rajim*, I seek refuge in Allah from the evils of satan, the rejected.

Before we eat, before we begin anything, even studying, first ask for protection from satan. We say this before we do anything to drive satan away, we say the other words to remind us of our creator, so ask His forgiveness, His protection and to be absorbed back into Him. For this reason we begin with these words, these necessary, essential things to remember.

The Triple Flame: The Inner Secrets of Sufism, p.95

God is the One who dwells in all lives, in the large and small, as *hayah*—as life. We must develop the quality that dwells in all lives. We must stand as the life within all lives, helping them. We must develop that quality. This will not be accomplished through words or through talk, through intellectual acumen or terminology. We must look out from our open hearts and do what is needed. God is looking on as the Peaceful Witness. He is looking at every word we speak. He is looking at every thought, at every intention. His gaze is upon us, and we must be in a state of awe. We must be in a state of awe because He is listening to our words. He is looking at us because He loves us. We must know that. We must maintain that state of awe with certainty. We must have the certitude that nothing can move without Him.

If that reverence, that determination, that faith, that belief, and that *iman* are established within us, we will be able to control our tongue and every word we speak. We will be freed from all the places in which we swam. We will be freed from each sight we saw. We will be freed from every thought. We will be freed from every intention.

Precious children, jeweled lights of my eyes, every child must reflect upon this. All the children must open their hearts and reflect upon this. We have explained and illustrated the two sections (hell and heaven). You must be aware of these two parts and look at them.

Primarily, you must understand: What is it that is hell? What are the things that live in hell? Did God create hell? No. God never created anything like it. Hell is what we ourselves nurture. What is it that is heaven? There is no heaven anywhere else. Heaven is simply the qualities we nurture that then become the kingdom of Allah. That is heaven.

What is it that is judgment? What is judgment? If we can judge ourselves with God's judgment here, that is judgment. There will be no judgment there if we can accomplish this judgment here. If we do not, He will decide to which of the two kingdoms we will go. We must be aware of this. The judgment is within us. Right and wrong are within us. Heaven and hell are within us. If we can accept this and endeavor to understand, we will know that there is only that One and nothing else. We must realize and closely look at this state.

Precious jeweled lights of my eyes, all the children must think. Please do not just talk about it. You must bring this state into your actions and escape from the things in which you swim. You must free yourself from slavery. You are unable to leave and it *does* hurt. Just as fish are unable to leave water, you are unable to leave your mind and desire, you are unable to leave the connection to life and earth. You need wisdom to escape them. You need faith. You need patience. You must make an effort to be free.

Precious jeweled lights of my eyes, it is God's responsibility to give us His qualities in this way and to make us free. Our responsibility is to make the effort. We must endeavor to bring this in to our awareness. May God bless us. May God give His grace, His meaning, and His explanation to every child. May He make you free.

May we give all praise and glory to Him and endeavor to escape. *Amin. Amin. Ya Rabbal-'alamin.*

May He Himself grant this blessing. *Amin.*

The Choice, pp135-136

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...We must look inside for the meaning of Allah’s ninety-nine wilayat that are *al-Asma’ul-Husna*. The *asma’*---the names---signify that a state of being exists, that a form has appeared. *Asma’* refers to the form that has appeared. *Husna*---beautiful---signifies that there is a mystery, a mystery deep inside. When the two are combined they become *al-Asma’ul-Husna*.

When wisdom looks inside, then wisdom looks at the *bahr* of *ilm*---the ocean of divine knowledge---it will see that *insan* is the *asma’*. That is his form. *Husna* refers to the *wilayat* of Allah’s *rahma*. His *wilayat* exist within those actions.

Ilm means to understand that *husna*, that Qur’an, that explanation that mystery, the Immeasurable Grace that Incomparable Love. That is ilm.

He who comprehends the *ilm* will be able to comprehend Allah. He is the one who will be able to worship Him. He is the one who will be able to know Him. He will know His actions, His qualities, and His conduct.

The ocean exists, does it not? The ocean is filled with water---there is ocean all around the world. Will the ocean diminish if you take a drop of water from it? ...”

Al-Asm’ul-Husna—The Duties and Qualities of Allah, Ch. 4 The Great Ocean of Ilm,
pp. 158-159

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...The Kalima---*La ilaha illallahu Muhammadur-Rasulullah*. There is nothing other that You, O God. Only your are Allah, and Muhammad, the beauty of the heart that comes to the face, is Your Messenger---must be understood through the Kalimah. The salutations to the prophets must---the *salawat*---must be understood through the *salawat*. The greeting of peace---the *salam*---must be understood through the *salam*. Another meaning exists inside.

There is always something else within whatever we see at the outset.”

Al-Asm’ul-Husna—The Duties and Qualities of Allah, Ch. 4 The Great Ocean of Ilm,
p. 161

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

A human being must think. We say we are *saivam* (purity/vegetarian), although we drank blood before we were born. As we grew we killed so many lives, we consumed so many, many sections. We ate so much. We want liberation but do no duty to achieve it.

If heaven is to be attained, how can it be reached? It cannot be reached like that. We must think of this. We must consider what *saivam* really means. We must understand it through wisdom. Peace, tranquility, serenity, wisdom, forbearance, compassion, and patience must be understood. Without separation or prejudice, without doubt, suspicion, or divisiveness, we must live in unity, as one family, one people—understanding right and wrong, understanding the connection between God and man, understanding the meaning of truth and falsehood, avoiding falsehood, accepting the truth and acting with it, doing good, and dispelling all that is evil.

When the light of the soul is understood, when the light of the soul that is absolute purity is understood, when that peace is attained, when the pure soul in all lives is understood, when absolutely pure wisdom is understood, that is *saivam*.

The Choice, pp. 164-165

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“A beautiful flower gives comfort, fragrance, and perfume to man. Man hurts, picks, thrusts strings through, and destroys that which is beautiful and happy. Man wears it, but the flower’s life is lost. Its fragrance is lost. Its happiness is lost. Is it *saivam*¹ to cause harm to another in order to wear it? No. That is not it. No. We must think of all these things. When a flower can live freely dwelling on the tree until its limit arrives, that is its happiness. To live until its limit arrives is its happiness. It possesses fragrance, beauty, qualities, love and happiness. When we harm the state in which it lives, hurting it in order to obtain the joy of wearing it, that is not *saivam*. That is not *saivam*, and that is not devotion. Think of this.

We must give the flower of our *qalb* to God. That flower is *not* harmed in the giving. We must give pure and resplendent love to Him. That is his food. It is the *qalb* and the completion within it—that truth—that must be given to the Treasure that transcends the purest of the pure. That truth must be given to the rare and precious Treasure of Light, that Fathomless Bestower of Grace. That is *saivam*. That is what is called *saivam*¹.”

¹*saivam*: (Tamil) purity, vegetarianism

The Choice, pp166-7

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...Now each society is recruiting members for their businesses. Each society is recruiting members for business. “Meditation. You can have peace,” they say.

Who actually gets peace? You can never have peace in that way. That is showing you destruction. That is not it. That which is known as the mind is maya—it has waves. They tell you to meditate for 45 minutes or 1 hour, but if you can stay in that state of authentic peace for even one second, you will reach god. If you can just be for one second, you will reach God. If you can control the senses and control the mind for one second, you can reach God.

You will never get it otherwise. You will have peace only if faith in God, God’s qualities, and the thought of God exist in your intentions...”

The Choice, p. 189

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Do not be mesmerized by anything.
 Listen to God. Serve Him. Do His duty.
 Stand before Him and bow to Him. When you live in His *tawakkul*, Trusting Him day and
 night,
 why are you afraid, O mind? What mistake can you make? Why are you afraid, O mind? What
 mistake can you make? What suffering can come to you?
 What suffering can come?

Realize this and act accordingly.
 Open your heart and go on the path...

The Choice, p. 220

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...You have to lock the state of compassionate love into your heart. You have to lock the seat of God’s justice into your heart. You have to lock the qualities of God into your heart. You have to lock the actions of God into your heart and think about them. You have to think God’s thoughts in your heart. Those thoughts will give you peace. Those intentions will give you peace. That state is a valuable palace that can grant you peace of mind. It is a valuable treasure. It is a peaceful treasure. It can grant you peace and tranquility...

Having thought about this with your wisdom, say these two words in your heart, as you look at your heart. Sit, and think this thought for ten minutes: ‘Nothing, *la ilaha*, there is nothing other than you; *illAllah*, only You are God. Nothing---there is no God other than You. *illAllah*, only you are God. Only You are God. There is no God other than you. You alone are god. There is nothing other than You.

Say this in your heart. Sit in one place just for a little while, for 20 minutes or 10 minutes, for 20 minutes or at least five minutes. It is all right to say it while standing, but do not say it while walking, stay in one place. Look at that heart and melt it. Say it morning and night or at the very least for five minutes before you eat. Stop, look at your heart and melt it, look at your chest; the more you do it, the more you will see bliss there.

You will see light there. You will see a heavenly world there. You will see a great palace there. You will see a great blissful house there. You will see a great light there. You will see many *houris*, many heavenly maidens there. You will see a great flower garden there. You will see a great fruit orchard there.

You will see a great river there. You will see a great river of milk there. You will see a great river of honey there. You will see a great river of ambrosia. You will see those who have imbibed His bliss intoxicated there. You will see great and blissful seven- storied palaces. You will see mountains upon mountain of gold and silver, and gold ornaments piled high. You will see the eight-storied palace of the heavenly world. You will see the house in which you are going to live. You will be able to see the bliss that you have gathered.

You will see heavenly *houris* coming to invite you. You will see heavenly maidens. You will see messengers coming to invite you. You will see *mala’ikah* coming to invite you. You will see the section where Judgment takes place. You will see the beginning of creation. You will see its disappearance. You will see many living beings there.

You will experience so much bliss. It will become greater and greater as you continue to say it. Increasing and increasing and increasing and increasing and increasing! You will see the things that fly there. You will see the things that go there. You will go there and see that light. You will enter it and see what is within it. You will see how to open the seven heavens and go further. You will see how to transcend maya and all its pleasures and go within. Wonder upon wonder will appear as you continue to go within You will see wonder upon wonder in your heart.

The Choice, p. 207
M.R. Bawa Muhaiyaddeen_(rat.)

Disease is like the flourishing fruit on the tree which grows from the seed of arrogance, karma, and the illusion called *maya*. The shoot germinates from the shell of love for land, women and gold. The tree is the passionate frenzy of arrogance, and its branches are six evils: lust anger, miserliness, obsession, bigotry, and envy. The four hundred trillion, ten thousand flowers and fruits which grow on these branches are the worries, desires, cravings, thought, and intentions of man's agitated mind.

Day after day, these are the illnesses which make him suffer the pain of a living death. In his agony, man groans and wails, clinging to that very tree in hope of relief. Time after time, he eats of its fruits, expecting them to comfort him. This is the tree that cuts away a man's life.

If he digs it up, roots and all, and throws it away, then everything connected to it will leave him. On that day, illness and aging will leave him, and he will acquire the light of wisdom. When wisdom dawns, he will become a youth of sixteen. He will receive the qualities and beauty of God, and thus acquire eternal youth.

Golden Words of a Sufi Sheikh, p. 56, #160

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Then a *gnani*, a wise man said, “Are you searching for peace? Go to a cave high up in a mountain, sit there, meditate, worship and pray. Then you will find peace.”

I said, “O do you think so? All right, I will go.” I went there to a tall mountain, sat and prayed a long while. Five years, six years, eight years, ten years went by, but when I used my eyes I still found it was all fighting. In the jungle, in the city, everyone was fighting. There was murder everywhere. I said, “What does this mean? There is no place where God is not, yet there is no place without fighting and murder, no place without sin. Where will I find peace now, where can I go? I thought, “ I have been sitting in this place for ten years and it is no different here.”

As I was having these thoughts, the rocky mountain I was sitting on began to speak. “They are all stone-hearted, each of them murdering someone else.” The rocky mountain said, “O man, come here.” Then it asked, “Where do you think you are? Are you sitting inside this cave on the mountain, are you meditating inside this rocky mountain cave? You think you are sitting here meditating to find peace, but you have grown a rocky mountain inside yourself harder than this mountain on the outside. There is a rocky mountain you have grown inside yourself where you have nurtured arrogance, you have nurtured pride, yet you call that peace and equality. You keep searching for peace for yourself, you keep searching for tranquility for yourself, you are searching for serenity and quiet for yourself. But this rocky mountain you are growing inside you is an immense cave. You are not sitting inside me; you are sitting in the cave you have made for yourself. Whatever you have grown inside yourself is the cave you are sitting in. You are in the cave you have built yourself, but you say you are sitting in a rocky mountain cave.

“First break down that rocky mountain you have *inside you*, break down that karma, arrogance, selfishness and pride which are all inside; break them down. You are sitting beneath the mountain of the world; that world and that rocky mountain are inside you, and you are sitting there inside them. You have pride, conceit, your name, your fame, your title and your miracles, and, in the middle of all this, you keep trying to find peace and serenity.

“But these treacherous weapons, the weapons of murder, are inside you. These weapons, which cause all the trouble, are still inside you. If you can

throw away this world and these weapons, then you will discover where peace and tranquility are, you will discover where justice and honesty are, you will discover the truth telling you where human beings live, where animals live.

“O man first become a true human being. If you become a true human being all living things will bow down before you. If you become God, all living things will worship you. If you become a *gnani*, a wise human being, you will be something peaceful for all living things. You will be a source of peace for all living things. If you become truth, you will be food for everyone, and all your words will create peace. If you become justice, you will bring unity and peace to the wisdom of others. If you find all this within yourself, you will know the kingdom of heaven within your own self, you will have the kingdom of God inside. Then the kingdom of the world and illusion, the kingdom of hell will disappear for you, and when the leave, you will find peace.

“You will also find that everyone is your brother or sister, alive in that one place in your heart. In this light of purity, which is your heart, in this light of the soul, you will find all your brothers and sisters living in that kingdom. You will find everyone in the kingdom of *gnanam*, of divine wisdom, in that kingdom of your Father, that kingdom of the soul, that kingdom of God.

“Yet, without throwing away the world and these illusions, you sit here on this rocky mountain and say you have meditated for ten years. You say you have not seen anything. You are fifty years old. For fifty years you have been sitting on this mountain *within you*, and you have only sat on this outer mountain for ten years. Whoever it was who went into that mountain inside never came out, never escaped from it. Come out from that rocky mountain of the world and find peace and tranquility. As long as you do not break up this mountain and throw it away, you will not find peace...”

***The Tree That Fell to the West*, pp. 50-51**
M. R. Bawa Muhaiyaddeen(ral.)

“...Recognize both the sound and the light of your Father in your actions. Keep seeing this, keep checking this during your life and you will never separate from your Father in this world or the hereafter. This is peace, and understanding this is what you have to learn.”

The Tree That Fell to the West, p. 51

M. R. Bawa Muhaiyaddeen_(ral.)

“There is only one place where there is peace, a place inside the *qalb*, the inner heart, where *Allahu ta’ala Nayan*, our exalted Lord who is God, lives with the *Rasul*, the Prophet Muhammad_(sal.). They live together there in the same place where all the prophets live who came as witnesses to the existence of God, the might One. This is the place, the only place, where you can find peace and comfort. Anywhere else you look in the world seems to be just pain and suffering. If you are dedicated to performing your duty in the world, you have to do it without attachment, without partiality or favor, you must do it without selfishness or thought of profit. You have to love all living things and treat them as your own life, recognizing the hunger of others as your own, recognizing the happiness of others as your own, the peace of others as your own, the joy of others as your own.

When a man does his duty this way, all he sees in life is difficulty and hardship. A man in this state must burn himself down to give light to others. He must be like the wax in a candle, burning himself down to give light to others. That is his duty. In this state, what comfort is there for the candle to enjoy, what happiness does the candle enjoy? What can we say? This is the state of a person who wants to do his duty to God, he has to burn himself down to give light to the others in the world, and that is my life.”

The Tree That Fell to the West, p. 16

M. R. Bawa Muhaiyaddeen_(ral.)

“It is to the extent that your love, your hearts, your requests and your goals are known to me that I must teach you. This is my duty. We are one body. Even though the parts may be different, there is one body. No matter how many colors there may be, there is one truth. No matter how many languages there may be, there is one father, one mother, one God. One Light-soul. Therefore, there are no differences in these matters. One family, one Light, one truth, one father, one mother, sisters and sons---we are truly one, nothing else.

Therefore, the thing we need to know is that there is only one truth. To the extent that I know it, I must tell the children. And you must think about what I tell you.

Not only must you think about it, You must also reflect upon it.

Not only must you reflect upon it, You must deeply study it.

Not only must you study it, You should delve into it, Analyze it thoroughly, Piece by piece, and know it.

Not only must you know it, You must also act

With that knowledge. Not only must you act With the knowledge,

You must also experience those actions.

Not only should you experience those actions, You must help other children use them,

Just like a father does.

Not only should you help others use them, You must ask them

To bring those actions into their actions, And act accordingly.

Not only should this be brought into action, You must experience the usefulness

And the benefit, fa'idah, within those actions.

*We must not only experience
The usefulness and benefit within those actions, We should taste the happiness
and sadness inside it. We must not only taste the happiness and sadness
That comes from it, We should understand What is right and wrong.*

*Not only should we understand, We must intermingle with the taste.
Not only must we intermingle with the taste, We should become only one taste---
The two must be in ...”*

The Map of the Journey to God, pp. 2-3
M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

...If you surrender into that Truth
and enter into his (the true teacher's) heart, then day after day
he will tell you the secret.

But there is also a secret to doing this.

Just as you cannot know God With your own wisdom, You cannot know the Guru Who is
his slave, *adiyan*,

The Guru of the *Megnana* Qutbiyat, With your own wisdom...

The Map., p 167

M. R. Bawa Muhaiyaddeen(ral.) (*rad.*)

The Fast of Ramadan , Chapter 1: BALANCE

"Without having achieved this state of being, without this balance, everything you set out to do will break you. Your mind will break you, desire will break you, lust will break you, anger will break you, sex will break you, sexual games will break you, maya will break you, hunger will break you, and illness will break you. All these things will break your faith. Lust will break you, hatred will break you, selfishness will break you, hastiness driven by anger will break you, treachery will break you, religion will break you, race will break you. They all are weapons that can destroy you.

Since you possess these weapons which can break you, you should understand the balance that is needed to proceed. You should maintain balance amidst the different kinds of air that flow through the different areas of your body. You should understand how to balance each thing and proceed. Advance without giving in to these things, without getting beaten by them, and without getting caught in them. Such is the balance you must have. Without this balance, whatever you set forth to do will break you. It will destroy your brain and your mind and make you crazy."

The Chapter of Sincerity (of Faith) Surat-ul-Ikhlās

In the Name of Allah, The most Compassionate,

The most Merciful. Say: He is Allah, The One and Only;

Allah, the Eternal, Absolute; He begetteth not,

Nor is He begotten; And there is none Like unto Him.

He is the Poor Man to those who are poor.

He is the King to a king.

He is the Servant to a servant.

That is how he exists.

He exists as the Least of all Beings, *elīyavan*.

He helps even the ant and the fly.

He helps everyone. If you are small, He will be smaller.

If you become big, He will be bigger.

If you become learned, He will be more learned.

If you have not become learned, He will be less learned.

This is the kind of Being He is.

Wa lam yulad.

The breath which runs Through your right nostril is He.

There are two breaths:

One on the right and one on the left.

He is on the right.

He exists on the right side.

He does not exist on the wrong side.

He is always on the right.

Wa lam yakul-lahu.

He exists on the side that is right.

He does not exist on the left. He is not on the wrong side. Walam (in Tamil) means right.

He exists in that Truth.

He does not exist on the left, which is hell.

He exists within Truth.

Kufuwan ahad.

He is the Secret to everything, everywhere.

He is a Mystery.

He exists in everthing and that is the mystery.

That is *Ahad*, the One That is the mystery. That is the grace.

That is Light. That is the *Nur*. That is wisdom. That is the soul.

That is the kingdom of heaven. You must solve the mystery. This is why He gave the

surat, Qul Huwallahu Ahad.

He discloses His secrets like that. In each one of those things we must understand what is right and what is wrong. This is what the prophets of God, *nabimargal*, brought. They did not bring differences. They brought only God, *Andavan*. They only brought the truth. This is what we must understand.

The Map of the Journey to God, pp. 113-116 , M.R. Bawa Muhaiyyaddeen, rad.

A child asked his sheikh, “I would like to know if the poverty, misfortune, or illness that may befall the children of God is a test by God. Does that misfortune in any way involve the karma of those particular children? Is it something separate, or is it because they are on the path to God?”

The Sufi sheikh answered, “If you are poor, it is because you are poor in intellect as well as in your qualities. That is why you experience misfortune. The reason for the poverty or the illness you speak of is that your good qualities are not growing. When they do not grow, the result is karma. That is what karma is.

“When the good qualities grow, there is no karma and there is no unhappiness. Karma is connected to earth, fire, water, air, ether, dirt, filth, and all the things that are in the body. The animals and the qualities and actions of the animals, the birds and the actions of the birds, the dogs and the actions of the dogs, the donkeys and the actions of the donkeys, the horses and the actions of the horses, the elephants and the actions of the elephants, the rat and the cat—these actions and qualities are spread throughout the body. Along with *maya* and darkness, they cause difficulty and unhappiness to man. They are the karma of the body.

“They will make you think, ‘I am poor. I am unhappy. Money comes to other people but not to me. Other people are happy, but I am not.’ Your connection to these thoughts is the cause of your unhappiness.

“When we come into the world, we do not bring anything. When we leave the world, we do not take anything away. That is the extent of worldly wealth. What is real wealth? Real wealth is the grace of God, which is light. As long as this divine wisdom of grace does not grow within us, we will feel hurt.

“When, due to ignorance, our thoughts change like the changing seasons, that is karma. However, when we overcome this and receive the wealth of God, misfortune will not affect us, because there will no longer be any karma to make us suffer. Then we will dwell in the plenitude of God’s grace.”

M. R. Bawa Muhaiyaddeen(ral.)

From The Golden Words of a Sufi Sheikh, Word#640

*...That truthful wisdom has to dawn within so that God can work within us.

If you want God to work within you, The truth must work within you.
 If you want the truth to work, God's qualities must work within you.
 For those qualities to work, Compassion must work within you.

If you want compassion to work, Justice must work,
 Conscience must work.

If you want conscience to work, Love must work.

If you want love to work, God's qualities speech, actions And all that is true
 must work.

When those actions come into being, God's Power will work.

When that Power works, This is what is called wisdom:

Duty without selfishness.

Prayer without self.

Regarding the lives of others As one regards one's own life.

The expression of love As life within life.

Compassion.

Justice. Integrity. Patience.

The form of love.

This is wisdom. This is his Power.

We must understand it.

Without doing so,
Nothing we do will be anything like that.
This must be done truly,
With understanding and with true wisdom.

The Map of the Journey to God, pp. 11-12
M.R. Bawa Muhaiyaddeen(ral.)

Everything a man of wisdom says has seventy thousand meanings.
 At each stage, the appropriate meaning is known.
 As wisdom grows and his words are analyzed to a greater extent, different
 meanings are understood.
 As each connotation is abstracted, the meaning increases in depth. As one goes
 further and further inside, a wide-open space develops.
 This open space will expand and unfold richer understandings.
 If a man merely wishes to thrust his head inside, he will find just enough space to
 do that.
 If he intends to go further within, his body will enter. If he wishes to go further,
 his intellect should go inside.
 If he wants to delve further his wisdom should go inside.
 As he investigates within and opens up the space, it will seem immense.
 If he aspires to go further still, the resplendence of his truth, the light of his soul
 should go inside.
 If he persists, he will see the Completeness---the Expanse.
 It is a large OPEN SPACE.
 If he plunges further within, the complete history with all its stories will be there
 for him to understand.
 If he delves further still, he will find the *notebook* that tells him where he came
 from and who his Father is.
 He will be able to read this book.
 If he goes further within, he will perceive his Father's Judgment, God's seat of
 Justice.
 If he searches further within, he will hear the speech of his Father.
 If he proceeds further still, he will see the Light of his Father.
 If he journeys further, he will know the Secret, the Mystery of his Father which
 resplends within him.
 When he knows this Mystery, he will realize that his Father communicates with
 him on the inside.
 He will know the unity, the Oneness, of the Father within him, and of himself
 with the Father.
 As he goes further, deeper understandings unfold.

Humble men of wisdom can impart such understandings. The further one goes,
 the deeper the meaning one attains.

The Fast of Ramadan, pp. xx-xi
 M.R. Bawa Muhaiyaddeen(ral.) (rad.)

A child asked his sheikh, “I would like to know if the poverty, misfortune, or illness that may befall the children of God is a test by God. Does that misfortune in any way involve the karma of those particular children? Is it something separate, or is it because they are on the path to God?”

The Sufi sheikh answered, “If you are poor, it is because you are poor in intellect as well as in your qualities. That is why you experience misfortune. The reason for the poverty or the illness you speak of is that your good qualities are not growing. When they do not grow, the result is karma. That is what karma is.

“When the good qualities grow, there is no karma and there is no unhappiness. Karma is connected to earth, fire, water, air, ether, dirt, filth, and all the things that are in the body. The animals and the qualities and actions of the animals, the birds and the actions of the birds, the dogs and the actions of the dogs, the donkeys and the actions of the donkeys, the horses and the actions of the horses, the elephants and the actions of the elephants, the rat and the cat—these actions and qualities are spread throughout the body. Along with maya and darkness, they cause difficulty and unhappiness to man. They are the karma of the body.

“They will make you think, ‘I am poor. I am unhappy. Money comes to other people but not to me. Other people are happy, but I am not.’ Your connection to these thoughts is the cause of your unhappiness.

“When we come into the world, we do not bring anything. When we leave the world, we do not take anything away. That is the extent of worldly wealth. What is real wealth? Real wealth is the grace of God, which is light. As long as this divine wisdom of grace does not grow within us, we will feel hurt.

“When, due to ignorance, our thoughts change like the changing seasons, that is karma. However, when we overcome this and receive the wealth of God, misfortune will not affect us, because there will no longer be any karma to make us suffer. Then we will dwell in the plenitude of God’s grace.”

The Golden Words of a Sufi Sheikh, Word#640

M. R. Bawa Muhaiyaddeen(rad.)

"(God) He does not have the quality of differences. His qualities are those of protecting, sustaining, and giving food, the quality of embracing on the inside and the outside. He is the Emperor. He is the Protector of all the worlds. He is the Almighty One. He is the Great Father, Yahweh. Everything is within Him and He is within everything. Ya Rabbal-'alamin, O Ruler of the universes. Ya Rahman, the Most Merciful, Ya Allah! The One who never diminishes as you go on taking from Him. When His qualities and His beauty come to us, His sound will come to us. He is the Mother of the soul. When that beauty and those qualities come to us, He will embrace us as His children."

To Die Before Death

M. R. Bawa Muhaayaddeen

***Bawa:** ...There is another question for you. In the world there are many races and many languages. There are many languages, many races, many religions, scriptures and colors. Will these religions, these races and these languages give heaven? Will they give peace and heaven?

Does God give heaven? Which race, which religion, and which color are acceptable to Him? What does He accept and what does He reject? What race, what religion does He accept and what religion does He reject? Does He reject any of them? How does He give heaven, what is His method of giving heaven?

This is a doubt that the world holds. Everyone is thinking in this way, and I am also thinking in this way. Since everyone is thinking like this, I am asking you. I am a fool who is asking. Please tell me.

I am asking Bawa Muhaiyaddeen(ral.).

Bawa Muhaiyaddeen(ral.): Very well. This is indeed a wondrous question; the world is asking this. Everyone is speaking like this. Everyone is thinking this, saying this, and toiling because of this. This is the world.

However, even though man acts in this way, God does not give heaven because of these religions, these languages, these colors, and these hues. He does not give heaven based on these. He does not give heaven because one is high or low, or this way or that way, or because one has titles or fame, or is a king or a beggar. He does not give heaven because one is a king. He does not give heaven because one is a beggar. *No!* There is no heaven for a title, a race, a religion or a color. There is nothing like that.

God is the One who is complete and who exists everywhere. He, God, is a Power. There is only one God, and He created one Adam (*a.s.*), and one Hawwa' (Eve) (*a.s.*). He created Adam (*a.s.*), and from Adam He created Hawwa (*a.s.*). It is that same God who created everything: sky, earth, netherworlds, oceans, hills, jungles, land, heaven, and hell. That same God created the animals and human beings. He created the sun and the moon. Everything that was created has a limit. Everything that has taken a form has a limit, and, according to that limit, it will end, it will change.

All right, man's form is also like that. His eyes and all of the rest of his parts are like that; all bodies are like that. Man cannot attain heaven based on these. It will not be like that. But God exists within all lives. He exists equally within all lives. He is the One who gives food to everyone. He is the One who gives food, protects, creates, and sustains all of the six kinds of lives. He does not have any differences. He gives each section whatever it needs. He gives light to the sun. He gives a cooling light, a coppery light, to the moon. He gives to the stars. To human lives He gives food from Himself. He gives from water to the lives of water, He gives air to the lives of air, He gives earth to the lives of earth, and He gives fire to the lives of fire. To maya, the ghosts, and the demons, He gives what has been discarded from the *nafs*, the base desires; He gives them that portion of hell. Like this, He gives according to what each section needs,

according to each one's qualities, actions and conduct. This is how it is done for all created beings.

But, even the 124,000 prophets came from Him, by His command. There is no different religion. He (God) is One. There is one society, one family, one prayer. The one prayer is to God alone. There is nothing else that they (the prophets) brought. God is One, the family of man is one, prayer is one, and faith is one. It is for this that the prophets came --- to give these teachings. These representatives showed and explained the connection between God and us and came as proof, as witnesses, that God is the One who is sufficient. They were witnesses; they were the witnesses between God and man.

If you understand these witnesses correctly, you will act with God's actions. You will acquire His qualities, actions, and conduct, and act accordingly. Just as He loves all lives as His own, you will help all lives. With His qualities, you can give so much peace and tranquility to other lives. You will realize that one's own hunger, one's comfort, one's illness, one's sorrow, and one's happiness is like that of all other lives, and you will help them.

When you reach the state where you nurture those lives with love, raise them with wisdom, love, and God's qualities, and feed them with compassion, when you become a human being, in that state where you become God and acquire God's qualities, you will do God's duties.

One who acquires God's qualities and serves all lives without differences, saying that God is One—only to such a one will heaven be given. Other than that, the races, colors, hues, languages and religions (will not give him this). Only when the perfectly pure soul merges with God, who is Perfect Purity, will his (man's) qualities and soul attain peace. Attaining peace *is* heaven. Merging with Him and attaining peace is what is called heaven.

Therefore, heaven will not be attained through races, religions, colors, and languages. It has not been created this way. There is nothing like that for worms, dogs, foxes, donkeys, horses, men and *hayawan*, animals. There are many animals within man, many qualities. The qualities of all created beings are within man. All the beings and qualities are within him: he is a snake, he is a scorpion, he is a monkey, he is a donkey, he is a horse, he is a dog, he is a cat, he is a lion, he is a tiger, he is a pig, he is a rhinoceros, he is an elephant, he is an ant, he is a fly, he is an eagle, and he is a vulture that eats corpses. Like this, there are countless beings mingled within him. He has all these qualities within him.

So, since everything that was created on the outside exists within him, can he be given heaven? No. He can receive heaven only when (he acquires) God's qualities, that wisdom, duty, and service---only at the time he acts with these.

My love you. We must think about this. *Amin. Amin.*

Ah, understand? Do you understand?

Bawa: Ah, I understand a little.

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 94-97

M. R. Bawa Muhaiyaddeen

(rad.)

Bawa Muhaiyaddeen(ral.): You must understand. This is his (man's) life-pulse, his peace. That thought is there--- it could be as a prayer or as a thought. To have an intention for God is prayer. Prayer is established by the heart. It is not something that goes to God and carries Him back to us. This heart must be made into the place of God. Prayer is to form the connection between Him and us through intention and focus, and to give the *qalb*, heart, into His responsibility. To remember Him and pay obeisance to Him is worship. That is prayer.

A battery is charged from another battery. To the extent that you *qalb* needs to be charged, it must be connected (to God), just as a battery is charged from a current. God is the One of great power. Connect the *qalb* and the remembrance to Him. Connect that respect to Him. Connect those good thoughts to Him and receive the current. That is prayer.

You can think, speak, breathe, talk, or do *dhikr*, remember God, but all these are done to make the connection (to that Power). It is to form the connection correctly. If the connection is not established with that place is not prayer. This battery must be connected to that Power. This heart, this battery that is within this case (body), must be connected to That. To make that connection is prayer. That is peace. You should think about this.

Love you. Ah, now do you understand, *tambi*?

Bawa: Yes

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 1, pp. 87-88

M. R. Bawa Muhaiyaddeen

(rad.)

“...Each person should take care of himself. He should watch himself. He should not put a lock on his wife’s backside or his wife’s mouth. You cannot really guard those things. A wife has to guard herself, and the husband has to guard himself. Then they can live together.

Like that, if you try to analyze what others do, if you have suspicions or deceit in your mind, or any ideas about others, if you mind the business of others, your own affairs will all be ruined.

And what will have grown within yourself? Your analysis of yourself will not have deepened. It is your analysis of others that will have grown. That is wrong. It will consume the truth and devour your wisdom. It will consume our own growth. This is not good. These actions should never exist within us.

Each person must do his own service. Each person must do his own duty. Each person must have only good thoughts, good actions, good conduct, good manners and behavior -
-- God’s actions and God’s qualities – this is your wealth.”

Suratur-Rahmah, The Form of Compassion, p. 11

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

“...Some in this world have not written about their own value. There is no history or value attributed to them. Their value is the connection of their *qalbs*, hearts, to God. That value is where God is valued by man, and man is valued by God. God is the value of man’s *qalb*, and he is the value of God’s love. God has kept the love He has for man as what is valuable, and man has kept the love he has for God as what is valuable.

The peace that comes from making these two values one is (true) peace. This peace is found within oneself. The gaze of one who has found peace within himself will give peace to others. That peace will be like rays; some rays of peace come forth from his gaze. The fragrance of peace and rays of peace come forth from his words, his actions, and his gaze. Love flows from him...”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 138-139

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

“...The eagle flies from the earth to the sky. It goes through the clouds. Have you not seen this? It has small wings, but it flies with effort and perseverance. It flies with effort, perseverance, strength of heart, faith, and certitude. This is how it is able to fly such a distance with such small wings.

Similarly, if the wings of your faith are strong, if *iman*, determination, and faith are strong, if wisdom is strong and God’s qualities and wisdom are correct, then you can fly to *awwal*, *dunya*, and *akhirah*, all three. You can fly and search for the *rizq*, that food. You can search for the *rahmatul-‘alamin*, the grace of all the worlds, the *rizq* that is the mubarakat, the blessings of the three worlds. You can find it, wherever it may be. You can find that *rizq*.

An eagle flies up high in the air to see what it cannot see on the ground. It flies up to the level where it can see. It cannot see it on the ground, but if it flies high in the air and looks down, it can see its food. It goes to the level it can see it.

Like this, if you fly up with wisdom and look from there, you will understand *dunya*, *maya*, and *karma*. You will understand everything about that. You will see truth and falsehood. Then, with your wisdom, you can take the food for your soul, the mubarakat. Then you can fly everywhere; you can fly all over *awwal*, *dunya*, and *akhirah* and take your *rizq*. You can take that *rizq* which is the *rahmah*, grace. You will understand.

You must strengthen those wings with wisdom and (good) qualities. Understand, Bawangal?”

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 1, pp. 152-153

M. R. Bawa Muhaiyaddeen

(rad.)

“God has not created a hell to give us. We ourselves prepare good and evil, hell and heaven. God, evil. Hell, heaven. We ourselves create that house and suffering. We ourselves form that. He only passes judgment on that, “This your house, so go to your house.”

This is what He does. He does not get angry with us; that is simply what the religions and sects say to frighten us. There is no need to be afraid of Him. There is no need to fear Allah, the One. He is the One who is very beautiful, the One of love. He gives peace, without anger, to every heart. He drinks the milk of love. He sips that milk of love. He provides the milk of love, and He gives the mild of love. For the *qalb* He is a very good one, One who is without anger.”

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 1, p. 13

M.R. Bawa Muhaiyaddeen(*ral.*)

“...If there are questions, then all of the questions are in your mind. If you ask wisdom the question that is in your mind, wisdom will *turn the question around*¹. If your mind, your intellect asks a question, and, if you have true wisdom, if you have *pahut arivu*, divine analytic wisdom, you will *turn the question around and ask it in the correct way to the mind*. *By turning that question around, the answer to the question will be given*. It will be given to you, to your mind, and, if that wisdom is given to the mind, the mind will be corrected and will understand on its own.

Therefore, you must reply to each question yourself, instead of asking others. Do not go here and there making noise on the outside. The answer to each question is within you. Then you will attain peace...

(example of how to deal with a barking dog given here)

...Like this, if you fail to discover this, if you fail to answer your own questions, it is your own fault, your ignorance. Your *qalb* and your wisdom must give the answers to the questions your mind asks. Then it will be easy. Then you will not blame God, or blame your neighbors, or blame mankind, or blame anyone else. This is how it is, little brother. On one side there is a question, and on the other side there is the answer. The question comes from the left, and the answer is on the right. Give that answer. Then you will not blame your neighbors or anyone else or God.

You do not know the answers. You are trying to answer the question that is on the left by standing on the left. Therefore, go to the right side and learn wisdom. Learn the wisdom of truth, peace, and equanimity. Go to a wise man and learn these. Stop finding fault, study, and learn to give the answers. Then it will be good.

My love you.”

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 1, Chapter 2, pp. 44-45

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

¹ Most of above italics are not in the original text and are added by me to point to the idea of God's wisdom inside us turning a question around to pose it correctly back to the questioner, our own mind. May God forgive any faults. --- David Katz

“He (man) was created as a light as a power. Such is man...He emerges from Truth—Light. He comes out from Truth—Light. Light disappears into Light. God is Light. Light is God. Light disappears in Light. It disappears, and that is death. To appear from Truth, manifest as Light, and disappear into Light is the highest ideal for man. That happens in this section of birth itself. He does not have a birth beyond this. This is what he must disappear into. That is the highest ideal.”

Bawa Asks Bawa Muhaiyaddeen(ral.), p. 102

[M.R. Bawa Muhaiyaddeen\(ral.\) \(rad.\)](#)

Only God is not Crazy March 7, 1982

My God help me. May God help us. Psychology. *God's psychology*.

Anbu, Love. Everything that has appeared in the world since the time it was created is crazy, *pythiam*. There is nothing that is not crazy. There is no being that is not crazy. Everything is crazy. Every thought is crazy. Every desire is crazy. Every intention is crazy.

God's Psychology pp. 1-3

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...What we are doing at present is *shari'at*, which relates to the form of earth. One who is at the level of *shari'at* receives no punishment for the faults he commits, since he does not yet understand the difference between right and wrong. He has not yet developed within him the understanding and discrimination with which he could correct his faults or determine the appropriate punishment for them. In this stage, he simply looks at things and copies what he sees. If someone drinks milk, he will watch and drink milk too; if a baby is conceived, he will see that and then conceive a baby too; if one person jumps on another, he will watch it and then jump too. Like a baby, he just goes along copying and repeating what he sees.

When he reaches the second stage, *tariqat*, he begins to have faith and is able to accept things that he cannot see. He accepts that Allah exists in an unseen place. In the third stage, *haqiqat*, he accepts and understands what he could not understand before---that thing which is within himself. The fourth stage is *ma'rifat*. At that time all attachments leave him and all the ten sins have gone. God is dwelling within him at all times, without speech and without sound. To know that is *ma'rifat* God knows no night or day, no *waqt*, no specified time for prayer. One who reaches the level of *ma'rifat* accepts that which is not contained by time. The fifth stage is *sufiyyat*. For one at this stage, all judgment is over; he and Allah are one. Allah is the only true Sufi.

We must continue to progress through these stages, little by little. After all, the Qur'an did not come all at once. Different *suras*, or chapters, were given in answer to the circumstances existing at different times. A particular commandment would come to answer a particular need, and then further explanations would follow. In the same way, we must move forward in our lives, one step at a time. If we stop at the stage we are in now, we will not progress. The extent of our experience will be to board the ship on one shore and get out on the other, never knowing any more than those points where we embarked and disembarked. That will be the limit of our knowledge. We will never see the whole ocean...”

Questions of Life-Answers of Wisdom pp. 260-261
M.R. Bawa Muhaiyaddeen (rat)

“Question: Why did God send Jesus *(ali.)* into the world?”

Bawa Muhaiyaddeen(*ral.*): God sent everyone to the world. He sent the sun, moon, and stars, the donkeys, horses, and all the other animals. He sent all of the prophets to this world, including Jesus. They came in order to understand themselves and then return to Him. Jesus came, attained self-realization, and returned. We, too, have come for the same reason, to understand our own faults, correct them, and then return to God.

Creation is no big wonder, but there is a secret in it. We have to understand this secret of creation and then go back. We have to understand ourselves, experience whatever we must, gather together whatever we gain from those experiences, and then return.

Look at a pond. Everybody comes there to get water. There is no use asking why elephants, rats and cats come to the pond. Everybody needs water. The world is like that pond. It is God’s work of art. And, just as the animals come to the pond because they need water, we come here because we need to look at God’s creations in order to understand our own qualities and actions.

When the truth is revealed, anyone with wisdom will weep. But those who have no wisdom will oppose the truth when they hear it...”

[Questions of Life-Answers of Wisdom, vol. 1, p. 95](#)

M.R. Bawa Muhaiyaddeen(*ral.*)

Bawa: "...Did each prophet come to create a different religion? Or is there only one God? Or are there many gods? Is there a different point, a different path, for each religion? How can we see and prove that God and God's representatives are one?"

Today's world is like this; there are many differences and separations, many, many wars, destructions, murders, and sin. There are so many difficulties. So why did God send the section of the prophets? Who is at fault? Who is wrong? Is that the truth? Is it wrong or is it right? It is difficult for us to prove this.

It would be good if an explanation for that could be given to us. You know how to speak about God, therefore, please give us an explanation.

Bawa Muhaiyaddeen(ral.): That is correct. It is correct that I do speak about God, but I do not speak only about God. I also speak about you and about me I speak about you, and I also speak about me. In addition, we must also speak about what is within ourselves.

You are a brother, I am a brother, and between brother and brother there is one father. We must also speak about that. There is only one place. There is one house, one mother and father, and one brother. Since there is one house, we speak together. There is no separation, no division.

If you are my brother and if you walk away on two legs, is that a separation? No. If I walk away on two legs to do my job, is that a separation? The work we have might be in different places. If the father walks away on two legs, is that a separation? If the mother stays in the house and does her own work, is that a separation? No. Whatever you earn should be brought back to the mother. What I earn should be brought back to the father. What the mother and father earn should be brought back to the father or the mother; everything should come to one family. We collect it in one place and then look at the earnings and expenses. The mother and father look at this, and then the profit and the loss are known.

God's work is like this. His creations are His children; so, we are all one family. It is certain that we are one family. We were formed from one fistful of earth; God created us in this way. He made the earth beautiful. Within the earth are many different colors and hues. Many things are there: gems, silver, gold, pure gold, mercury, copper, iron, oil, and lead. Diamonds, precious gems, gold, sulfur, fire, and water are all within the earth. These elements are there; they all have different colors and different sounds. They are within the body. They are mixed within that one fistful of earth. In this way, these metals are within man. In man's body there is sulfur. There is sulfur, there is lead, there is silver, there is gold, and there are gems. Otherwise there would be no light in your eyes. There is a black color in the eye, and within that there is light, luminosity. This comes from an element that is within it.

Like this, all of the elements are within you...

*Bawa Asks Bawa Muhaiyaddeen*_(ral.), p. 66-

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Questioner: So many experiences in the world create fears. If I remove myself from the world, it is easy, but when I return to the world and want to live in it, then there is a conflict.

Bawa Muhaiyaddeen(ral.): Are we looking at the world outside or are we looking at the world within? This is what we must reflect upon. The world is a stage and our minds are actors on this stage. We are all just actors, and the things that we see outside are merely the scenery drawn on the backdrops. We cannot look at this stage, at these scenes, and say that this is the world. What we see outside is merely the acting of our minds. The true world, the real world, is within us. We take these scenes that we have inside of us and paint them in the outside, and then the person inside comes out to do the acting.

As long as we hold onto the inner world which our mind has made, no matter where we may hide, that same world will emerge and become the outer scenery. That inner world will exist outside. But, if we can leave it, if we can escape from it, then that world and all of the acts which go with it will be destroyed. There will be no more fear after that, no fear at all. We will be in heaven.

Questioner: How do we do that ?

Bawa Muhaiyaddeen(ral.): This is what we have been talking about, slicing away little by little, whittling away these acts. These sixty-four arts that we have learned, all our desires and our cravings, all the things that bring joy and sorrow have to be cut away little by little. If we can succeed in doing that, we need not have any more fears. If a man is not afraid of death, then he will not worry about his life. He will not mind if he dies. Then even the deep ocean will come up only to his knees; the ocean will be like a ship for him, and he will float. But a man who is frightened of death could drown in water that is only knee-deep. The very fear will kill him. This is how it is. Amin.

Questions of Life-Answers of Wisdom, vol. 1, p. 130-131

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...Once true wisdom dawns and shines within a person, then the place where God dwells will be known to him.

What is called God is One. God is only One. He is without beginning, without birth, and without death. There is nothing equal to Him, nothing comparable to Him. He has no roots, no seed, no form. And yet there is no place where He is not. He permeates everything, showing no differences and not discriminating against anything.

If one acquires the same nature, if he dies within God, loses himself, and disappears within that Power, then such a person can be called his *'abd*, His slave, His representative, His messenger. Once he merges with God, then only God exists.

How does he merge with that Power? His body is God's, his life is God's grace, and his resplendence is God's power. The heart of this slave becomes resplendent, and within that resplendence is the soul and God's grace. This is the connection with God.

If a person can form this connection, then all the different energies are cut away from him, all thoughts are cut away, all the qualities of selfishness, anger, sin, impatience, hatred, treachery, and cunning---all the artificial things, then things which have been grafted on, are cut away. All of his differences are cut away: the differences between the I and the you, the differences of color, religion, race and philosophies. All these are cut away, and his state is changed.

And in that changed state, his sound, his thoughts, and his intentions become that Power. His remembrance of God, his prayers, worship, *'ibadat*, *dhikr*, and *fikr* become that Power. His looks, speech, laughter, and taste become that Power. His peacefulness, his potentiality, and his happiness become that Power. Everything turns toward the peace and tranquility of that Power.

There is no distance between God and the one who develops that Power, because where God is, the slave is, and where the slave is, God is. The slave is hidden within God, and God is hidden within him, just as the fragrance is hidden within a flower. Although the flower remains a flower, its fragrance, its beauty, is God. And although a man who reaches this state may continue to live as a man and keep the form of a man, his innermost heart and God will be one.

His body will be like a tree on which the flower of his heart blooms. The flower and God will be hidden within each other, and in that place the speech of God will be heard. All of God's intentions will be told there. The three periods of *awwal*, *dunya*, and *akhirah*, of the beginning, this world, and the hereafter will be explained there within the heart. What has happened, what is happening now, and what is yet to happen---all this will be heard there. All of God's words will come there, all of His actions and qualities and good and virtuous thoughts will come there. The words and sounds that come will be those of God, because His Power and His Grace are connected to that heart...”

Questions of Life-Answers of Wisdom, vol. 1, p. 114-115

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

***Bawa Muhaiyaddeen(ral.):** ...What else did you talk about yesterday?

Dr. Ajwad: I said that we have never seen God. Bawa talks of God's qualities, but since we have never seen God, we do not know what those qualities are. The only way for us to learn is to look at Bawa as God's representative, to watch what he does, and to look at his qualities and say, "This must be what God's qualities are like."

Bawa Muhaiyaddeen(ral.): If you observe one of God's qualities, you must take that quality into yourself. Once you absorb it, you must bring it into your actions. After it comes into your actions, must reveal that action to others. If you can do that, it will be good. Through that action you can see God.

Dr. Ajwad: We can see you through your actions.

Bawa Muhaiyaddeen(ral.): Not through my actions, through *yours*. You must take the quality of love into yourself and put it into practice. That way you will demonstrate it to the other children. In other words, you are offering it to the hearts of the others. If you do it that way, then you are putting love into action, and within that action you will see God.

Dr. Ajwad: So, if we wish to see that love, first we have to see it demonstrated in Bawangal's actions, and then we have to go in the reverse direction to find out what that love is. Is that correct or not?

Bawa Muhaiyaddeen(ral.): If you see a good quality, take on that quality yourself and use it. If you see a good action, take on that action yourself and use it. You yourself must take on that quality or perform that action and then spread it among others. If you do this, you will be able to understand the resonance of Allah, and that resonance will give you the explanations you need. Then both you and the others will benefit.

But if you do not take that quality into yourself, if you do not put it into practice, then it is like writing on water with your finger. You write, but when you turn around and look again, the writing is gone. You only saw finger, not the writing itself. Similarly, you might have observed the sheikh, but you did not see the real action, because you did not put it into practice yourself.

Questions of Life-Answers of Wisdom, vol. 1, p. 56-57

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

Mohammed Haniffa asked about Islam.

“People cry, ‘Islam! Islam! I was born in Islam!’ I say it too because my forefathers said it, but how can one understand its real meaning?”

Bawa Muhaiyaddeen(ral.) replied, “What you say is true. It is easy to talk about Islam. But Allah is the only One who knows Islam, and Prophet Muhammad, The Rasulallah_(sal.) is the only one who knows the secret or *sirr* and *khair* and *sharr* of God’s creations. *Sharr* is what is wrong, what we can see, the manifested creations. *Khair* is the unseen, Allah. Anyone who attains the state where he knows the difference between *khair* and *sharr*, and who then excludes what is *sharr* and accepts what is *khair*, is in Islam.

“Islam is a vast mystery of Allah, impossible to describe in its totality. Understanding even one drop of it will earn us the limitless wealth of the three worlds. Such is the infinite nature of Islam. However, because you have asked the question, let me give a small explanation, which is only an atomic fraction of that truth.

“Islam means the perfect, spotless purity of God. The state of Islam is so exalted that through it appeared all creations and lives in all the universes everywhere. Within that appearance were manifested all the bounties of Allah, and within those bounties manifested the treasury of grace.

“Within the treasury of grace was manifested the *rahmat*, the infinite benevolence, and within that infinite benevolence appeared Allah’s limitless grace.

“Within Allah’s unfathomable grace was manifested Allah’s incomparable love, and within that love was manifested the perfect completeness of Allah. Allah’s actions were manifested within that completeness, and within those actions were manifested Allah’s duties. Within those duties were manifested His qualities of patience, inner patience, contentment, trust in God, and *al-hamdu lillah*, praising God for everything.

“*Al-hamdu lillah*, praise to God, is formed of the five Arabic letters *alif*, *lam*, *mim*, *ha*, and *dal*. In these letters were manifested the representatives, messengers, saints, *qutbs*, and prophets of Allah. Within those prophets were manifested Allah’s powers, His completeness, the mirrored ocean of

His grace of wisdom which is known as *'ilm*, His radiance, His justice, His ways of absolute truth, and His selfless duties.

“The might of the benevolence bestowed by Allah exists in the manifest and the unmanifest and is revealed within these Arabic letters, aspect by aspect: the alif is Allah; the *lam* is the light of the Triple Flame which gives the explanation; the mim is the beauty of Muhammad^(sal.), the beauty which bears within it the three worlds---*hayat*, which is life, the soul, *dunya*, this world, and *akhirah*, the next world, the world of God. The might and the essence have been placed within the *lam* and the *mim*. The resplendent beauty of Allah’s Messenger was placed, in its completeness, within them. That light was made of *ahmad*, the beauty of the heart. *Muham*, the beauty of the face, was made the beauty of the inner form of man. The beauty of that form, or *surat*, was made the beauty of the light of the perfect *Nur Muhammad*. The light of was made into the resonance and the explanation of *Allah Muhammad*.

“That power exists as Allah, and the beauty of that power exists as *ahmad*. The shining explanation of the resonant resonance and the radiant radiance was given through His messengers and His prophets.

“If we want to understand the meaning of Islam, we need firm faith in Allah, certitude in that faith, and determination. This is known as *iman*. This is the full weight of the meaning of Islam, and the form of Islam is the word of God, the *Kalimah*. When the *Kalimah* and *iman* become one, that is Islam, the light of purity. When the completeness of that light shines forth, radiant and perfect, that is Allah.

“Islam is the wealth which never diminishes or perishes. It is the wealth of prayer, the wealth of worship, the wealth of meditation, the wealth of *iman*, the wealth of true man, *insan*, and the wealth of this world and the next. This is the wealth which *insan* must attain. One who discards what is *sharr*, takes what is *khair*, and attains this wealth is in Islam. For such a person, Allah is his only treasure.

“Islam is heavy only until one understands its beauty and its subtlety. Allah is not a burden; He is the essence mingled within all lives. Allah’s benevolence is not heavy; the things we have gathered in this world, the *sifat*, are the burdens. The secret is not heavy. *Sharr* is heavy, not *khair*. If we give up *sifat* and *sharr*, it will be very easy for him.

“As we gather more and more worldly things, our burden becomes heavier and heavier. But if we unload them, if we take all the things we have and throw them into the garbage truck of the world, it will be easy. The garbage truck will pick up the dirt and carry it away to the dump.

“If we collect all the gold and silver objects around us and put them in bag, they will be heavy. But if we empty the contents of that bag back into the earth where they came from, saying ‘Come, take it all,’ the earth will dissolve them and take them back, and the bag will become very light.

“Nor should you carry the bag of gold and silver to the market, looking for praise from people of wealth and titles. Give it back to the earth. Do not look for the world to praise you for what you are carrying. Look for the praise of God. If you throw away everything else, then the burden will be less. Anyone who holds onto the things he has accumulated in the world is not truly in Islam; he is only talking about Islam.

“Carry only Allah, His qualities, His actions, the value of the 6,666 verses he sent down as the Qur’an, and the qualities of the Rasulallah_(sal.). Understand these and understand the Rasulallah_(sal.), and your faith, your *iman*, will become complete. When one’s *iman* is perfect, he will accept on Allah and Allah’s qualities. Then he is Islam; he is the light for all three worlds.

“I have given a small explanation according to my small level of wisdom. There are others with higher wisdom who may tell you more about Islam.”

Golden Words of a Sufi Sheikh, pp. 216-219
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

137

If a true man takes on the qualities of God, all lives will bow to him in respectful worship. He will be a father to all lives and doing the duties of God, he will be a son to God. For such a man, *patience is his body and **sabur**, or inner patience, is his heart.*

138

Shakur, the contentment and thankfulness for whatever God gives, is the real prayer of your life.

139

Tawakkul, the surrender of everything to the will of God, is man's true wealth. When one gives all responsibility to God, he will receive the greatest wealth of his life.

140

*Saying that all praise belongs only to Allah, **al-hamdu lillah**, is the direct prayer to God, when one has handed over his life to God. It is his prayer and his worship.*

*Golden Words of a Sufi Sheikh, pp. 51-52
M.R. Bawa Muhaiyaddeen(ral.) (rad.)*

***Questioner:** In several discourses Bawa mentioned how divine love can control anything, even an animal. I work as a school teacher, and I am in a position where sometimes it is my duty to control the children as I do my own child. Now I have always tried to work with them with love. But I am seeing through experience that the love that I could give, the love that is in my heart, is really not enough to control them. And when I try using force or fear or any such method, it seems to work. When I see other people who hardly seem to have love, people who just use force and strength---that rally works very well.

Bawa Muhaiyaddeen(ral.): That is all right. If the love is perfect within you, if the love that fills your heart is selfless and knows no partiality, if your whole life is filled with that love for all, then all lives will be overcome by it and bow down to you.

But if the love in your heart is based on selfishness, if it has any anger or arrogance in it, or, if it is based on racial differences, then that is not true love. Whether a child shows you love or bites and hits you, your love should always be the same. If you have a compassionate love which is the same toward all, then everyone will bow in respect to you.

If you had that clear love, you would be pure. You could never become angry or hasty or impatient and you wouldn't have the feelings of I or mine. You would not feel jealousy or revenge. When you have such things in you, that is not really love; others will not bow to that kind of love. Only when you have the perfect type of compassionate love will all lives be bound by it and obey you.

Now let us look at your young son. He cries and rolls on the ground and shouts and throws things because he does not understand. He does not have clarity of wisdom. When he cries, what do you do? You comfort him.

In the way that you comfort your child, no matter what he does, you must show that same kind of love when you deal with the children at school, even though they might be shouting, howling, and fighting. Then they will be controlled by your love. But you have not shown them that kind of love.

If you beat them, what happens? Then they are controlled only by the fear of your beating, not by our love. Whatever is controlled by fear at one time can jump out at another. The moment it realizes that it can attack, it will.

Those who are controlled by love will not be like that. They will be submissive to that love, and, as they grow, they will continue to show respect. But, if you try to control children by laws or by beating or through anger, those same tendencies will grow with the, and one day they will attack.

This is the difference between the two loves. Think about it and act accordingly.

Questions of Life-Answers of Wisdom, vol. 1, p. 57-58

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...O God, Who has bestowed every bit of dust and each creation — everything — with life, with feeling, with awareness and with intellect! You have bestowed upon all of these things the ability to look out for themselves. O God, You have created, sustained and protected all of them!

You make those things live in the water that have to live in the water. You make those things live in caves that have to live in caves. You make those things live in the jungle that have to live in the jungle. You make those things live in trees that have to live in trees. You make those things live in the soil that have to live in the soil. You make those things that have to live in houses, live in houses. You make those things that have to live in ponds, live in ponds. You make those things that have to live in herds, live in herds. You make those things that have to live on mountains, live on mountains.

You make those things that have to live in mist, live in the mist. You make those things that have to live in the ice, live in the ice. You make those things that have to live in clouds, live in the clouds — in the umbrella of the clouds. You make those things that have to live in space, live in space.

O God, You provide! You have bestowed upon each and every thing everywhere the ability to live at the times they have to live with the food they need to live and with the awareness they must have to live in the places they have to live. O God! You have created animals that can sense whether a person has killed or slaughtered goats or slaughtered cattle from the appearance of that person, from his blood and from the other things of his body. You have created the animals so that they are aware of things like this with their minds. And You have made us to understand these marvels.

Now if a person kills a snake and then goes to another place, *the smell of the snake which he has killed goes with him*. Another snake recognizes that smell. If a person slaughters a cow and eats its flesh, the smell of that cow's flesh remains on his skin and in his blood and in his qualities. Because he has killed, the smell travels with him that another cow will be frightened, and cry, 'Ahh! Ahh!' and will run away. God has given various animals the feeling and the awareness to recognize whatever a man has done and to smell and recognize the taint of his actions and the qualities of this person. No matter where that person committed the act — even if it were in another country — as soon as he enters the forest or jungle the smell of those qualities and the consciousness of what he has done will cause the animals to cry out, 'Aah! Aah!' and run away. Suppose he has hit a dog. If another dog comes near him, it will howl, 'Oooh! Oooh!' and run away. The smell and the composition of the person's blood will be known to that dog.

On the other hand, if this man did not hit or kill any creature but killed his own mind instead — then if he were to go into the jungle, no creature that sees him will be frightened or want to harm him. The cow will moo in greeting, the dog and the others will come and wag their tails. They will all bow and greet him and worship him. God has bestowed on these animals the ability and the awareness to recognize smells and to

know where these smells have come from. We do not know, but animals have the capacity to know this. It is in that state that the animals act in the manner mentioned earlier.

Please reflect upon this and look at it. Please reflect and examine this within your own experience. Observe what happens: you might have committed such an act far away but observe how a similar animal responds as soon as it meets you. Please, observe what it does. If a creature attacks you, it does so out of fear — other than from fear, it would not cause you any harm. It is because of the wrongs that we have committed that these beasts cry, ‘Aiyo! He's going to kill me!’ And then they bite you. God has created beasts with the ability to sense these things with their smell. Are human beings worse than these beasts?

God has created Man with His Grace, saying, 'Man will know what even the angels do not know, what the heavenly beings will not know.' He created Man as an exalted being, as the most rare and the highest clarity of Wisdom, with His own Grace and in His own Likeness. Yet Man, who has been created in this fashion, is unable to smell things as a dog can. He is unable to smell the hearts of other men, unable to smell his own mind, unable to smell the God within himself and unable to find out Who his Creator is. He appears to lack the ability to smell out the nature of the hearts and the feelings of his fellow beings. If he could sense the feelings of others and attend to their wants and their needs, he could also satisfy his own needs and enjoy the fragrance of the Creator.

Here is the great paradox, then: while a dog can smell and find out about our actions no matter where these were committed, man — who has a higher level of consciousness — is unable to smell or find that out about himself. Are we to say that man is even lower than the animal species? This is the great paradox in God's creation. Because man can be worse than this dog and lower than the animals, that sense of smell called Pahuth Arivu or Divine Wisdom has not dawned in him. He cannot know the hearts of others, he does not know God and he does not know himself. But he does know religion, pride, dog-desire and sense experience. He does not know any more than this because he lacks the Divine Wisdom.

But one who is Man smells himself with his Wisdom. He smells his Creator. He smells the hearts of those who have been born with him and asks, 'What is their want? What has happened? Why do they look tired? Why do they look exhausted? Why is his face drawn like that? What has happened?' He will smell those things, comfort them, provide for them, have Compassion for them, and speak words of comfort for them as the One who gives Love. He is the Son. Such a man is a Man of Wisdom. If one who is Man with the Wisdom of Man is able to smell all of the lives in all of the universes, and, if he can find the Compassion that knows his life as the life of others, then he is the Prince of God, he is the Son of God — God's Son. He is the Commander of the Kingdom of God. The one who can smell with his Consciousness like that is known as Man.

The dog is able to smell things wherever they happen. If God — Who has created the dog the beasts, all creations and everything--smells us, He will not look at any of

us. He will say, 'They have murdered. Here is someone who has slaughtered — he has done this and he has done that.' If God smells us, He will not stay in this place — He will run away. God will run away. He will smell and discover all of the things that have happened and that we have done since the time we were born. He will smell it and say, 'Oh, he's a murderer!' He will run away as soon as He observes it. He will not stay in the direction of the path that we are following.

We must understand this with our Wisdom. We must catch the smell of our lives and of other lives. We must end their sorrows and we must understand the Consciousness which can end their sadness and their wants — the Consciousness to be conscious of ourselves and the Path to be conscious of our Creator... "

"Know the Hearts of Others" pp.13-16 (Philadelphia, May 11, 1972)
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“If we have this understanding of the problems of others, if we have this feeling for the hunger of others, if we have something and we share it with the other person — for example, if I have an extra measure of rice and I give [the hungry person] half of the rice and say, 'Take this, eat and find work.' — if I share it in this fashion — if there is this kind of sharing, then why should there be any wars, any battles?”

God does not keep anything for Himself. He is constantly giving everything to others.”

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“ Being in this state, at a time when there was only a half measure of wheat in the house and two hungry visitors came, Prophet Muhammad<sub>(sal.)</sub> told his wife, 'Keep one quarter measure for the household for the day and divide the rest for those who have come.'

His wife Khadijah said, 'What about tomorrow? We will not have anything to eat tomorrow.'

Muhammad<sub>(sal.)</sub> replied, 'God, Who created you, has created tomorrow as well. What certainty is there that you are even going to be here tomorrow? Therefore, give what you have now. Give it to them.' So, one quarter measure of wheat was distributed to the visitors and one quarter measure was left for the house.

A little later, someone else came to the house and said, 'I'm very hungry.' The Rasul<sub>(sal.)</sub> said, 'That man is hungry. Give what we have.' The others said, 'If we give this as well, then what are we to do for our hunger? Are we going to have to tie stones around our stomach and remain hungry?'

'No', the Prophet replied. 'You do not have to do that. Instead, take Patience and Forbearance and tie them onto your stomach. Take these qualities and tie them onto your stomach. This body is earth. If you tie stones onto it, it will become very heavy. But Patience and Forbearance are the Qualities and Characteristics of God. Keep these there and tie these onto yourself. God has tied Compassion for all beings to Himself. This is what He has done, and there is no hunger for Him. As a result, He has no hunger, He has no illness, He has no aging, He has no death. He has no form. If you take Patience and tie it around you, you will have no distinctions, and therefore you will have no limitations. So take the Divine Qualities of Patience and Forbearance and tie them around you, and be content with what He has given you. This is Plenitude.' Then he added, 'Give the other quarter measure to that hungry man.'

Awhile later, after this was given and there was nothing to eat, some people came and brought some bread. They said, 'Ya Rasul! We had a small feast

today and we made this bread then. Please have some of the bread and some of these curries and honey.'

Muhammad<sub>(sal.)</sub> asked his household, 'Now, do you know who brought this? Bread is here now. Honey is here now. Curries are here now! What you gave away was plain wheat. Yet now, all of these things have come here — bread and honey and curries. Who has done this work? Eat a little of these things and keep the remainder for the others who come later.'

Once they had finished eating, another four people arrived. They said, 'Ya Rasul! We have just arrived and we are very hungry. We have not eaten for two days!'

He answered, 'Oh. Come. Come. Your food is already here. God has kept it for you. Here, come and sit and eat.'

They said, 'Will you not join us?'

He answered, 'You eat and keep my portion separate.'

As soon as they had finished, another man came and said, *Ya Rasul!* My wife is not well. She has not been well for two days. She is in pain. Could you please give a prayer for her illness to be healed? For two days, she has not made bread or rice. *Ya Rasul!* O, my Lord!

Muhammad<sub>(sal.)</sub> replied, 'Yes, she will become well. Do not worry. But have you eaten in the past two days? If your wife is ill, she cannot cook. There is some food here. Why not eat this?' Then Muhammad gave him the portion that had been set aside.

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Like this, there are those who know what is going to come and who is going to come — those who know themselves and others' selves, the hunger of others and their needs. They have these Qualities and these Actions and they are able to serve in this fashion. They are the ones who are known as the Prophets of God, as the Messengers of God. This is Man-God. They are the *Qutbs* of God and the Messengers of God. They are the Sons of God and they are the Princes of God. Such a person is called '*Insan*' or 'Primal Man' or 'Adam'. He originated from God. Those who know and understand these Qualities are known as Man, as the Most Perfect of God's creation, as the Wise, as the ones with Grace, and as God's Messengers."

— "Know the Hearts of Others" May 11, 1972
Bawa Muhaiyaddeen_(ral.)

925.

Child: I have been here for some time. But I have fear. There is so much fear that I am unable to see unity between myself and the sheikh. The fear brings about a separation between the ‘you’ and the ‘I’ and between myself and the sheikh.

Bawa Muhaiyaddeen(ral.): It is *not* fear; it is lack of certitude. What you call fear is a lack of the certitude of faith. If you have faith and certitude, there is no fear.

There is the feeling of ‘I’ in you. You lack faith, certitude and determination in what you want to achieve. This weakness is the fear you feel. The feeling of ‘I’ in you is between you and the sheikh, hindering unity. That is the cause. Lack of faith can keep you separate from good people, good things, and even from God.

Golden Words of a Sufi Sheikh, pp. 429-430

 929.

Happiness and sadness need limits. When happiness comes, do not enjoy it; simply say, “*Al-hamdu lillah*, all praise belongs to God.” Joy must have a limit. When sadness comes, do not suffer. Sadness must also have a limit.

Profit and loss need limits. We should not be happy or sad, and we should not give praise or blame because of profit or loss. They too must have limits.

Poverty and wealth need limits. Happiness does not come with wealth; a rich man does not live without sorrow. He may have money; but he also may have suffering because of his mind, wife, or children. Too much wealth can lead to misery. As a man’s wealth expands, desire and craving may increase, while his qualities, compassion and love for others decrease.

He may search for praise and status. The arrogance of the ‘I’ in him may swell, while faith in God dwindles. He may feel that he can do everything, that no one is greater than he. If these things happen, his qualities will change, and both the joy and sorrow in his actions will affect him. The, even if he has money and status, he will have no peace. For he fails to realize that God’s qualities, actions, and faith are his real profits; they are the limitless wealth that will bring him peace.

Praise and blame are within man. If he realizes that both praise and blame make him suffer, he will understand, “There is no one other than You, O Allah---*La ilaha*;; You are Allah---*illallahu*.” He will discover peace and retain only that which is the wealth and equality in his life. Because his actions and conduct will be full of compassion, he will be able to give peace to everyone.

Golden Words of a Sufi Sheikh, pp. 431-432

942.

Scratch only the place that itches: do not scratch everywhere. And when you do scratch, scratch only while it is itching or you will develop a sore.

With wisdom, analyze the sadness and the wrong thoughts that enter your mind, and then throw them a way. Do not let the mind be continually upset about this. Worry is endless. Throw those thoughts away, and try not to commit the same faults again. Try to do what is good.

Golden Words of a Sufi Sheikh, p. 437

787.

My son, there are different types of people in the world. Each does things differently. They may meditate under trees, in caves, on mountains, at intersections, in public buildings, in churches, or in temples. Some say, "I have seen God, and I pray to Him." Others say, "I have given up the land and all my attachments to the world, to my wife, property, and possessions. Now I am on the path to God." But although they claim this exalted state, hunger, old age, illness, and death have not left them. Hunger says, "I have never left you, not even for a day, and you have never left me, either."

My son! You are trying to deceive the world. Give up this deception and realize that you are only deceiving yourself. If you realize that by continuing this deception you will be liable to punishment by God, you will cut your attachments. Until then, no matter where you sit and meditate, you will be deceiving yourself.

Open your heart, and give all responsibility to God. Give your house to Him, and enter His house. Give your comforts and your qualities to Him, and take His comforts and qualities. Give your wealth to Him, and take His wealth. Take what belongs to Him, and die in Him.

If you pray to Him in this state, you will be victorious. Your world and everything you have belongs to Allah, and your duty is to give Allah's property back to Allah. Then Allah will become your property. This is what you have to understand. You must return what was given to you by Allah. Otherwise on the Day of Judgment, it will be revealed that you were deceiving yourself and the world. Understand this.

Amin, may this intention be fulfilled. Al-hamdu lillah, all praise is to God.

Golden Words of a Sufi Sheikh, p. 351-2

August 23, 1983 8:00 am

Bawa: I have now become tired in my life. Fatigue has come in our life in the world. I do not understand if it is the world that is tired, if we are tired, or if our body is tired. How can we change this; how can we stop this tiredness? Would you explain this a little?

Bawa Muhaiyaddeen(rad.): Yes, that is good. If a flower, a beautiful flower, a flower that has fragrance and beauty, is beaten by the wind from all four sides, it will get crushed. It will be destroyed. Its beauty will be crushed because of that. When it is crushed, its fragrance changes; it will have a faded smell. This is what happens to a beautiful flower. The cause of this is the wind.

Like this, desires and the mind are the storms of this world; the attachments to the world are the storms that beat you. In life, the attachments to the world, thoughts, and fascinations beat you. When these storms come and hit your *qalb*, that flower of your heart, the *qalb-pu*, gets crushed, and when it is crushed, tiredness comes. Because of this, the section of truth, the section of faith, and the section of determination lose their strength. Their strength diminishes and their fragrance disappears. This is why you become weary in this life.

The world is the storm. Your thoughts are the world. If you can change your thoughts, the world will not be heavy within you. If the world is not heavy, you will not become tired; the state of tiredness will not come to you. Then you will have peace and tranquility in your life. You will experience tranquility; you will experience peace and tranquility. Then your faith will get strengthened. When you have peace and firm belief, your faith will gain in strength.

In this state...you are the cause for the world and the tiredness. You lift up the world, you carry the attachments of the world, and you take on the storms and waves of the mind. Then you are tired. If you let them go, it will be easy. If you discard these, the world will not bother you, and you will have peace. Then the storms that come to beat you will stop.

Faith, trust, and good qualities will stop these from beating you. Then your body will not get tired, your life will not get tired, and the world will not do anything to you.

Understand, Bawa?...

Bawa Asks Bawa Muhaiyaddeen(rad.), vol. 1, pp. 119-120
M.R. Bawa Muhaiyaddeen(rad.) (rad.)

Google Books link:

<https://play.google.com/books/reader?id=2qBlrQRgbr8C&printsec=frontcover&pg=GBS.PA119>

Bawa Muhaiyaddeen(ral.): ...This world is the storm. Your thoughts are the world. If you can change your thoughts, the world will not be heavy within you. If the world is not heavy you will not become **tired**, the state of tiredness will not come to you. Then you will have peace and tranquility in your life. You will experience tranquility; you will experience peace and firm belief, your faith will gain in strength.

In this state...you are the cause for the world and the tiredness. You lift up the world, you carry the attachments of the world, and you take on the storms and waves of the mind. Then you are tired. If you let these go, it will be easy. If you discard these, the world will not bother you, and you will have peace. Then the storms that come to beat you will stop.

Faith, trust and good qualities will stop these from beating you. Then your body will not get tired, your life will not get tired, and the world will not do anything to you.

Understand, Bawa?

Bawa: Yes, I understand. This is difficult. It is difficult to do as you say.

Bawa Muhaiyaddeen(ral.): God has created the body with earth, fire, water, air and ether. The storms are within this. To cut these at every second is difficult. If you have faith, certitude, and determination, it will be easy. If you strengthen these, it will be easy; it can be done.

It is the waves of the mind that run. They will run if you cut a channel for them. Water in a well can only run if a channel is made for it. If no channel is cut, it will not run; it will remain in that place. Like this, if you open up a path for these thoughts and attachments of the mind, they will run, and, if they run, they will bring difficulties. If you do not open that path for them, they will be contained.

Therefore, with wisdom build a dam there. Put a dam there. Construct it with faith. Then they will be stopped; they will be contained within that dam. Then it will be easy.

Understand? It is the waves of the elements that arise. These must be cut off before they can emerge.

Bawa: Hmm. Very well, we will see. May I ask you another question? What is wisdom? What is the state known as wisdom and what is the state known as lack of wisdom? How can we discover this? How can we distinguish between wisdom and lack of wisdom?

What is the state of wisdom and what is the state in which there is no wisdom? This is what I am asking.

Bawa Muhaiyaddeen(ral.): Yes, that is a good question. It is a secret question. If we were to simply say what peace is (it would be that) when one has clarity of wisdom, he will see peace in his life. He will see tranquility in his life, he will see peace and tranquility in all lives. All lives will experience his beauty and tranquility, his words and actions, and his love; they will see the beauty of his love. That beauty will be like honey. That honey will feed every heart and will give peace to all lives. It will give peace, equality, serenity, tranquility, and justice to all lives. When he and others are filled with the state of equality, unity, love, and the qualities of God, then that is wisdom. That is the state of wisdom. When that state of peace is shown to himself, to those who are born with him, and to the creations of the world, then that beautiful quality is the state of wisdom. Whoever acts in this way is said to have wisdom. Love, *mahabba*: one who has love, *hubb*, for God will act with wisdom. If he has *hubb* for God, this is what he will do.

One who lacks wisdom does everything that is opposite to this. He has selfishness, jealousy, envy, deceit, revenge, enmity, hostility, anger, doubt, the differences of “I” and “you”, religions, races, colors, hues, “my house, your house,” “I, I” and with these sections, he has vengeance towards others. He has vengeance towards every heart. Because of his selfishness, he has vengeance towards every heart and every life. His words and actions kill the heart and love; they kill the pulse of life. His qualities are weapons that kill. That is “love” to him. His selfish desires are love to him, but to others they are an arrow, an arrow that kills the heart.

The love of one who has wisdom is a honey that nurtures other lives and nurtures himself; it is a honey which nurtures the heart. The love and affection (of one who lacks wisdom) is a love, *ambu*, that kills the heart and the life of others; it is an arrow, *ambu*, that kills lives. This is his love, and that is his (the other’s) love. One is a love that kills others, and one is a love that nurtures and gives peace to others; it is honey, milk, a flower with beautiful fragrance and qualities. The other is fire, an arrow that kills; it is a deadly poison.

There are both wisdom and lack of wisdom. This will be known by how a man uses these (two). If he has this (killing) state, he lacks wisdom. If he does not have this state, he is one who has wisdom. This is how we can understand with certainty.

One can understand this within himself. The one who understands this within himself and has found wisdom will have peace. If, however, he has not found wisdom, he will have enmity and hatred and will attack others; this is one who lacks wisdom. The other one does the duty of a wise person. This can be understood by his actions, conduct and qualities.

Hmm, do you understand, Bawangal? Do you understand, Bawa?

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 120-123

...**Bawa:** Yes, I understand everything you have said, but I do not know when I can finish doing this. To do this and complete it is difficult. The world is also asking about this, but experience shows that it is difficult to act in this way and to find peace.

Bawa Muhaiyaddeen(ral.): Yes, nothing can be done without difficulty. Difficulties will come. If you want to catch fish in the ocean, you have to stand in the midst of storms and gales to catch them. What is known as life certainly has difficulties, but it is in the midst of these difficulties that peace must be found.

If there is a fruit on a tall tree you have to climb the tree to get it. Either get a ladder or climb the tree. A clever and wise person figures out how to carefully pick the fruit without bruising and damaging it, and then he puts it into his mouth. If a stone is thrown at a fruit, it will fall to the ground and be smashed. If one can, with difficulty, climb carefully and pick the unripe or ripe fruit, he can eat it immediately or, if it is not quite ripe he can wait for it to ripen and for the taste to come; and then he can eat it. A tree cannot be climbed without difficulty. The tree has to be climbed by embracing it to the chest; it has to be held to the chest with the arms.

Like that, for the difficulties of this life, God must be embraced to the heart. You must climb by holding onto Him. Just as you hold and embrace the tree to your breast, it is necessary to embrace God and the truth to the heart. Embrace (God). Hold onto Him with faith, climb up, and pick the fruits. Pick and eat them.

Nothing can be accomplished without difficulty. What is known as life is difficult. Birth is difficult. In the midst of this difficulty, you must take what is needed for your life. Everything is like this.

Do you understand, Bawangal?

Bawa: Yes, I understand.

Bawa Muhaiyaddeen(ral.): *Amin.* It is God alone who can help.

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 132-133

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Jeweled lights of my eyes, it has been fifteen years since I first came here. Jeweled lights, I have not spoken of how you have been lifted up. I am not saying you have become gods, but my children have come up very high. You have progressed. But until the last moment, that is what a father wishes for his children – his wish is that the children keep progressing until the last moment. He wishes them to climb as high as possible. That is what he loves. “Ahhh”, he says.

However, he might hit and hit and hit them in order to make them go higher. He might hit them at certain times and embrace them at other times. But jeweled lights of my eyes, how far you have come in these fifteen years! *But do not go down because I have said this.** Keep trying and trying. Climb higher. Jeweled lights of my eyes, there may be times when you make mistakes and you fall from the heights. *Leave the mistakes behind, find clarity, and start climbing again.*

Jeweled lights of my eyes, if you go to draw water from a well that does not contain a spring, a well that catches only rainfall, it will be like taking books instead of our father and holding meetings here and there and saying we went there and we went here. That is a well without a spring! There is no spring! You will just have a little and say the same thing over and over again. You will say the same thing today that you said the other day, and you will say it again tomorrow. There is no spring. The well has gone dry. *That is not it.*

You must try to find the spring. What the father gives is for you a spring. What can he give you if you throw away what he gives?

A father will say, “The season has come; you must go plant the seeds. The time has come. Now you can break the soil, plow the field and sow the seeds.” He will watch while you do this, because he will know how much rainfall there will be, the likelihood of a flood, how much will be damaged, how much can be harvested. He will tell the child, “All right, go now and do this.” He will watch and tell you what to do.

You must collect the seeds. If you have collected the seeds, it will be easy to grow the crop. Therefore, you must gather the seeds and the qualities.

Jeweled lights of my eyes, male children and female children, grandchildren, beautiful children, when I look at your qualities, how much peace I have! Therefore, jeweled lights, please try to progress. Amin...

Suratur-Rahmah, The Form of Compassion, pp. 183-184

* *italics are placed by this student. DK*

...Between man and God is His grace! Between the grace and Light is the Truth. Between the Truth and the Power known as God is *Insan Kamil*. Between *Insan Kamil* and the completeness is the perfection of grace-awakened *gnanam*. *Arivu*, wisdom and *gnanam* are there. God and the *gnanam* dwell in the same place; the Power dwells in the same place.

Let us look around a little. If we were to place a magnifying glass between the sun that is distant and the sun that comes to the earth, we could start a fire. If we put a little cotton wool beneath it, we would not need to carry a matchbox in order to have fire. Would we need to carry around our race? Would we need to carry around our religion? Would we need to carry around our philosophies? Would we need to carry around our colors? Would we need to carry around a gas can? Would we need petrol?

We would not need anything except the magnifying glass. Then we could make fire at any time. As soon as we got what came from the sky, we could start a fire, could we not?

We need a magnifying glass [inside]. If we have one, the other things would be too heavy. We cannot wander around and carry them. Therefore, we must put all of them down. We need only the magnifying glass. The earth is here; the sun is there, and we are in the middle. Between the “Sun”, that is God, and us there is a magnifying glass. If we hold it, the fire will come. We can do it easily.

Like that, if we have the magnifying glass of the *‘ilm* known as wisdom, if we have the *qalb*, the heart, as soon as we hold it, the fire will come. It is within us, but we need the glass. If we make the lens, if we can make that light, if we can take in that purity, if we can take in the *‘ilm*, if we can take in that iman, if we take in that wisdom, if we can take in Allah’s qualities, if we can take in Allah’s actions, if we can take in Allah’s conduct, if we can take in Allah’s Light, if we can take in Allah’s behavior, if we can take in Allah’s patience, *sabur*, *shukur* and *tawakkul*, if we can take in the qualities of His treasury of grace, if we can take in and act with His qualities, the magnifying glass will be in our hands. As soon as we touch it, the fire will come. Everything will come.

This is within us! We exist between the earth and the sun. The magnifying glass exists between His Power and the *qalb* of man. We must pick it up. When we do so, we will see many wonders.

Therefore, jeweled lights of my eyes, we must try to re-establish that *‘ilm*, that *iman*, that certitude, the connection mankind had before, the connection that existed between man and God.

This is what will bring us peace...

Suratur-Rahmah, The Form of Compassion, pp. 101-102

M. R. Bawa Muhaiyaddeen(ral.)_(sal.)

“...Each small thought that comes to you hypnotizes you, and when you reach out your hand towards it---lust comes; sexual passion comes; desire comes; sexual craziness comes; sexual frenzy comes. And when maya frenzy comes, you are caught and eaten.

This can occur whether you are a man or a woman. If you do not know the state of what is coming to you, you will be ensnared. No matter where you turn, it will catch you and eat you, and you will not even know it. It is like that. Each quality, each desire, each attachment is like this. As each one arrives, you grasp it. Later you cry. If it dies, you cry; if it lives, you cry; if it comes, you cry; if it goes, you cry; if it is born, you cry; if it dies, you cry. Each one is capable of hurting you. We must think of this.

We must think of and analyze this: in what state can we live safely and in peace? What is the benefit we must obtain? When will we have peace? When will we reach the benefit of this peace? When can we bring peace to all lives? What is truth? What is peace? What is tranquility?

One who can give from the *one* well without regard for differences of status, religion, ethnic group or race has peace. Those who keep the only well for themselves---even if fifty thousand people should die---that is arrogance, that is karma---they are the ones who have been caught by religious fanaticism. They hoard the water that God gave. They take the portions of others in the world; they crush the truth and the poor; they destroy peace and tranquility; they destroy compassion and the three thousand beautiful qualities [of Allah]*; they squeeze the people; they break apart the lives of others.

The effort, the endeavor and the awareness of the Sheikh can change and transform those states, dispel those states, amend those states and bring peace. It is with this awareness that His servant [the Sheikh] speaks of God’s path and God’s awareness with the words that God uses. This is being done through His servant. God is making the people peaceful through this beautiful treasure. He rescues that which lies in the fire, extinguishes the fire with water, takes it out to dry and comforts it.

[On the other hand,] we have to enter the Sheikh like firewood enters fire. We must burn out completely there and not be separate from the Sheikh. If you even think of being separate, you will not benefit. You must become one with the Sheikh and think of yourself as the firewood, and think of the Sheikh as the fire. Then you will be inseparable. You will never be separate. You will only be able to speak from within the fire: without the Sheikh you will not be able to speak. If you go to speak without the Sheikh, you will be firewood without the fire. There will be no light.

You must focus on this with each thought. Each child must nurture peace, tranquility and unity in this state. You must live as one child in this state. It is on that day that you will have peace and tranquility. When we say “Unity, unity, unity”---that is God’s quality. It is God’s quality, action, duty, compassion and a blessing. It is the truth.

Truth is the fragrance that comes Through a compassionate heart.
 A compassionate Heart comes through kindness, Kindness that is given to all lives.
 Kindness comes from melting like wax, Like a candle melting with the light, The heart melting
 like that and
 Bringing light to each one of the children.

It is similar to milk that flows abundantly from a cow. The heart is full, flowing abundantly with the milk of love. Looking at the face of each child, the hunger of each child, the stomach--the Sheikh gives accordingly. The Sheikh gives the milk of love. He gives it and makes the child peaceful.

Like this, we must give peace to our brothers and sisters in each circumstance, no matter what path they go on. We must give them peace, so that difficulty does not come to them. Whether they go there, here, here or anywhere, we must only give them peace. Love must be our only form. Love is our path towards our brothers and sisters. Compassion must be our point of unity. This is our union. This is union with God. Our union is compassionate union on the path to God. We have come through the ages together; that is union.

Unity is our point. Our state, our wisdom is light. Peace---we must make peace our tranquility. We must exist in the state of equality, peace and tranquility. We must think of this. Each child. Try to make these qualities grow. Make these actions grow. Live in harmony with your brothers and sisters... “

Suratur-Rahmah, The Form of Compassion, pp. 179-180
 M.R. Bawa Muhaiyadeen (rad.)

* This [] added by the transcriber. DK

“...This is *al-Asma'ul-Husna*. These are the duties we must begin to perform. We must begin to do the work of Allah's compassionate qualities. To take the form of Allah's qualities and to do Allah's duties is the Qur'an. We must perform the *qurban*, the sacrifice of purification, on everything (with us) that is not Qur'an.”

Al-Asma'ul-Husna: The Duties and Qualities of Allah, p. 45
 M. R. Bawa Muhaiyaddeen(ral.)

“...Speech means to speak within the self. We must correct everything within ourselves. It is only then that you can succeed. Success within the self is the only success. Correcting yourself inside is the only correction: to dwell within the self where the gem dwells. Although a snake contains poison, it does not die from it. Similarly, even though the world is within us, we need to learn how to live without letting it kill us. Even though we contain the mind, we must learn to live so the mind does not trouble us. We must control it, rule it, and live with wisdom.

“If we can do this, precious children, jeweled lights of my eyes, we can leave this world behind and overcome it. We can leave this sin and this birth; we can change and assume the form of peace. We can understand through the resonance of ‘*Allahu.*’ We can stand with great strength in the recitation of the *kalimah*, in the remembrance of God...”

Suratur-Rahmah, The Form of Compassion, p. 182
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...This explanation belongs to the wisdom of an ant, the *nullan*, the small ant that is the most discarded of all ants. This is a small explanation for that level of wisdom. Those who are wise, those who are *insan* will understand the exaltedness of it.

Those who are divisive will not understand. Those who say “I” and “you” will not understand. Those who say, “mine, my scripture, your scripture, my religion, your religion,” those who possess those separations will not understand. They will not understand.

Those who have given this divisiveness for *qurban*, those who have cut these things away will understand Allah’s qualities and His compassionate duties that are known as *al-Asma’ul-Husna*. These are the duties that God performs. Please understand this.

Therefore children, know this and endeavor to understand the requisite conditions. To do that you will need the faith, certitude, and determination that are *iman*.

The world will come to fight with and attempt to crush all who possess this. It will oppose them.

Therefore, to cut away the qualities of satan, you must have that mighty sword known and faith, certitude and determination of the *iman* that belongs to the Tiger of the ‘Arsh. Satan’s qualities must be cut away. We must do this. Please make this effort. Amin. Amin. May Allah grant this to us with His grace.

Al-Asma’ul-Husna: The Duties and Qualities of Allah, p. 46-7
M. R. Bawa Muhaiyaddeen(ral.)

...My very precious children, let us speak further about the language and qualities of the child. My precious children, when a baby emerges from its mother, it cries, "Amma, Amma!" That sound gladdens the mother's heart and brings joy to all those nearby. Isn't it a sound which makes everyone want to pick up the child and kiss it? Isn't it a sound which makes everyone happy? Does it make people cry? Certainly not. In fact, the same kind of sound is also made by sheep, by cows, and by many other animals. No matter what language you speak, that sound brings coolness, comfort, and gladness to the heart. Even though a mother may suffer and scream in pain and torment, even though she may come close to death when giving birth, as soon as she hears the sound of the baby's cry, she is soothed, she forgets all her pain, and her heart is comforted. She lifts the child to her heart, embraces it, and kisses it as soon as she hears that sound. In just the same way

God is both our Father and our Mother. How much pain He suffers to deliver us from this world of ignorance, from this world of sin, this world of karma, this world of anger! He has such a heavy burden to endure. Indeed, He carries all our burdens for us, and He shares all our suffering and torment in this world. He shares our pain and suffers the burden of carrying us. When we emerge from this world of the five elements, this world of desire, mind, karma, anger, jealousy, and arrogance which all try to swallow us, if we say, "Amma," or, "My Father, my God!" that sound immediately soothes Him. It brings coolness and comfort, not only to God, our Father, but to all living creatures. They want to gather us to their hearts, to kiss and embrace us.

Even if we have committed so many faults, so many sins, and caused so much suffering, even if we live forgetting our Father who is God, even if we despise God, even if we deny the existence of God, even if we scold God, see how tolerant He is. He continues to do His duty no matter what we do. Even though our parents may forget us, God comes to help and protect us no matter where we are. We must understand how God protects us. If we understand that, we will know how He lives with us, always helping and protecting us. We will realize ourselves and Him...

A Book of God's Love (Kindle Locations 560-575). The Fellowship Press. Kindle Edition (2009).

M. R. Bawa Muhaiyaddeen(ral.)

...The language we spoke when we were babies is understood only by our Father who is God and by those who live in peace and equality.

When we speak this language, when we discover that equality, that peace, that justice, that unity, and that exalted state, when we are like babies, when we live as little children and behave as little children, what do we find? We find peace and tranquility. We find the unity and love, which embraces everyone. We may totter and fall while embracing each other, but we will do so in unity and love. This is the quality of our play as God's children--we play with Him, and He understands our language, our speech, and our wisdom. This is the language we can use to converse with God, our Father...

M. R. Bawa Muhaiyaddeen(ral.) (2009). *A Book of God's Love* (Kindle Locations 598-603). The Fellowship Press. Kindle Edition.

“...Precious jeweled lights of my eyes, children who are my very life, you must travel the path of integrity with absolute certitude and *really* try to search for wisdom. This is most important. Just because we committed mistakes earlier, we should not go on thinking we have done so many horrible things and have so many faults. We have not committed any faults in the eyes of God. We are small children to Him, and He will always forgive us. He will not hate or discard us. We have to think of this until our very last breath. We have to search for wisdom and act as truth dictates. Then, when we become wise, we will not commit our earlier mistakes, and we will not walk the paths we traveled earlier.

We *do* have many faults when we have no wisdom. We *do* make mistakes, and we have to realize this. Precious children, understand this. Try to live in a good way, associate with good people and adopt their qualities. Find a wise man and try to become wise. Because God is love, because he is just, because He is compassionate and patient, we must try to do this. Then we will have peacefulness, tranquility, and justice. We will have attained the birthright of our eternal life.

Precious children, we must realize that we have to know and understand *ourselves*. We must stop playing. We must try to walk the true path and realize that God will forgive our faults, and He will be tolerant of all our mistakes. Then we will become His children, His babies, and He will give us His kingdom. He will give us His house and His grace. God will give us all His treasures. We have to realize this, precious jeweled lights of my eyes. The world is a lesson to help us realize what we have to know. Everything God created is a lesson, an explanation we have to understand...”

A Book of God's Love, Ch. 2: Forgiveness, pp. 44-46

A sufi *gnani*¹ gathered his disciples together and showed them a lake. The lake was turbid and muddy with all the world's dust, dirt, filth, and insects, which had been carried there by the wind, by rain, and by flood. "Come along, my disciples," he said. "There is water here. Drink it."

Most of the disciples complained that it was either dirty or muddy, or turbid, and therefore unfit to drink. The sheikh was watching as each of them spoke his mind. There was one disciple, however, who had wisdom. Dipping his hands into the water, he pushed the dirt on the surface to either side. The dirt, dust, and insects separated off, and then he scooped the clean water in his cupped hands and drank. Then, as all the others watched, he rose and bowed in obeisance to the sheikh. The sheikh embraced him saying, "You are a wise disciple."

This is what the world is. Where there is a sheikh there will also be the difficulties of the world. All the dirt that comes with the rains will fall into that lake, and there will be filth, insects and foul odor. The floodwaters will pour into it. All the happiness and sorrow of the world will come. Ghosts and demons will come, as well as hell, maya and karma. Everything will collect in that lake. But anyone who is doing service to God, service to the sheikh, and service to people¹ must not be discouraged by these things. With his two hands of iman, of faith, certitude, and determination, he should push the dirt aside and drink of the true water, the water of grace, the water of rahmat, or infinite benevolence. Then he should come and perform his service to the sheikh.

The sheikh will embrace him because the disciple has not seen differences. Such a disciple does not look at the world for the filth and evils of the world. Pushing them all aside, he takes only the pure water. He is the one who will do the triple service to the sheikh. He is the true devotee, the one who will merge with God and thus give peace to the people. He is the one who will show compassion and love to the people. He is the truly wise person, the true disciple. This is what the *gnani sheikh* said.

Anyone who is not in this state, anyone who does not push aside the filth and drink only the truth of the sheikh, will gather all the dirt, atoms and filth of the world. He keeps on digging and digging in the lake, muddying the water. Instead of trying to clear the water so that he can drink it, he is stirring up the mud. He is the one who disturbs the lake. Unable to quench his troubles and to rid himself of his birth and his karma, he will thoroughly disturb the water and then he will hand it over to the vultures. Anyone who continually digs up the lake will never correct himself. It is very difficult for anyone who is in this state to become peaceful. This is what the Sufi sheikh said.

You and I must reflect on this. Water is common to all. The water will quench everybody's thirst and remove everybody's dirt and stench. Its peacefulness will give peace and tranquility to all. Even when dirt collects in the water, the water will push it down to the bottom or beat it against the shore. The wise person will always remove the surface dirt and drink the pure water. He is the one who will merge with God and the sheikh. He will get rid of his karma and obtain the station of *gnanam*³ and paradise. This is what the *gnana sheikh* says. You and I must think about it.

Golden Words of a Sufi Sheikh, pp. 444-6

 1 *gnani* or *gnani sheikh*: a wise teacher

2 "service to God, service to the sheikh, and service to people": This is the triple service.

3 *gnanam*: wisdom

Chapter 9

*Put Aside the Dream**January, 1972 Philadelphia, PA, USA*

Endan maname¹, endan maname, endan maname
 Please listen to this: Within your precious birth
Endan maname, endan maname, endan maname
 Is a treasure that is your birthright
Endan maname, endan maname, endan maname.

There is inimitable wealth in this treasure that is outspread before you.
 But if you do not understand this explanation, You will be caught and swallowed whole,
Endan maname, endan maname, endan maname. In order to see the Great One who is
 everywhere, To see Him, to see Him,
 You must complete your search, You must complete your search In the presence of God.

I am telling you

The only way to reach your birthright, *Endan maname, endan maname, endan maname.* There
 is an inner state that contains your birthright,

maname, endan maname.

But you have lost your wisdom,

Endan maname, endan maname.

You have become entangled In the evils of ignorance,

Endan maname, endan maname. Please realize that there is a treasure That is your birthright.
 Please realize this. Please realize this. Please realize this.

Deep within your innermost being Dwells that Almighty One
 Who never diminishes or decreases.

Please know this. Please know this. Please know this.

There is a great undiminishing treasure of Of *gnanam* there.

Please look. It is there. Please look. It is there.

If you do not realize this exaltedness, Tomorrow, destruction will come to you; Tomorrow,
destruction will come to you; Tomorrow, destruction will come to you.

Please know this and See the truth clearly,
maname, endan maname, endan maname.

If you see the treasure that is bliss, That will be daylight for us, *maname*.
That will be bright daylight.

Please look at the precious treasure That is the daylight within the daylight.
Please look at it. Please look at it. Please look at it.

Stand on the path that leads to bliss and Stay on it.
Stay on it.

There is a treasure that dwells in silence With its eyes closed---
That Treasure, that Treasure.

If you can find it, fall in love with it, and attain bliss, That will be good;
That will be good. It will be good

If you, too, can see the Treasure that is God, The Treasure that is everlasting, and
Look for it. Look for it,
Search for it carefully and Go there with love within love.
Go there. Go there.

If you open your eyes and look, It is there.
It is there. It is there.

Then you will see its original and complete form.
 You will see it there. You will see it there. You will see it there.

Please listen to what I say, It exists as Light within light,
 As the qualities within the qualities, That very thing,
 That very thing, That very thing.

It is from within your heart
 That I am giving you this explanation. Please listen *maname*, please listen.
 I will tell you of the things
 That are hiding the genuine Treasure from you.
 I will tell you, Please listen.
 I will tell you, please listen...

Suratur-Rahma, The Form of Compassion, Ch.9, pp.123-127
 M.R. Bawa Muhaiyaddeen(rad.)

¹ *endan maname*: [lit. O My Mind] Please also see footnote in the preceding song regarding the word *manam*

Previous footnote: *maname*: Bawangal (rad.) told us that the dwelling place of the mind was the heart, not the head. *Manam* is the quintessence of what we embrace as the self while living in the state of duality.

...We saw each of the prophets as a body like ours made of earth, fire, water, air and ether. Isn't that what we saw? It was the same body that we are carrying today. But they left this body and went on. What we saw, they left behind. We must think, "What is it that we need to understand?" Has Allah gone away? Have the *rasuls*, the messengers, Gone away? Will we go away, or are we always here? Who are the *rasuls*? Who is Allah? If we had really seen the *rasuls*, would those *rasuls* have died? No they would never have died. If we understood God, we He have gone? No. IF we understood ourselves, would we ever die? No, we would never die.

Everything in totality, all the 18,000 universes, are within the heart of a true human being. The heart of a true man is the throne of God, known as the '*arshul-mu'min*. It is heaven, and it is also hell. Heaven, hell, the prophets and God all exist there. There is the *dhat* and the *sifat* [the essence and the manifestation], the *sirr* and the *sifat* [the secret and the manifestation], and the *khair* and the *sharr* [right and wrong]. All exist within the heart of man.

So what is it we saw, and what is it that has left? What we saw of the prophets was the form. That form or surat belongs to the world. What is it that came and will remain? That is the light of God. His benevolence is here and never leaves. The body will leave, and all we see in the creation will leave. **But if we could see that light, we would know that it never leaves.**

If we tap on a rock, there will be a spark. Within whatever we tap there will be fire, and whatever we melt there will be water. Whatever we split open will have air inside, and whatever we analyze will have the section of earth. Whatever we look at has illusions. **And within everything there is the soul. Within every soul there is a light. It is there, is it not? Has it gone?**

What we saw is wrong. What we understood as ourselves is wrong. What we understood as the prophets is also wrong. And the way we understood God is also wrong. We thought of Allah as if He had a form, but Allah is a light, and effulgence. And what did we see of the prophets? We saw only their forms But the real prophet is a light, the light of *iman*, or absolute faith, which comes from God and resides within the innermost heart, the *qalb*. The light of *iman* ensures that the waves of the heart do not well up and cause the heart to tremble. It is this light which came.

Wisdom, light, completeness, compassion, love and the words of God reside within the heart...

The Wisdom of Man, pp. 36-38
M.R. Bawa Muhaiyaddeen(ral.)

...If we could discard all that we have seen, all that we have accumulated, and all that we have experienced, then we could see that light.

We must understand that this treasure never left. It is only what we saw that has gone. We saw the body, and that body has gone away. We saw the form, and that form has gone. That belongs to the world. There is an estimate or a limited time for that. We must see that inestimable product within ourselves and within Him. That is the *alif*, *lam*, and *mim*; these three are all *in one place*. The *mim* is Muhammad, may God's peace and blessings be upon him, the *lam* is the *Nur*, the resplendence of God, and the *alif* is Allah, exalted is His glory. These three exist in one and the same place. There is no place where these three do not exist.

We must cut off and discard all that we have seen and accumulated. Whatever form we see must be thrown away. That belongs to the creation. That is the *sifat* [the manifestation of creation]. There are two sections: the *dhat* or the essence, and the *sifat*, or the manifestation. The *sifat* is creation, and you must discard it. How must we see the prophets? Not in the manifested form, but in the form within that form, the light form, the essence.

Qul: Huwallahu ahad – Say: He is God, the one and Only
Allahus-samad – God, the Eternal, Absolute
Lam yalid wa lam yulad – He begetteth not, nor is He begotten
Wa lam yakul-lahu kufuwan ahad—And there is none like unto Him.

He is the *Ahad*, the Only One. Allah, exalted is His glory, is within each and every thing, existing as the Absolute One. *Allahus-samad*: He is the One who exists equally in all lives. *Lam yalid*: He exists on the right side as well as the left side. He alone shows His compassion in this world as well as in the hereafter. He is the One who exists equally for the poor and the rich. *Wa lam yulad*: He always exists on the right side. *Wa lam yakul-lahu*: His entire life is on the right side. His kingdom is governed on the right side. *Kufuwan ahad*: He is the absolute One within everyone and everything. He is the *Ahad*.

If we can understand that treasure, then we will realize that all the forms we can see are manifestations and that God can be understood as the essence within these forms. That is the secret within creation.

My precious jeweled light, if we have seen the prophets as a form, a body, then they have left us, they have gone, and they have died. But, if we have seen the light within their bodies, then the prophets will exist forever and will never leave us...

The Wisdom of Man, pp. 40-42
 M.R. Bawa Muhaiyaddeen(ral.)

Child: Words about destruction are being spoken outside in the world, but while I am enjoying unity with my sheikh on the inside, I am not disturbed by it.

Bawa Muhaiyaddeen(ral.): That is correct. If you stay in your rightful state, whatever comes to destroy you, will itself be destroyed. If you have Allah's representatives within you in the proper place, whatever comes to destroy you will be destroyed. One who has fear does not have Allah. One who has Allah does not have fear. Trust in God, *Tawakkul-'alallah*.

Golden Words, p. 412

M.R. Bawa Muhaiyaddeen(ral.)

...May all of you dispel the disease known as the world, the dog known as desire, the demon known as the mind, the torpor known as illusion, the pleasure that is the dream, the sadness that is the darkness of ignorance, the karma that is the torpor of the world, the evil actions of *kalam* [time, which is comprised of arrogance, karma and illusion] that lead you to *Kalan* [the Angel of Death], and the nature and games of the five elements that collect and praise time. May you dispel all these things and go beyond them to Allah, the original treasure, which stands in the open space, the treasure of the innermost heart. May God give you the grace of His wisdom to dispel all these evils. Amen. May God fill your hearts with His grace. Amen...

The Wisdom of Man, p. 54
M.R. Bawa Muhaiyaddeen(ral.)

...No matter how much art work we do, all our work only imitates what we have seen. We examine something and draw a mechanical. We see a building and make another one. We read religious scriptures and then discourse on them. We learn something and write a history out it. One man writes something; the next man reads it. One man draws the blueprint; another man builds accordingly. One man says something; another man copies it. This is what we have been studying in the world. But we need to open all these things and look within them.

The first step is to think of God; the second is to understand; the third is to praise Him and see Him through that understanding, saying, "My God, what a wonder Your creation is!"

Each one of God's creations depicts His story. And when we understand His story, we will find and understand our story. When we have understood, we will have the thought and certitude of prayer. *When we praise Him, it is his story.* We will be able to understand the history of creation, our history, and God's history...

The Wisdom of Man, p. 110
M.R. Bawa Muhaiyaddeen(ral.)

...Man, too, is a creation of God. His body of the five elements is a creation. But the soul, the ray of light, which is truly man, came from God. Man must reflect on this. What makes God happy? Compassion, love, the unity of one family, the realization that there is only one God, and the realization that mankind is one race and that we are all one life. Nothing else is important other than knowing this, understanding this, seeing our Father, and joining with Him. There is nothing else...

The Wisdom of Man, p. 114
M.R. Bawa Muhaiyaddeen(ral.)

...Heaven cannot be reached through religions. Religions go only as far as the cemetery. Religions cannot take us to God's kingdom. But one who understands the story of God's qualities, his own history and God's history will have found a path to his Father. That is the connection and the path. If he sees God within himself, and, if he can conduct his life within God, then at the point where the two become one, he has attained the kingdom of heaven. *What is called the kingdom of heaven is to contain the actions and the qualities of God within oneself.* One who has those qualities within himself has built heaven within himself. That is the kingdom of God that is heaven, that is divine wisdom, and that is true prayer. That is the form of God. We must understand this...

The Wisdom of Man, p. 120-121
M.R. Bawa Muhaiyaddeen(ral.)

...Attaining God and reaching Him is heaven. The kingdom of God *is* God's qualities and actions. Good actions and good qualities are heaven. If a man can build that heavenly kingdom within himself, he will never find fault with anything, he will never perceive anything as high or low, because he will realize that everything in God's kingdom contains the power and the point of God. And he will see God within that power...

The Wisdom of Man, p.121

M.R. Bawa Muhaiyaddeen(ral.)

“...All the formless *saktis* of the inner world must be chased out. Without implanting any more *saktis* within us, we must chase out those already existing there. Those qualities, those elements, and the demons must be chased out and dispelled. All those forms must be dispelled.

Only when man *loves* the mystery within the mystery, the secret within the secret, the wisdom within wisdom, the life within life, and the resplendence within the resplendence which shines as man within man and which exists as the ray within the ray known as wisdom; only when he loves the nature of that mystery which exists as absolute purity, when he makes that mystery come to life within himself and surrenders to that mystery, *only then does he become that mysterious treasure*

When he believes in that mystery and dedicates himself to that mystery; when he places its qualities, actions and powers into the world of wisdom and the world of his soul within himself; when he makes that mystery come into form within himself and serves it; when he disappears as the mystery into the mystery; when he takes into himself God’s 3,000 gracious and beautiful qualities, God’s quality of seeing all other lives as His own and protecting all lives without giving way to hunger, old age, illness or death; when he takes into himself goodness, the love of all lives, surrender, balance, concentration, patience, tolerance, peace, justice, honesty, and good conduct; when the qualities of God’s mystery take form within him, and all God’s actions exist within him, then the birth within him will be cut off. He destruction will have been destroyed...”

The Wisdom of Man, pp.70-71

M.R. Bawa Muhaiyaddeen(ral.)

“...One who thinks with wisdom and takes God’s form within himself will reach the state of Man-God, or *Insan Kamil*. He will become one without form. He will become one who is forever mature. He will become one who is that mystery and is incomparable. He will become the plenitude which transcends beginning and end. He will become one who transcends separation, who has no birth or destruction, and who has no wife or child. He will become one who is not bound by the connection to *maya* and who has no desire, torpor or hunger.

It is the power of God that we must form within ourselves; to do this is prayer and worship. This must be formed within a true man or *Insan*. One who forms this power within himself will be without birth, death, diminishing or end. He will be the power within the power. He and God will be one; he and God will be in the same place; he and God will do the same work and have the same power...”

The Wisdom of Man, pp.73-74

M.R. Bawa Muhaiyaddeen(ral.)

The Sheikh says:

My son, if a light appears, the darkness recedes on its own, does it not. If good qualities are present, beauty comes on its own.

If virtue is present, good conduct comes on its own.

If wisdom is present, understanding comes on its own. If understanding is clear, faith in God comes on its own. If faith is present, God will come to you.

If God comes, heaven will come to you.

If heaven comes, the wealth of God's grace will come.

If the wealth of grace comes, then God's love and compassion will come.

In that state, there are no differences (*between people, between God and people*) and no darkness. If you fill yourself with these good things, everything will be within you.

No matter what illness or disappointment there is, it is your love that can cure it. No matter how a craziness came, it is your love and your support that are the cure. Your love, your comfort, your happiness, your compassion, your speech, and your words must change hatred. No matter what has disappointed him, no matter what hatred he has, no matter what has afflicted him or worn him out, you will be able to see that state. Then your love must comfort him. Patience, love, compassion, tolerance, peace and justice must embrace him. God's qualities must embrace him. It is your love that can transform that hatred, that divisiveness, and that illness. That is God's psychology.

God's Psychology, pp. 26-27
M.R. Bawa Muhaiyaddeen(ral.)

“It is for that ‘Iman’ (Certitude) that we use the term ‘Islam’, and the term ‘Insan’ is used to describe that ‘state of Iman’ (the state of Certitude) which is implanted in his Qalb, wherein that power, that Effulgence, the light of God, that Light which is ‘Halal’, that Deen, that Awareness, that Obligation (Farul), that Kalima --- are filled in plenteous measure in that ‘Form’ (Surat). To that ‘Form’ (Surat) we use the term ‘Iman-Islam’.”

Wisdom of the Divine, volume 3, p. 84
M.R. Bawa Muhaiyaddeen(ral.)

...When we look at the world, we feel love for everything we see. Our mind loves all that it sees—trees, shrubs, flowers, fruits. It desires earth, fire, water, gold, the jungle, the world, and illusion.

Questions of Life, Answers of Wisdom, vol. 1, p. 63
M.R. Bawa Muhaiyaddeen(ral.)

...Everything can be ruled by love. Everything can be ruled by love.
 Everything can be achieved with the quality of love. It is with compassion that we can search
 for His grace.

With His divine qualities That are beyond imagination Everything
 In the world of pure souls, '*alamul-arwah*,
 Can be ruled.
 What can compare to that love?

O man, what can be compare to that love? We can do this without consuming anything.
 We can do this without killing any life.
 We can sing with inner wisdom.
 We can join with the Treasure that is eternal.
 We can search for His eternal love.
 What can compare to that?

O man, realize this and observe it.
 Know this inside yourself and observe it.
 There you will see the grace of God.
 The peace of His qualities will resplend there.
 The fragrance, the Completion,
 His grace, His qualities will bring the bliss.

That love is most exalted. That love is most exalted.
 That is what rules '*alamul-arwah*, and everything.
 That is what makes all lives fall in love.
 That is what brings the grace. That is what brings that state.
 Those are the qualities that nourish us.
 That is what brings that state.

Those are the qualities that nourish us. Those are the expanding rays of light, The resplendence
 of light.

Those rays belong to the most exalted path Of the love of that completed Treasure.
 What can compare to that?
 O mankind, realize and observe this...

Questions of Life, Answers of Wisdom, vol. 1, Ch. 5, p. 78-79
 M.R. Bawa Muhaiyaddeen(ral.)

“...Muhammad, “ Allah said, “I have created a pomegranate fruit with such beauty. I have created that fruit, and that fruit is similar to the *qalb*, the heart of man. It is extremely beautiful.

“If you open the pomegranate fruit, the color is different inside. Look at the inside of the pomegranate; see how I have filled it with seeds.

“It is like this that I have created the heart of *insan*, man. Within his *qalb*, I have placed all My *wilayat*, My powers. How many millions of ways they exist there! They are all beautiful.

“Similar to the pearl-like seeds within the pomegranate, My pearls of grace are within the *qalb* of man. In the pomegranate there are membranes like skin that hold the seeds. These are bitter and cannot be eaten. The section of creation is like that. This is *dunya*, the world. This is hell. This is the skin. That bitterness is connected to the flesh. These are the things that are joined with the earth.

“But the pearls that are revealed within are My *rahmah*, My compassion---what beauty they have! What absolute beauty!”

Suratur-Rahmah, The Form of Compassion, p. 5
M.R. Bawa Muhaiyaddeen(ral.)

“...Then they say, *La ilaha ill-Allah*. It is a word⁴ that melts the heart. *La ilaha*--- everything that is created dies. Everything changes. All created beings will change and die. They have a limit, but there is One who has no limit. He is God, *ill-Allah*. We say, *ill-Allah*. You are God. *Ill-Allahu* resonates in an inner heart, in a tree, in air, in fire, in water, and in earth. This resonance reverberates in the sky, sun, and moon.

The resonance of *La ilaha* is one breath [the author sings *La ilaha* slowly and very methodically]. Two breaths flow through every being. One breath relates to the world and the body. This sound of *La ilaha* [rising with the left breath] cries out to all the spirits within the body except the pure spirit. Another sound, *Allahu*, then softens the inner heart and resonates from the heart, giving counsel. *La ilaha, Ill- Allahu*---the breath flows on the right side and joins the heart. The breath rises and descends on the right side as God’s breath, as Light.”

⁴The literal meaning of the Kalima is the *word*. The Kalima is the testimony of faith in which a person affirms, ‘There is nothing other than You, only You are God’ (*La ilaha, Ill-Allahu*). This recitation or remembrance of God cuts away the influence of the five elements washes away all the karma that has accumulated, dispels darkness, and makes the heart beautiful and resplendent. This *Kalima* washes the body and the heart of man, making him pure. It makes his wisdom emerge, and impels this wisdom to know the self and God.

“...The mind as a monkey, Maya as illusion,
 And desire as a dog
 Have ruined my heart and changed my disposition. The have speeded my heart and changed
 my qualities.

I am a corpse seeing only corpses.
 They have turned me into a walking corpse now; I am nothing but a walking corpse.
 Please come and save me, Teach me the good way, And merge me in Your love.
 In this world, the would of souls, and everywhere, You are God, Wisdom within wisdom.
 O God, Wisdom within wisdom, Before the angel of death arrives, Before my inherent wealth
 is lost, Before I join a band of sinners,
 Before I join those who are vengeful and treacherous, Help me!

Help me
 To live with human beings, To abide by my conscience,
 To live in a community of mankind, To know my mind, and to do my duty. Please give me
 Your honorable qualities,
 Your grace, and You wisdom.
 Please grant me this, and save me.”

The Fast of Ramadan, p. 358-9
 M.R. Bawa Muhaiyaddeen(ral.)

Question: Is it good to be married? I want to ask Bawa if he thinks it is necessary for me to marry.

Bawa Muhaiyaddeen(ral.): Yes, marry. Married life is a great secret. There are many secrets within married life. Married life is also full of problems. You might have to climb high mountains; you might have to travel through deserts and jungles and cities; you might have to walk in the rain or journey by boat on the seas. You might even have to swim at times. Poverty and other difficulties will come. All this is what we call life, and these are the journeys you have to undertake in your life.

True marriage exists when two partners become one and journey together as one. When they travel by sea, the husband must be the boat, and the wife must be the one who steers. When they climb a mountain, the wife must be the walking stick, and the husband the climber. In the rain, the husband must be the umbrella, and the wife the one who carries it. When they cross the desert, one must be the camel, and the other must be the rider. Often the positions will have to be reversed. That is what married life is like.

In all circumstances, there should be unity between the two of you. In your actions, in your conduct, in your qualities, in your food and drink, in the duties you perform, in wealth and in poverty, in happiness and in sorrow, you must be in unity. These times must be shared by both. If you can find a husband with whom you can conduct your life in this way, that will be a true

Life is a journey that keeps taking you to different places. If a wife and husband can make that journey as one, it is very good.

Questions of Life, Answers of Wisdom, vol. 1, pp. 96-97
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Question: Can Bawa speak about marriage?

Bawa Muhaiyaddeen(ral.): Marriage is a state in which the two join together in perfect unity, unwavering, without the slightest doubt, one heart embracing the other.

If your mind is going up and down before the marriage, how are you going to conduct a married life? It should not be like that.

First of all, both of you must lay the foundation correctly. The fishhook, the bait, and the fish must all be suited to each other; for, only then, can we catch the fish we want. If the hook is not the right one for the fish you are trying to catch, it will fall out before you pull the line in halfway. Not only will the fish get away, but it will take the bait with it, so you will lose that, too.

In the same way, when two lives and two hearts have merged, you must drop in the hook called love. That is the best way. Only when you have brought your minds to that unwavering state and your two points have become one, can you have a true married life...

Questions of Life, Answers of Wisdom, vol. 2, p. 284

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

God's power is found in all lives.

Q&A, p 177

[God speaking to the infant Muhammad in heaven]

“...I have given all My *rahmat* as wealth that belongs to all. Tell them to preserve this as common wealth.

“May everyone share the common wealth, live as one family, eat off the same plate, live together, and unite as one. With no differences between king and beggar, rich and poor, help them to live together as one family, worshipping Me. Make them live together through good times and bad. If one is hungry, let another appease that hunger. If one is in difficulty, let another come in and help. If one is sorrowful, let another offer comfort. If one is agitated, let another embrace him heart to heart and pacify him. In death, in birth, in sorrow, in good times, and in bad times, let others embrace, help, and offer comfort. Tell your followers this. Reveal this *kalimah*, and make them develop a pure inner heart. To this end, I am given you the *kalimah* that is perfect purity.

“Establish this state. Prove to them that Allah is the only wealth. Tell them that I have placed my *rahmat*, My limitless grace, in the trees, shrubs, grasses, water, air, sun, and moon. I have filled everything with My grace. Tell your followers to understand and share this *rahmat* with others while partaking of it. This common wealth must not become one's personal possession. No one must take control or possession of it, claiming it to be their own. If they do this and hurt another life at *‘asr*, ask them to embrace each other in unity and give salams before the *maghrib* prayers. Tell them that jealousy and treachery should not exist on the path of purity (*dinul-Islam*). There should not be even an atom of blemish in perfect purity. Convince them of this...”

The Fast of Ramadan, Ch. 14 “The Night of Power”, pp.189-190
M.R. Bawa Muhaiyaddeen(ral.)

“...It is only by merging with that which has no form that man can really lose himself. Only in a state in which there is no mind, no desire, no discrimination, no differences of race or religion, no I or you—only when none of the four hundred trillion, then thousand differences exist can he merge with God. Only at that station will God’s grace come. That slave of God will have no titles, because at that stage all titles, all fame, all glory, and all praise will belong to God. All actions will be the actions of God. All behavior and conduct will be the behavior and conduct of God. All wealth, all grace, all qualities will belong to God. Every look, every word, and every sound will belong to God. He will have handed over all his intentions, everything. This slave, this one who has lost himself, will have nothing.

And then God, the One of limitless grace and incomparable wealth, will give everything to him. From then on he will only be explaining and demonstrating the grace and praise of God. He will be one with God. It is only through such a slave that sounds will come which contain the explanations of all three times: the beginning, this world, and the hereafter. That power will explain all the sounds from all times.

My children, if we want to merge with a sheikh who is a slave of God, what must we do? We must have perfect faith in him. We must have a relationship which allows us to merge with him in the same way that he has merged with God. Just as all his desires died within God, our thoughts and desires must die within that slave of God. Just as his heart merged with God, we must place our heart within the heart of that slave and merge with it. We must place our words within his words and our intentions within his intentions. At that stage, the two will become one—one life, one heart, one thought, one intention, one prayer, and one worship. Then we will be in a state where we can see the One.

In that state, how will the sound of God be experienced? Just as the voice of God comes through the slave after his own sound disappears, in the same way, when you reach that state, all the histories connected with God and all the explanations of God will come through you.

If you can merge with the sheikh or *sayyid*, your teacher, then just as your cells and energies merge in your awareness, just as your perception knows and your awareness understands, just as your judgment and intellect know and your subtle wisdom knows and understands, just as your divine analytic wisdom discriminates and analyzes and your divine luminous wisdom reveals things to you—in the same way, all of the thoughts that come to the sheikh will be known by you. All of the sounds and all of the speech that come to him will be known by you. Whatever happens to him will permeate your body. The same awareness, the same thoughts, intentions, prayers and worship, the same qualities and actions, and the same peace and tranquility and wisdom will come through you, because now the two of you are connected. Even though the bodies maybe separate, the two hearts become one, the intentions and prayers become one. Just as all seven states of consciousness (feeling, awareness, intellect, judgment, wisdom, divine analytic wisdom, divine

luminous wisdom) merge and operate within you—in the same way, his qualities merge with yours, and your qualities merge with his.

Then, whatever your sheikh is thinking, you will know immediately, and whatever you think, he will know. The two thoughts will become one. Whatever he seeks, you will know and will do that immediately, and whatever you ask, he will know and the reply will come at once. He will know what you are saying inside and will comfort you in the same instant. He will know what you intend and yearn for, and you will know whatever he intends. His intentions will then become your duty and your actions. Thus, the service you perform will come directly from the knowledge of God. You will do things knowing what they are. All of your actions will arise from the knowledge of God's thoughts.

This is how you establish a connection to the sheikh, who has a connections to God..."

Questions of Life, Answers of Wisdom, vol. 1, pp. 116-117
M.R. Bawa Muhaiyaddeen(ral.)

Question (from David Katz): I do not understand why there has to be a day of destruction.
Bawa Muhaiyaddeen(ral.): Have you not understood why? The day you understand, there will be no destruction. Anything else?

Questions of Life, Answers of Wisdom, p. 137
M.R. Bawa Muhaiyaddeen(ral.)

Bawa asks, "What plans are we making to go on pretending to the world that we are something we are not?" (There follows a beautiful answer given by the Qutb, ending with the teaching below.)

"...So realize yourself and look at yourself. Split open your *qalb*, your innermost heart, and look inside. If you understand yourself, then you will discover a way, a plan. And, if you know the plan, then the danger of your birth will be dispelled.

Do not close your eyes and meditate; control your eyes and control the millions of animals within your heart, and then meditate. Do not close your mouth and meditate; control the many qualities that are deceiving you, and then meditate. Do not worship seeking to find joy out of your sorrows; throw away both joy and sorrow and worship God from the place where no joy or sorrow exist. Do not hurt anyone else with bad words or even with your thoughts; all the animals you are bringing up within you will scold you and torment you with the very words and actions you used to hurt other. So cure yourself of that hurt inside of you. Do not become a slave to those animals within you; drive them out. Let them go where they want to go, and you go where you need to go. They must obtain their freedom from you, and you must obtain your freedom from them. At that moment you will obtain the qualities of God and understand the mystery of your birth. You will see the explanation of your own history and understand this world and the hereafter. Then you will have freedom and bliss forever. Reflect on this a little. This is the real freedom in our lives.

Are there any other questions?"

*Questions of Life, Answers of Wisdom, vol. 1, pp. 148-149
M.R. Bawa Muhaiyaddeen(ral.)*

Question: So many experiences in the world create fears. If I remove myself from the world, it is easy, but when I return to the world and want to live in it, then there is a conflict.

Bawa Muhaiyaddeen(ral.): Are we looking at the world outside or are we looking at the world within? This is what we must reflect upon. The world is a stage, and our minds are actors on this stage. We are all just actors, and the things that we see outside are merely the scenery drawn on the backdrops. We cannot look at this stage, at these scenes, and say that this is the world. What we see outside is merely the acting of our minds. The true world, the real world, is within us. We take these scenes that we have inside of us and paint them on the outside. But, if we can leave it, if we can escape from it, then that world and all the acts which go with it will be destroyed. There will be no more fear after that, no fear at all. We are in heaven.

Question: How can we do that?

Bawa Muhaiyaddeen(ral.): This is what we have been talking about, slicing away little by little, whittling away these acts. These sixty-four arts that we have learned, all our desires and our cravings, all the things that bring joy and sorrow have to be cut away little by little. If we can succeed in doing that, we need not have any more fears. If a man is not afraid of death, then he will not worry about his life. He will not mind if he dies. Then even the deep ocean will come up only to his knees; the will be like a ship for him, and he will float. But a man who is frightened of death could drown in water that is only knee-deep. The very fear will kill him. This is how it is. Amin. – April 26, 1979

Questions of Life, Answers of Wisdom, vol. 1 pp. 130-131
M.R. Bawa Muhaiyaddeen(ral.)

“...The duty of the *Qutb* differs from that of the prophets. The prophets revealed the secret commandments given to them by God. What they gave was somewhat like a salve that you apply externally for a pain. But the *Qutb* goes within, as a secret within a secret. As the people change, the *Qutb* notes the change and then gives whatever injection is needed for that particular disease. As the wisdom within wisdom, the *Qutb* goes within and gives the necessary explanation...”

Questions of Life, Answers of Wisdom, vol. 1 , p. 312
M.R. Bawa Muhaiyaddeen(ral.)

“...And the fighting goes on. The one who has no wisdom fights outside in the world, but the one who has acquired wisdom will avoid all this outer conflict and turn inward to wage war against his own evil qualities. Instead of fighting in the world, we must reform ourselves and finish the battle within.

We must understand that on the path of the one God there is righteousness and a feeling that all lives are one's own life, that everyone's hunger is one's own hunger, and that all illnesses are one's own illnesses. On that path there is the understanding that we are all one family and that all children are children born to us. There is only one God, and we are all His children. We must worship Him and only Him. If we realize this within ourselves, then all the fighting will stop, but as long as we do not have the clarity of wisdom to realize it, the wars will go on.

It is not easy to extract the truth from the histories we read. If you wash a cow's udder with water and pull it gently, you will get milk, but if you try to jab it with a knife or pull with force, what you will get is blood. There is no use in shouting, 'What is this? I thought there was milk here, but all I got was blood!' Instead, you must realize that blood can be changed into milk. How can this be done? Through gentle actions. Once the milk comes, if you churn it, you will get butter. If you let it ferment, you will get even better butter. And if you melt the butter, you will end up with ghee.

Like this, every human history has to be churned before we can extract its true meaning. We should not just look at the printed words (*e.g. in holy books*). Every word, every meaning must be churned within. Truth does not come forth unless we keep churning, going deep within. We can only find the sweet taste that lies within a fruit after it has evolved from a seedling to a flower to an unripe fruit, and finally to a ripe fruit with a proper color.

In the same way, you have to churn every action in order to find the wisdom which lies within. You must dig deeply within every point in order to find its true meaning. In all the learning that you do, you must not just look at the words. Many different meanings exist for each word. Go on boring deeper and deeper to find ***the power*** that lies within those words. What you will ultimately discover is that power and light of God. The moment you see that light, all other things will vanish because they are merely forms, external manifestations of the inner meaning. Only if you churn and go within will you find that light and the source of all meaning. This is how you must come to understand divine knowledge, or '*ilm.*'

Questions of Life, Answers of Wisdom, vol. 1, pp. 79-80

M.R. Bawa Muhaiyaddeen_(*ral.*)

(*italics are mine*)

Shaikh Tosun Bayrak: I was wondering if Bawa could tell us about the wisdom of differentiating between when to resort to *tawakul* (surrendering all responsibility to God) and when to wage *jihad* (waging war on the path to God)?

Bawa Muhaiyaddeen(ral.): At every moment there should be *tawakul*, and at every moment *jihad* (the fight) has to go on.

What does *jihad* mean? What is the fighting for? What was it that the *Rasulullah* (*sal.*) came to accomplish? Was it to fight against Abu Lahab and the people allied to him? No! Abu Lahab was his uncle. The *Rasul* (*sal.*) never fought his uncle. He never fought. He never cut or killed anyone.

So just what is meant by ‘fighting’? And against whom was this fighting? It was against those who opposed the Creator and His message---that Allah is One and none other is worthy of worship. The fight was against those who forgot that Allah is the One who provides nourishment for all. So, it was a war between truth and falsehood. It was not between the children of Adam (*a.s.*) or between the *Rasul* (*sal.*) and Abu Lahab and his faction.

What the *Rasulullah* (*sal.*) possessed was truth, while what Abu Lahab possessed was satan. The only war that took place was between truth and falsehood. This was the only war. It was a war between satan’s qualities (through which he caused Adam(*a.s.*) to separate from God and be cast out of heaven) and the qualities of Allah’s truth (which enable Adam to be rejoined with Allah).

Are qualities an outer or an inner thing? Is the war an outer war or an inner war. The war was between the qualities within Abu Lahab and the qualities within Allah. These two sections are found within every human being, and they are always at war with each other. This is the kind of war that took place at that time.

This war was fought to recapture Allah’s kingdom and His truth from satan. Satan had taken the worship and prayers directed toward Allah and diverted them, instead, to things other than Allah, creating parallels to that One who has no equal or parallel. This was the reason for the war. It was not for land, but to recapture Allah’s kingdom from satan.

This war still goes on at all times---at every moment, with every breath. When we begin this war, we must say, “*Tawakkul-allah* (all responsibility belongs to Allah!)” and “*Alhamdu lillah* (all praise is to Allah alone!)” We fight this war in our hearts, on the inside, and, if we can win it, there need be no fighting on the outside. This war within the heart of man is against his own qualities of envy, jealousy, and treachery. It is against his arrogance and *karma*, his differences discriminations, and his pride that boasts, “I am great!” This is the war.

Within every human being these two sections are perpetually at war with each other. This is what the *jihad* is. Once this inner fight is completed, there will be no fighting at all on the outside. We must realize this.

For every one of the children of Adam (*a.s.*) the real war is to perfect their iman (absolute faith in the one God) and to triumph over satan's qualities. It is to overcome satan's magic and miracles. It is a war between heaven and hell. There is no other war.

Whatever happens in this war, whether victory or defeat, we must surrender the responsibility of the outcome to Allah. We have to firmly grasp the sword of *iman*, of steadfast faith, and use that sword to fight within ourselves. ***This fight goes on forever.*** One who is victorious will receive the wealth, the *daulat*, of Allah, while one who loses will attain hell. We have to think about this.

Who is killing whom? Who is causing the death of another? These questions will be asked of us tomorrow. One who kills another or even so much as hurts another will have to answer for it on Judgment Day. The followers of all four schools of Islamic disciplines (*madhhabs*) will have to face judgment one day. Even the four *imams* (Imam Shafi'i, Imam Malik, Imam ibn Hanbal, and Imam Abu Hanifah)¹ must face questioning and judgment for any innovations (*bid'ah*) they were responsible for. Anyone who deviates at all from the belief that there is only one God must face judgment.

Allah is the only One worthy of worship None other than Allah has the power to do this questioning or to judge. We, the children of Adam (*a.s.*) will face a day of reckoning, a day when we will be questioned about why we killed another. What should we kill instead? The qualities that incite us to murder someone. To kill these is *Iman-Islam*. And what weapons have we been given? *Sabur*, *shakur*, *tawwakal*, and *al-hamdu lillah* (inner patience, contentment, putting our trust in God, and praising God alone). These are Allah's miracles...

Questions of Life, Answers of Wisdom, vol. 2 , pp. 83-85
M.R. Bawa Muhaiyaddeen(*rad.*)

(from a story in the hadiths of Rabi'atul-Adawiyah [rad.]

“...We must reflect on this. All things will perish. All things are subject to change. There is only One who does not change or perish.

What use is there in offering flowers and wreaths after one is dead? Offer them to his heart while he is still alive. Show love and compassion to someone while he is still living. Do not cause pain to his heart. Offer help to him. Offer him truth. Look after him as you would look after yourself. Treat his difficulties and suffering as though they were your own. Feel his pain as though it were your own pain.

There is no use in sending flowers after he is dead. You have no way of knowing where he has gone His punishment or his blessings have been granted in accordance with the evil or good he did while alive. So the flowers are useless. They will merely be a show for the world. Placing flowers in the cemetery---that love will not benefit him once the judgment is over. Offer the flower or love, the flower of compassion, the flower of grace while he is still alive, not after his death.

My children, while you are still alive, place flowers on your own heart and then die-- die to yourself and place flowers on your grave. ***Place the flowers of love, virtue, compassion, and truth on your grave, and they will bloom there.***

My children, while you are still in the world you must all die. Your arrogance, your karma, your jealousy, your lies, and your satanic qualities must die, and the qualities of Allah must grow. You must foster the love that serves other lives. Those are the flowers that will bloom on your grave. That will be your flower garden in akhirah, in paradise. That is the flower world, heaven. Grow those flowers. Plant the flowers of truth and love and God's qualities in your heart now. Grow the divine flower garden within you ***while you are here.***

That is the truth. You must reflect on it. ***Words alone are useless; you must bring them into action.*** Do not give room for anything else where only the One must reside. This is what Rabi'ah [rad.] told him...”

Questions of Life, Answers of Wisdom, vol. 2 , pp. 116-117

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

(bold italics are mine, may any faults be forgiven by Allah)

(part of an answer about the meaning of the fast of Ramadan)

...Why was fasting ordained? ***A human being needs to believe that his body, his possessions, and his soul all belong to Allah. Everything belongs to Allah.*** *Allahu ta'ala* Nayan sent down the *kalimah*, in which he says: First, have certitude of faith in Allah, and with that certitude pray to Him and trust in Him alone. Believe firmly, without the slightest doubt, that He alone is worthy of worship, and turn your *qalb*, your innermost heart, in the direction of the *qiblah*. Allah is the light, and His grace and qualities are the *qiblah*. He is the *Badushah* (Emperor) for that *qiblah*. And, since He is the *Imam*, the leader of the prayers for that place, turn toward Him. Worship only Him. Thus the first thing is to accept Him and follow Him...

Questions of Life, Answers of Wisdom, vol. 2 , p. 296

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

(bold italics are mine, may any faults be forgiven by Allah)

“...Faith is what makes the tree grow. Certitude is what makes the tree strong. Determination is what makes the roots grow deeper and deeper. All three must be developed to the right state. Otherwise, when gales and storms strike the tree, when heavy rains fall, when earthquakes occur, when hardships, difficulties and disease come, the tree may be uprooted and topple. The tree will no longer be of any benefit.

Like that, in the *qalb*, the innermost heart, unless certitude, determination and faith in God---all three---are present, the many different hardships that may assail us in this world can topple us. But, if we can stand firm in the face of poverty or any gale or storm or hardship that might attack us---as long as those three are strong, we will remain unshaken and untroubled. The tree that stands firm will flower, bear fruit, and bring comfort to many. Everyone can derive much benefit from it.”

Questions of Life, Answers of Wisdom, vol. 2 , pp. 14-15

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(***bold italics are mine, may any faults be forgiven by Allah***)

...Feeling, awareness, intellect, assessment, subtle wisdom and divine analytic wisdom—these six—along with divine luminous wisdom, should be concentrating one-pointedly on the *dhikr*. All seven levels of wisdom must function as one. Like guards, they should be monitoring its flow. Your heart and your gaze should be focused on that point.

Bawa Muhaiyaddeen(ral.) explains further:

When you say “La ilaha,” these six sections should draw the breath upward from the tips of the toes, in the same way that that a pump suctions out the air in order to draw dirty water up from a well. And just as the pump then pushes out the dirty water, the six states of consciousness push out the impure breath with the words *La ilaha*: Other than You, there is nothing. This water belongs to the world and is being pushed out. The remembrance of, “There is nothing but You” draws up all the impurities—all the evil qualities, desires, and maya or illusion—right from the toes. In this way, the energies of our evil qualities and the properties of *maya* are all drawn up and pushed out into the world where they can nourish the crops of *maya*. Thus the water is gradually purified. The motor says, “This water does not belong within you; it belongs outside,” and it pumps the impurities out.

When you say, “*Illallahu*: You alone are Allah,” the motor of awareness [*unarchi*] connects the *dhikr* to the light which is the *Nur* and draws its current. Using the seven levels of wisdom you draw God’s current from the *Nur*, then experience it and install the light in the inner heart. The vibrations, the movements of the face, the glance, the wisdom of awareness—all these come into play at this time when the that light-power is being drawn along, accompanied by the sound of *illallahu*. Not only should you be aware of these, as well as the sounds and resonances, you must understand their significance, and also experience the power of that light. **When you say, “*illallahu*,” you need to be aware of the manner in which the light is drawn forth and the way its resplendence fills the *qalb*. You should even perceive that light and feel the power of this current filling the *qalb* and then flowing from there along all the wires throughout your body...**

Dhikr, The Remembrance of God, pp. 38-39

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

(***bold italics are mine, may any faults be forgiven by Allah***)

“...*Allah Muhammad*: The light of Allah within *Muhammad* and the light of *Muhammad* within Allah. The name that Allah gives to *Muhammad* when the limitless resplendent *Nur* once again sees the Perfection, Allah, from which it originally emerged. Having come forth from that Perfections, and manifested all of creation, that light one again lost itself in the original source. Thus, the two became one and Allah called this *Allah Muhammad*.

What is called Muhammad is a vessel within which Allah resides and from within which He speaks...”

***Dhikr, The Remembrance of God*, p. 96**

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...*Qul: Huwallahu ahad: Everything exists as His path of ahad.* One should understand this *surat* and the *Suratul-Fatihah*, and also the creations which are the mystery, the *ahad*, of *Qul: Huwallahu ahad*. Understanding this *is Iman-Islam*. If one is an *insan kamil* he will understand this *ahad*, this mystery, which is the completeness within Allah, and His resonance to *qul hu*, to all of everything. He will understand this *surat*...

Dhikr, The Remembrance of God, p.25

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...A true sheikh is one who will give even himself to save his children...The children must embrace the sheikh with the hands of love and faith. These physical hands might let go in certain situations, but the hands of faith and love will never let go. Children who have that love will correct themselves and go on the right path.

When one of his loving children makes a mistake, at first the sheikh will just watch for while. But if the child continues to repeat that thought the sheikh will hit that child with the cane of wisdom. His love will embrace you while wisdom beats you and tries to correct you. When wisdom strikes love will not be hurt, but ignorance and lack of wisdom will feel the blow.

Some children run away when their ignorance is hurt. If their hands of love and faith are not strong, at one time or another they will let go. But if that love and faith is strong in their hearts, they will never let go no matter what happens. When their mistakes are hit with wisdom they will not feel hurt. They will listen, nod their heads in acceptance, and say, ‘I will try not to do that again.’ They will think about it and then hold on even tighter with the hand of love...”

Sheikh & Disciple, pp. 87-88
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...A tree which has its taproot firmly fixed is also able to draw the necessary water and nutrients from the soil. It then flowers, bears fruits, and is of benefit to others. Because the taproot has fixed itself firmly, deep in the soil, the tree is able not only to withstand the storms, but also to nourish itself from the source. Through finding its own food and benefiting others with its fruits, it has peace in life.

In the same way, man can receive food for the freedom of his soul and, through that, be of benefit to others. If man has that taproot of faith firmly implanted in God, he can find peace. He finds peace because he is able to do both duties: duty to his own soul and duty to others. Wherever he is, he can derive his power from God and receive his nourishment from this power...”

Sheikh & Disciple, p. 103
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

“...But, children, all those who have a body made of the five elements must undergo suffering. Even though you might be one who has cut away the attachments to the world and the connection to the five elements, nevertheless all those who have a body of these elements will experience difficulty. Only God, who has no form, does not experience this suffering. I too feel tired just as you do.

Why? Because even when you are in a place of truth, there are difficulties. Even for one on the path of God, difficulties can arise through the connection to one’s children. When troubles come to the children, then one of truth asks, ‘O God, why are You giving these difficulties to the children? Protect them.’ The poverty, illnesses, sorrows, and hunger of a child affect the wise man also. These sorrows do affect a man of truth. Because of his physical body, he is shaken a little. Because he has firm faith in God, however, it affects him for only a second or two and then passes. But it does affect him for the moment...”

Sheikh & Disciple, pp. 103-104
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...In order to find peace you must first examine yourself to find out what qualities you should keep and what you must discard.

Before you go on a journey, you always look in the mirror to check that everything is just right. Then you adjust your dress or hair according to what you see. On the journey of your soul, the sheikh is the mirror. Just as you beautify yourself in front of a mirror, you should stand before the sheikh in order to see what you must discard from within yourself. Standing before him, you must use your wisdom to clear your life, your mind, your ignorance, your qualities, and your actions. When you stand before the mirror of the sheikh, he will show you your self.

If you attempt to clear your faults, it is bound to be difficult. You may think, 'If I stay with this mirror, life will be very difficult for me.' But if you discard the mirror, all you do will be false. If you look in the mirror before going to a party and adjust whatever is necessary, you will look beautiful, but if you dress without using the mirror, others may laugh at you. If you throw the mirror away, saying, "oh, this is a nuisance, I can't bother with it," you will experience even more suffering.

You cannot leave the sheikh just because it is difficult. The sheikh will clear your actions and conduct...

Sheikh & Disciple, pp. 78-79
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...If you have the longing and determination to go on this journey, if you are in the proper state and know what you are searching for, then, no matter how hard it may become, the sheikh can help ease the difficulties, the sorrows, and the fatigue you experience.

You must recognize the value of the sheikh and the work which he has come to do. Once you realize this, you can be comforted by him and continue on your journey. If you do not realize this, you will be like the insects on that tree, who do not know the value of shade and have no purpose in life. Such people do not know what the sheikh's work is or the peace he can give. Please think about this.

You must realize: 'the sheikh has helped me to to dispel so much suffering and sadness. So many problems have been cleared because of his help. How much peace I have gained on this journey of my life, and how much more he will help me to proceed even further.' If you have the determination to search for God, then you will understand the value of this shade in the midst of the desert..."

Sheikh & Disciple, p. 14

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...**Question:** When we say “*Illallahu*” [during the silent *Zikr*], it should all be God, shouldn't it? There should be nothing to separate.

Bawa Muhaiyaddeen(ral.): The breath has to be taken over to the right side. It is through the movement of the eye that the switching of the flow of the breath is recognized. It is rather like understanding something by seeing a negative of it. Without it, you will not understand where the breath is coming and going. After that, it will become automatic and facial movements will cease to be necessary. It will flow as automatically as the life or soul [*ruh*] flows through us. It will function as traffic lights do, with one light stopping cars and the other telling them to go. Just as the green and red lights keep flashing, it will function automatically, but it will not operate like that until later. For now it needs to be like this. This is the stage of learning...

Dhikr: The Remembrance of God, pp. 58-59
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...All the sorrows, all the disturbances that come to us are caused by ourselves, and so we must correct our own faults. It is our work to clean what we have dirtied. When you go to the bathroom, you must clean yourself. You have to clean your bed. You have to clean the earth before you sleep on it. It is your own fault if you just lie down on the ground and the ants and the insects bite you.

God has given you two eyes, two ears, two nostrils, a mouth, and two openings below. He has given you these so that you can understand. It is your fault if you fail. All these are given to you, and you must understand your duty and your state. But without doing your work you fail, and then you ask, 'Is God testing me? Is God punishing me, is He angry with me?' No, it is your own fault. When you have corrected your faults, you will become clear. There is nothing more we need ask from God. You do not have to ask, 'Oh God, please forgive me.' If we can correct the mistakes we have made, then we are forgiven. No matter what difficulty, illness, or suffering comes to us, it comes because of our actions. To know this we need the clarity of faith, wisdom, and God's qualities.

What use is there in saying, 'Oh God protect us, help us.' God's duty is to create, protect, and sustain, and He is doing it. And you must do your duty; then you will find peace. If you know what your duty is and do it, your life will be heaven. Your life will be the kingdom of heaven; there will be no kingdom of hell for you. The freedom of your soul and the freedom of your lives will be your heaven. Then you will be God's children..."

Dhikr: The remembrance of God, pp. 110-111
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

My love you, my grandchildren, my daughters and sons, brothers and sisters. May Allah, to whom all praise and praising belong, show us the way to a life of purity. May He prove to us the wealth of truth in our lives. May He show us proof of our connection with Him and of the unity between us; and may He help us to attain that state in our lifetime. *Amin.*

My children, for what reason have we gathered here together? One reason is love. Another is to discover a way to find peace for our hearts and in the time between our birth and our death, to discover the connection between God and man, so that we can end the suffering in this life. These are the reasons that we are here now.

We have gathered here because we have been searching for a man of wisdom for many long days, months, and years, hoping that, if we found such a good and wise man, we could then understand our connection with God. Some will love this man of wisdom as a father. Some will love him as a grandfather. For some, the relationship to him will be of a brother, sister, child, or grandchild. Some children may call him a sheikh; others may call him a guru. They may address him in many ways. But, no matter what they call him, they will have all gathered in love and unity.

For a father there is only one point—whether the children are young or old, they are all his children. He addresses them all as “my children.” Where do these words come from? They come from his heart. He gave birth to these children from his heart. They are never separate from him; they are always a part of his love, a part of his qualities, and a part of his compassion. There is no separation between the father and the children. He shows no differences toward any of them. He teaches them wisdom according to their qualities, actions, and maturity. The father gives his children the food and protection they need.

Children, you should never think you are being treated differently from the others. Do not make your different needs into differences among yourselves. Only a man of wisdom can know how to judge the needs of each child. Since you do not have that ability, you cannot fathom how much is needed. Think about this. You must not harbor doubts, thinking the father is giving more food to one child or more wisdom to another. Never judge like that.

Do not keep such doubt within you. Doubt kills wisdom, love, faith, compassion and unity. Ignorance can be dispelled by wisdom, but doubt is very difficult to drive away. It is easy for moonlight to dispel the darkness, but, when the moon is covered by clouds, it is difficult for its light to penetrate. Even sunlight finds it difficult to penetrate. Doubts are like those clouds; it is difficult for wisdom to break through them. But when there are no clouds, the light can shine directly.

If one has the qualities of doubt, suspicion, or jealousy, it is difficult for wisdom, love, and faith to dispel them from the heart. Ignorance can easily be dispelled, but it is very difficult to break through these other qualities. If you want to go on this path, you should not have such thoughts. A man of wisdom will know what you need. He will watch as

you progress, step by step, and will give to you according to your level of maturity. A wise father will know. Every child should think about this.

My love you, my grandchildren, my brothers and sisters. There are many different kinds of learning on this path. Some learning has to be done on the earth, some in the sea, some in the air, some in the sky. Other learning must be done within the body of man. I too had to learn all this myself. I will tell you of certain experiences in my life.

First I had to learn about the ether, the sky; the section above the head. Ether can conceal the self. There are many clouds, many colors, many hues, many suns, moons, stars, thunder and lightning, rain gales, and storms overhead. All that is above the mind is like ether. So much exists beyond the mind; there are four hundred trillion, ten thousand different sections. Energies, cells, viruses, spirits, *saktis*, illusion, darkness, torpor--- whatever is beyond the control of the mind is like the ether or sky. But once you control these energies with wisdom, they become like the earth. Once you can control the thoughts of the mind, you are treading on earth. If we can control what is above us and bring it under our feet, then we can learn.

Next I went to the jungle. Some people go to live in caves; some go to the Himalaya mountains or to other isolated places. I was told that, if I went to such a place, I could meditate in peace. "Is that so?" I said. "I must go and see." And, so I went to the jungle. There I found snakes, insects, flowers, jungle fowl, and all sorts of animals. I discovered that all the sections in the world are even more prevalent in the jungle. All around me there were lions, tigers, wild horses, pigs, foxes, and dogs. They ran about, hunted for food, and slept. Some animals came out in the night, some in the daytime. Some animals caught and ate each other. Some ran in fear of the others. This is what I saw in the jungle.

I lived there among the animals. I lived in the caves where they lived. I roamed the way they roamed, and I climbed the trees they climbed. Without any separation, I drank beside them from the ponds. I mingled with them and studied their qualities, actions, feelings, intellect, and awareness. I learned from each creation. I found that the jungle is not a place of peace in which to meditate; it belongs to the animals. I learned that the animals behave in the jungle just like people behave in the world. Animals live in caves; man sits in caves. Animals go out in search of food; man goes out and takes whatever he sees.

Animals have not discovered anything about man, nor has man discovered anything about himself. How can one who has not discovered what is within man meditate? In this way I studied the beings in the jungle, and then I left.

Next I studied the creatures of the ocean. They, too, were behaving in the same way. I finished that lesson and began to study birds. They were also the same. Some ate fruit; some ate worms; some ate insects; some killed one another. One variety ate dead animals; another ate live ones. They built nests, laid eggs, and hatched them. I watched and studied all their qualities and actions.

Then I came to the city and studied the animals there. I discovered that human animals were behaving just like other creatures. Whatever qualities these other beings had, man also had. What the monkey had, man had. What the venomous snake had, man had. The human animal was not a wonder. He did not have anything different from the animals.

At this point I realized that the most difficult task in life is to find a true man among the created beings. To find a true human being and to understand him is very difficult indeed. Only after realizing the true man and God within myself could I perform true meditation. I had to understand the cage of this body. Outer acts are not real. I had to find the place within to perform true meditation.

At this point I was told, 'There is a house that was built and given to you. That house is your body.'

'But this body is only eight spans,' I said. 'How can I live there?'

Then He (God) told me, 'Even an ant's body is eight spans of its own hand. The body is a school. It is your house, your heaven, your hell, and My kingdom. Your freedom is there, yet your slavery is also there. Both your joys and your sorrows are there. Man- animal and Man-God are both there. All this learning is within the eight-span house of your body. If you become an insan, a true man, you will understand this. You are a secret. I am a Mystery.'

According to His words, I started to learn about the cage of my body. Within this eight- span body, I set out to discover what should be discarded and what should be taken in. I was told, "Within this eight-span house, half a span is your sorrow, half a span is your torpor, and one span is the fire of hell. If you can understand and discard these two spans, then you are left with six. Once you have understood all that is within the remaining six spans of your body, you can become a man with six levels of wisdom, capable of analyzing and discovering the secrets of the eighteen thousand universes. Then you will understand that one handful of earth, which is your heart.

"If you do not reach this understanding, you could become a worm in hell with only one level of wisdom. Or you could become a jinn, a fairy, a ghost or a demon. You will become a *ruhani*, and elemental spirit. However, if you understand yourself, then you can become a true human being. You can become My messenger; you can become My light; you can merge with Me, and we can live together." These were His words.

We have to discover what is hidden within this body. This is what we must learn from a wise man of purity. We must learn this from a pure father who has a pure heart. To do this, your unity and faith must be strong. Children, you must have purity of heart to learn from the purity of the father. The secret of God, our Father who is purity, must be learned with pure love, pure faith, pure compassion, pure unity, and a pure life. This is the only way we can learn and understand that purity, that meditation, that prayer, and that learning.

If each one of you establishes and understands this state within, then the connection between you and your Father can easily be established. You can conduct your lives with ease and understand all you need to know. You can understand the life in which wisdom, good deeds, our Father, and the children live together. When love, wisdom, and unity are all together, that is the heaven of *gnanam*. The children of the pure Father will live in the paradise of *gnanam*. That is *firdaus*, our Father's pure kingdom. We will be given the radiant kingdom of our Father as our prize.

You must understand this pure place. When you can establish this within yourself and demonstrate proof of its existence, then your Father's kingdom of wisdom, love compassion, peace, and *iman* becomes yours.

These are some of the things I have learned through experience. My love you. Think about this. May Allah help you. *Amin*.

Sheikh and Disciple, Introduction, pp. 1-7
M.R. Bawa Muhaiyaddeen_(rat.)

“...My love you, my grandchildren, my brothers and sisters. There are many different kinds of learning on this path. Some learning has to be done on the earth, some in the sea, some in the air, some in the sky. Other learning must be done within the body of man. I too had to learn all this myself. I will tell you of certain experiences in my life.

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But once you control these energies with wisdom, they become like the earth. Once you can control the thoughts of the mind, you are treading on earth. If we can control what is above us and bring it under our feet, then we can learn.

Next I went to the jungle...”

Sheikh and Disciple, pp. 3-4

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

(bold italics are mine, may any faults be forgiven by Allah)

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Sheikh and Disciple, pp. 5-6
M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

“...As it opens, the prayer is *la ilaha*: Except for You there is nothing, You alone exist. This is the point. All other things are subject to disappearance. They are born, and they perish, but You are Allah. *La ilaha*: I am not. All these things around me are not real. There is nothing other than You. As the heart contracts, the prayer *illallah* must go in. *Illallah*: You are Allah.

You must establish that power in the heart. Just as those in Islam face toward the west, you must point your wisdom and faith toward the power that is God. Then, joining with it, you must draw it along on the incoming breath to the accompaniment of *illallah* and establish it in the right side of the heart. So, *la ilaha* rides up on the breath that is exhaled through the left nostril, while *illallah* rides in on the breath that enters through the right nostril. These are the words of the Sufi, “I am not. Only You are God.” This affirmation is prayer. The proof of this state comes when the ‘I’ is not, when the ‘I’ dies, when the world does not exist, when nothing exists except God. That is prayer. In this prayer, we prostrate to Allah 43,242 times each day, with every breath we take, at every moment, while we walk or sit, whether we are happy or sad, asleep or awake, reading or speaking.

In what way should this occur? Just as a man’s heart goes on pumping as he goes about all his activities, so this breath of prayer should be constantly moving through his body. *This is the prayer pump. His faith is the magnet of remembrance, pointing toward that power. That remembrance must keep on pumping within him, no matter what he is doing.* The work we do in the world is a function of the mind, while our prayer is our faith and certitude in truth. Working toward the truth is the work of the right hand, while working in the world is the world of the left hand. *Although these are separate functions, it is possible for both to be operating simultaneously. Just as the heart goes on pumping automatically, prayer must go on at all times.* Thus, both kinds of work, the work in the world *and* God’s work, must go on at all times, in conjunction with the flow of the breath. Understanding this and abiding by it is Sufism.

Unless one becomes a *Sufi-sun* and gives light to the world, his prayer will not be true prayer...”

Dhikr: The Remembrance of God, p. 72
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

The Stick: Strengthening Faith *Saturday, November 26, 1977 8:45 AM Colombo, Sri Lanka*

(We can hear a multitude of birds in the background of this informal talk.)

Bawa*(rad.)*: Ten million people might come to the Guru (proclaiming that they have unshakeable faith, *iman*).

But when he takes the *strong stick* of the certitude of those people to the pond of wisdom and strikes the surface of it, their sticks will break. After only four blows, some will split, some will break in half, and others will crack. Only one out of ten million might actually be *strong*. And even that will be rare.

Everyone says they have *iman*,
 But if sorrow comes to them, it is finished.
 If someone is spoken to in a severe way, it is finished.
 If the Guru says, "Walk on the correct side.
 Do not go on that side," it is finished.
 If the Guru blocks something that person wants, It is finished.
 He is finished with those things. If the Guru blocks what he has In order to show him
 The point within the point, it is finished.
 That is that. It is all like that. There are many, many people Who (say they) have *iman*,
 People who study gnanam, who are like that.
 When you take their sticks And hit the water with them, They are broken.

Question: When the stick is getting beaten, what point should it hold onto so that it won't get broken?

Bawa: There has to be one *point*. Your certitude must be on that *point* and that faith. ***That point must hold onto the Guru. That point must hold onto the one who is teaching you, the one who is showing you the way.*** You must have the determination to reach that *point*.

Dr. Ajwad Macan Markar: This thing is difficult to find.

Norrul Ameena Macan Markar (in Tamil to Bawangal): It is very bad if doubt comes. May God protect us. How do you say doubt in Tamil?

Bawa: *Sandeham*. Doubt is the definition of *sandeham*.

Dr. Ajwad Macan Markar: (in Tamil to Bawangal): That is right, Bawangal, but *sandeham* is not what is being beaten. The point is that the faith is there. Even so, waves come to beat us. When we can't bear those waves, the point leaves us a little.

Bawa: That is different: the mind's sorrows come and change it. This point is different: *sandeham* means a state without certitude. There is wavering in the certitude. The sorrows of both the mind and world come and change our determination. They shake us.

Dr. Ajwad Macan Markar: What I told Bawangal was that it is not so much that we don't keep trying to look at the focal point. But it is these troubles and problems that come from the mind that make us waver, not from the path really, but we lose that focal point for a minute or so. What should we do about that?

Bawa: That means we are not strong enough. First, we must have determined faith in God. Second, we must worship Him. We must have absolute faith, *iman*, in Him. We must make our faith firm—there is nothing other than Him. *Khair* and *sharr*, good and evil belong to Him. *Dhat* and *sifat*, essence and creation, are on His *point*.

That is His *point*—His *work*. He is the Creator, the One who gives sustenance, *rizq*. He is the Protector, the One who gives life and the One who judges. That is His work. Therefore, we must say, "It is not my work. It is His work." We must have determined faith in the One who is like that. We should give Him the responsibility. We must continue to perform our *duty*. The other (creating, protecting and judging) is *not* our work. That *point* is that *iman* must be made determined (and absolute). We give responsibility to Him. *Tawakkul-'alAllah*, surrender to Allah.

It is only after *iman* is made strong that prayer, *vanakkam*, can occur. He is the One we must pray to. We must worship only Him. This is why *iman* must come first. When faith is not *strong* and when the responsibility has not been properly handed over, all those things could occur.

Surrender does not mean we go inside something. It means that we place the responsibility for our life, all our responsibilities, our thoughts, our visions, and our reflections in His *bank*.

We must put everything in that *bank*.
One who does that will have nothing left.
Everything would be in that *bank*.
All the profits and losses are then in that *bank*.
He has nothing.
That is the responsibility.
He is empty.
God is the *adikari*, the owner.

Being *empty* is *surrender*.
Giving all responsibility to Him

And remaining empty
Is the meaning of surrender. "Surrender, surrender," we say, nodding our heads. "Surrender."
It is not like that.
It means to give responsibility to Him And to become empty.
Do you understand?...

The Point: Where God and Man Meet, pp. 49-53
M.R. Bawa Muhaiyaddeen(rad.)

Question: Can Bawa speak about marriage?

Bawa Muhaiyaddeen(ral.): Marriage is a state in which the two join together in perfect unity, unwavering, without the slightest doubt, one heart embracing the other.

If your mind is going up and down before the marriage, how are you going to conduct a married life? It should not be like that. First of all, both of you must lay the foundation correctly. The fishhook, the bait, and the fish must be suited to each other, for only then can we catch the fish we want. If the hook is not the right one for the fish you are trying to catch, it will fall out before you pull the line in halfway. Not only will the fish get away, but it will take the bait with it, so you will lose that too. In the same way, when two lives and two hearts have merged, you must drop in the hook called love. That is the best way. Only when you have brought your minds to that unwavering state and your two points have come one, can you have a true married life...

Questions of Life, Answers of Wisdom, p. 284
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

Bawa:

...All right, can man achieve it [*peace*] like this? This is another question. Is it possible for man to do it in this way? Can he attain this?

Bawa Muhaiyaddeen_(ral.):

This question, your question, is a wonder. God has created a natural ocean. Do you understand? Have you seen it? There is a natural sky, and there is an earth. Rain, wind, sunshine, and gales all exist. So, the rain comes, the wind comes, and the storms come. They come. All of these beat down naturally. If rain comes, and, if a channel has been made, the water will flow down it and join with the ocean. It will not destroy the land. When storms and winds come and beat down, the water will flow down it and join with the ocean. It will not destroy the land. When storms and winds come and beat down, the water will flow down that channel to the ocean without destroying the land. Once it reaches the ocean, the ocean will sustain it all; it will not rise. It will not rise; it will remain the same. It retains it (*the water*) without an embankment. Because it has no embankment, it can accept everything within itself, and its level remains the same. It will not rise above the level. No matter how much rain comes, its level remains the same.

Just as the ocean maintains the same level, if a man fashions this state correctly, when that is prepared...if you, who are man, can go and fall straight into the Level [*of God*], if you prepare yourself and, just as the water goes and falls into the ocean the level remains the same, if you go and fall in to the Level that is God, then, in that place there will be no birth, no death, no this and no that. The level will remain the same. You will be one with that Level. You will be a *wilayah* in God's *wilayah*; you will become an action in His action.

So, that state is possible. There are some who have become like that. God keeps them as His representatives. There are many people. Among them, there are some who are human beings. Today they stand as an embankment to stop the destruction of the section that is the world. God has placed them as pillars to stop the destruction. The world is advancing towards destruction, and they are here in this world as a protection against that destruction. It is because of them, it is because there are some who have attained this state that this world has not been destroyed by fire and by satan's qualities.

Like this, man [*must*] beat and push away all these [*evil*] qualities. In the same way that water runs down the channel, in the same way that, when rain and storms come, the floodwater is forced down the channel to join the ocean; if man beats and pushes away his sorrows so that he can go where he needs to go, if he goes and falls into God, into that *bahrul'ilm*, the ocean of divine knowledge, into that grace---into that bahr (ocean), then he will have no destruction in that place. Nothing will oppose him, and he will have peace.

There are some like this. It depends on one's striving and effort. Amin. May Allah help us.

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 2, pp. 145-146,

M.R. Bawa Muhaiyaddeen_(ral.)

“...This dream-world is responsible for dream-thought.
If you give it any meaning, You will not be able to transcend it.
 It is a dream-like thought.

*Why would you assume that it has meaning, Take it in as a thought, and
 Then experience sorrow as a result?*

Know that there is only One Who is the Body of the body.
 Realize this. Know this.
 It is the Heart of the heart,
 In the heart inside the heart within heart.
 The Treasure, which is the essence of the meaning within the meaning, exists there.
 The One within one is life. The life within life is wisdom.
 The wisdom within wisdom is the heart, *aham*.
 The Heart within the heart is Param, the Great One.
 The Param within the Param Is Paraparam, the Greatest One.
 All the lives that resonate everywhere Are within the Paraparam.
 Adi, the great Light
 Lives with perfect qualities, *adab*, within that.
 He is Allahu.
 The resonance of Allahu
 Is the Treasure that resonates everywhere.
 Experience that resonance. Take in the explanation.
 If you look into it, You will see
 The things that move, the things that do not move, And everything within them.
 Realize that it is all within you...”

Suratur-Rahmah, The Form of Compassion, pp. 139-140,
 M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)
 (***Bold italics are mine, may any faults be forgiven by Allah.***)

"...There is a treasure that is fundamental and eternal.
 Its nature is neither that of sleep nor of wakefulness, *maname*¹.
 It is wisdom, *maname*. That is the Light of Adi.
 It is wisdom, *maname*. It is the beautiful form of the Resplendent Light of Adi, its nature.
 It is the ocean of compassion.
 It is Light to all beings in the worlds who see it.
 That eternal treasure is love, the silent investigator who,
 with integrity, compassion and discernment, flies throughout the earthly universes, doing duty
 to all lives in the world..."

Suratur-Rahmah, The Form of Compassion, pp. 141-142,

M.R. Bawa Muhaiyaddeen(rad.) (rad.)

¹ *endan maname*: [lit. O My Mind] Bawangal (rad.) told us that the dwelling place of the mind was the heart, not the head. *Manam* is the quintessence of what we embrace as the self while living in the state of duality.

...Precious jeweled lights of my eyes, please think of this. It is like this in our lives that we must reestablish the connection between God and ourselves.

Precious jeweled lights of my eyes, the sun *is* there. We have seen it.

Suratur-Rahmah, The Form of Compassion, pp. 100-102

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

(Bold italics are mine, may any faults be forgiven by Allah.)

...we have to change in order to progress and get there. Until the transformation is complete, the Shaikh is there in that state and he is also with the one who is changing. He is in this state, and he is in that state.

A mother gives milk to an infant who can only drink milk, rice to a child who can eat rice, fruit to a child who can eat fruit. She puts pants on a child who can wear pants and washes the backside of a child who needs his backside washed. She sends food with a child who goes to school. Like this, a mother acts in ten different ways to ten children. She does this, and takes them where they must be taken.

A Shaikh is also like that. Do not think, "I have become a Shaikh." That will not be worth as much as feces. Not even once.

Only the Shaikh knows. Only he knows where to wipe. He knows the places that need wiping. He knows what is in each heart. He knows what to do for each one, and how to do it. He will be taking that one there and taking this one here. He will comfort all of them. He will do that in each section: *shari'ah*, *tariqah*, *ma'rifa* and *Sufiyyah*. For each path there are very different ways to bring up the children. The Shaikh will act using the appropriate method.

"Dong! Dong!" you ring a bell here. "Ding! Ding!" a bell rings there. The sound of one bell is heard here and the sound of another bell is heard there. Why ring the other bell? "Dong! Ding!" When that state [of wisdom] comes to you, you will realize that they might be the same, and that it is all one. There is one church; there is one God, one prayer, one mother, one group of children. You do not need to ring two bells. "Dong! Ding! "Dong! Doong!" They are not necessary. A bell is a bell. Whether you open your mouth, or you do not, you can hear it. It does not matter if you look at it, or if you do not.

We should not set out to teach countryside; we should first try to study ourselves. If you teach the countryside, you, yourself, will never learn...

Suratur-Rahmah, The Form of Compassion, pp. 171-172
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...The state of God's qualities and actions lift us and elevate other lives and protect them. It is a state that can comfort others. It is a trustworthy state. We must think of this. We must embrace all lives as our own. There is no opposite of God's qualities. There is no opposite of God's actions...

Suratur-Rahmah, The Form of Compassion, p. 174
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

*Thursday, October 24, 1978 Philadelphia
(after scolding the children a little)*

...But that is your illness, and your illness came to me. My life is peace. My life is tranquility. My life is the state of peace and tranquility. My life is perfect unity. My life sees only that one beauty. My life sees only that one search. Only that one thing is to be seen in my life.

I do not see anything else. Only that one love is seen in my life. That one purity, that one family and the unity of the brothers and sisters are seen. Only one God is known in my life. Only one prayer is known. In my life, the unity of one family is seen. I do not see two.

Therefore, if you see two or three, that is an illness; that is a disease. When two or three things come and bang against one another, that is an illness. That should not exist. Therefore, jeweled lights of my eyes, a state of justice has to develop within your hearts. God's justice must appear within the qalb, the heart, of each child. God's qualities, actions, behavior and the state of His peace must exist within you.

You must always exist as leaders in peace. You have to be leaders in tolerance. You have to be the people with beautiful qualities who will allow others to grow. You have to live as the children of God's beautiful qualities. You have to always live to attain peace.

Precious, children, please try to reach this state. Please be peaceful. The subtle and mystical kingdom of God exists within that peace. This is what God has revealed in the *Suratur-Rahman* in the Qur'an. Each of these explanations is shown there.

There are no saints anywhere else. They are all within you. Each quality is a *khidmah*, a service. Each quality serves you. They are all the heavenly beings; each quality is an angel; each quality is a houri. Each quality is a light for your house, a lamp. Each quality carries you. Each quality does duty to you, gives you food and nourishment and carries you to heaven.

They do duty; they bathe you. Each quality does this. The qualities serve you. It is the qualities of God that serve you. That is the duty you have to do. God's qualities serve God. His duties –this is what God has given to insan, to man.

All of the qualities that serve man are God's qualities. If you take on those qualities, they will serve you too. Other than that, there is nothing else. This is what we have to think about.

In order to do this, in order for each one of you to do this, you must have these actions. I am begging you. I am humbly begging each child: please have the qualities of God on the path of justice. Please act with patience and inner patience, *sabur*. Nurture unity amongst yourselves and bring peace and tranquility to each other. Establish the qualities of justice.

We are one family, with one mother and one father. There is only one God. In this state we exist as the funny family. In this family, justice must be evident. Peace must be reached. We must act with the qualities that rule the kingdom of God. We must walk on the path of justice.

May God watch over us and nurture us with His grace. *Amin*. May He give us His completeness with His grace. *Amin*. May He give us His perfection with His grace. *Amin*. May He give us this way of worship. *Amin*. May He give us this straightforwardness with His grace. *Amin*. May He open our qalbs and give us His grace. *Amin*. *Amin*. *Amin*.

*Suratur-Rahmah, The Form of Compassion, pp. 27-28
M.R. Bawa Muhaiyaddeen_(ral.)*

(Bold italics are mine, may any faults be forgiven by Allah.)

...**Bawa Muhaiyaddeen(ral.):**

Where there is Truth, there is peace. That Truth within a human being *is* God, *Andavan*¹, faith and trust in Him. When he (*a person*) clearly understands that faith, he will have peace. If he discovers that one point in his research and learning, then he will find peace. Otherwise, he will never find peace. All his other research will be useless. Why is that? That point is like the point that is in a seed. If that does not grow, all of his learning will be the research of the world. It will not help others. ***If the seed does not germinate and grow, it will not help others; it will not help him or others.***

Like that, if that faith known as Truth, that point of God does not grow, his learning will be useless. It will not benefit others. It will end in destruction.

That point must grow. That point is God, faith and trust in Him.

My love you. *As-salamu 'alaikum.*

Bawa: *Wa alaikum-salam...*

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 153-154
M.R. Bawa Muhaiyaddeen(ral.) (rad.)*

(Bold italics are mine, may any faults be forgiven by Allah.)

¹ *Andavan is a name for God in the Tamil language.*

(excerpted from a question and answer session in which Bawa addresses the Divine Wisdom within himself)

Bawa: ...wherever we look there is murder, wherever we look lands are being captured, wherever we look temples are being captured, wherever we look mosques are being captured. In this way, wherever we look one captures another—lands are captured, forests are captured and men are killed. This is the way worship, the religions, and the scriptures are. This is what we can see. Wherever we look, this exists.

This is not peace; this is not equality. So what is prayer? Which worship will give peace? Which will give the station of peace for one's life, the equality that considers all lives as one's one life? We do not see the equality, or the prayer or worship befitting that. Could you please speak a little about this?

Bawa Muhaiyaddeen(ral.): Hmm. *Athe shari*, all right. Here is a story. If a thousand buffaloes go and plunge into a clear lake, each one will look for its own muddy spot, and then roll around in it. Then, if they ask, "Where is the clear water?" *that is like the question you are asking*. You say, "I want to drink, but all of the water is muddy." It is like that. You say, "Show me some good water so that I can drink a little and have some peace."

The water in that lake was clear before these thousand buffaloes stomped around in it! It is good water, but after a thousand buffaloes have charged into it, each looking for its own spot, agitating and disturbing the water and making it muddy, it will be difficult to find clear water. You have to wait; you have to wait until the buffaloes leave. Once they leave the water will become clear again. Then you can drink.

As long as the buffaloes are in the lake, Bawa, it will not be possible to drink the good water. It is certainly good water, but if I tell you that there is good water there, you will not accept it. If I try to teach you wisdom now, if I try to instruct you about this, you will not understand. If I say, "This is good water, look,"-- if I call you, "Ohhh," and tell this, you will say, "This is muddy!" That is what you will say.

So that will not be the right time to teach you wisdom. It will not be the time to teach wisdom or truth. It will not be possible to tell you that it is good water. The buffaloes have come and disturbed it.

Similarly, there *is* truth within the religions, but you must extract the essence that is within each, and go beyond. You must take the essence from each section, climb up step by step, and proceed.

There is a path you must go on, taking that taste. You must find that clarity. In the same way that the water became clear once the buffaloes left, you must find that clarity. Finding clarity *is* prayer, *vanakkam*. Prayer is when you continue to find clarity. But before you can have clarity, before you can reach that ideal, that point, *these buffaloes must leave the lake*. They must leave the lake. If you want clarity, they must go.

Like this, all the buffaloes that are in your beautiful qalb, in this lake, this lotus flower of the heart, must leave. All of these buffaloes of religion, fanaticism, race, pride, qualities, and colors must go. They are causing a disturbance within you. You must drive them out. This is the fighting. These buffaloes have each taken over their own section there, and are churning it up. They are churning and agitating the good water. They are disturbing that truth. That is the reason you have this disturbance. These buffaloes must be chased out. They have taken over a place, saying, “I, I, mine, mine,” and they are disturbing that section. These are the things that cause murder—fights and murder. If you can drive these out, the water will become clear. Then you can drink it and see.

When you chase these away and the heart becomes clear, the *qalb* will have a sweet taste, and your wisdom will go and taste it; it will go beyond, tasting that sweetness. So, this is the way you can attain clarity by climbing up step by step. You take the taste and proceed. You eat this. You eat that taste.

In this way, prayer, that *vanakkam*, is from your point. Where did you come from? Where were you before? What have you done since then? How did you come here? What are you doing now? What do you need to do? This is what you must discover. If you can discover what you need to do and then follow that path, then that *is* prayer. To follow that path and to proceed *is* prayer. That *is* the path.

What is the path you must take? It is one point. Your sight and your thoughts must be focused on the one point that brought you here. Wisdom must focus on that. Wherever you go, wherever you go on that path, you must see that point, you must focus on that. Not forgetting it, not giving it up, not letting go of that point or forgetting it—with constant remembrance, to embrace it and place your *qalb* in its responsibility, *is* prayer. Go within that. ***Embrace that Light, and go within it.***

If you turn here, there is darkness; if you turn there, there is darkness. If you turn here, there is murder; if you turn there, there is poisonous air. So, to proceed by staying within the protection (of that Light) *is* prayer. “*La ilaha*, there is none other than You. *Ill Allah*, You are Allah. Within that protection there is nothing other than You.” Discard this side; discard that side. Stand in the center where there is no “you” or “I”. Forget yourself and go within that place. ***Stand within the point called wisdom. Stand within faith, and surrender, surrender, surrender!***

If you walk like this, if you go within that intention like this, if you go within that breath, then that is the good prayer.

So you must lose yourself as you go along. You must forget yourself, lose yourself, and remove pride, arrogance, and karma. Only when you go beyond, into this point, will all of this fighting, these battles, and these differences stop. Then you will have peace. Only then will there be *shanti*—peace in the world and *shanti* in life. You will experience peace and tranquility in the world, *shanti* in life. Only when you attain this state will you find *shanti* in life and peace in the world. Peace.

This is the most exalted of all worship and prayer, the one path that your wisdom can go on, and, through effort, attain clarity. It is the one true path that you must go on to attain clarity. You need faith, certitude, and the determination

If not, as long as you do not chase these buffaloes out of this lake, then that will be the world. The world is a lake, and all the buffaloes are stirring up the lake. Each one has taken hold of its own place and is stirring up and disrupting the lake.

So, within your mind you have a lake. The *qalb*...the mind is a lake, and within it these buffaloes are causing a disturbance. If you drive them out, you can find clarity and then proceed. That *is* prayer, *vanakkam*.

Understand, Bawangal¹?

Bawa: Yes. I understand. Thank you. I am grateful to you. *As-salamu 'alaikum*. May the peace of God be upon you.

Bawa Muhaiyaddeen(ral.): *Wa 'alaikumus-salam*. And may the peace of God be upon you also.

*Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 162-165
M.R. Bawa Muhaiyaddeen(ral.) (rad.)*

(Bold italics are mine, may any faults be forgiven by Allah.)

¹*Bawangal: diminutive, affectionate nickname for Bawa*

Bawa: ...if a man is capable of committing so many murders, how can we escape from such a man?

Man is a vicious snake. Man is cruel. He has horns in his head, in his mind. He butts with the two horns that he has in his mind. He has no horns, but all of a sudden horns appear. He has no poison, but all of a sudden poison appears. He has only two legs, but he strikes with four legs; for legs appear.

So, there are countless things in a man that we cannot see. He has many poisonous things; he has many kinds of actions. He has dangerous things inside him that cannot be seen on the outside. We can identify these signs on all other beings, but how can we identify these in a man? How can we escape from this very dangerous man?

Ah! If a monkey grins, we can escape from it. When it grins, we can grin back and it will leave. But, if a man grins, if he smiles at us and we smile back, he may be smiling in front, but a spear comes from behind. He smiles and embraces us, but there is a spear behind his back. So, how can we escape from a man who has a state like this? How can we save ourselves from this danger? Is there a way?

Bawa Muhaiyaddeen(ral.): Yes, your question is a very subtle question. Ah, Bawangal¹, to discover who is a human being, *you must become a human being*. If you become a human being, if you develop the actions of that human being, when the actions and state of man live with you, you will understand. When they join you and live with you, you will understand both man and animal. Then you can escape.

A man may seem like a man, but if he is dangerous... first you must find out who you are. If you have discovered who you are, and, if that other person is an animal, and, if he is dangerous, *you will have the rope to capture him. You will be able to control that*. If you are a human being, you will understand his qualities, you will understand his actions, you will understand his behavior, you will understand his conduct, and you will understand to which section he belongs. You must know this. If you know this, you can escape. But, if you have not become a human being, and, if you have those same qualities within you, it will be dangerous. You and that man will be the same. *As soon as he sees your horns, his horns will emerge*. As soon as he sees your intentions...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 34-35
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

(Bold italics are mine, may any faults be forgiven by Allah.)

¹*Bawangal: diminutive, affectionate nickname for Bawa*

Bawa: "...You are the one who has wisdom. Do you follow a path? Or is there a specific way?"

Why is this happening to me? Why have I not found peace in this state? I studied the four (*religions*), but did not find peace. I did everything they said to do.

Bawa Muhaiyaddeen(ral.): "...*only if you give your qalb, your innermost heart, as food to the one God and then take His qalb as your food, will you have peace.* When your *qalb* connects with his *qalb*, you will have peace and He will have peace. Otherwise, if you call upon countless tens of millions of gods and offer your *qalb* to them, it will be like all the dogs that came to fight over that one plate of food, biting, snapping, and snarling..."

It is in this way that you (*have*) searched for peace. This is the way you searched for peace in the Zabur religion. Therefore, it cannot be done in this way. There is only One to whom you can give that *qalb*. You must understand this.

Therefore, Bawa, there is a right way to study. This other is your act; this is all an act. You studied the four (*religions*) and learned the act. You acted the way they told you to act, you studied the book they gave you, and you danced the dance they taught you. This is what you have been doing. Therefore, this is not it. You are only an actor, and you have not found peace. *You did not gain knowledge through your own understanding.* You did not study in the way you needed to study. You did not learn.

So, you have only been doing what others told you to do. They said, "Put on that act, and act this way; put on this act and act that way; show your hand that way; show your hand this way; raise your hand this way; keep it this way; do it this way; lie this way; sit this way," and you did that. They said, "Roll this way; fall down this way; turn this way." You did what you were told to do. You did not use your own understanding, your pure wisdom, clarity and the treasure of God's qualities and actions, and, because of this, you did not find peace..."

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 84-85
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(*Bold italics are mine, may any faults be forgiven by Allah.*)

"...If you do not have the state of love, you will not understand equality, peace and God's qualities. You will not understand justice. The path to go beyond duality will never appear before you.

You will not have the ability to overcome the Angel of Death.

Your faith, determination and certitude will not have the strength
to reach the feet of God..."

Suratur-Rahmah, pp. 259
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(*Bold italics are mine, may any faults be forgiven by Allah.*)

“...You must not let your *qalb* feel sad. When a bull that is pulling a cart starts to run, do not hit it with a stick. It will be startled. If it leaves the path, do not hit it with a stick; it will bolt. From where you are seated, gently touch it with your feet or hands and direct it, *tuk, tuk*. Then it will easily proceed on the path. But, if you hit it, it will bolt.

Like that, if your wisdom is clear, you can direct **this mind that is the *suratul-baqarah***¹, the *baqarah*, this bull, to take you on the journey of your life in the correct way. This mind, this actor, can be trained to act correctly, whether it is with the hands, with the feet, or with wisdom. ***With the feet, walk forward, focusing on God. With the hands, pray to God. With wisdom, give one’s qalb into His responsibility; knowingly, give the responsibility to Him. This is how that mind can be controlled.*** When we do it this way, we can attain peace...”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, p. 94
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by Allah.)

¹. *suratul-baqarah* (A) The form of the cow. The *Suratul-Baqarah*, the Chapter of the Heifer, or Cow, is the second chapter in the Qur’an.

Bawa: ...*Bismillahir-Rahmanir-Rahim. As-salamu 'alaikum*, may the peace of God be upon you, Bawa Muhaiyaddeen(ral.). My name is Bawa.

Bawa Muhaiyaddeen(ral.): *Wa 'alaikumus-salam*, may the peace of God be upon you also.

Bawa: Ahh, I have a question that has been rolling around in my mind, in my *qalb*. I have come to ask you this question. You are one of wisdom. I am asking you this so that I can find clarity.

In what way should I live so that peace and tranquility can flourish in my life? In what way should I live so that equality and peace can grow? What kind of effort should I make so that peace and tranquility can grow in my life?

Bawa Muhaiyaddeen(ral.): Bawa, if you want wisdom and *iman* to grow, if you want peace and tranquility in life, if you want to grow in that state of peace, then, if there is any hatred or enmity that has come to you through your ancestry, lineage, relatives, clan, family, religion, separations, castes, or languages, that hatred and enmity must not be nurtured within you. It must be cut away. If you do not let this grow, if you stop nurturing it, and if you stop allowing it to grow, then you will be able to progress in your life.

However, if a man has done something good for someone in your ancestry, or lineage, or for you or your family, you must nurture (the remembrance of) that; you must remember that goodness. If someone has helped you, you must not forget that help. The remembrance of that help must always be present. If someone has helped you, than that thought and that gratitude must grow in your heart. That is a good section, and it must be nurtured.

If a man has done something evil to your ancestors or your family that has caused enmity and vengeance, you should not nurture that in your heart. You should not cultivate that enmity, hatred, and revenge. You should forget it, cut it away. You must cut away that enmity. If you do not let it grow, but instead cut it off and cultivate gratitude, you will thrive and progress; you will prosper and advance. You will receive the treasures of peace, equanimity, tranquility, and unity, and through these, you will receive goodness...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 126-128
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...what is meant by Islam? Islam is purity. Iman is purity. *Saivam* is purity. It is purity. God's word is the place of purity. *Lam* – Light. That Light, the place that is resplendent is *lam*, Islam. That name is His name: Light, Resplendence. That Power is Islam. You, we, and everyone cannot say that we are Islam. Only that beauty, that ideal, that treasure can be called Islam. *Iman*-Islam—that Light is Islam, purity.

Are you and we and everyone else Islam? No. Are you and we human beings? No. When we become human beings, we will have that state. We will embrace everyone, trust everyone, speak lovingly to everyone, consider all lives as our own life, have faith in everyone, lift up those who are tired and embrace other lives who have fallen. When that state comes, then you will be a human being. That is *lam*. It is then that the Light called wisdom will come to you. God, the Power of God, will come. The beauty of a human being will come to you. If that state comes, *athe shari*, it will be good. If not...

Now, some people claim that they have learned everything. Each one may have studied a section in the four religions, but here, what I, Bawa Muhaiyaddeen(*ral.*), tell this is, "Whether you study or do not study, I do not receive any profit from it. Whether you are a Jew or you are a Muslim, I do not receive any profit from it. Whether you are a Hindu or Hanal, I do not receive any profit from it. Your profit comes from your clarity. You will realize that profit once you gain understanding. I do not receive any profit or benefit regarding this. The profit depends on your own heart. Your profit from your *toluhai*, five times prayer, is in relation to how much the *toluhai* has made you clear. If you build your own place of worship in your heart, then you will not need to come to this place; you will not need this place..."

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 3, pp. 52-53
M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

“...Whether it is you or we, we must think about this. *We must look at our own faults.*

Before an engineer builds a reservoir, he must strengthen the banks around it. Why is that engineer building this reservoir? He is building it for the sake of the people, to provide water for them and for their farming. He is building it for the people. If he wanted to build something just for himself, he would dig a well, a small well for himself and his family. But if he wants to build a large pond for himself and for others—if he wants to do this for himself and others, then he must build a strong bank around it, one that will not break down. He must estimate how much water the tank will hold. Only after making these assessments and calculations, and after strengthening the banks, will the engineer divert the water into it. Then the people can be helped. Like this, if he has prepared everything and has made the banks strong, if he has done all of this, he can help the people.

So, if the reservoir, that pond is to help others, it must first collect the water within itself. Before it can help others, it must be strong enough to hold the water. As long as it is not strong enough to contain the water within itself, it cannot help others, whether for their farming or their other needs.

Similarly, in order for you to help others, you must first have that capacity, that quality, and that strength. That faith, that wisdom, that quality, that peace, and that tranquility—God’s section must be within you. If you have filled yourself in this way, you will have the wisdom and ability to give peace to all lives. Then you will have peace; every one will have peace. When peace comes to you and to others, to everyone, enmity will be cut away. Hatred will leave; the poison will leave.

The quality you have within you of attacking another will be recognized by others through the smell that comes from you. Because of that smell you will be attacked. The smell that you have within you is detected by the nose. That other being will be frightened because of that smell. If you do not have that quality in you, it will not detect a smell, and will lie down peacefully.

Like this, one must first change oneself. To bring peace to oneself and to create a state that can give peace to others is our first duty. One must cut away his own faults. Instead of paying attention to the faults of others, he must cut away and remove his own faults and proceed. We must think about this...”

“...Where should you live your life? Find a friend.

Who is your friend?

A faultless *qalb*, heart, a house that is without darkness—a flawless *qalb*, a house without darkness, a peaceful house that is without fear, a place of peace that is within.

With a fearless *qalb*, fashion that form [the faultless *qalb*] within yourself. If you go to that place, you can study in the secret place without fear. You can study there without apprehension, fear, or terror. You can finish studying about your life. If you understand this, then you will understand the life of your Father. When you understand the explanation of your Father, you will understand the secrets, *sirr*, of all that He created. That mystery will be revealed in His story. The Father’s mystery will be revealed in your story, and in His story the mystery of all creation will be revealed. The sun, moon, earth, sky, heaven, the eight heavens, the seven hells, and all of creation will be understood: the way the move, the sounds they make, the voice, sound, speech, and breath. You will understand all of this.

It will be easy to understand, and, if you understand this, you can speak. When you understand this, you can converse. *[For example]* When a snake makes a sound and you look at it, it will know *[it will understand]*. When a cow makes a sound and you look at it, it will know. You will speak without speaking. You will speak without opening your mouth; you will speak with your eyes. They will bow down to you. You can speak to each creation with the eyes, with wisdom and with the *qalb*. The mouth is silent, wisdom is looking, and the *qalb* is open. It is through these that you speak. You speak to each creation and give peace.

It is easy to talk about, (but) God’s kingdom, He, and man himself have been placed as a mystery. In order to understand this mystery, man must understand these points...”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 10-11

M.R. Bawa Muhaiyaddeen(*ral.*)

(Bold italics are mine, may any faults be forgiven by Allah.)

“...Religions are on one side, castes are on one side, so many attachments are on one side, lust is on one side, infatuation is on one side, fanaticism is on one side. All of these are howling. He (*a student of wisdom on God's path*) is unable to study even for one day. He cannot study in this school; there is always noise, there is always sadness. There is noise on this side, that side, this side, that side, on all sides. In the midst of all this sound, how can he possibly finish studying? Can he finish the lessons he came to study? Can he finish his studies? He cannot, not even for a day.

So He must throw the world out. It is a *nuqtah*, a dot, that he must pick up and throw away. Then all the “people” who came with him will leave, and everyone will have comfort. If you lift up the world and keep it inside you, you will never learn how to be free. If you put the world outside of you, then you can study the history you came to learn about. Study the secret, the secret place. Only then can you study yourself. Until you learn about yourself, you can never learn about anything else.

You are a secret, man is a secret, and God is a mystery. When your heart is clear, you will complete your school examination. You will clear², (meaning) complete the test of your life...”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 10
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

²Bawa Muhaiyadden often used English words in an unusual way. For the sake of clarity, these words have been italicized.

“...God has not created a hell to give us. We ourselves prepare god and evil, hell and heaven. God, evil. Hell, heaven. We ourselves create that house and suffering. We ourselves form that. He only passes judgment on that, ‘This is your house, so go to your house.’

This is what He does. He does not get angry with us; that is simply what religions and sects say to frighten us. There is no need to be afraid of Him. There is no need to fear Allah, the One. He is the One who is very beautiful, the One of love. He gives peace, without anger, to every heart. He drinks the milk of love, He sips that milk of love, He provides the milk of love, and He gives the milk of love. For the *qalb* He is a very good One, One who is without anger.

Truth is His peace. Goodness is His duty. Love is His taste of honey. Compassion is His kingdom. Justice is His scepter. Conscience is His witness. Unity is His kingdom, the kingdom of heaven. Patience is His treasure. *Sabur, shukur, tawakkul* and *al-hamdu lillah*, inner patience, contentment, surrender to God, and all praise is to God, are His treasures. His three thousand gracious qualities are the mubarakat, the blessings of the three worlds, in His kingdom. The ninety-nine *wilayat* are the actions and conduct of God’s kingdom that are His Light the section of Light. Through that benevolent Light, He gives His *rahmah*, grace. This is what He keeps and continually gives.

He does not get angry with anyone. He has no revenge. He does not test anyone. Why should He test anyone? He has given everything and says, ‘Bring back the answers yourselves’...”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 13
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

*(Bold italics
are mine, may
any faults be
forgiven by
God.)*

Bawa: Who is man¹?

Bawa Muhaiyaddeen(ral.): God's truth. Good qualities. Truth, good qualities, and love. This is what is called man. These qualities are man.

Bawa: Then who is God?

Bawa Muhaiyaddeen(ral.): Equality. Peace. Tranquility. Love. Compassion. Considering the lives of others as one's own life. Trust. Friendship. Unity.

His love is purity. All of His thoughts, actions, and conduct are pure—the form of love. That state is called God. That is Truth.

Bawa: What is Truth?

Bawa Muhaiyaddeen(ral.): That is a Power that is forever and every indestructible. That is a Power that cannot be overturned by any Shakti, energy. That is a Treasure that is without anger, doubt, suspicion, pride, jealousy, deceit, vengeance, selfishness, or separations. Compassion is its form. Truth is Its life.

A power that is filled with those qualities is called God...

¹*manidan (Tamil): Man, human being. Depending on the context, manidan may refer either to a realized human being or to mankind in general.*

“...Man has the power to control all of the shaktis [*inside of himself*] the sun, moon, stars, angels, heavenly beings, everything. These have thirty-six *tattwas*, abilities, but man has ninety-six *tattwas*, so he is able to control them. If he understands himself, he can control all of the shaktis; he has the power to control them. If he controls himself, he can control all these shaktis. If he can control his own evil and the evil of the other shaktis, he will be the son of God; he will be a Light. Then he will be a Light of God.

One who controls both [*the mind and the world*] is a Light. He has no world within him and no connection to the sky above and the earth (below). He has no desire. One who has no desire has a connection to God and is His son. He is one who is without desire; he is without attachments or desire. One who has no selfishness has a connection to God. He has changed into Light. Then, man is Light. When he has changed into Light, God’s kingdom is within him. Then God’s kingdom...His gaze, kingdom, and qualities come within him. When you look at him, you cannot see God, but God’s likeness appears within him. His Power appears within him. That explanation and Power appear, and these shaktis cannot do anything to him.

As a result, we can see a state where man can be seen as God. Man, God—that is the state where man can be seen as God. When he is seen as a man, God is seen as the Light that resplends from him. “Oh, God exists here!” When he becomes a man, you will say, “Oh, here is a true man! We can see God from within him.” When he disappears and when he exists as God, then he exists as that Light, then you will say, “Oh, God can be seen here.” From within him [*such a person*] the proof [*of God*] can be seen.

If one understands and knows this within himself, he can control all lives, he can control himself. He can see God within himself, and he can see his Light and beauty within God. That is the proof. This is the explanation.

One who has received this is one who has satisfied his needs. One who has satisfied his needs is one who can end the deception and ignorance of others. With wisdom, with love, with compassion, and with patience, he is one who can dispel the sorrows of others...”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, pp. 13-14

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

Bawa: In life, what is shanti, peace? There is a lack of peace, and there is peace. How is that? What is the difference? How can man understand the two of these? Does man have peace in *akhirah* [*the state or place when the soul returns to God*] or does he have peace in the *dunya* [*this world*]? What section has the happiness of peace? How can that be realized, how can that peace be understood?

Not only I, but all human beings are asking this question. I am also asking that same questions.

Bawa Muhaiyaddeen(ral.): Good, that is certainly good. But if you keep asking the questions that other human beings are asking, it will be a lot of work. If you can understand the questions that human beings are asking, but and analyze them, and then take what is right it will be easy. Then it will not be difficult. Very well, you have asked, so we will reply.

A man's peace and tranquility come from his own qualities and actions. It is through his own qualities and actions that he will find peace and tranquility. If he does not have those (good) qualities and actions, he will not find peace in his life. He will not find peace in his life without these qualities, and, if he does not have peace here, he will not have peace in *akhirah*; there will be no peace for him there.

Akhira and dunya are in one place, in his heart, *qalb*. If there is purity here, that is *akhira*. If there is hell here, that is hell. If there is purity here, that is *dunya* and that is *akhira*. The place of purity is his *akhira* and *dunya*. If he makes the *dunya* pure, that is *akhira*. So, if the *dunya* is made pure. That is *akhira*. But, if the *dunya* is made into hell, hell is the *akhira* [*state after death*] he will get.

Therefore, both of these are within his *qalb*. He must make the darkness of the *dunya* into a pure light. If there is no darkness, that is heaven, *akhira*. That is *akhira*—that is *dunya* and *akhira*; that is peace. This peace is *akhira*; *akhira* is this peace. If he does not have peace here, he will not have peace in *akhira*, in heaven. If he does not have heaven here, he will not have heaven in *akhira*. If he does not have happiness here, he will not have happiness there.

Therefore, the peace that he fashions here is what he will get there. If there is tranquility here, then there will be tranquility there. This tranquility is fashioned with God's qualities, wisdom, and His actions.

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 150-51

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

...Now look! According to science, if man becomes weak, he takes vitamin B,C, and E. These are to regain strength.

If your inner strength is reduced, you must also do this. *Like this, if the strength that God has given you is reduced, then God's essence, (His) medicine, must once again be taken. If you take the vitamins B and C, which are God's qualities, God's actions and God's conduct, if that wisdom, those capabilities, the three thousand gracious qualities, and the ninety-nine wilayat, powers, are all taken, then your strength will return; it will be corrected.* Have you not seen this?

That is how prayer and worship are. You must take them to become strong. Take them. This was given to you earlier but has become weak, so take these once again. You have failed to take this food and have become weak. So, take this food again and your strength will return.

Do you understand?...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 153-154

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

Bawa Muhaiyaddeen(ral.): ...*The work of once who has less wisdom, one who is ignorant, is to fight others and kill others. But our work is to clear ourselves. That is the work of insan.* Let us do this. Let us try to do the work that we should do. Then we can find peace.

Bawa: Yes, I do understand, but it is very tiring. To do this is very tiring.

Bawa Muhaiyaddeen(ral.): You must try. There is nothing you can do without difficulty. *If you try, it will draw near.* You cannot achieve anything without getting tired. It *is* tiring. When you journey through the desert, you will get tired trying to find water. If you get tired and fall down, you will die. *Maut*, death! At the time you need water you must search with awareness, get to the water and then fall into it. Sometimes you will run and find water, but it is poisoned water; some wells have poisoned water. If you hastily fall into that, you will die. It is unfit to drink, so you have be careful of that. You must determine the color of the water, what it is like. Ou must look around. You must look around, not be hasty, and see if there is anything written there that says it is poisoned. Some people who were dying there might have written something about it. You might have to go further; you may have to run and look for another place where there is good water. *Without thinking that this is difficult, you must run, find where the good water is, and fall into it.* When you fall into it, your thirst will be quenched, and you will be free of your tiredness.

Like this, nothing can be done in our life without difficulty...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 161-162

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

Bawa: ...if He (God) has created such a kingdom of perfect purity, why do difficulties, loss, and sorrow come to human beings? Why does all this difficulty and dying come? Why does this happen?

Bawa Muhaiyaddeen(ral.): Yes, that is true. What you say is correct; what you say is right.

A tree has a limit, does it not? It is created. A leaf that is created also has a limit, and according to that limit, it will fall and then dry up. There is a time of falling. There is a time it starts, a beautiful time it begins, and a time of falling when it dries up. Flowers and fruits all have a time of beauty and a time they fall. You can see this for yourself.

There is both wrong and right. It is possible to make bad into good, and it is possible to make good into bad. For this, God has created good and evil. Both exist. There is wisdom and ignorance, man and animal. Man can act like an animal, and man can act like a human being. He can change in many different ways. This is the way it is.

God has given you wisdom to make use of a flower before it reaches its limit. Before a flower reaches its limit, if, with wisdom, you extract its essence, if you extract its fragrance, and, if you distill it with wisdom, you can preserve it. Then it becomes perfume, a scent, and it can last a long time. A flower only lasts for a week, but its scent can last a long time. You have the wisdom to distill it and preserve it, and you should do so. For that flower that was created, you have the wisdom to preserve its fragrance for a long time.

A fruit has a limit. You can enjoy it within that time period, but if you want to keep it longer you must extract its juice, or cut the pieces, dry, and preserve it. That will last a long time, not only in this season, but into another season. Like that, if the juice is extracted, or if the fruit is dried and made into powder it can be kept a little longer. This is the way you can preserve it further and further beyond its season. You can do this with any kind of flower, any kind of fruit—you can keep it beyond its limit. Wisdom is the basis for this. Then you can have peace, nourishment, and taste.

God did not create anything that is useless. He did not make him (man) useless, nor did He create anything else to be useless. But because man does not realize the correct stage at which each thing is useful, he lets it go beyond its limit. This is the cause [of difficulties and sorrows].

A tree has a limit. If a man cuts it down to build a house, paints it, and applies some oil to preserve the wood, then it lasts a long time—it lasts beyond its limit. If not, according to its limit, the wood gets infested and eaten by insects, and it perishes before its limit. If it is not protected before its limit is up, it will perish even before its limit.

It could be that way in life. God has placed everything for a reason—wrong, right, good, evil. Bad can be made into good, and good can be made into bad. Each thing can be extended beyond its limit; it can go a little beyond its time. This is the way He created man. Man also has a limit, and, within that time limit, he must distill and extract the

essence. His life should progress from one limit to another limit to another limit. He can go beyond the limits. Just as he distilled and extracted the essence from the flower, he must filter himself. Just as he extracted the juice from the fruit or he dried the fruit, he must dry his own life. He must dry up all his bad qualities, just as the fruit was dried. He must churn his mind and desires and squeeze out and extract the juice.

This is the way he must, from the section of God, squeeze and extract His beauty, that form, and those qualities. Having filtered himself in this way, he can live for a much longer time. He can live beyond and beyond and further beyond the limits. The more research he does, the further he can go. If he escapes this limit and does more research, he can reach another limit. If he goes beyond that and become dry like powder, he can move to another limit. By extracting the juice he can extend the time. By drying the fruit he can extend the time; by crushing it into powder he can extend the time even further.

Like this, as man's wisdom and truth grow and develop more and more, he can escape time and seasons and go beyond them. This is possible. God has shown this...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 37-39
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Aishah: What does it mean to give your heart to the *guru*, and how is it done?

Bawa Muhaiyaddeen(ral.): If you have a *guru*, or teacher, you need to know—is he good or is he bad? Is he a good influence or a bad influence? You need to reflect upon this. What sort of a *guru* is he? What kind of path is he leading you onto? You need to reflect on this for a while with your wisdom.

Also, you must analyze the *guru*. You must see what comes forth from him and examine it carefully. If you have any questions that need clarification, you must ask them. If you find that the answers he gives are helping you to distinguish between two ways and pointing you in the right direction, and, if you find clarity thereby, then you should have faith in him and trust him. You must take his words and impress them within your innermost heart, your *qalb*.

Then you must enclose the picture of his form [God's Qualities and Actions] within the frame of your faith, certitude, and determination, and keep that image within your heart. Once you have the *guru*, there, then everything he gives you—every word—will go directly in to the treasury. Then you can ask him whenever you need to. You can look at that image [*God's Qualities and Actions*] within your heart and ask. If you look intently within yourself and ask, the answer will come. Explanations will come both the good and the evil of something. If you have impressed the understandings of these explanations deep within you, and, if the picture has been correctly placed—*then he is within you and you are within him. That is surrender.* When both dwell in the same place, that is surrender. At that stage, for each thing you want to know about, there will be an answer.

Everything you see is, in fact, a *guru*, a teacher, but if you hold all these inside, there will be turmoil. If all these remain within you, they will drive you crazy. So take the right one and imprint him in your heart. That will protect you. He will be the one watching over you. He will be your protector. He will be a guardian to you, a helpmate. He will be the one who accompanies you on the path, on your journey. He will be the friend who will save you in times of danger. That is the state of giving your heart to the *guru*. Any other questions?

Questions of Life-Answers of Wisdom, vol. 2, p. 27

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

Question: By what signs can we be aware of the existence of God? What is the proof? Is it by a sound, or a form, or some other sign?

Bawa Muhaiyaddeen(ral.): *Everything is a sign from God. Everything tells his story.* Anything man 'creates' does not move. But what is created by God does move.

We can only analyze things that have already been created. We are incapable of creating anything new, anything that has not already been created. For instance, we can take a sperm (which God has created) and join it with an ovum (which God also created), and thus 'create' and embryo. In so doing, we can create a pregnancy, but only by joining one already-existing seed with another. We can create electricity, too, but only by extracting the current that already exists within water. We can also put the rays of the sun (which God also created) to various uses...

Questions of Life-Answers of Wisdom, vol. 2, p. 145

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

“...Tambi, little brother, you do not understand what heaven is. You do not know what peace is. You do not know what tranquility is. *Sabur, shukur, tawakkul and al-hamdu lillah*, inner patience, contentment, surrender to God, and giving all praise to God.

Sabur, shukur, tawakkul and al-hamdu lillah—this is a treasury. Whether it is for man or for God, this is the treasury that God has kept. All right then, in this treasury He has kept what you are searching for [**heaven**]. Peace and tranquility are what you are searching for. Heaven is peace. It is tranquility; it is peace.

In a place where there are ten thousand million trees and fruits, where there are a thousand different kinds of honey, tastes, and sweetness, where there are countless flowers and fragrances and scents, where there is inestimable joy and bliss, what more does a man need? What does he need there?

He has a horse to fly on. Everything he intends is there. Except for hell and except for satan’s section, the entire section of God is there. Therefore, he can experience, see, and do anything he wants (there). He can do God’s duty, he can experience it, he can work and help others, he can protect others, he can embrace others, he can lift others, he can care for them; everything is there. There are duties, there is service, there is happiness, there is wealth, there is God’s Power, there is Light. Everything is there. What else does he need? That is heaven.

Attaining peace by doing duty and living in freedom is heaven. That is tranquility; that is peace. If you live here, that is tranquility. If you live there, that is tranquility. When you have peace, that is life. If you seek and find this in the world, that is your wealth. If you seek and find it in *akhirah [the world of the souls]*, that is your wealth...”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 28-29

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

(Bold italics are mine, may any faults be forgiven by God.)

Bawa: Yes, I am asking a question because I am also trying to find peace. If there is someone who has found this, then I can also try to do the same. So, who in this life, in this world, has known peace? This is a question.

Bawa Muhaiyaddeen(ral.): Very well. What you are asking is good. But there is no board [*perhaps, meaning a printed sign or diploma, as on a store or a doctor's office which certifies something to be true*] for this in the world. There is no board in this world announcing who has found peace. No such board can be seen. Each man proclaims, "I have found peace and tranquility in my life," and then hangs up a board, which says, "I had this title, I had that status, I was a king, that was my history, I ruled over that country, I ruled over this country, I fought this battle, I fought that battle, I was a commander, I was the president of this, I was the prime minister, I was good and he was bad." The histories are written like this in the world. This is the way the histories are.

Religions are also like this: "He was put on a cross, he was beaten, his teeth were broken, he was cut, they hanged him, they banished him to another country." The histories of all the prophets have been written like this. But, is anything mentioned about whether they found tranquility, or whether they found peace? Who in the world is the one who has known peace and tranquility in this life? There is nothing written about this. No board has been hung for that.

It is man himself who puts up boards praising himself. The histories of some of these people who put up boards can be found in books, or in hell, or on stone statues. These can be seen, carved on statues that are made from the stone of rocky mountains. Crows defecate on the heads of these statues; they dirty the heads of these statues. In hell the fire of sin is burning the heads (of these people). That is the value of that life [*of self praise*]. These histories are written in books and are talked about and celebrated with dance, song and laughter. This is their value. Some people have this kind of value in the world.

[In contrast] Some in this world have not written about their own value. There is no history or value (attributed) to them. Their value is within them. Their value is the connection of their *qalbs*, hearts, to God. That value is where God is valued by man and man is valued by God. God is the value of man's *qalb*, and he [man] is the value of God's love. God has kept the love He has for man as what is valuable, and man has kept the love he has for God as what is valuable.

The peace that comes from making these two values one is (true) peace. This peace is found within oneself. The gaze of one who has found peace within himself will give peace to others. That peace will be like rays; some rays of peace come forth from his gaze. The fragrance of peace and the rays of peace come forth from his words, his actions, and his gaze. Love flows from him...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 137-139
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

Bawa Muhaiyaddeen(ral.): "...In the world there is only one sun that we can see. Although we take from once source, it [*the sunlight*] is used in many different ways. Whether it is in the east, in the west, in the north or the south, it is from one sun. There is no need to beat each other up, saying, 'My sun is different, this is different, that is different.' You should not do this. If you do this, it is ignorance.

The sun is one. And, like this, God is also One. And the prophets that came from God are one; they are all His representatives. Whether you take it or you (speaking to someone else) take it (speaking to someone else), it all comes from that one Light. That is the teachings of God. Like that, all of the teachings of God that the prophets brought are from the one God. That is one teaching.

What is (the current) needed for? To have light in the house, to keep the cold out of the house, to provide light for the darkness, and to draw water with a machine; all this can be done using a machine.

Like this, the wisdom and the knowledge that God gave were brought to correct our life—to make our life right, to make it tranquil, to develop peace and tranquility, for us to live in peace, to know God, to worship Him, and, through worship, to reach Him. This is what He gave us, and this is what the prophets brought.

Just as you gain benefit from the sun, there is benefit to be gained from God. This (benefit) is something He sends so that we can attain peace and tranquility. It is this teaching that He sends. If we understand this, we will know. Then there will be no fighting between races and religions, no differences; all will be one.

Just as it (the light) comes from one sun, God is One, and we are one family. If we look at this, we will realize that all of the things were sent so that we can attain peace, improve our life, worship, conduct our life in a n exalted manner, and learn with clarity. This is the work—to understand the truth. You should think about this..."

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 137-139

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

*“...When the ‘I’ disappears, when only He remains, He will speak within you.

Then you are God. Then you exist as God. All your words, your actions and gaze...your words will be beautiful words that will give peace to any heart they enter. Your gaze will be a cooling gaze. When that gaze falls on another’s face, it (will cause) a state of love. Other lives will experience the beauty and coolness of your gaze, just as they experience the coolness of moonlight. Honey will flow from your speech; it will flow like milk into the qalb of a child who is crying. It will be like the sweetness of honey and candy for the baby and children who are playing.

In this way, to every child you are as a loving mother embracing a motherless child. To one who has no one to call his own, you are a father. These beautiful qualities will be seen in you like this. That is God’s quality. It is these qualities that are God. That is Truth. These qualities are the form of that Truth. That Truth is God, and this is His beauty.”

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 50

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

Bawa Muhaiyaddeen(ral.): "...If there is a man in the world like this [*a person with God's qualities, faith, certitude and determination*] among people who come to destroy the truth, if there are one or two men like this, then the storms will be blocked; they will be stopped from coming. Destruction will be stopped because of them. They are the barriers.

The shore is a barrier for the ocean. The ocean has no bank built for it. God is described as the Guardian who created the ocean without a bank. No bank was created for the ocean. Man builds embankments around ponds and lakes, but no bank has been built for the vast ocean. He (God) is the Protector for the ocean that was created without a bank. He protects the ocean, the water that has no bank. That has no bank. That ocean surrounds the entire world, but no bank surrounds it. He is the Bank. He is the Guardian; God is the Protector. He is the Guardian who created the ocean without embankments. He exists as a Bank. *He is the One who sends back [blocks the force of] the storms.*

Similarly, a true man is the bank for the storms and turmoil that come to disturb a man's life. *A wise man is an embankment. When the world brings turbulence, declaring, 'I will destroy,' he is the one who stands there. Then the turbulence recedes.* He is the bank. Because of this there is peace. Otherwise, the world would have been destroyed (long ago). It has remained in existence for the last two hundred million years because of men such as these. This is how it is. Otherwise it would have been destroyed.

Bawa, if you can become like this, if you can, like this, come to the state of the one that you saw [*a person with God's Qualities and iman*], then, instead of the one [*person with God's Qualities and iman*], there will be two. You saw only one man in ten million, but if you become one of them, there will be two. Then you can guard and protect a side [*a bank to send back the storms*].

In this way, if each one comes to a side, if you or one of your children comes to a side, then you can protect another side. If four people like this come, then you can protect the four shores against the storms that attack the world, and destruction will be averted. Earth fire, water, and air...you can stand and protect the four directions, and the world will have peace. If you can protect the four directions that are within you, you will have peace. Then the world and everyone will also have peace. Faith is needed. Certitude is needed. *Amin.*

Understand Bawa?

Bawa: Yes I understand..."

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 125-126

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Bold italics are mine, may any faults be forgiven by God.)

Bawa Muhaiyaddeen(ral.): ... Each of us must try to think: what is hell? In *hayah* and *maut*, life and death, what is peace, what is equanimity? In the two sections, does peace exist in animals, or in man eating animals, or in man hurting and killing other men? In what does man find hell or heaven or peace or serenity or tranquility in his life? We should understand this.

He must cut all of these, cut off and discard all of these, and come to the time of understanding, where he does not harm any life, where he serves all lives, does God's duty, does the king's duty and has the king's justice; speaking the words of the *rasulmargal*, the messengers of God, speaking the words of God, and serving those words.

That is the king's duty. You will be the king to yourself. You will administer your own wisdom and your own justice. Each one has his own conscience and justice. When you carry out that justice correctly in your life, then you are king; you are the king to your life. God will be that king, the God of justice. God is the king; the king is God. God's justice is the king's justice; God is the king. For you the king is God. For you, your Father is God. His duty, the king's duty, the people's duty, and duty to the world—those are the duties that God does; and you must also do these for duties: God's duty, (the king's duty), duty to the people, and duty to the world...the duty of this world.

When you carry out these duties, you will understand peace within yourself and in others. You will see beauty in the face of others and in your face. You will see resplendent purity in the *qalb*, inner heart, of others and in your *qalb*. Within that you will see bliss. You will see peace and tranquility in their life and in your life. That is God's heaven, according to God's decree. You will understand that this peace and heaven have been fashioned for you in your life..."

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, p. 45-46
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Bawa Muhaiyaddeen(ral.): ...man is the true purana, in the center. He is the one who is in the center between the upper lid and the lower lid. He is the seed-purana. Man is a seed. If he understands what is within him, then he is the shakti beyond these shaktis. If he understands himself by researching into himself, then he is one who has the power that can control all of the shaktis. He has the power to control all of the shaktis, the sun, moon, stars, angels, heavenly beings, everything. These have thirty-six *tattwas*, abilities, but man has ninety-six *tattwas*, so he can control them. If he understands himself, he can control all of the shaktis; he has the power to control them. If he controls himself, he can control all of these shaktis. If he can control his own evil and the evil of the other shaktis, he will be the son of God; he will be a Light. Then he will be the Light of God...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, p. 13
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Bawa Muhaiyaddeen(ral.): ...When someone takes that treasure, then the place where he keeps that treasure of truth *is* heaven. When he gathers the truth, keeps clearing and clarifying it, and then stores it, that *is* his heaven. What he himself is fashioning *is* his heaven. He gathers that; with wisdom he keeps on gathering and gathering. He keeps on taking, taking, taking and taking that goodness. It is God's actions that he is taking and keeping.

The qualities of His *sabur* are that treasury book, the treasury story, the iron chest where he keeps what he has gathered. God's qualities are those treasures, the treasures that never diminish. Justice is His kingdom. Justice, with faith, is His kingdom. Love is His compassion. He has love for everything. He has love and gives, *rizq*, nourishment. He gives *rizq* with love, without partiality. That is His compassion. We must think about this. For such a One, this is one section.

When someone fashions this section for himself, then, for him, *dunya* and *akhira* are heaven. His life becomes heaven, and he receives the wealth that never diminishes...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, pp. 108-109
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Bawa Muhaiyaddeen(ral.): ...To make them develop faith and ways of worship with iman and determination, there must be a state of love in the teacher. That state of love must go and make the love called faith grow. The teacher should make it grow in this way. It should not be taught by holding up a stick in front of them, or with anger, or by shouting. If a child is threatened he will not learn, and he will not have faith.

Like this, one who teaches wisdom must be like the fragrance in a flower. In this way, he must be like coolness within water, like a light within a gem, like a treasure within truth, like a light within wisdom. He must be clarity within love. He must be the *zinah*, beauty within beauty. He must be the teaching of the explanation that is the resonance of Allah in the alif; he must be the sound that comes from Him. If that love comes from the *qalb* of the one who is teaching, then it will connect with and catch hold of the *qalb* of those who have faith and determination, and they will grow and hold on without fear. But, if the one who is teaching does not have this state, then the one who comes to accept the teaching will run away. He will not accept it, and he will run away; he will run away in fear. He will not accept it.

Therefore, it is with love that one must embrace—with compassion and with love. Just as there is honey (nectar) in a flower and a bee comes to take the honey, he must feed that honey to the student. Like the bee goes, he must feed that *qalb*; he must go inside that *qalb* and feed that honey. He must go within it and show that taste; he must demonstrate that taste of love, demonstrate that taste of faith. Only if he demonstrates it and raises them in this way will the children grow in a good way. But those who teach without understanding will cause difficulties. So, wherever they teach without understanding, it will cause difficulties, and they, the children, will lose their faith in God and will run away in fear. They will lose their faith. That is the reason.

Bawa, do you understand? If a wise man, one who has iman, understands this, if he understands and teaches the children and makes them grow, then he is a very exalted wise man. He is one who has understood *'ilm*, divine knowledge. He swims in the ocean, the *bahr* called *'ilm*, and knowing its taste, he feeds that. From *sabur*, patience, he gives and feeds that. These are the exalted ones; they are exalted in wisdom. They have the clarity of iman and exalted in wisdom. They are the most humble in life, but in their qualities and actions they are exalted. They are those who are content in Allah's love. The wealth that is Allahu is the *Haqq*, and they have made that One, the *Haqq*, their wealth. They are those who have the most excellent *'ilm*.

It is because of the state of such beings that *iman* still exists and has been impressed in some people. If they teach in this way it will turn out well. They are those who have the excellence of *'ilm*.

Hmm. Bawa, do you understand?

Bawa: Yes, I understand. This is how it is; this is true. If people are taught in this way, if clarity is established in this way, if people such as you establish clarity, it will be good. Bawa Muhaiyaddeen(ral.), if people like you come to this *dunya* now and teach in this way, if you show love and teach them, the *dunya* will once again be heaven. All of the children

will be the children of *zinah*, beauty, the children of light, and that will be good.

Yes, what the two of us are speaking about is a very good speech, not only for us, but for everyone. We now understand the explanation that God is not a dictator. We understand that He is not a dictator.

May God forgive us. The two of us have been speaking many different things about God. May He forgive us for that. *Astagh-firullahal-'azim*. May we be forgiven for any mistakes we may have made in our speech.

Amin. Amin."

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, pp. 115-116

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Bawa: ...*[there are]* a very rare few who understand and say that God is the Creator. They show proof that He is the One who created all lives. They accept this as truth.

But many have not accepted this; many researchers do not accept this; they call this nature. Without understanding, many accept (that everything is nature), while some do not.

Which is true? Did God created everything? Or did it come from nothing? Is everything natural? Is there no such thing as God, and is everything is nature? Or is God the One who creates, protects, and sustains everything? Which is correct? Which is right? I am asking you this.

Bawa Muhaiyaddeen(ral.): That is a good question, Bawa. Have you not seen the ocean? Look at the great ocean. It surrounds all the land in the world. Similarly, there is also the sky. Like the world, the sky is surrounded by water; it is surrounded by ocean. The sky is part of the earth. You must see these as two creations. One is the lower lid, and one is the upper lid. (Bawa Muhaiyaddeen(ral.) claps *[his hands one above the other]*.) In the center is a creation that can grow. There is a point in the center of the two sections, the truth.

Like this, the lives that are created, the lives that are formed exist between the earth and the sky. A seed is like this, and the earth and the sky are also like this. If you look one way there is a lid; if you look the other way there is a lid; and in the center there is a secret point.

The earth and the sky are two sections that are supported by a miracle. A huge *ball*, a huge *round* is supported by a Power. That Power splits the two [*earth and sky*] apart, and creation is formed and germinates. This seed (of creation) is a tiny point that germinates from God, who is like the earth. What is known as grace comes forth from Him. Just as a seed that you plant in the earth germinates and emerges, it is from Him that the seed sprouts. It sprouts and emerges from Him.

You plow and fertilize the earth, and then plant a seed in it. You do all of this, and then a seedling with two leaves appears, does it not? It is then that the seedling comes. Like that, ***God is a section where the lives grow.*** God is a section where this happens. ***The seeds sprout from Him; they emerge. They sprout from Him, they appear from Him, they come from Him.*** The two split apart: the world and the sky. It is He who splits them both apart. One is the world, and one is the sky; and He exists within them, germinating the seeds and bringing them forth.

The meaning is that everything comes from Him: the water, the earth, the sky, the sun, the moon, and the stars. He brings them forth and keeps the upper section separate from the lower section. ***His qualities are one section, and His wisdom of grace is another section. The sky is the wisdom of grace; the earth is the qualities and actions, and, between these, the seeds that are lives sprout and emerge.*** They appear. And those that appear are able to move; they can move.

No one else [*but God*] can do this...

Look at the ocean. It surrounds the earth. There are many creations on the land, but they cannot drink from the ocean. Ocean water is not drinkable. Drinking water must be found somewhere else.

Like this, no matter what you research into, whether through science or through ignorance or through the mind, no matter what is researched, that research will not discover this [truth]. You cannot discover this by researching the nature on the outside. ***What you see on the outside must be investigated by researching the nature that is inside you. Only when you research inside, only when you research into yourself, will you discover the nature that is within you.*** Within that nature you will see what is original; within what is original you will see yourself; and within yourself you will see God. You will see the Treasure that creates. Within that you can see those words, that sound, and that speech. You can see those words.

Until then, the two lids of the seed of creation will exist above and below. When one understands himself, when he understands and knows himself, when he understands his Father, the One who created him, then, immediately, these two lids will be destroyed, and he will become resplendence, completeness.

Like this, when a seed grows and develops, both the top and bottom lids of the seed are destroyed. Similarly, ***when man realizes and understands himself, the sky and the earth are destroyed within him. Both the question of heaven and happiness, and the question the dunya, the world and wealth, will be destroyed, and he will become a resplendence that is complete...***

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 2, pp. 4-7

M.R. Bawa Muhaiyaddeen(ral.)_(rad.) ***Bold italics are mine, may any faults be forgiven by God. Also, parenthetical explanations in the original text are within () while additions added by me are enclosed in [].***

.....

...The first thing we must do is act with God's three thousand peaceful qualities of grace. The very first thing, the primary duty we must perform is to act with the qualities of God.

If a tiger is well trained, if its intellect is cultivated, it will not seize and kill other animals. If we give our own food, if we give it meat, if we feed it, the tiger will stop doing this. It will not return to the jungle to leap upon, capture and eat other animals.

Similarly, if we practice God's qualities, we will not hurt other lives; however, not only must we practice these qualities, we must teach them to others, as well...

The Point Where God and Man Meet, p. 2

M.R. Bawa Muhaiyadeen (rad.)

.....

...it is easy to become a swami.
 It is easy to advertise and get votes. You just have to get the votes;
 It is an elected position.

To become a swami,
 You just need a few vote brokers To advertise your powers.

It is easy to become a swami
 If you can get the school vote and the brokers And put on the costumes and symbols.

But to become a human being is difficult. To do so is very difficult.
 It will not be suitable for any of those Acts, those advertisements.

You cannot become a human being Through a broker.
 Nor will anyone vote for you.

If you are to rule the city,
 You must chase all those people out (of yourself). Those people who cast their votes
 Hundreds and thousands of them—actually, Four hundred trillion *ten thousand people, Spiritual people,*
blood eating (people).

They drink down the blood of the soul. Those are the people who cast the votes.
 Oh, you must toss out both them and their vote!

When you have tossed them out, You will be a good person.
 Then you can become a human being.

Then we can be alone. Then we will not need to work for them. Then we can be hungry.
 Then we will not have to run Here and there for them.
 We will not have to think about them.

Then, we can be *alone*, W can be *hungry*,
 We can be *awake*. Then,
 We can be human beings.

Then,
 There will be no day or night.

There will be no hunger, illness, old age or death.

My love you, there will be no death. For love, there is no death.

Truth conceals nothing. Duty has no rest—
No favoritism and no rest.

Prayer has not *waqt*, no time. God has not end.
The soul does not perish.
The (human) birth has no accidents. His life lacks nothing.

My love you. His life is love you, anbu. All lives love Him.
We love you. That is peace. Please think about this.

...

The Point Where God and Man Meet, p. 108-110

M.R. Bawa Muhaiyadeen (*rad.*)

A disciple asked his sheikh, "O my sheikh, my true sheikh, in which religion can the connection between man and God be established?"

The sheikh replied: "...Cut off the hypnotizing religions and the bigotry, which separates one man from another. If you dispel them with wisdom, if you act with God's qualities and actions, if you act with equality and compassion, if you regard other lives as you regard your own life, if you do selfless duty, you will see the connection between man and God. This is the good way, the religion of *gnanam*, the religion of grace, the religion of the Ruler of grace.

"Understand this with wisdom, O my son. Then you will understand your Father, the one family, your true prayer, the state you must attain, and the station you must occupy. If you pray with true understanding in the same way that God does, throwing away what is wrong and taking only what is right, that is the straight path. *You will see one family [of mankind] and one God. You will know that He alone is worthy of worship, and you will say, 'La ilaha, there is nothing other than You.'* Then with the true feeling that flows from a melting heart, you will reach that place."

Golden Words of a Sufi Sheikh, pp. 170-171

Bawa Muhaiyaddeen(ral.) (rad.)

My son, when a cat sets out to catch a rat, the cat walks so stealthily that only the sound of the rat can be heard.

It is like this that the cat known as the mind comes to grab man. It comes so stealthily and silently that no one perceives it. The cat of the mind grabs the senses of the body, releases them, jumps on them, releases them, and jumps on them again. The cat of the mind clings to your thoughts. It creeps silently until it suddenly grabs you and causes you untold suffering. It kills you without killing you and destroys your life without destroying it. The cat of the mind, with its magnetic maya, catches your life and tortures you. It creeps and creeps, but you do not know it is coming; no matter how careful you are, it will still catch you.

But, if you ring the bell of wisdom, the cat of the mind will run when it hears that sound. If you hold the light of wisdom properly, the cat of the mind, which can see only in the dark, will stare in fascination, dazzled by the light—and then you can escape. *Hold up the light of wisdom and chase away that tormenting cat. Then you will find peace. You need the clarity of faith, determination, and certitude to avoid that torment and torture.*

Golden Words of a Sufi Sheikh, pp. 308

Bawa Muhaiyaddeen(ral.) (rad.)

891

A child asked the sheikh, “Do you have any suggestion as to how we can attract more people to the Fellowship and to our meetings, so that we can make the Fellowship grow?”

The sheikh replied, “After you make yourself grow, it will be easy to make the Fellowship grow.

“These are these are the things you must have to help you grow; these are the things you must have at your meetings:”

(There follows a list of 24 qualities that will help us grow. This is the nineteenth quality.)

...Nineteenth is to realize the faults you may have committed in the past and to try not to commit those faults in the future. Then, if anyone else commits a fault, realizing that it may be the same fault you committed in the past, you must forbear with patience and show love. You must realize that the other person is not at fault and that you committed the fault first. Realize that, in time, others can correct themselves in the way you corrected yourself. While existing in a state of awareness, try to correct them gradually. Teach them the wisdom of peacefulness, establishing and conducting yourself in the state of tranquil brotherhood...

Golden Words of a Sufi Sheikh, pp. 405-407

Bawa Muhaiyaddeen(ral.) (rad.)

(Bold italics are mine, may any faults be forgiven by God.)

The Rich Man, the Woodcutter and the Sheikh 461

A rich man lived in a huge mansion. He had immense wealth, which he kept locked up under his bed and guarded day and night. He could not sleep properly nor leave his house for very long, for fear his money would be stolen.

He had a sheikh who came to see him occasionally. One day the rich man told the sheikh, “O *gnana sheikh*, I have no peace. Please tell me how I can gain peace.”

The sheikh replied, “Only peace can seek peace. Only if you are peaceful inside can you seek peace on the outside.” Then he went away.

One day the rich man looked out from his balcony. Near the mansion, a woodcutter and many others were playing ball. A fruit seller came by carrying a basket of beautiful fruits. The rich man called to him, “How much are the fruits?”

“Ten cents a piece,” answered the fruit seller. “Ten cents! Ten cents for these?”

“Yes, they cost me nine-and-a-half cents, and I must get a half a cent for myself. They are ten cents a piece.”

“Would you give them to me for three cents?”

“Are you crazy? You have a huge house and piles of money, and you are asking me to give them to you for three cents? I would suffer a loss of six-and-a-half cents if I did that. I cannot give them to you for less. You do not know how to appreciate good fruit,” he said, and he moved on.

The rich man watched as the woodcutter hailed the fruit vendor. “How much are your fruits?” “They are ten cents each”, answered the vendor.

“Good. Please give me twenty-five.”

The woodcutter bought the fruits and distributed them among his friends. They ate the fruits together very happily.

Looking on, the rich man thought, “I do not have as much peace as that man has. He eats well and is so happy even though he is a poor woodcutter.”

The next time the sheikh visited him, the rich man told him about the woodcutter. “O sheikh, he is so much happier and more peaceful than I am. Although I have a lot of money, I cannot buy a single fruit with it. The woodcutter bought twenty-five fruits, but I didn’t even buy one. Why is that?”

The sheikh answered, “He is peaceful because he does not have what you have. If you give up what you have, you will be peaceful. Let me demonstrate this to you. Take ninety-nine rupees and tie it up in a cloth bundle. Now, where is the woodcutter’s house? Come with me, and show it to me.”

It was a little hut. The door was open because the woodcutter had nothing that needed safeguarding. The sheikh threw the bundle with the ninety-nine rupees into the hut. Then he returned to the rich man’s house where they could watch the woodcutter’s hut unobserved.

When the woodcutter came home from work and went inside to put his ax away, he saw the cloth bundle. He put the ax down, took up the bundle, and opened it. He counted ninety-nine rupees. He immediately exclaimed, “Ah! If there was one more, there would be 100 rupees! Why didn’t the man who left this leave me one more rupee? Now where can I keep this money?”

That day he had earned three rupees. He put one of those rupees inside the bundle to make it a 100. Later, while he was eating, he thought, “If I spend only fifty cents out of today’s earnings on food and put the balance into the bundle, I would have 101 rupees. Soon I would have 105 rupees, and once I cut more wood, I would have 110. Later I could have 200 rupees! Then I can build a house!” With these thoughts, the woodcutter hid the money behind a brick in his fireplace.

The sheikh and the rich man, watching the woodcutter, noticed that when the children came to play ball with the woodcutter, he would not join them. He seemed unwilling to leave his hut. The boys called to him, "Come, let's go and eat. Do come outside for some fresh air."

Feigning illness, the woodcutter protested, "I'm not well. I can't come. You all go." But his friends insisted, so he reluctantly went with them.

As they continued to watch the woodcutter, the sheikh and rich man saw him constantly turn his head toward the place where his money was hidden. After playing for a little while, he finally said, "I'm not well. I'm going."

The next day he rose at three in the morning so he could chop more firewood to sell. After work, when his friends care to take him out to play ball, he refused to go. The following day he got no sleep at all. He worried constantly and did not eat properly. For a whole week he would not leave his house in the evening. He would chop firewood, sell it, and go home, chop firewood, sell it, and go home. Each evening he brought home more money and watched it accumulate day by day.

"Look at his face now," the sheikh said to the rich man. "How does he look? The satan which seized you before has captured him now. Now neither of you has peace. As soon as he began to worry about accumulating money, his peace was destroyed. Do you really want peace? If you do, tell the people in the village that you are throwing out all you have saved. Give everything away and come with me."

The rich man gave away his possessions and followed the sheikh. Presently, they were walking across the hot sand. The sun was blazing. It was between twelve and one in the afternoon, and the rich man was extremely tired, thirsty, and hungry. In front of a cottage, there was an old woman. The sheikh asked her, "O *Amma*, do you have any food to give us?"

"I've got some gruel, a little salted mango, and some fried chili, but that's all." She mixed the salted mango with the fried chili and brought two bowls. The sheikh poured some gruel into one of the bowls and handed it to the rich man. When the rich man bit into the salted mango and drank the gruel, it seemed as if the taste had come to him from heaven. He drank as much as he could and said, "Now I have tasted the peacefulness of food from heaven. From the time I was born, I have never tasted anything as wonderful as this!"

After he drank the gruel, the rich man felt drowsy, so he lay down at the foot of a tree. As soon as he closed his eyes, he fell asleep. He slept from lunchtime right through the evening and the night. When the sheikh woke him on the following day, the sun was up.

"Isn't it dark yet?" asked the rich man.

The sheikh answered, "It's the next day, eight o'clock in the morning. Come, we must be on our way." "I didn't know I had slept so long. I haven't slept this peacefully since I was born," said the rich man.

"Earlier, the world was within you, and all the animals in it were devouring you," said the sheikh. "That is why you had no peace. Now the world is not within you, so all the animals have gone. Come. Let us go."

The sheikh took him along saying, "This is the path to peacefulness."

Golden Words of a Sufi Sheikh, pp. 157-160
Bawa Muhaiyaddeen(*ral.*)

The world is a field for cultivation, a farm. The world is a stage for drama.
 The world is a prayer mat.
 The world is a school of history. Because the cage

...Find the way to truly pray to God. He dwells within each creation, and He has made a place for Himself within our Ka'bah, the place in which we can worship Him. Open the Ka'bah within you, and you will see Him. At each time of prayer, hand all responsibility over to Him, and die within Him. This is true prayer. With clarity, find the way to prayer, worship, and the remembrance of God, which is called dhikr: *La ilaha*—there is nothing other than You; *illallahu*—You are God. Know the One who is eternal and surrender to Him...

Golden Words of a Sufi Sheikh, pp. 293

Bawa Muhaiyaddeen(ral.) (*rad.*)

Do not pour water onto fire. Do not put fire into water.
 The nature of both will change.

Like that, do not put devotion to God into the mind, and do not put the mind into devotion. That would be useless, like putting fire and water together. Separate the mind from devotion, and keep each in its own place before you pray. That will bring you grace and peace.

Golden Words of a Sufi Sheikh, p. 118

Bawa Muhaiyaddeen(ral.) (*rad.*)

The help you give to others must be your happiness. It is good if that help is returned, but it is not good to expect it. If you help a snake and then ask for its help in return, the only thing it can give is its poison. Do your duty with a perfectly open heart, and it will elevate your life.

A crane has a selfish motive when it stands in the water for hours and hours; it is expecting a fish. Standing on one leg, it holds its wings, body, and shadow perfectly motionless for as much as a whole day.

Similarly, no matter what kind of yoga exercises he does, the meditation of a man who expects any profit, miracle, praise, glory, title, or honor will be like the meditation of a crane. Real meditation is to lose the self, destroy selfishness, and discard from oneself desire for land, gold, and sexual pleasures. First, control the mind so that it is perfectly motionless, and then meditate on only the one God.

Golden Words of a Sufi Sheikh, pp. 306

Bawa Muhaiyaddeen(ral.) (*rad.*)

Question: I am concerned about what is happening to today's children.

Bawa Muhaiyaddeen(ral.): Children go astray when the parents hold on to thoughts like: *my child, my family, my race, my religion*. Because of their attachments, a true sense of justice is lost. As a result of this, frustration and anger, the arrogance of 'I' and the possessiveness of 'mine' can develop in the children. So the attachments of the parents of the parents could lead to the children becoming entangled in many difficulties.

But, if we can instead develop the feeling that all lives are just like our own and see that all children are our children, if we can feel the hunger of everyone as we feel our own hunger, if we can see everyone's suffering as our own suffering and their happiness as our own happiness, if we can see the life of others as our own life, if we can develop God's qualities—qualities which reflect the laws of justice—then we will show love to all lives. There will be no anger. There will be no feeling of 'my' and 'mine'.

This is how it is. The weapon we possess is the weapon that will destroy us. Some parents possess the weapon of religious bigotry, and this creates a horrible battlefield.

In days of old, there were restrictions and laws that existed in the various religions, but the words and laws of those times cannot be applied in today's scientific age. Why? People can fly around the world in twenty-four hours. They have gone beyond the moon and are flying in space. Because technology has advanced to such a state, and because of the kinds of modern toys available, the children of today have developed brains that work in a very subtle way; therefore we cannot tell them the things we told the children of earlier times. Today's children want to experience each thing for themselves.

When we commit a fault, we may confide in one who is an elder, a religious leader, a minister, or a leader of the community, and our children also may confide in them and admit their wrongdoings. But the elders to whom we they are confessing these faults commit faults of their own, sometimes more serious faults than those of the children. When this happens, the child will think, "I only committed one fault. But look at all his faults. He is far from pure. What's the sense of this?"

Later, when the children get together, one will tell the others, "I went to confession, but this is what happened to me." Another will add, "I went to confession too, and this is what he did to me." Then they conclude, "What's the use in believing what they tell us? It's just a bunch of lies." And, little by little, they lose their belief in God.

God is certainly real; God's qualities are real; His actions are real; His compassion, His love—everything about Him—is all true and real. The fault lies with the leaders. They are expected to conduct the work of God, but instead turn it into a 'self-business', something for self gain. This is wrong. They are furthering their own desires and interests in the name of God. As a result, the children end up losing their faith in God, and begin to go along other paths, searching for God in their own ways.

They become entangled in all kinds of problems and get involved with marijuana, opium, and

other drugs, as well as thieves and unscrupulous gurus—gurus who indulge in magic

or sorcery, gurus who take many wives. Thus, the children become worse than they were before.

Ultimately what happens? They go crazy and have to be put in mental hospital or seek psychiatric treatment. Their lives are absolutely ruined. This is the state that prevails in this country today.

So we must think about this. Parents must reflect on it. Some parents do have faith in God. But when they forget their own earlier experiences and try to teach faith to their children in the same way they were taught, their children (whose thinking has been shaped by today's technology and intellectual learning) are unable to accept it. So they abandon their faith in God, lose their love for the parents, and run away from home.

The parents need to realize this, and, when the children turn to them and admit to some fault they committed, the parents must be able to comfort them and strengthen their faith with the appropriate words, words they can accept—words of wisdom...

Questions of Life, Answers of Wisdom, vol. 2, pp. 65-66

Bawa Muhaiyaddeen(ral.) *(rad.)*

Fran Cohen: I would like to know from Bawa who the Messiah is. Or has the Messiah come?

Bawa Muhaiyaddeen(ral.): He has already come. God came long ago and gave you all the things He had to give you. He gave you the sun, the moon, and the stars. He gave you wisdom, and He gave you His wealth. He gave the world to you. He gave hell to you. He gave his soul to you.

God has given everything to you. So what are you still waiting for? Do not look for someone else to come and redeem you. You have to find your own liberation. Look at yourself. Only when you do that can you redeem yourself. God has already given you everything He has...

Questions of Life, Answers of Wisdom, vol. 1, pp. 186-187

Bawa Muhaiyaddeen_(ral.)

"The Fruit Hidden Beneath the Leaves", June 8, 1976, 8:30 AM, Philadelphia, PA, USA

Will the coiled snake that lives deep in the forest, the coiled snake that lives deep in the forest,
 come forth to tell you,
 "here, I want to give you
 the precious gem that is in my mouth?" Will it come forth to tell you about the gem? Will it
 come forth to tell you about the gem?
 Will it tell you, will it tell you that?
 This is an example
 the people of the physical world can see.

One who has experienced
 the mysteries of divine wisdom will be like this.
 Please realize this and be clear about it.

A true man of wisdom is one who has good conduct and demeanor,
 who lives in a state of love, justice, tolerance, peace,
 wisdom, tranquility and compassion.
 He loves other lives as his own.
 His form is that of the peaceful qualities of truth.
 He has the grace of god and the love.

One who has attained the treasure that he has searched for
 will place it into his heart. He will hide it within himself. He will keep it within himself and
 make it his state of peace.

He will conceal his own state. He will never tell anyone.
 Only he will understand the precious gem he possesses.
 He will hide his name from the world.

He will be a man of wisdom who has received the grace of God,
 a guide on the path of truth.

He will become a small person in the world.
 He will be smaller than an ant.
 He will appear to be low-ranking even in wisdom.
 Inside he will be great.
 Outside he will be low-ranking and small.

He will perform his duties.

He will bestow the divine grace of the Creator, the divine grace of the Creator,
upon those who want it, according to their intentions. He will bestow it upon them in the way
the want it,
to the extent that they want it.

He will be a small person, but he will be established
in wisdom, grace and tranquility.

He will do his duty
and live his life in a humble manner.

In the world, they will not know him.

He will live like the fruit hidden beneath the leaves. He will live like the fruit hidden beneath
the leaves.

This is how he will dwell in the world.

He will conceal himself and praise his Master.

He will lose himself and reveal the state of his Master.

He will forget the earth
and explain the meaning of the state of silence.

He will lose his physical eyes
and reveal the way to open the eye of wisdom. He will destroy desire and dispel ignorance.

He will reveal the path of exalted wisdom and inspire you to praise the One Above.

From the heart within your heart he will give the explanation
of the One who exists and the Treasure of Bliss, the Great God who is Adi.

He will reveal this
from inside the body within the body.

He will show you wisdom inside and outside.

He will give you

the explanation of the permanent state. He will be available to all mankind.
He will show you the path with certitude,
in the world itself.

He will open the truth and lay it out before you. He will open the truth and lay it out before you.

He will show you
 the demeanor appropriate to that good state.
 He will be the beloved to the beloved in that good state.
 He will be a slave to the slave. He will be a slave to the slave.
 He will be a poor man to the poor.
 To the high-ranking, he will be a high-ranking man.
 To the learned, he will be a learned man.
 He will be a slave to the slave. He will be a poor man to the poor. He will be a lowly man to the lowly.

He will assist all of them with good conduct and good worship, and
 take them along on the good path. Day and night, day and night,
 he will do his duties with good intentions.
 Day and night, day and night,
 he will do his duties with good intentions.

He will live in the world,
 reveal and demonstrate the grace of God.
 He will live in the world,
 reveal and demonstrate the grace of God.
 He will reveal and demonstrate the grace of God.

Suratur-Rahmah, The Form of Compassion, p. 149-153
 M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...All children of Adam^(a.s) are *Iman-Islam*. But if the hearts of the children of Adam^(a.s) do not totally accept *Allahu ta'ala*, if they do not perfect their *iman*, if they do not transform their qualities, if they still contain the qualities of satan and the qualities of demons, such as selfishness and sucking the blood of others, they will belong to the faction of satan. It is those qualities of satan that are called *kufr*, or ungrateful to God. God did not create Adam^(a.s) as *kufr*. All the children of Adam who have accepted Allah are said to be *Iman-Islam*. That is what they are called in the Arabic language. In other languages they may be called pure ones, or those who have accepted God. Those who are pure, those who have accepted God, those whose hearts are pure are the ones who have *iman*, or absolute faith. Those whose hearts are filled with light, those who have a heart that is luminous and accepts Allah totally are said to be *Iman-Islam*. All those who have *iman* have accepted Allah fully.

Each one of us must understand this. We are not divided. We all belong to one race, not to different races. We belong to one family, not families divided by color differences. This is the gracious word of Allah...”

Questions of Life, Answers of Wisdom, vol. 2, p. 302-303

Bawa Muhaiyaddeen(ral.) *(rad.)*

“...Today is the last day of the fast. Tomorrow is the day we celebrate the ‘*Idul-Fitr*, a day of rejoicing for having fulfilled the commands of Allah. We have observed the fast in God’s name, and we have glorified the name of God.

My precious children! We confirm that you observed the fast. We are happy, and we commend you. But Allahu ta’ala Nayan alone knows whether your fast made Him happy. If He is to accept your fast, He will do so only because of your heart and the intentions in your heart. It may be that some children were fasting without knowing the real meaning of the fast, but their hearts were observing it in the proper manner. Therefore, I say that Allah will have accepted their fast. Why? Because in their hearts they have steadfast *iman*, absolute faith in Allah. Through that *iman* they have fulfilled the fast.

My precious children! What I have been telling you about is the true meaning and significance of the fasting: treating other lives as though they are your own life, feeling the hunger of others as your own hunger and offering them food, feeling the difficulties of others as though they were your own and attempting to bring them relief.

If we can establish this state in us, if we can perform our duties in this way, we will have made our fast complete. Allah alone will be our wealth. In that state we will have surrendered to him and have absolute faith in Him...”

Questions of Life, Answers of Wisdom, vol. 2, p. 303

Bawa Muhaiyaddeen(ral.) *(rad.)*

The sparrow of subtle wisdom said to a man of wisdom, “I have flown over many countries in my search for God. I have been in temples, mosques, churches, and places of worship on which the names of the four religions have been written, but wherever I flew, all I found was troubles and wars. I went to worship, pray, meditate, and sing devotional songs, but all I found was arguments and fighting. I went to one place to worship, and they were arguing. I went to another place to pray, and they were quarrelling. I went to another place to meditate, and they were fighting. There were racial and religious fights. I asked them why they were fighting.

“‘My god is real! All the others are false!’ each one shouted.

“Each person spoke of his own god, and the fights continued. Then a song came to me. I sang to God, asking Him to show me a good place.

Fighting in this religion, Fighting in that religion, Fighting in the religion In which they were
born, Fighting in the religion In which they will die.
In which temple or mosque Can I worship You
O God, O *Allahu*?

“I sang this to God, and I cried. I said, ‘Tell me a way. Show me the place in which I can worship You.’

“O wisest one! I have been suffering for so long without an answer. Tell me in what temple I can worship to receive liberation. O wise man, can you tell me of a place in which to worship?”

The wise man said, “Your situation is difficult. Having flown and wandered all over the world, it is difficult to know the One and pray to Him. The four religions are right, and your reasoning is also right. But there is one thing you must realize: in the place in which you must know yourself, there is only One who prays. Only when you know yourself, and when you see your soul, can you begin to pray.” The wise man said this.

The bird questioned him further, “Will you explain the four religions in more detail, O wise man?”

“The first is the place where you were conceived, formed, and born. It is the religion of *Zabur*, or Hinduism, where temples are built. That is a place of creation, the place in which statues, forms, men and animals are displayed as examples. Therein are *Shakthi* and *Shiva*, Adam and Eve (*A.S.*). It is the place of intermingling, joining, forming, and growing.

“The second religion is *Jabrat*, Zoroastrianism. It is the fire of hunger, illness, old age, and death. The fire of your stomach burns to ash everything you bring to it. That religion is also in your body.

“The third religion is the religion of the pure spirit. It is the world of the four hundred trillion, ten thousand spiritual forces called *shakthis*. This is *Injil*, Christianity, the religion of thoughts, vapors, and spirits, the religion, which exists in the region of your chest.

“The fourth is light. The fourth religion makes you perceive through the senses of sight, taste, hearing, and smell, thereby helping you to understand what is good and what is bad, what is right and what is wrong. *Furqan*, or Judaism-Islam, the fourth religion, is the head.

“These are the four. You are the four religions. You are the scriptures. You are the temples. You must see them within yourself. If you had understood this, you would not have seen fighting in all the places to which you flew, and you would not have suffered so much.

“When you understand this, transcend the four religions, know yourself, and go beyond, then you can see our Father. Only after this, does true prayer and worship begin.

“There is no work to do in the world, the only work is within the self. There is no fighting in the land; the fighting is within you. There are no differences in the land; the differences are within you. There are no troubles in the land; the troubles are in your own judgment. There is no divisiveness in creation, only in your own state.

“The fault is not in you, but in standing back and letting the things in your mind take over. If you catch and control your mind, this will not happen.

Realize this, O sparrow, and act accordingly. Find a wise man and learn. Do not waste your time flying over the land and looking at things. Fly inside yourself, and see.”

This is what the wise man said.

Golden Words of a Sufi Sheikh, pp. 125-127
M. R. Bawa Muhaiyaddeen(ral.)

My son, when the sheikh speaks, it is the responsibility of each child to explore what is said for something that might apply to him. When the sheikh speaks in the presence of his children, his words are like the rain of benevolent grace, *rahmat*.

When the rain falls from the sky, each creation takes up the water in its own way, according to its own needs. Trees, grasses, and tubers take what they need, and so it is with every plant in creation. The balance of the rainwater flows to the sea by way of lakes and rivers. The rain does not fall for the sake of only one creation, one tree or shrub. It falls equally on all, and it is the responsibility of each creation to take its own share according to its needs.

In the same way, when the sheikh's wisdom of grace rains in the presence of his children, they should not think it is meant for any one person alone. The words of the sheikh are the grace of divine knowledge, *rahmatul-'ilm*. Just as the trees, grasses, and weeds take what they need from the rainwater, everyone must take his share of the *'ilm* according to his state, his wisdom, and his intellect. His words are not meant for only one person. Having received them, each child must realize, understand, and correct himself.

This is what the sheikh does in his effort to protect and bring up his children. In his prayers to God, he says, "O God, protect all the children. Give them a long life, a life without illness, and give them the fullness of the wealth of grace."

Golden Words of a Sufi Sheikh, pp. 277-278
M. R. Bawa Muhaiyaddeen(ral.)

"...What is the distance between God and man? He is extremely close to man. The distance between God and man is the mind. The mind is the world. Mind and desire are the distance. The distance is the mountain of earth, fire, water, air and ether. This distance is the mountain of *karma*. This distance is the connection to earth. This is the distance of separation. We have developed this massive mountain. We are on one side, and God is on the other side. If we can blast this mountain, then we will know that He is with us..."

The Guidebook, pp. 132-133
M. R. Bawa Muhaiyaddeen(ral.)

“...As we go on advancing in studies, what should we do? We have to extract the Light and throw away the form, saying, “ O my Father, this is your story.” Discarding that form, man should take note of only that which has been extracted. Through each one of the forms in the 18,000 universes, we will read only His story and see His form. Each fruit will determine His Power. Each flower will show God’s Beauty. The entire *’alam* [world] and *Arwah* [hereafter] will relate His Meanings. Everything will sing his Praise. Nothing will forget Him. Only His Praise will exist in every space, in every world, in every depth. All the stories will relate to Him, and we will proclaim, “My Father!” Every thought, every intention, every sight, everything will remind us of God. There will not be a second to forget Him. It will be Eternal Remembrance of Him, praising Him, thinking of Him, intending Him, and having Trust in Him.

The Guidebook, pp. 133-134
M. R. Bawa Muhaiyaddeen(ral.)

Sufi Bird

WILHELM POOLMAN: I was visiting Damascus and I was shown the tomb of Ibnul-‘Arabī.² Could Bawa Muhaiyaddeen say something about Ibnul-‘Arabī?

BAWA MUHAIYADDEEN: When I don’t know about myself yet, how can I speak about Ibnul-‘Arabī (رحمته الله)? But there is a story I can tell you, a story about three words spoken by a tiny bird.

One day a hunter caught a tiny bird. He wanted to eat it, but because it was too lean, he locked it in a cage and started feeding it to fatten it up. Every day he would look hungrily at the bird, checking to see if it was fat enough yet.

Time passed, until finally he could no longer contain his desire and thought, “I will eat this bird today.” But as he approached the cage, the bird suddenly surprised him by saying, “O great one! O wise one! Please reflect a little! I have three beautiful sayings of wisdom that can benefit you throughout your life.”

Very surprised, the man said, “All right! Tell me what they are.”

To this the bird replied, “There are some conditions you must meet if I am to tell you these priceless words of wisdom: While I tell you the first one I will remain in the cage. But for the second, I must be sitting in the palm of your hand. And when I tell you the third, I must be sitting on the branch of this tree. These are words of such great wisdom that if you accept them and abide by them, you will become a respected elder in your community, one of exalted wisdom, one who is elevated in life, with undiminishing wealth.”

The man, excited and anxious, hastened to reply, “Really? In that case, please quickly tell me these wise words!”

So, from inside the cage the bird told him the first wise saying. “Do not cause suffering to yourself by worrying about what has already happened and regretting it. Dwelling on the past will only

2. Ibnul-‘Arabī (رحمته الله) (1165-1240). Born in Spain, he later settled in Damascus. He is one of the greatest metaphysical Sufi teachers. His most monumental work is *The Meccan Revelations*.

bring on illness, distress, and suffering. Push the past behind you. Throw it away. This is my first wise saying for you."

"All right! Tell me the second wise saying."

The little bird reminded him that it had to sit on his hand to tell him the second saying. So the man opened the cage and the bird sat in the palm of his hand and said, "Do not believe the crazy things the world will tell you. Do not bring suffering upon yourself by believing what crazy people say. If you believe all the lies and crazy words spoken by others, you will face many difficulties and much suffering."

Then the bird flew up to the branch, and the man asked for the third wise saying. But the bird replied, "Ah, but before I give you that, I have something for you to think about. A moment ago I was in your cage, completely within your power, but you let me go free. That is your state of craziness and ignorance. You could have eaten me and satisfied your hunger. I would have been a juicy dish. And not only that, you failed to realize you had a priceless fortune in your hands, and you let it escape."

"What are you talking about?" demanded the man.

The bird replied, "I have within me a rare and priceless gem that weighs ten pounds. If you had killed me and eaten me, not only would you have had a nice meal, but you would also have found this gem, which is worth a fortune. It would have provided sufficient money not only for you, but also for generations to come. However, you set me free. So you lost both a good meal and a fortune."

The man began to beat his head and tear his hair. He shouted at the bird, "You have tricked me, O tiny bird! If I had known this earlier I would have eaten you and taken the gem and lived in comfort all my life! As small as you are, you have managed to deceive me!" In this way, he went on shrieking and wailing.

The bird watched all this commotion. "O man! Don't you see! You have already forgotten the words of wisdom I told you just minutes ago! The first saying was, 'Do not regret what is over and done. Do not beat your head or tear your hair, grieving over things you should have done.' You failed to follow the advice I gave you. You could have eaten me, but you missed that chance, and I have escaped. The time you had me in your power is gone. Yet you continue to taunt yourself over that thought. You ignored the first

words of wisdom I gave you.

"Secondly, I told you, 'Never believe the crazy things people tell you. All the things crazy people tell you will be absurd.' This too you forgot. Think for a moment. I weigh only four ounces. You should have known this, since you yourself held me in your hand every day. So how could there be a ten pound gem inside me? Isn't that absurd? How could I fly with such a weight inside me? I told you a completely crazy thing, yet you believed it and are making yourself suffer over it. Didn't I tell you not to believe all the crazy words you hear? This shows how foolish you are. Look at you, tearing your hair, wailing that your life is ruined, that you have thrown away a wonderful opportunity. All this agitation just because you chose to believe such absurd talk."

The man had to agree. "What you say is quite true. You must be a Sufi³ bird. Now will you please teach me the third point of good wisdom?"

The bird replied, "You failed to follow the first two lessons I gave you. You had already forgotten them within a matter of minutes."

But the man persisted, saying, "Tell me anyway."

And the bird replied, "All right! Here is the third word of wisdom. 'We should never waste time with fools such as you-, nor try to teach them wisdom. If we do, it could bring danger to our life and to truth.' Why? Because it will never penetrate. Therefore we should not even attempt to teach wisdom to people like you." Having said this, the bird flapped its wings and flew away. This is what the Sufi bird told the man.

Like that, all your research and reading and thinking about things that happened in the past is not a useful pursuit.

Secondly, to believe in the absurd things written in books and to spend your time considering them is not worthwhile.

Thirdly, to go about saying that there is wisdom to be found there, or wealth, or that God can be found there, or to feel that you missed your chance to acquire these things-if you do that, you are placing your faith in an absurdity. Do not try to look for wisdom or wealth there. You will never find it. But if wisdom comes into you,

3. Sufi: A mystic who has seen God within himself with the eye of certainty. See Glossary

212 Questions of Life – Answers of Wisdom

and if you rely on that wisdom, it will tell you, “What is past is past. What happened before is gone and should be forgotten. Only the present is here. Therefore, what you must search for now is wisdom. Now, in your lifetime, while you are alive, search for a *shaikh*, an *insān kāmil*,⁴ and try to find the treasure called wisdom.”

If you can attain that wisdom, if that wisdom manifests in you, you can gain so many benefits from it. On the other hand, if you go after false things, if you hope to attain that treasure from books, you will be wasting your time. Books deal with things of the past, a useless pursuit. The past is long since gone. Instead, right now in the present, try to know yourself. Strive to obtain the wisdom that can help you to know yourself. Using that wisdom, you will be able to see God within you as the wisdom within wisdom.

As the Sufi bird said to the hunter, “If you understand this, it will be good for you. However, if you don’t understand, it is better for me to be silent than to try to teach wisdom to a fool.” After telling him that, the bird flew away. God, truth, and wisdom flew away.

Instead of studying about the past from books, we need to realize that in each period of history Allah sends a *Qutb* (قوتب)⁵ to give explanations of God’s words to the people. These *qutbs*, appear in each age to explain God’s story. They come in the form of true human beings (*insān kāmil*) who have disappeared within the *qutbs*. Through their help, we can receive the wisdom, the treasure, and the explanations we need in this day and age. The *qutbs* who appeared in earlier ages brought the wisdom and explanations appropriate to that age, and now they are gone. For each age, God sent the *qutbs*, prophets, and saints appropriate for that time. Thus, there is a *Qutb* for the present era through whom you can receive the live teachings, the wisdom and explanations you need. You can obtain the truth and the light from him. If you fail to do so and instead waste your time reading books and trying to learn from the past, or if you feel a sense of regret over missing something, then it will be just as the bird said.

Questions of Life, Answers of Wisdom, Vol. 2, pp. 209-211
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

"...Like this, there are two that work in the one body. One is the good thoughts and good qualities. The other is bad, the bad qualities. When good thoughts come (within man), he will change into God's qualities, the quality of compassion, the quality of love, the quality of equanimity, and God's 3,000 gracious qualities. He will have justice, conscience, and truthful ways. He will consider the lives of others as his own life, the prosperity of others as his own prosperity, the hunger of others as his own hunger, the suffering of others as his own suffering, the house of others as his own house, the property of others as his own property, the state of others as his own state, the body of others as his own body, the blood of others as his own blood, and the flesh of others as his own flesh. When that good section and these good qualities work in him, every good quality will do what is good. He will do the work that God does. He will change into God's form. He will change into the form of His three thousand gracious qualities. Step by step, he will change into these and do all his work with God's ninety-nine *wilayats*, His power, actions, conduct, and behavior. He does his beneficial work with those good qualities.

Bad qualities take the forms of the 400 trillion, then thousand spiritual animal powers, *tattwas*. In those forms man will do the prayer, *vannakkam*, of animals, the prayer of demons, the prayer of ghosts, the prayer of *maya*, the prayer of Satan, the prayer of birds, the prayer of jinns, the prayer of the elements, the prayer of earth, the prayer of fire, the prayer of water, and the prayer of air. His thoughts keep changing. Every attachment is connected to his flesh. There is a connection in his body to the earth, water, air, and ether, the sun and the moon, and, because of this connection, his qualities change. As a result, he will do that work, the evil work. There are two qualities in man, there are two bodies, and one face reveals both. In one body, there are two sections. Man acts in these ways because of these two sections.

In this state God's Power and truth must come, or a wise man, an *Insan Kamil*, must come and show him the connection to the two sections within. He must cut away the connection to the bad section. He must guide him and show him with wisdom: "This is wrong, this is right." He will show: "This is murder, this is goodness, that is evil, this is a good point, that is a bad point." He will cut each quality, he will cut each evil. He will explain and cut and change that into the *good body*, *God's body*. He will change his (man's) qualities into the form that does good duty. He will change him into the section where he considers all lives as his own life, and will dispel the qualities of the sections of murder and evil.

There is one Point, man-God. He will change into those actions. Man will acquire the qualities, actions and justice of God. Instead of changing into the form of satan, man becomes one form, God's form, the Light form. Instead of changing into the 400 trillion, ten thousand forms, there is one form, the Light form, the Truth form, God's form. That form is Light, and that Light has resplendent wisdom, resplendent qualities, resplendent purity, and resplendent perfection.

It is rare to find an *Insan Kamil* in this world, but if you can find such a one, then it will be easy to change this form and its (evil) qualities. If you obediently follow him, what was difficult will become easy. It will become easier and easier and easier. One by one, one by one, one by one, you can change each thing. This is psychology..."

-M.R. Bawa Muhaiyaddeen(ral.), *God's Psychology*, pp. 136-137

- *A question was asked of our Shaikh on this date in 1978.*

Question: You have told us before that your body is very old. What will happen when it dies.

M.R.Bawa Muhaiyaddeen(ral.)*(Ral.)*: "What has to die will die, and what has to remain will remain. Supposing you dig a well and the water dries up. Just because the well went dry, you cannot say there is no water there. You cannot say that the spring is dead, for if you dig down one more foot, water will again spring up. If people will only dig a little deeper, they will find the water there. Of course, they can say, "There is no water in the well any more," and go away. But those who have real thirst will dig a little deeper, and they will find the water there. What is will always be. That which dies is dead and gone, but that which is will always be."

The Tree That Fell to the West, Autobiography of a Sufi , p. 189

- M.R.Bawa Muhaiyaddeen(ral.)*(Ral.)*, December 8,
1978

A child asked, “Our father sometimes asks us to talk about God and wisdom. But if we are to speak of wisdom in the presence of our father who is wisdom, it will be upside down speech. How does it benefit us on the path?”

The father said, “That is very good. Your father dressed you, put your shirts on, and washed your backsides for a long time. But now he is watching to see whether you are able to dress by yourselves, whether you have modesty, sincerity, reserve, and fear of wrongdoing, and whether you have the focus and good conduct to correctly maintain that state. He is watching to see whether that state is developing within you or whether ego, pride, selfishness, vanity, and love of titles are growing within you.

“He is watching to see whether you are lecturing the countryside, or whether you are lecturing to your own hearts. Are you teaching the world, or are you teaching yourselves? Are you correcting the world, or are you correcting yourselves? Are you relying on the world, or are you relying on the only One? The reason for asking you to speak is to judge with clarity your answers to these questions and to see whether you can be taken on the journeys that lie ahead.

“From your words he assesses your state and teaches you the wisdom appropriate to it, giving you further explanations about God’s state and your relationship to Him. This is why your father asks you to speak in his presence.”

Golden Words of a Sufi Sheikh, pp. 369-370
M. R. Bawa Muhaiyaddeen(ral.) (ral.)

INTERVIEWER (a TV reporter): What should we strive for in life?

BAWA MUHAIYADEEN: My child, there is something very important that we must do in this life. We must overcome a vast battalion of forces that we ourselves have made into forms. All our thoughts and intentions create forms out of whatever we desire, whatever we see and yearn for, and whatever we want to experience. These forms are the four hundred trillion, ten thousand evil forces within the heart. They are eating us, sucking our blood, and killing us. They make us work for them while they devour us. Every single thought is a form within us: the form of a dog, a fox, a tiger, a lion, an elephant, a crocodile, a pig, a monkey, a snake, or a rat—there are countless millions of animal forms, demonic forms, and ghost forms within us. To overcome these vast battalions of forces is very difficult, because they are the very forms that we have created.

Also within us are questions and answers, more questions and more answers. Each question comes out of us, and an answer is given. Then another question comes, and another answer is given. Who is asking these questions? The demonic forces that we ourselves have created. Every one of them keeps asking questions of us.

To eliminate all these forces we must throw out every thought that comes to us. We must take in only God's compassion, His patience, His tolerance, equality, justice, righteousness, and integrity. We must have inner patience, contentment, surrender to God, and praise for Him alone. We must treat all lives as our own life, knowing that they are just as precious. We must see all suffering, all happiness, all hunger, all illness, all health, and all poverty as our own.

We must instill these good qualities and eliminate the bad ones. As soon as we throw away one bad quality, we must replace it with a quality of God. In this way, little by little, we can acquire His three thousand beneficent qualities and His ninety-nine actions.* Those actions are the miracles of life, and the heart filled with them will be a garden filled with all the fruits and flowers of heaven. That garden of the heart is God's kingdom. There you will find so many kinds of sweet honey, nectar, tastes, and fragrances. Wherever His qualities have blossomed and grown plenteous, that will be heaven. That is the kingdom of God, the place of justice where judgment is pronounced. We must decorate and adorn that place with His qualities and actions, and fill it with His conduct. We must enrich that place with His wealth. That is our heaven. Our heart is heaven.

If we can achieve this, my child, all questions will stop, and our life will be peaceful. That is heaven, where eternal peace exists. We must strive to achieve this.

INTERVIEWER: That is not so easy to do.

BAWA MUHAIYADEEN: It is easy. It is easy...

Questions of Life-Answers of Wisdom, vol. 1, pp. 245-6

M.R. Bawa Muhaiyaddeen_(ral.)

*For further explanation see *Asma'ul Husna: The 99 Beautiful Names of Allah*, by M.R. Bawa Muhaiyaddeen_(ral.) *(rad.)*

A king had thirty-two ministers. The thirty-second minister carried their commands to the outside. The first minister stayed with the king, made policy decisions, and did the more important work.

The thirty-second minister began to complain, "I do so much running around and I work all the time, yet I am paid only one thousand dollars, while the first minister receives ten thousand dollars for just sitting with the king.

When the king heard about this, he called the thirty-second minister and told him, "Find out if a ship has come into our harbor."

The thirty-second minister went and asked the people at the harbor, "Has a ship come?" When they told him yes, he came running back to the king and reported that a ship had arrived.

The king asked, "Where did the ship come from?"

The minister went to find out and returned to say, "The ship came from Rome." The king asked who sent the ship.

The minister again went to the harbor, came back, and give the king the name of the person who sent it. Then the king asked, "What did the ship bring?"

Again he ran to the harbor and this time came back with the information that they had brought crockery. No, the king told the thirty-second minister to sit next to him, and he called for the first minister, to whom he said, "Has a ship come to our harbor?"

The first minister went to the harbor, investigated, and wrote down all the details about the ship, who had sent it, and what the cargo was. He had the cargo unloaded and sent to the warehouse. Then he came back and gave a full report to the king.

The king looked at the thirty-second minister. "I gave the same instructions to both of you. Do you see the difference between your work and his? How many times you wnet back and forth! The difference in your salaries is due to the difference in how you carry out your duties. The day you reach his state, you will get his salary. No go and do your work."

Son, God's work is also like this. Whether you prostrate yourself a thousand times, perform a thousand prayers, or say eighty thousand times that you are going to remember God, only one who is on the true point of the state of prayer and meditation, only one with the connection to God, one who is surrendered to God and truth, performs true prayer. One who keeps God within himself and who remains in prayer within God is doing the true prayer that will benefit him.

Any other kind of prayer would be like the lowest minister running back and forth a thousand times, complaining, "God has not given me His grace. He has not given me His light. I am doing so much work; I am praying so much; I am crying and crying for God." If you talk like that you will be like the lowest minister performing endless work for low wages. The wages you receive are in line with the quality of the work you perform. It is like this with God's work. Our worship, your prayers, and your actions must be done correctly.

Golden Words of a Sufi Sheikh, pp. 370-371
M. R. Bawa Muhaiyaddeen(ral.)(rad.)

Happiness and sadness need limits. When joy comes, do not enjoy it; simply say, “*Al- hamdu lillah*, all praise belongs to God.” Joy must have a limit. When sadness comes, do not suffer. Sadness must also have a limit.

Profit and loss need limits. We should not be happy or sad, and we should not give praise or blame because of profit or loss. They too must have limits.

Poverty and wealth need limits. Happiness does not come with wealth; a rich man does not live without sorrow. He may have money, but he also may have suffering because of his mind, wife or children. Too much wealth can lead to misery. As a man’s wealth expands, desire and craving can increase, while his qualities, compassion, and love for others decrease.

He may search for praise and status. The arrogance of the ‘I’ in him may swell, while faith in God dwindles. He may feel that he can do everything, that no one is greater than he. If these things happen, his qualities will change, and both the joy and sorrow in his actions will affect him. Then, even if he has money and status, he will have no peace. For he fails to realize that God’s qualities, actions, and faith are his real profits; they are the limitless wealth that will bring him peace.

Praise and blame are within man. If he realizes that both praise and blame make him suffer, he will understand, “There is no one other than You, O Allah—*la ilaha*; You are Allah—*illallahu*.” He will discover peace and retain only that which is the wealth and equality in his life. Because his actions and conduct will be full of compassion, he will be able to give peace to everyone.

Golden Words of a Sufi Sheikh, pp. 431-432
M. R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Fran Cohen: If you have to perform a duty and the love just doesn't come, is it just as well not to perform that duty?

Bawa Muhaiyaddeen(ral.): When you are doing a duty in a loveless state, you must give that state a good beating. Duty should not be performed out of favoritism or as a business. It is said that duty is even greater than God. If you want to perform a duty, you have to do it with an open heart. If you perform a duty without love, that means that there is some doubt within you, or some feeling of differences. There may even be a subtle feeling of revenge because of a fault that someone had committed earlier to you, or some fault that you had done to him. It could be something like that. Maybe anger, envy, treachery, or some such thing prevents that love from being there. Some reason within us prevents that love from coming. She should not hold on to such a state.

What should the state of a man be? If some dirt or a small splinter should fall into the water, the water will push it away. It will not remain where it landed. It will be carried somewhere else, or washed up on the shore or disappear altogether. The splinter will never stay in the same spot. Like that, everything in the world will fall into your heart. But no matter what falls there, you should not keep it. Push it out the next second. As soon as something gets in there, throw it out immediately. The qalb should always be clear. No bad thoughts or intentions, or anything bad, should be there. That is how duty must be done. Just as letters written on water disappear at once, we must immediately erase all the letters the world puts in us. The anger and hurt caused by differences of opinion must be cleared out. Don't give room for any of those feelings...

Questions of Life-Answers of Wisdom, vol. 1, pp. 282-283

M.R. Bawa Muhaiyaddeen(ral.)

585

“How can one think of all lives as one’s own life?”

Bawa Muhaiyaddeen(ral.) said, “When the thoughts of ignorance, selfishness, hunger, blood ties, fanaticism, arrogance, falsehood, jealousy, envy, anger, pride, theft, treachery, deceit, and the differences of the ‘you’ and ‘I’ are destroyed, your analytic wisdom will emerge and show you that all lives are like your own. You will then realize the state of equality.”

586

“Who is good for the country, O sheikh?” asked a child.

“The one who is good for the country is one who knows himself, one who controls his tongue, one who has overcome desire for land, gold, and women, one who has dispelled selfishness, one who grows up on God’s qualities, one who has God’s actions, one who is nourished by God’s compassion and grows up in His patience, and one who does God’s duty.”

Golden Words of a Sufi Sheikh, pp. 253

M. R. Bawa Muhaiyaddeen(ral.) (rad.)

593

There are many types of insanity in the world. We will talk about five common ones.

The insanity originating in the brain. The insanity for women

The insanity for money.

The insanity for intoxication. The insanity for wisdom.

At a crossroads near a park there was a shady tree. Five people with these five forms of insanity were sitting beneath the tree. They were talking to themselves. To the passersby the five crazy people looked alike, but there were different reasons for their craziness.

The man who was mentally insane picked up all the scraps of paper and dead leaves on the ground and turned around in his hands, jabbering to himself, "You went this way, you went that way."

The one who was obsessed by women picked up all the scraps of paper thinking they were love letters. He muttered, "She wrote this, she wrote that. She said, 'I will come to you!'"

The one obsessed by money picked up all the scraps of paper, looked at them, turned them this way and that, and mumbled to himself, "This bank, that bank. This amount, that amount. My bank."

The one who was insane from drink stood up and staggered onto the road, bumping in to people and things. Finally, he fell unconscious by the roadside, and robbers took his clothes. When he came back to consciousness, he was ashamed, so he went home, fought with his wife, and blamed his family for his own faults.

But the one who was obsessed by wisdom took up a dead leaf and smiled wistfully. "What beauty you had when you emerged as a tender shoot. At first, you were a lovely green color, which soothed others. Then you became yellow, and now you are the color of earth. You are a dried leaf, and you will go into the earth as fertilizer. Everyone and everything will suffer the same fate. Everyone and everything becomes food for the earth." He laughed and cried, but not on the inside.

The man obsessed with wisdom laughed at his own explanation. He said, "What a life this is! O God, I search for You and become crazy. You are the only doctor who can cure my craziness. If You do not come, I will die like the leaf. You are the One who creates, protects, and sustains me. You are the One who understands and knows me. Give me Your medicine of grace, wisdom, and love, and fulfill my needs. I am Your slave in this world." His heart opened, and he surrendered to God.

The other four did not realize this. They were speaking of what was within them. But to the world, all five people looked crazy.

Son, understand these states. Do not follow the ways of the world. If you see one who truly understands himself, loses himself in the obsession for wisdom, and dies in God, you should respect him and learn good words and wisdom from him. That will make you exalted.

Golden Words of a Sufi Sheikh, pp. 257-258
M. R. Bawa Muhaiyaddeen(ral.) (rad.)

...When you adhere to the Sheikh unconditionally, you will attain liberation and end karma. He is the like a honeybee, finding whatever you need and bringing it to you. But, if you do not join him, there is no benefit in your being here; there is no benefit in my being here.

When there is no water in the land, it is the land that suffers, not the water. Similarly, if I am not with you, it is your loss, not mine. If each one of you strives to live with unwavering *iman*, it will be good. If you merge as the fragrance with the flower, as certitude with certitude, as taste with taste, and as honey with honey, that will be good. If you strengthen this *iman*, it will be good. If you have even an atom of jealousy, you will not reap the profits. A little poison kills. An atom of darkness in the inner heart is sufficient to destroy man. An atom of doubt destroys man's life. It is poison. Never let that be your state. Keep your inner heart filled with steadfast faith, purity, and trust. Then you will have the assistance of the liberated soul. It will be your helper from now until the end (*akhir*)—for as long as the soul exists. God has sent his representative, perfected man, the *Qutbiyyat* as a helper. From here until the very end, this is the helper who assists and dispels karma.

Each of you must understand this. What is *iman*? What is belief? What is a Sheikh? How should we merge with him? Think about these things, and strive to live accordingly. Only then can you end the karma of this birth, realize the perfectly pure light of the soul, attain the divine kingdom of the liberated soul, and receive God's treasures. In the presence of God, in His kingdom, you can receive His wealth and become His prince. But, if you do not attain this, it [this failure] is only your karma—the disturbances of Satan. Your own difficulties and worries will then be the only things that transform you. Think about this.

Each one of my children, think about how you should live with faith in the Sheikh. If you realize the nature of a perfected man—and believe in him—that will be very good. The Sheikh believed in God, received His wellness and merged with Him. If, through the same faith, you merge with the inner heart of the Sheikh, you will attain that same wellness. Make your faith strong and certain. The Sheikh is a father, a soul-father, and you must become children who receive soul-liberation. If you change into a baby of this kind, and, if he is a soul-father, you can receive the wealth of freedom. Your illness, karma and maya will end, soul-liberation will dawn, and you will receive beauty, bliss, and happiness in life. You will attain peace. You will become tranquil. You will know equanimity.

Think about this. I had to tell you these things so that you might, at least from today, correct yourselves and act accordingly. These words had to be said, but I did not say them. The One who must say them speaks. He sees what is happening here and speaks. He is saying this Himself, and, if you wish to listen to and follow what He says, if you intend to establish faith, then live like that. These are not my words; the One who speaks and the One who is saying it are He. These are His words. Understanding your actions and your earnestness, He is telling you not to let anything overcome you—escape! This is why He speaks. If you understand this and live, that will be good.

Strengthen *iman*! Strengthen wisdom! Have faith, free of all doubt! Trust in God! That will be good.

Amin. Amin.

May the peace, the beneficence and the blessings of God be upon you.

The Fast of Ramadan, pp. 432-433

M.R. Bawa Muhaiyaddeen(ral.), (rad)

565

The sheikh said to his disciple: “Before time takes control of man and hands him over to the Angel of Death, it is better for man to take control of time and give himself to God, the Creator.

Golden Words of a Sufi Sheikh, pp. 257-258
M. R. Bawa Muhaiyaddeen(ral.) (rad.)

The Example of the Goat

My son! There are many, many varieties among the animal species, are there not? Of the four-legged animals, let me mention one variety, the goat. Once the goat is let loose in the forest by the goatherd so that it can find its food, it will take a nibble here and a nibble there from every plant it sees, whether it is poisonous or non-poisonous. It takes the leaves into its mouth and, after chewing and swallowing them, sends them, not into the digestive part of the bowel, but into the rumen, the reserve stomach. As it goes on nibbling and swallowing in this manner from any plant it sees, the leaves stack up layer upon layer in that storehouse that is the rumen in the same order in which they were swallowed. Having gathered its fill, the goat goes off to lie down in a quiet place, and, little by little, with each breath, brings up the food stacked in the reserve pouch. Having brought the food up, the goat chews it, grinds it down in the way until all the food that had been stored in the rumen has been brought up, chewed completely, and sent down into the intestine. This process goes on day and night, whether the goat is standing up or lying down. Do you understand, my son?

If one who is born as man, who wears the qualities of man and has the wisdom of man, wishes to analyze the wonders of God through his divine analytic wisdom (*pahuth arivu*), and to extract the truth that is within those wonders, he must find a *kamil sheikh*, a true teacher of wisdom. Then, like that goat, this wise disciple should accept all the instructions and discourses given by the *sheikh* whenever they come, and store them within his heart. After this, he should attend to his duties to the sheikh in a reverential manner. Once he has completed these duties, he should retire to a secluded spot and bring up, one at a time, all the things he stored within his heart earlier, chewing and chewing with his divine analytic wisdom, slowly dissecting and analyzing them. Then he must swallow all the truths that emerge as a result of that analysis and store them within the treasury that is the radiance of his wisdom.

My son, you should not sift out and discard (as bad or dangerous) the things that are not understandable or acceptable to you wisdom, while accepting only the portion that suits your own wisdom, for nothing that issues from the sheikh is ever faulty or worthy of rejection. Realizing this, you must save, even what may appear unacceptable to you, just as the goat did. On a later occasion, when you are ready for that particular lesson, your sheikh will repeat that teaching and reveal its meaning. You must accept that in turn and deposit it within your heart. Later, at a quiet moment, if you bring it up a little at a time, chew it diligently and analyze it with your wisdom, you will realize that what you thought to discard earlier is, in fact, a precious gem of inestimable value.

In this way, if you accept every part of whatever comes from the sheikh, then settle yourself in a quiet place and analyze these things one by one with discerning wisdom, you will realize the truth within them. You should store all these truths within the treasury called wisdom. It is important for you to know this before you can proceed further. Do you understand, my son?

Furthermore, with the hand of your innermost heart—the hand called faith—you must take this luminous truth into the palace of certitude, which is within your innermost heart,

and place that truth in the treasury called wisdom contained within the treasure chest that is the truth of *Allah*. After this, you could continue to accept all the words that may emanate from the *sheikh*, analyze them with discrimination, and finally store them in the same manner.

Later on, you should withdraw some of the treasure that you stored within that treasury called wisdom, and use it to scrutinize the merchandise that is sold in the marketplace of the body of ignorance, striving to identify and obtain only those imperishable things your true wisdom needs. Such things are very rare and will be extremely hard to find in that market. Therefore, you have to examine each thing carefully before deciding that it is, in fact, what you need, for even though it may look almost exactly like the thing you had in mind, it may lack its essential qualities, taste, and flavor. If you buy something merely because the color is right, you may find it contains poisonous tastes capable of killing your wisdom. If you buy it without knowing its true nature, you may have brought disaster to your life, both in this world and in the hereafter. You must realize this.

Furthermore, the taste you are seeking will not appear in a form you are used to seeing with your eyes. It will not even fall within the scope of physical vision. It will go on displaying the form envisioned by your intention, but not reveal its true nature. Therefore, the eyes that see with desire and the natural bent of your mind will be drawn toward acquiring these forms, convinced that they are indeed what you are seeking. It is then that you need to use the radiance of your wisdom to kill the craving and desire of your mind, by unmasking the true nature of the delusive form that is misleading you.

How can you do this? Suppose something captivates your eyes, drawing out your desire (via the elements) and bewitching your wisdom with the enchantment of illusion, and suppose your deceiving mind lusts for that thing. If you focus your immaculate, radiant wisdom on that object of fascination and gaze at it steadfastly and intently, that deceptive form will be burnt and scorched by the power of that radiance. Understand this. Anything that can be burn by that power cannot possibly be true wisdom...

The Resonance of Allah, pp. 559-561

M. R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Just as pearl divers throw their nets, pry loose the oyster shells and sell them; in the same way, people motivated by self-gain cast their nets of the selfish desires arising from illusion in order to catch the perfected beings, the *insan kamils*, who, having realized *Allah's* truth and imbibed the intoxicating nectar of *iman*, lie in an entranced state within the ocean of *Allah's* grace. Once those people (who are afflicted with the selfishness that arises from the hunger and disease of the world) catch the exalted beings, they peddle them in the bazaar of this illusory world. And, just as pearl divers degrade the value of the pearl within the oyster, those people, not knowing *Allah's* certitude of *iman*, His glory, the explanations of His truth, or the meaning of their own death or life—afflicted instead by desires for this illusory world and clinging to the deluded conviction that they will live forever in this world—will trap those perfected beings who have imbibed the resplendence of the certitude of faith in *Allah's* truth, and degrade and debase *Allah's* form of grace within them.

As a result, *Allah's* truth is scattered and lost, the beauty of His patience fades in the world of illusion, the resplendence of *iman* is extinguished in those with the desires prompted by illusion, and the radiance of wisdom flies away from them. Integrity, justice, and all the virtues desert them and dive back into the ocean of *Allah's* grace for safe haven. There, these virtuous qualities can hide again within the perfected beings (*insan kamils*) who still lie concealed within that same ocean (with mouths securely closed). And, from time to time, the few who have escaped, lifting up their heads at opportune moments, and taking care not to fall into the hands of the above-mentioned types—these perfected beings appear again and again to keep revealing *Allah's* truth to the world.

But in order to ruin and destroy the beings who reveal this truth, the people who have forfeited their wisdom (being 99,999 out of every 100,000) constantly do battle to destroy this wondrous, concealed treasure of truth.

And yet, in order to reveal the beauty of that truth and make it known to those very people, the perfected ones come out of their concealment and call, “My beloved son! Gem of my eye! Come and taste this exquisite honey, this resplendence that shines in all the universes and everywhere, this reality that stands in the form of the grace of truth in all the worlds, this elixir that dispels all thirst! Taste it and see for yourself! Look at this wondrous lake of the grace of *Allahu ta'ala Nayan*. It is filled with patience, has the beautiful form of compassion, is found within the laws of honesty and integrity, and exists forever, deathless and eternal. Look at this lake that exists within the form of man—the lake that fills all of everything and is mingled within the formless. In it there is water, there is milk, there is ghee, and there is sweet honey. Come! Drink it, and see for yourselves!”

My son! When the perfected beings who stay hidden (like the oyster that lies hidden in the ocean) come out of their concealment and point out these things, people, like those who catch the oysters and sell them for only a quarter of a cent each—people who have forfeited their wisdom—will taunt the perfected one, saying, “Hey, you crazy fool! Idiot! Ignorant dolt! You fool, blind in both eyes! Although born as a man in this beautiful world, you are unable to enjoy the exquisite, wondrous scenes that appear in it

or to enjoy the food and relish its taste (and thus dispel your fatigue, weakness, sorrows, and suffering); or to experience all the pleasures this world has to offer! What greater happiness can there be besides this, you idiot?" After abusing him thus, they will keep on prodding him, "Where is this precious lake you speak of, you imbecile? Where in the world is this wonderful lake, this precious honey, this delicious milk, this ghee?"

My beloved son, gem of my eye! There are four types of people. The first type is the fool. If you show him the lake, he will bring an old pot full of holes to the water, dip it in, and try to carry water away in it. Even if he fills the pot to the top, by the time he wades to the shore, there will be no water left in it. After many vain attempts to carry water in the leaky pot, he will blame the lake of grace, saying, "What craziness that fool babbled! Water of grace indeed! Honey of clarity! Can you see even one drop of water in this pot?" Abusing and reviling the perfected man in so many ways, the fool will throw away his leaky pot and leave. No matter how much you simplify and explain wisdom, truth, and Allah's grace before you feed them to him, he will never accept those explanations, for he lacks the perception and wisdom to appreciate that taste.

The second type has the nature of a stupid buffalo. He too will scold and abusively shout, "You crazy idiot! Where is this so-called lake of yours? Show me. Will it ever quench my thirst? But if you show him the lake, that stupid buffalo, unable to experience the water of grace that quenches thirst, or to see the clearness of that water shining like a mirror to know its exquisite taste—instead of pausing to look at his reflection in the water, will rush headlong into it and stomp around every which way, disturbing it and stirring up a lot of mud. Only after he muddies it will he try to drink the water and then he will poke fun at the perfected one, jeering, "Hey! You imbecile! You said this water would be like silver. You said you could see your face in it. You said it would taste very sweet. You dolt! I can only smell mud. This place is full of mud and slime." He will keep reviling him in this way, uttering anything that comes to his lips. He will defecate and urinate in the lake, and roll around and splash in the water. Finally, he will go away, having muddied and disturbed the grace of *Allah's* truth. A person with such qualities is the stupid buffalo type. You should be aware of this before you try to explain the grace of *Allah's* truth to him.

My beloved son, gem of my eye! The third type is like a sieve (*pannadai*),²¹ which retains only the rubbish and impurities. No matter how finely Allah's true honey of grace is refined before it is fed to him, he will complain...

Gems of my eyes! The fourth group is a different kind. This group is like the swan. Through their sense of smell, swans are able to discover where there is milk and to know whether it is cow's milk or goat's milk. They know full well that many other kinds of milk look exactly like these two. So they smell the aroma, think and reflect, and then having made sure without the slightest doubt that it is, in fact, milk from a cow or goat, they will come and alight there, knowing this is the milk they need.

The *gnana guru*, upon seeing that bird will think, "Aha! This swan has definitely come in search of milk. There are certainly millions of birds that display the same whiteness,

shape, and beak as the swan, but the qualities of the swan will not be in them. If this bird is truly a swan, it will show the true characteristics of a swan.” Reflecting in this way and intending to test that swan, the *gnana guru* will take have a measure of milk and half a measure of water, mix them together well, and place that mixture in front of the swan.

Now, if that bird is truly a swan, it will separate the milk from the water with its beak and drink only the milk, leaving the water behind. When the *gnana guru* sees that the swan has finished, he will measure the water left behind. If he finds that the amount of water remaining is the exact amount he poured in, he will know that this is a pure swan and will fill the chalice of grace (which is its perception and awareness) with the ghee of the radiant wisdom of Allah’s grace. When the swan beholds its own reflection in that cup of grace, it will want to rid itself of the impurities it sees on its body and will fall in and bathe in that precious ghee.

As soon as it bathes, all the dirt on its body will come loose and fall off; all the powers of the ghee of grace will seep into its body, giving it strength and a glistening sheen. As a result, the swan’s body will shine like a mirror. Then, even if dust or dirt should fall on it, it will slide down and drop off, instead of sticking to it. Only the ghee of grace of wondrous beauty will be evident on that body, shining and shimmering. This swan of exquisite beauty, by examining itself over and over again in the mirror of that wondrous ghee, will transform itself into spotless purity...

The Resonance of Allah, pp. 482-491

M. R. Bawa Muhaiyaddeen(ral.) (*rad.*)

²¹

[Fibrous webs connecting the base of the stalks of palm leaves. Villagers in Sri Lanka often use them as filters.]

“The man who thinks he has understood just about everything is a crazy person.”

Suratur-Rahmah, The Form of Compassion, p. 169

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

(Allah reveals Himself at the end of the story of Khidhr Nabi told by Bawa)

...Without form or self-image, a Resplendent Light was in the heavens. “Khidhr, I am called Allah.”

Khidhr Nabi said, “Ya Allah!”

The Guru who is God said, “Before this, you saw Me as a form, a body, a guru. It is a form that your mind saw due to your ignorance. That is what was seen previously. You were seeing the form of the ignorance made within the mind. I am not that. I am a Light, a Power. That form is what was seen before in your ignorance. O Khidhr, now the Eye of Wisdom has been opened in you, and the darkness of the form of your mind is gone. Now you are seeing Me as Light, as Perfect Formless Resplendence. The Wisdom which sees Me and explains to you is your Wisdom, the Plenitude of the Noor, the Light of the *Qutbiyat*. After the darkness of the mind is gone, I am seen as the Light. I am Allah. I can be known. The one who understands Wisdom, *Iman*, and Determination will see Me as Resplendence without form...”

The Guidebook To the True Secret of the Heart, p. 58

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

“...As for the Bible, I do not know. I know only these things that Jesus *(a.s.)* said. The Bible is a person’s heart. The words of Jesus *(a.s.)* are a person’s wisdom and his *iman* (his certitude, absolute faith and determination). Anyone who opens his heart and looks within will be able to understand the history of the prophets, the history of man, and the history of God. This is, for each person, the Bible, the Qur’an, and the *Thiru Marai...*”

Questions of Life, Answers of Wisdom, Vol. 2, pp. 217-218

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

[Addressed to a visiting swami in Sri Lanka, 6/10/1970 7:45 PM in a talk on meditation]

“...Brother! God has three duties to perform. Man, the most wonderful creation of God, has only one duty to perform. This we were discussing before you arrived. Do you know what his duty is?” Swami Puri said that he did not know. His Holiness Guru Bawa said, “It is God’s duty to Create, to Protect, and to Succor. He is doing His duties without fail. But man has only one task to perform, that is, to give up the visions of the mind and the visions of the physical eyes. He has to forget the visions that his mind creates. He should not keep them in his memory, and, as a result, of this, develop a desire in his subconscious mind (that, one day, he can physically achieve what he has seen in his mental vision). If man concentrates on his daily duties alone and neglects the one most important duty, he will simply be wasting his precious time...”

The Divine Luminous Wisdom That Dispels the Darkness, pp. 149-150

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...Yet another lesson comes from the hummingbird. Do you see how it balances itself to sip the honey, without every touching the flower? It hovers above it, balancing in the air while dipping its beak into the flower to drink the honey.

In your life you should be like a hummingbird. Don’t touch the world. Balance above it, without resting on it, and take only the point you need. If the hummingbird were to lose its balance and land on the flower, the stem would break and the nectar would be lost. Likewise, if you lose your balance, you will land on the world and fall. So, stay in balance, saying, ‘There is nothing other than You, O God. You alone exist (*La ilaha, illallahu*). Taste that honey. It’s from the ocean of wisdom. Once you taste that, you will understand...”

Enough for a Million Years, “A World of Examples”, pp. 39-40

M.R. Bawa Muhaiyaddeen(ral.)

In Allah's creation, there is the secret and the manifested form, *sirr* and *sifat*, and right and wrong, *khair* and *sharr*. A man of wisdom must realize the difference between them and analyze them with divine analytic wisdom, which is the power of the *Qutbiyyat*.

Sirr is secret and unseen.

Sifat are all the visible creations.

When we analyze the *sifat* and go inward, we see the glory of Allah and say, "All praise is to God, *alhamdu lillah!*"

Sharr is the action.

Khair is the fruit of the action.

Both good and evil are parts of the body: *khair* is what is acceptable to *iman*; *sharr* is what we must discard. If we reject and evil and accept the good, placing it within *iman*, if we eat food that is *halal*, or permissible, accept only what is *khair*, and act accordingly, we will resplend as *mu'mins*, as true believers in life as well as death.

We must realize this with our wisdom. *Khair* and *sharr* are in Allah's responsibility. Our wisdom must know the difference, take what is right, act on it, and praise only Allah with *al-hamdu lillah*.

Golden Words of A Sufi Sheikh, p. 61
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

At 6:25 P.M. on 10/12/70

...Miss Suzanne Mathews asks further, 'What is really man's duty? I would like to have a correct interpretation.'

His Holiness Guru Bawa replied: You are living in a town. The town is in imminent danger. It has become necessary for you to escape to the next town. There is a sea between your town and the next town. You have to get hold of a boat or ship and sail across the sea to the next town. You have no time to think of your house and your property at this time of grave danger. All your attention is devoted to escaping from that town, somehow or other, leaving behind your house and your property to fate.

The physical body in which you dwell cannot indicate to you when death will overtake it. It swerves between the two extremes of joy and sorrow. The body gets fatigued. The limbs become powerless at the approach of death. Before the great calamity of death overtakes your body, you should leave it and get into the boat of Wisdom (*Arivu*), sail across the sea of Ignorance (*Agnana*) and settle on the shore of True Knowledge (*Meignana*). You should do this with the same speed with which you will get into the boat and escape from the city, which is doomed to destruction. Only then will you obtain Spiritual Liberation in this birth itself. Otherwise, you, your Wisdom (*Arivu*) and your Soul (*Atma*) will be destroyed. As a result, you have to take several births and meet with spiritual loss. It would be better for you to understand this and act accordingly. This is man's inescapable duty...

The Divine Luminous Wisdom That Dispels the Darkness, pp. 185-186
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

849.

Do not allow the world to trample you; you must walk on it.

You will be crushed if you try to carry the world when you walk. It is your attachments that make you carry the world; when you do duty without attachment, then it will be easy for you to walk on the world.

Golden Words of A Sufi Sheikh, p. 381-382
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...Islam is Allah's good gift. It is the completeness and resplendence that gives peace to all lives. It is love, grace, unity, and compassion. It is to live as one race and one family. That is Islam.

It is this that conquers the world by conquering every heart with love. It is compassion that conquers. It is unity that conquers. It is Allah's good qualities, behavior, and actions that conquer others. It is this state that is called Islam. The sword doesn't conquer; love is sharper than the sword. Love is an exalted, gentle sword.

My brethren, peacefulness and equality are greater than anger. Instead of gaining victory by fighting, use the sword of patience. That is the best way to receive Allah's wealth. Try to understand the outside and know the inside. Then you will receive that good gift of *Iman-Islam*. As long as this state does not develop within us, it is certain that destruction will occur. The life of man and the world will both be destroyed.

However, if we conduct ourselves with the qualities of Allah, then Islam will never be in a low state and truth will never decline. Goodness will not decline. The kingdom of heaven and the kingdom of Allah's truth and justice will always be in His hand. As long as we hold onto good qualities and actions, this world will be the hereafter, and our life here will be a life in heaven, a life of grace. That is certain. This is true Islam. These are Allah's words, given in His commandments and in the revelations that were sent down to the Prophet(*sal.*). May we in Islam think about this.

This is the certitude of the heart of Bawa Muhaiyaddeen(ral.). Forgive me if there are any mistakes or faults.

May the peace, the beneficence, and the blessings of God be upon you (*al-salamu 'alaikum wa-rahmat Allah wa-barakatuhu kulluhu*). Amen.

Islam & World Peace, pp.34-35
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...Just as there is a difference between the inside and the outside of a mirror, a difference exists in everything that the eyes can see. A snake looks beautiful on the outside, but it is full of poison inside. Some fruits that look beautiful on the outside may have no taste, while others that look ugly may be very tasty. Such differences also exist in the divine knowledge that we learn; in the wisdom that we learn; in the qualities and actions that we learn; and in the body. Differences exist between the outside and the inside of everything. Therefore, we must look at both in order to understand the meaning.

However, true Islam is the same on the inside and the outside. Its actions are the same inside and out. Its justice and its words are the same. We must understand this. Allah is the only One who is not hidden by an outer covering. Neither is Islam hidden by anything. A light which has nothing blocking it is pure light. The word that contains no envy is a true word. That which shows no differences is love. True unity does not distinguish between high and low. True compassion considers all lives as its own, and does duty without showing preferences.

True justice is to act without the difference of ‘mine’ and ‘yours’. Conscience is to realize one’s own faults rather than looking at the faults of others. It is to understand the state of another and say, ‘If I were in his place, wouldn’t I have done this also? If I had been in his state of poverty, I too might have stolen and lied the way he did. Therefore, I share his guilt.’ Having understood this, we must show patience and contentment. We must realize why that man acted as he did, then comfort him, give him love, help him to be peaceful, and bring him to the good path. That is Islam. That is what is called conscience...”

Islam & World Peace, pp.33-34

M.R. Bawa Muhaiyaddeen(ral.) (ral.)

...Even after Muhammad(*sal.*) came and taught the *kalimah*, people in both Mecca and Medina still had no faith and rejected his teachings. They were referred to as unbelievers.

But did Islam reject the people of both Mecca and Medina? No. It was not the purpose of the Prophet to divide or to create enmity. Islam tells us not to discard the unbelievers or those who are ignorant, but rather to transform them. Once they acquire faith and their hearts are filled with light, once they perform their prayers to Allah alone, they too will be in Islam.

Islam & World Peace, pp. 91-92

M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

“...Allah’s holy war is a good thing. It is a battle against all the enemies within us. We must raise His weapons of love, compassion, mercy, comfort, patience, and contentment. Then we will have victory over everything. The weapons used in the outer battles are implements of destruction. Knives and swords can never bring victory; they can only destroy. Allah’s weapons never destroy.

My love you. Amen.”

Islam & World Peace, p. 86
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...A fruit can only give the taste that it has within itself. In the same way, the children of Adam can only give what they have within themselves. If we have wisdom, others with wisdom will recognize that taste. If we have sweetness in our hearts, we will recognize that taste in others. If we can find truth, patience, and tranquility deep in our hearts, if we can find Allah and His Messenger there, and, if we can find unity among ourselves, then we will be truly exalted people. Unity, compassion, and truth are Islam. Let us realize this and live accordingly...”

*...God has said that man is the most exalted among His creations, because he has divine analytic wisdom. If he becomes a true believer, he can know and see things that the heavenly beings cannot. God gave the jinns and fairies only thirty-six powers, but to man he has given ninety-six. Beyond those ninety-six powers are four more: true man⁹, Muhammad, *Nur*¹⁰, and Allah. The state of a true man, the true form of Adam¹¹, comes into being once wisdom resplends. Then, when the heart becomes radiant and shines in the face (*muham*) as the beauty of that face, that is the state of Muhammad. And when the light of wisdom becomes complete and ever present, that is the beauty of the *Nur*, the effulgence of Muhammad. Finally, when we block off everything else and stand in silence as the *alif*¹², and then raise our hands in praise of God¹³, that is Allah, resplending as wisdom, the One who makes silent things speak and makes them become visible within.

True man, Muhammad, Nur, and Allah: these four together with the ninety-six powers, represent the one hundred names of God¹⁴. God gave all but one of these names to man so that he could bring them into action. That one name, Allah, He kept for Himself. He is the One who never diminishes, the One who cannot be compared to anything. Allah is not like anything else. We can cut a rough stone, wash it, facet it, and compare its value with that of other stones, but Allah cannot be compared with any of His creations. He is without price, without comparison. He is the most valuable treasure of all, the treasure concealed within man. A man could not even move if Allah were not within him. And a true man is within Allah, hidden within Him, surrendered to Him. He keeps Allah within himself, and Allah keeps that man within Him.



Allah created everything in unity. He created truth and the light of truth. He also created flower gardens with different kinds of flowers and countless precious gems with different kinds of light. And He created Adam, without whom no human beings would exist. Eve came from Adam, and they joined together and had twenty-one sets of twins. But instead of living together in unity, the children separated from each other and scattered throughout the land. As they settled in their different environments, they began to imitate the voice of the birds, animals, and other sounds there, and, thus, formed separate languages. As centuries passed, mankind developed more and more differences and forgot the meaning of Islam.

Allah made all of His creations as one, but some of them have separated and become soiled. Some, who came in the form of men, behave like animals, while some who came in the form of animals behave like men. An animal, or even a satan, can be like a man, and a man can be like an animal or a satan. Even though there are such things as evil beings, that does not mean we should discard them, saying, "They do this, they do that. They are not like us. They must be kept separate." Instead, we must wash away the dirt and become one again. If a man's shirt gets splashed with mud, does that make it a different shirt? We cannot say that. He doesn't throw it out and say, "This shirt has changed. It is different." It is the same shirt that he bought, and, if he washes it, it will return to its original state.

Similarly, you don't discard someone because he falls. You should wash him with the *kalima*, with wisdom and absolute faith, with unity and good qualities. And, when the time comes, he will learn to clean himself. What can we show him in the meantime? Love. Our love must be like soap. If we show the qualities of compassion, love, charity, generosity, justice, and peace, that will bring him along.

We are not Muslims if we discard someone, saying, "He holds another belief. He belongs to a different religion. His color is not like ours." None of that matters; what we need is to be one. The only real difference between men lies in their conduct and actions, their qualities, and their faith, certitude, and determination. When these are correct, then men are one, with no differences. So, we must keep the good things and wash away the dirt. We must wash our innermost hearts¹⁵ until they become light. We must make all people one with us. The Prophet Muhammad explained this to us, but some of us who came to the world forgot the message Allah sent. We must learn to wash away our separations and become one again. That is true Islam. True Islam has never discarded anyone. Once we entrust the *kalimah* to Allah, we will never again perceive anyone as different from us. We will begin to love our neighbors as ourselves.

We must stop looking at the outside, at colors and other such things. If you peel off the skin of a dog, its flesh will look the same as that of a deer. If you peel off the skin of a pig, its flesh might look like that of a goat. You may not even be able to tell the difference between the flesh of an animal and the flesh of a child. All flesh is the same color; only the skin looks different. No matter what color a lampshade is, the light will still shine through. Light is always light. Truth and good qualities are the light in our hearts, and that light must shine within.

We have to look beyond what we see on the outside. A person may have strayed from the path or may follow some other religion, but he is still our neighbor. We must not discard anyone, no matter what belief he holds. We have to understand that people worship in many ways. Hindus may call themselves *saiyam*, which means purity. Buddhists acknowledge purity. And Muslims say that Islam is purity. There are many different names for purity.

We must not scorn others just because they follow a different belief or speak a different language. People who know Arabic claim that Arabic is the highest language. Those who know Urdu say that Urdu is the greatest; Hindus claim that Hindi is the best; Tamil people say the Tamil is unequalled, and Buddhists say that Pali is the finest language. The English boast that English is spoken throughout the world; the Italians say that Latin is the language of the scriptures; the Greeks say the Greek is superior; the Japanese and Chinese make the same claim. There are so many different languages, and yet each person claims superiority because of the language he speaks. But greatness does not come from words.

Words are just sounds. In one language a word may have a very nice meaning, but in another language it may be obscene. Often words can cause misunderstandings that lead to fights and disagreements.

Meaning does not lie in words themselves. It lies in understanding. There are so many meanings hidden within everything. There are things beyond, far beyond, what we have studied up until now. We must understand this. A person who has learned several different languages might think that he is very exalted, but he cannot speak the language that God has given to a bird!

There is a story about a man who learned so much from a tiny bird that he threw away all his books.

Once there was a very learned man named Imam al-Ghazzali, who had written 999 volumes about God. As he was finishing his one-thousandth volume, he began to think, "I have written everything there is to say. There is nothing beyond this."

One day he came to the bank of a river near the city of Rum. After unloading his books from his camel, he cooked and bathed and then sat down to write the closing words of the final volume.

Suddenly, he saw a small bird, the size of a hummingbird, diving into the river. It flew to the tree under which Imam al-Ghazzali was writing, perched itself on a twig, and dropped two drops of water from its tiny beak onto his book. Then it went back to the river, plunged into the water, flew back to its perch, and again dropped two more drops of water onto the book.

Imam al-Ghazzali knew the language of birds, and so he asked, "O bird, what are you doing?"

The bird replied, "I am emptying the river."

Astonished, Imam al-Ghazzali said, "Do you intend to drain the entire river? Why, you can carry only one or two drops of water at a time. At this rate, how can you every hope to drain the entire river?"

"Of course I can," the bird answered. "And I certainly will." "But how can you possibly do that?" Imam al-Ghazzali asked.

"Well," the little bird told him, "you have been claiming that you have reached the end of everything which can be written about Allah. If you can reach the end of describing Allah and His glory in a thousand books, surely I can drain this river!"

"This small bird has shown me the truth," Imam al-Ghazzali thought. "I have wasted all this time carrying around a mound of books that amount to only a drop of knowledge, thinking that it was the entire river. These books are useless and must be thrown away."

And so, all the one thousand books went into the river. Then the little bird said to him. "if you cannot write everything about Allah, then I certainly cannot drain the

river. Therefore, I will go on my way. May the peace and peacefulness of God be upon you.”

“And may the peace and peacefulness of God be upon you,”¹⁶ Imam al-Ghazzali replied.

Three or four of those books were saved and are now circulating in the world as the works of Imam al-Ghazzali. Out of the thousand books he wrote, only those few remain. Now the bird in this story was really the Angel Gabriel. He came to Imam al-Ghazzali to teach him wisdom, and he can also come in different forms to teach us. He may appear as a bird or as the wind, or even as a formless voice, or in the sounds of a child that cannot speak yet.

There are so many things we have to learn, so many hidden meanings within things. But it is not enough just to read books. The clarity and understanding we must attain does not come from books; it is not something we can read about. To understand this we have to go beyond words, into our hearts; that is where He has revealed everything. We must dwell within Him and find the tongue that will reveal Him. If we have pride and say, “I have already learned so much. Am indeed learned, “ then nothing will be revealed to us. We can only attain wisdom if we grab hold of God and hold on and hold on, saying, “I surrender, I surrender, I surrender.”

As soon as we accept this with absolute faith and go on the straight path to God, we will realize that the good and evil¹⁷ in the world are within the responsibility of Allah.¹⁸ We will reject the body, the world, and all that is evil, and accept all that is good and eternal. Then, when suffering comes closer and closer to us, we will embrace Allah even more. And, if we live in God’s embrace rather than holding on to the world, everything will be revealed to us. But instead, when we suffer, we tend to embrace the world in the way that a crab, when thrown into a fire, embraces the flames with its claws until it too becomes fire. This is the way man behaves in his ignorance.

We have to embrace that one God who is without form. That is the highest pain of the *kalimah*. Everything but Allah can be destroyed; only that Formless One is indestructible. We must prostrate before Allah as his slaves¹⁹ and worship Him alone in the way that earth, fire, water, air and either did. We must accept our weaknesses, saying, “I am full of faults.” Allah’s beautiful qualities must come to bloom within our hearts, and that fragrance must emit a state of peace that will console and comfort all hearts.



...My brothers and sisters, why do we all gather together in one place when we pray? For unity. Why do we all bow our heads at the same time? For unity. Everywhere in the world, Muslims bow their heads as one. When we stand up, we stand up as one. When we bend, we bend together. When we all drop to the ground in prostration at the same time, it is like saying, “We are all dead!” And when we rise as one, that is like saying, “Come to life!” When we gather together in a Muslim house for a happy or sad occasion,

we are as one. When we attend a funeral, we recite the funeral prayer in unison to show respect for a departed brother. In the name of God, we pay our respects before the corpse is buried. We do all these things in unity, because Islam is unity. In *Iman-Islam*¹⁹, we must not discard anyone. We must discard only what is opposite to Allah, only what Allah has discarded.

Therefore, don't carry a sword; carry God's qualities. Don't carry a knife or a cannon; carry a heart of truth filled with God's beauty. Bear a compassionate face, radiant with the three thousand beautiful qualities of God. That will bring peace to others. That is Islam. Nothing in the world can conquer a heart with such qualities. Anything that tries to destroy such a heart will fail and be destroyed itself. Anything that tries to swallow something good will itself die.

We must reflect on this. We need to know how to conduct ourselves. We have to make ourselves into these qualities in order to realize our true worth. The taste of the fruit reveals the value of the tree. The fragrance and beauty of a flower shows its value. The gleam from a polished gem demonstrates its worth. And we must use our lifetime to try to make ourselves valuable, to make ourselves perfectly clear. That is Islam. We can wear white clothes, but they will be white only as long as we keep them clean. How clean or dirty we are will show on our clothes. In the same way, what we think in our hearts, all the good and evil, is clearly visible to others. What is inside can be seen on the outside.

We must put an end to our desires and our connection to this world in order to know Islam. If we can shut out all that is evil, we will see the good; but, if we continue to shut out what is good, we will see only evil. We cannot see both at the same time.

It is like a mirror. In order to see the reflected light on one side of the glass, we must block the other side by covering it with silver. Similarly, in order to see the light of the hereafter in the mirror of the heart, we must block off the world²². But we have to remember that, whenever we try to block evil things, we will always meet with difficulties. Any time we try to dig for something good, we will experience a great deal of evil.

Anything we look at will have a dark side and a light side. When the sun shines on one side of the earth, the other side is in darkness. One side is revealed; the other side is hidden. The mind always wants to look at the dark side, at this world. If we look with the mind, the whole world will manifest itself and appear before us. That is how it takes form. However, to look at ourselves, we must look into the light side of the mirror. If we look with clear faith and certitude into wisdom and God's qualities, we will see our own true image.

We have the form of man, and the light within us is a reflection, which radiates from Allah. That radiance is Islam. But we are only able to see that light as a reflected image. The complete radiance of Islam extends from the time of creation to the hereafter. Allah alone is true Islam. We must always remember that, from Allah, we came to Adam as the light of the *Nur*. We are all children of Adam. When we were created, we were adorned with many colors and given different sounds and voices.

Just as each string on a stringed instrument produces a different sound, depending upon how the musician positions his fingers, the five strings of earth, fire, water, air, and ether that God placed within us will bring forth the right resonance when they are tuned and pressed in a certain way. In unity, those five strings will play, “There is no god other than the one God, and Muhammad is His Messenger. I witness that none is god except God; He is One without partner, and I witness that Muhammad is His slave and His Messenger.”²³ That sound has the power to call God. If our prayer, our remembrance, our meditations and worship are established in that way, they too will reach God.

Islam and World Peace, pp. 102-110

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)



This is an important introduction to the teachings of Islam, the clear teachings brought by Prophet Muhammad, the teachings of the love of Allah. We must gently enter into this. We must study and learn. There are more than four hundred trillion, ten thousand evil spiritual forces we have to contend with. But goodness is one—Allah. May the unity and peacefulness of God be with you. Amen.

Islam & World Peace, pp. 102-110
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Hence, it is the Certitude—yes, that very Certitude (*Iman*), which is the Religion, the Glorious Religion, the Single Religion, the Singular Religion, the Religion of the straight Path, and of Truth; he who drinks out of it will satiate his thirst and thereby, he will divest of the suffering (*karumam*) immanent in his birth and death. If he should quench that thirst—whoever he may be—whether it be the children of Adam_(rad.), or the descendants of the clan of Abraham_(rad.), or the followers of Muhammad_(sal.)—to whomsoever, the sins of suffering (*karumam*) shall be quenched; illusion (*maya*) would be erased; egoism (*anavam*) would have been emptied; lust, anger, greed, miserliness, bigotry and envy would have departed; intoxication, desire, thievery, falsehood, murderous intentions, the intention to rob, to utter falsehood and to murder, the five sins, would have departed. It is to these that we apply the term ‘*Iman Islam*’.

This is because such a one constantly drinks of the waters of the *Kalima* (“There is no god, but Allah”) with the mouth of *Iman* (Certitude). They constantly take in the Grace of Allah into their Hearts with Love. They clean constantly and keep pure the abode of inner Patience (*Saboor*), Thankful Gratitude (*Shookoor*), in their Heart. They make a complete entrustment of the their being unto that Light, the Light of *Tawwakal*, in the hearts. Their life, their destiny—they accept without question, with the Praise of *Al Handu-lillah*, with the most noble of praise unto Him—rendering unto Him Who is Entitled to All Praise, surrendering entirely the path of their lives and their destiny unto Him, filling their heart (*Qalb*) with Certitude (*Iman*), strengthening ever so much that Belief, and enriching that Love for Him, Allah, the Almighty God, and so bowing down in sincere, humble reverential worship of Him with the Love for Him.

And those who have been rewarded with the Wealth, whomsoever of the children of Adam_(rad.), or the descendants of the clan of Abraham_(rad.), and the followers of Muhammad_(sal.)—are all of a single family, constituting only one of the seventy three groups of humanity. These are only such who have been rewarded with that Wealth...

Wisdom of the Divine, Vol. 4, pp. 10-11

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

...This heart is the *qabr*, the grave that is the *maut*, The death in which you will be contained.

If you know this and open your heart,

And if you drive the seven *nafs* seven feet away, Then the state of *iman* will speak.

It will tell you to accept the heaven of the *surah* of Muhammad^(sal.), To open the *qalb* that is

Ahamed^(sal.),

And to accept Muhammad^(sal.),

Who is the beauty of the qualities of Allah. The reverberance of the Nur will reverberate.

The grace of Nur-Muhammad^(sal.) will be minutely understood And shine clearly there.

That expanding Light will be clearly evident there. Our shining Rahman will be resplendent there.

That is the fundamental *Qiyamah*.

If you know and understand this in the grave that is your *qalb*, Then on the Day of Reckoning

You will see your Day of *Qiyamah* there,

Then Munkar and Nakir will be there, fully open to you. There will be no other day for you in which to understand.

Your own *qalb* is the pit that is the grave of all graves.

You can see it as heaven if you understand.

The eight heavens are there.

The state of *iman* arises and overflows there.

Perception, awareness, intellect, judgment, wisdom, Divine analytic wisdom, divine luminous wisdom, and *iman*

Are the eight heavens that shine there. Our Original One, Allah, resplends there. These eight heavens shine in the *qalb*, Once they are known within...

Prayer, pp. 403-404

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

...What is prayer? It is a desire without desire. You must develop a desire that has no desire, a hunger that has no hunger, a thirst that has no thirst, a wisdom that has no wisdom, and an attachment that has no attachment. If you develop this, if you develop this state and make it firm, then that is the state of prayer.

When a person is hungry, he immediately starts searching for food. There is an awareness that exists within him. In the same way that he searches for food when he is hungry, he should develop another awareness within him, he should develop an awareness within his body, the hunger to search for God. That awareness must form within him. When a person is thirsty, he cries out, "Water! Water! Water! Water!" is that not so? In the same way that he searches for water when he is thirsty, he must develop that love, that thirst for God. Just as he has a thirst for water, the thirst for God should always be forming within his *qalb*. This should always be forming. Just as he needs his physical vision so that he can see, just as he says, "I need my eyes, I need my eyes," and just as he protects those eyes, he must develop the eye that can see God, he must develop the certitude of the eye of *iman*. He must establish that faith.

The state that can give him either happiness or sorrow is always with him. He will search for what he wants, saying, "I want to be happy, I want to be happy." This is the way that he must melt with love for God. That search for Allah, "I need Allah, I need Allah," must be established, that striving must be fashioned...

Prayer, pp. 4-5
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...What is *vanakkam*, what is, what is *'ibadah*? How are we to pray to Allahu? In what way is it done? What is the point? If there is no point, then what is that? But, if there is a point, then what is that? It is a comparison. If there is a point, it is a comparison.

So how can we pray to Him? How can this be done? Doctor Tambi, please speak, tell us what you think.

Answer: It is part of the question I asked yesterday.

Bawa Muhaiyaddeen(ral.): What do you have to say about this Radio Tambi?

Answer: You cannot compare. He is greater than anything you can think.

Bawa Muhaiyaddeen(ral.): Ah, that is enough! You cannot compare Him to anything. If you do, then that is not prayer. If you have kept a point, then how can you pray? So, in the world, no one is really praying to Allahu. Everything is a comparison. People could be praying to earth, woman, gold, or possessions.

We need to understand what we are really praying to. Is it to religion, race, philosophy, or scriptures? These are points. Religion? That is a point. Race? That is a point. It has a form. Can we do this prayer through a form? Is He contained within this? Is He the form of religion, or is He the form of race? No

As this is so, we need to think a little. What is that Treasure, and how can we worship It? What is it that is called prayer? We need to reflect on this. If we do not think about this, if we do not understand this, if we do not know this...

Every creation has a form, and it is through that form that the meaning can be understood. But God does not have a form, nor does He have a shape. He is One without estimate. So how can we pray to Him? How can we know Him? We need to understand this. Only when we realize this will we be able to pray. We must understand this.

My love you, children, jeweled lights of my eyes. Every other prayer that we do is prayer to the elements, to evil, to shaitan, to the *nafs*, the demons, the *avis*, the books, the writings the stories, or the words. This is what we are worshipping, a point. Whatever side we turn to is a point that we have kept. But Allah dwells in all lives, everywhere. He is not in just one particular direction. Without Him, not even an atom would move. He is everywhere, within everything. Not an atom would move without Him. He is present everywhere. He is the One who gives nourishment and food to all of His created beings, the One who watches over them, the One who is the *Rabb*, the One who creates, protects, and sustains, the *Rahman*, the *Rahim*. Like that, He is the Creator, Protector and the Sustainer.

My love you, children, jeweled lights of my eye. How can we know Allahu and pray to Him? What kind of a Being is He? What kind of a Treasure is He? How can we do this

prayer? In what place is He? What is His form? What is His color, His hue? We need to think about this. What is meditation, and what point are you meditating on? What is prayer, and to whom are you directing your prayer? If a point has come, then you are creating a parallel to Him. Whatever you are praying to will become something that is a comparison to Him.

This is a *palakkam*, a training exercise. What we are now doing is a learning. This is not *vanakkam*; this is *palakkam*, a habit. Just as the sun and the moon move in their orbits, what we are now doing is being done automatically, out of habit. An explanation needs to come; an understanding needs to come, through the doing of this. My love, we should gain understanding through the doing of this. Only when we have reached the understanding will it be *vanakkam*.

In this time itself, you must finish knowing each and every form. When you have understood that, then that is prayer. Please understand this. Everything you see is an example, and within each thing there is a cause and effect. There is the example and the form, and within that is the story and the words. Yet, you think that all these *shakti* and *sittis* are miracles. All of these miracles are useless.

My love you, we need to think about what this Being called God is. It is possible that He, too, may have something through which He can be shown.

My love you, children, jeweled lights of my eye. Man himself is the point, the example through which God can be known. Man is the proof for God. Man needs to know God. Man could be that point.

God is a Power. That has not light, heat, or anything. That is a Power that controls everything. That is a Power that exists everywhere, in all of everything. Man is the point, man is God's example. God exists within this form of man. Once man knows himself, once he understands himself, then he will be God. He will have that Light, the *beauty-form*, that *zinah*, that wisdom, that quality, God's actions that are the ninety-nine *wilayat*, that compassion, that conduct, that speech, that behavior, and that resplendence. When man knows himself, then he becomes That. When he knows himself and performs God's actions, then his qualities will be God's, that grace will be God's, that speech will be God's, that word will be God's, that gaze will be God's that sound will be God's that fragrance will be God's, that taste will be God's, that heart will be God's, and that *qalb*, will be God's. That alone is what will be evident within man.

Man is a point. When he knows himself, when he understands himself, when he has cut away earth and maya, when God's qualities fill him, and when all other qualities die away, when the desire for woman, the desire for gold, the desire for possessions, and the world are cut away—when everything dies away from him, then when he looks at himself, he will be without any form, and that Power will resplends within him. After everything has died, god's reflection will come within him. Only then will youthfulness, light, wisdom, and God's qualities, speech, actions and sound come within him. That speech will come within him, that word will come within him, that beauty will come

within him, that gaze will come within him, that remembrance will come within him, that compassion will come within him, that truth will come within him, and that wisdom will come within him. All those qualities will come within him. He will be one who has understood that section. That is vanakkam, prayer, where one understands himself, where one knows himself. Man will know and understand himself.

So, man is a point. Man is the point for God. He exists as a form with *pahut arivu*, divine analytic wisdom. It is through man that God can be known...

Prayer, pp. 20-23
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Precious jeweled lights of my eye, we need to realize this. We must know the methods of prayer. We must know what *vanakkam* is, and we must know what *toluhai* is. We must climb up, step by step. Generally speaking, it is easy to climb. It is not difficult. There is not much distance between God and man. This is the world that is the mind. If we can cross this world that is the mind, then we can see the grace that is the kingdom of God, and God. This world of the mind is the distance that exists between God and man. This must be crossed. If we can transcend this, then we will see that God and we live in the same place.

This is the mind. If we cross the mind, then the *qalb* becomes a flower, a *qalb-pu*; it becomes a flower garden. God is the fragrance in that flower garden. He is the fragrance in the flowers. When we enter that garden, that fragrance will immediately develop within us. That kingdom is His kingdom, and all of the flowers there have that fragrance. Wherever you look, the flowers have that fragrance. Your *qalb* will take in that perfume; that flower of the *qalb-pu*, will accept that perfume. So, you will be joined with Him, enjoying the fragrance. That fragrance, that perfume, will forever be intermingled with you.

Like that, when the *qalb-pu* accepts that fragrance, then that fragrance and that beauty will join with man; they will join with his *qalb*. That is God's kingdom. When the flower and the scent intermingle, then the flower becomes fragrant. This is how the *qalb* and God merge. God is the fragrance of the flower, the perfume of that *qalb*. The *qalb* and God are intermingled; the flower and the fragrance are intermingled. They are never separate

Therefore, to cross the mind, there are four hundred trillion ten thousand spiritual veils that we must cross. These shaktis are present. To cross the mind, we must first transcend these shaktis. Then we can cross the mind. The shaktis are the mind-people, the armies, the attachments, the forces, *sittis*, cells, viruses, energies, *baktis*, and miracles. There are many shaktis like this—mantras, tantras, and prayers. We must transcend all of these and go beyond. Once we have crossed the mind, it will become very easy...

Prayer, pp. 10-11
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Muhammad(*sal.*) crossed the seventy thousand veils, he crossed the mind. He crossed the seventy thousand veils and the eighteen thousand worlds. Having transcended all of these worlds, he arrived at the *dhat*, the essence of Allah that is the Nur, and spoke to Allah. He crossed all of these and spoke to Him. That was the *mi'raj*, where Muhammad(*sal.*) met Allah and spoke to Him directly.

Like that, we must understand what needs to be crossed so that we too can meet God. This mind must die so that we can meet and speak with that Treasure that never dies. We must be reborn. This body, this mind, and this desire must change, and with God's qualities, the Light must be born. These must die, and that must be born. Once this mind and desire, these thoughts, earth, fire, water, air, ether, arrogance, karma, and maya die, then God's qualities, God's actions, God's Light, and God's plenitude must be born. That form must be born. Once that is born, the *wahy*, the revelations, will come...

Prayer, pp. 10-11
M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)

...in a single house there will be a prayer room, a living room, a bathroom, a kitchen, and a public room. This is how we live in one place. The secret of our life is like this. Prayer is a secret room; prayer is a pure room. Our life is also a secret room.

Although a bathroom is common to all, when you enter the bathroom you should enter it alone, with modesty, shyness, reserve, and fear of wrongdoing. Like this, just as we differentiate between the use of the various rooms in our life, we must fashion different, beautiful rooms for devotion to God, for prayer, for duty, for service, for the spiritual teachings, and for secrets. This is how we can live an exalted life. Just as we build a house on the outside, we must also build a place to worship God on the inside. It is in this way that we can live a life of excellence.

In each particular room you must do the duty that is appropriate to it. When you go to the kitchen you must do kitchen work, that duty. Sometimes you will cook alone, and, sometimes, you will join with others. But, even if the family is united, even if you are in union with the family, even if you are one family, even if the family is your own blood tie, nevertheless, when you are conducting your life in the room of sex, that is a place where others should not go. Others should not see that. That aspect of your life should not be shared by others; it must be done in secret. It is not the business of others to see that.

There are many different places that must be fashioned in that secret house of our life. This is a subtle house with subtle wisdom, and each kind of work must be done in its own room, according to its own nature. Each kind of work must be done in its proper place. Some work can be done outwardly, while some work must be done inwardly. This is the exaltedness of life.

Therefore, there is life, there is the world, there is unanimity, there is unity, there are blood ties, there is God, there is prayer, there is purity, and there is the merging with God where we speak with God. Like this, whatever it is you are doing, and no matter whom you are doing it for, it must be done in the correct way and in the proper place. Whether it is the world, God, the truth, or darkness, we must know how to separate each thing and keep it in its appropriate place. If a person is able to discover each place, if he is able to fashion these places, and, if he is able to clear these places, then he will be able to direct each thing to its rightful section. If he can send these things to their proper places, then he will be able to pray alone in the pure room, that clean room, that room for prayer—that room that is his alone. If he can clear that room and place light there, then he can pray to the One who is worthy of prayer.

Beloved children, gems of my eye, there is a subtlety to prayer. That subtlety exists. We have not seen God, and we have not seen the Truth. Because we have not seen that Treasure of Truth, we are unable to the Treasure that is God. Truth has no shape. God has no form, and God has no color. His grace has no end. Wisdom has no state or end. Our life has no limit. The exaltedness of our worship has no beginning or end; it is complete. That completeness is called *vanakkam*,² that completeness is called *toluhai*,³ that completeness is the only state that we can call prayer. It is called pure Light...

Prayer, pp. 2-4
M.R. Bawa Muhaiyaddeen(ral.) (rad.)

²*vanakkam* (T) Prayer, worship.

³*toluhai* (T) Prayer, worship, most often refers to the formal five-times prayer in Islam.

...If you understand yourself, and, if through this understanding, you make all of these other things die, if you make these *nafs*, desires, attachments, divisions, and differences die in you, if the connections to these seventy thousand veils and blemishes of birth die away from you, if they are annihilated and you regain your youth, then you will understand that point, that Power that is within you. That is God, the reflection. Once the whole *dunya* within you is destroyed, that Treasure will resplend as a reflected image within you, and It will speak from that place. That is God. This is wisdom. This is the explanation.

This is what the Rasulallah saw on *mi'raj*, his night journey through the heavens. This is the point he saw when he saw Allah. He saw a youth of sixteen years; he saw himself reflected in Allah's Mirror. He saw Allah's Power within himself.

Allah said, "This is your own *zinah*, light, plenitude, and beauty that you see. This is Me. I created the *dunya*, hell, and everything else as something for you to understand. It is through you that I can be understood. You cannot search for Me within a form. Search within you *qalb*, and find Me. Search through wisdom, through *'ilm*, and through My qualities. Search within yourself, and find Me.

My love you, please think about this. Remove the seventy thousand veils and blemishes that are within your *qalb*. Cut the connection to earth, woman, and gold. When you cut these away, you will see God within you. When you see that Completeness, then that is *vanakkam*, prayer. You will understand this with each breath. Understand? This is the meaning.

You need to reflect on this. Whatever you focus on other than Him is a comparison. When you discard something from yourself, that is prayer. When something evil is cast away, that is prayer. When you knock away any comparison to Allah, that is prayer. But whatever you pray to as equal to Him, is a comparison. Prayer is to discard everything other than Allah. Anything else you see as a support is a parallel to Allah. To beat away what is within all of these sections is prayer. After you have discarded all of this, after you have finished with everything, that Light will come within you; that Power will come within you; that Beauty will come. Then you will understand.

My love you, please think about this. Understand? This is that point. You are a point, your *qalb*. You are the point for God. What reveals you is God, and what reveals God is you. Your *qalb* reveals Him. He explains you, and you explain Him. You are the meaning. This is the history. He is within you, and you are within Him.

Thank you. *Amin*. Please think about this. From within our prayers, we need to understand each and every thing. We need to know and understand this.

Thank you. Is there anything else? Ah! Finished.

As-salamu 'alaikum wa rahmatullahi wa barakatuhu. We need to think about this...

Prayer, pp. 23-24
M.R. Bawa Muhaiyaddeen(*raL*)

The Benefit of Prayer

May 30, 1984, 9:28 pm

Man thinks about, works for, intends and searches for many different things. Man does all these things for his own sake. What he does in his life is not for others, but for himself. So, no matter what things he searches for, it is for himself. He does not give to others; what he does is for his own self. He spends his entire life searching in this way.

Although most people are searching for their own sake, there are a few who search for the sake of God; there are a few who accept the meaning. When they perform their *vanakkam*², fasting, and *toluhai*³, when they tie their hands at *takbir* and make their intention for prayer, they say, “This is for the sake of Allah.” They say they are doing this for Allah. But, if we look at the meaning, we see that it does not matter to Allah whether we pray to Him or do not pray to Him, whether we perform *toluhai* or do not perform *toluhai*. That is nothing to Him. However, the treasure that we give for the sake of Allah, the treasure of the open *qalb*—love, truth, and purity—what we have fashioned through His qualities and hand over to Him, He accepts *that* with joy.

As a Helpmate, God stands behind anyone who acts with His qualities and His actions. Whoever acts according to His intention, God will stand behind that intention and be the One who is Helper. If one acts according to God’s qualities, God will be the Ruler, the Friend, and the Helper to those qualities. If this state exists, then when a man who has compassionate qualities and a perfectly pure heart says, “I am doing this for Andavan (God),” He will accept that. If the prayer he does is for the sake of God, if the *toluhai* he does is for the sake of God, if the good actions he performs are for the sake of God, and, if his earnings are dedicated to God, then God will return those earnings to him...

Prayer, pp. 25

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

²*vanakkam* (T) Prayer, worship.

³*toluhai* (T) Prayer, worship, most often refers to the formal five-times prayer in Islam.

...All of us have burdens that we carry, separations that we have created. Each one of us has built his own jail. We have put up a gate and then locked ourselves in. The four religions are the four gates: *Zabur, Jabrat, Injil, and Furqan* (Hinduism, Zoroastrianism, Christianity, and Islam). Each religion says, “My religion. My doctrine. My faith. My God. I am going to heaven, not you.” These claims are made by scriptures and religions; they are the words of self-business, or selfishness. But it is not what the prophets said.

The prophets are not God. They are His messengers, who came to tell the people, “There is only one God. Accept this truth, and take on the qualities of that one God.” They tried to reclaim us from the world of hell and bring us back to the world of God. They came from the kingdom of God and taught us the laws and justice of God. They preached His commandments and acted with His qualities of peacefulness and tranquility. They taught us to act with compassion and patience and to love our neighbors as we love ourselves. They showed us how God treats all lives and His own life. They taught us that the same suffering others feel may come to us one day, so we must learn to see their suffering as our own. They prophets tried to make us understand these things...

Questions of Life-Answers of Wisdom, p. 196

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

... Just as a camera has to be focused correctly on an object, the *qalb*, the innermost heart must be focused. That *qalb*, which is the camera of *iman*, must establish the focus of wisdom. *To catch hold of the connection between God and us, to focus on Him and take that picture, is prayer.* We need to have this state.

Allah is not an atom; He is beyond the atom. He is extremely tiny; He is so very small. Yet, He is so vast. That is something that cannot be seen with the eyes. It is a Mystery. If we want to catch hold of that Mystery, we have to do so in a very subtle way. We have to capture It with that focus. We have to focus the camera of the *qalb* with that intention. That focus will establish the connection between Him and us. We must fashion that state. In this way, we must establish that state, that point, that focus, that thought, that intention, and that prayer.

When this has been fashioned, what will that state be like? If a person has a mental shock, he is unaware of anything else. He becomes a *dumb man*. He is not aware of anything. He does not know how to speak; he does not know what someone next to him is saying; he does not know if he is being hit; he does not know if he is being pulled; he is immersed in only one thought, in one point. That is how he will be, is that not so?

The state of prayer is also like this. When we prepare for prayer, we should be like a person in shock. There should be only the point of prayer between Him and us. We should have the state where we are not aware of anything else. No matter what happens, we should not be aware of it. The *qalb* should be like this. The sections of the body should not come and disturb us; the body should be in shock, and the *qalb* should not be aware of anything other than the focus on that one point.

If we can establish this state, if we can be as if we are in a state of shock, then our prayer, our intention, focus, *toluhai*, *'ibadah*, *dhikr*, and whatever else we intend, will gaze on only one thing: that connection between Him and us. If we have that focus, we will not turn to look at anything else.

For a person in that state, the *nafs*, the base desires, will come and shout. All of the four hundred trillion things that were mentioned earlier will come and shout and cry. They will yell at him and hit him! But he will not be aware of any of these things, is that not so? Like that, no matter how much noise they make, he will not be aware of it. He will only be aware of that one point. He will remain with that focus, that one gaze...

Prayer, pp. 33-34

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

“...Every moment, every second, may You give us the love, the wisdom, and the *iman*, faith, certitude, and determination, by which we will never forget You. May You give us Your perfected *wilayat*, and grace us. May You give us Your Light.

Andavanai, May You accept us at this very second. May You accept responsibility for our *qalbs*, and may You accept responsibility for our bodies. *Amin. Ya Allah. Al-hamdu lillah.* All praise and praising belong to You...”

Prayer, p. 38

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

wilayat - (Arabic) God's Actions, His 99 Names

Andavanai - (Tamil) My God

...(Bawa Muhaiyaddeen(ral.) demonstrates the *dhikr* further and then continues speaking.) This is how you should do it. You must distinguish between the breaths, either by a slight movement of the toes, the thumbs, the eyes, or the eyebrows. Until you learn this, you might say it out loud with your tongue, or you might say it silently, or you might say it with a slight sound. After that you should say it with the breath; after that you should say it with the tip of the tongue; after that you should say it without the movement of the tongue; after that you should say it through the *ruh*, your soul; after that you should say it through the light of *iman*. Then you should say it through remembrance. After that you should take in the breath through *unarchi*, feeling, then take it in through *unarvu*, awareness, and then balance it through *putti*, intellect.

Later, through *arivu*, wisdom, you must distinguish between the breaths, and stop the breath, here and there. Through *madi*, judgment, you must control the breath; you must understand where it is. After that, through *nuparivu*, subtle wisdom, you must know how to raise and lower the breath—where it is going, where it is coming from, and in which passageway and in which nerve it is working. This is done through subtle wisdom. Next, you should discriminate with *pahut arivu*, divine analytic wisdom. You will be able to find out what is wrong and what is right, and where the evils are. You will be able to know where the good is, and where the evil is. You will be able to see this in the breath itself. The Light will come by which you can see this in the breath, and you will be able to discard the evil and accept the good.

After that, when you take in that breath with *perarivu*, divine luminous wisdom, you will be able to see all of the universes that are within you. You will be able to understand the worlds that are inside you and the worlds that are outside, the evils that are inside your heart and the evils that are outside, and the angels that are inside you and the angels that are outside. You will be able to understand the light that is inside you and the lights that are outside. You will understand all of this. You will understand the ocean of *maya* that is inside you and the ocean of *maya* that is outside. You will understand the hell that is inside you and the heaven that is on your right. You will understand all of this, as if you were seeing it in a mirror.

When you do the *dhikr* correctly and establish that state, then it will automatically flow in your breath, both night and day. The *ruh* and the wisdom of the *Qutbiyyah* will be doing the *dhikr*. This will flow with the breath. Then that remembrance, that thought, that focus, that light, that soul, and that wisdom will automatically operate with the breath. In a little while it will operate automatically. Then, only the light of Allah, the sounds of Allah, the grace of Allah, the speech of Allah, the resonance of Allah, the wisdom of Allah, and the qualities of Allah will be within you. It is then that you will understand what tranquility is and what peace is.

You must establish this state...

Prayer, p. 39-40

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...with *iman*, we must differentiate between the two breaths, sending out the left breath of *la ilaha*, and drawing in the right breath from Him. We must start the *dhikr* from the left big toe, with the left breath of *la ilaha*. With faith, certitude, determination, and intellect, the left eyebrow should move slightly towards the left side. Your sight should be directed to the left big toe, and the breath should be drawn upward, through feeling and awareness. The breath should rise up. Bring that breath to the *qalb*, and from the *qalb* to the *'arsh*, the throne of God. With *unarvu*, *unarchi*, *putti*, and *iman*, the left breath must make sure that this happens. Say *la ilaha*, and breathe out from the left side.

This can be said without making a sound with your tongue. The tongue should move in the same way that it moves when playing a flute. In the same way that the strings of a mandolin or a veena vibrate when they are strummed, the tongue should vibrate. The sound of that feeling, the sound of that awareness, the sound of that faith, and the sound of that *iman* should come like the sound that comes from a flute. That sound should come through the movement of the tip of the tongue. Then the explanation of that sound should come within feeling, awareness, intellect, *iman*, and determination. The explanation should come within the nerves. Just as you are able to feel an ant crawling on our skin, when you are reciting the *dhikr*, when you have that intention, and when intellect understands this, you will experience that meaning, the *vanakkam*, and that clarity. You must be aware of that *niyyah*, that *iman*, that focus, and that *vanakkam* as it flows through your body.

On the right side, with *iman*, with determination, and with that *niyyah*, you must draw in God's Resplendence. God is everywhere within your body, but you have to focus on Him at one point within your *qalb*. With a slight tremor of your right eyebrow and a blinking of the right eyelid, you should draw that Resplendence into your *qalb*. This can be done simultaneously with your breath. With your outgoing breath, the left thumb and left big toe lift slightly. And with the incoming breath the right thumb and right big toe lift slightly, the right eyebrow lifts slightly, and the right eyelid blinks slightly.

There are many ways of doing this, but your intention, focus and *iman* must be concentrated on that point. Feeling must be focused there. Awareness must be focused there. Intellect must be focused there. *Iman*, absolute faith, must be focused there. Certitude must be focused there. This is the way you can make all of the *waqts* of prayer into one. You must focus that *dhikr* on the *qalb*. From that *qalb* the *dhikr* must spread through the 4,448 nerves, as if through a wire. It must flow within awareness, and spread within *iman*.

Once the right side has finished, the left side should start. Then, from the right side, you must once again draw in the *dhikr* of *illAllahu*, and fall into God...

Prayer, pp. 56-58

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...This is the primary intention that we must place within ourselves before we begin our *toluhai* and *ibadah*. Only after that should we do our prayer. That prayer is the prayer where we surrender to Allah, it is the prayer of the *'abd*, the slave. To become a slave to God is *dhikr*. That is where we give all responsibility to Him. That *vanakkam* has no *waqt*, no time, while *toluhai*, the five-times prayer, is subject to time. All of our thoughts are subject to time. The sun and the moon have certain times. Just by looking at them, we can tell the time; we can determine the hour of the day.

In the creation of God, the sun and the moon (appear to be) rotating around the world. But, in fact, it is this world that is rotating around the sun. Therefore, as that rotation occurs, the moon and the sun are seen in their place. Similarly, the correct point for prayer is to stay in the place where you are. As the world rotates, it creates time. But *vanakkam* has no time. God, who has no time, is a Resplendence that stays in one place. The world rotates around the sun. Similarly, a point is rotating around God. Creation, time, and what has appeared are rotating around the Truth. Everything in the world: creation, beings, time, seasons, the sun, and the moon are rotating around God. They are revolving around Him.

Therefore, everything else—time, *waqts*, seasons—keeps on changing. There is not just one time. Time does not have just one point. There is one time that is calculated for the east, one for the west, one for the south, and another for the north. In one place it will be nighttime, while in other place it will be daytime.

So, there are these differences in time because of the rotation of the earth. Because of this rotation, there is what is called *shari'ah*, which is subject to time. Time changes. Time is created because of man's intentions and thoughts. That is *shari'ah*. Your prayers must be completed at a certain time. This is obligatory; you must focus on God at specific times.

But, if you are truly praying and doing *'ibadah*, you should be rotating around God. All of everything should rotate around God. God is the true point. He is the complete point of Resplendence. In you concentration, focus, *iman*, *niyyah*, intellect, certitude, and determination, you must be pointed towards that Resplendence. Your state must be that of a slave pointing toward That. That has no *waqt*. This state is called *vanakkam*, *'ibadah*, *dhikr*, and *fikr*. This state transcends *shari'ah* and becomes *tariqah*. It transcends *tariqah* and becomes *haqiqah*. It transcends *haqiqah* and becomes *marifah*. And it transcends *marifah* and becomes *sufiyyah*. There you become an *'abd*, a slave of God.

This is how our *ibadah* must be transformed. We must change. Instead of revolving around the world, instead of wisdom revolving around the *dunya*, we must point that wisdom and *iman* towards God...

Prayer, pp. 58-59
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

From Dhikr Discourse- August 14, 1976

...Children, each of the female children should now make your intention to give *salams* to one another. When you do this, you should cut away any separations that you have in your minds. You should give your *salams* with the intention that you and the other person will be united in the next world, just as you are united in this world. Both of you should give these *salams* in unity, looking at the other person's face. You should give the *salams* with the intention that all of your faults should be completely removed and that both of you should live in unity, tranquility, and peace in the heavenly world and in this world. Like this, all of the male children should also make this intention and give *salams* to the male children.

If you do this, in this way, every day, if you join together as one and make this intention, then your faults will leave you and your unity will grow. All the differences in your minds will be cut away with the giving of these *salams*. The doubts within you minds will be removed. The wealth of grace and the wealth of beauty will develop in you.

If you do it like this every day, all of your doubts, anger, and sins will leave on their own, and you will feel happy. You will develop love and trust in God. Therefore, when you join in this way it will bring joy, and each person's faith will increase. Your faith and faith of the other person will increase. It will strengthen your faith when you look at each other. This will be a way for each of you to grow with clarity.

This is the reason we are now giving these explanations. Earlier, for the past five years, we were teaching you wisdom and the ways of conducting yourself in the world. We were giving you explanations about God and explanations about the world and the four religions. We were teaching you about the four steps, and giving your explanations about the family of man and the qualities of the animals.

Now we are teach you, for a short time, a beginning lesson on prayer. You must take a firm hold of this. From now on, you must grow by doing this.

Prayer, pp. 66-67
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

From Dhikr Discourse- August 14, 1976

...*Wa lam yakul-lahu*: He is there as the Light of Truth, hidden within all of everything. He is the Truth hidden within your intention; He is the Truth hidden within you focus; He is the Truth hidden within your prayer. *Wa lam yakul-lahu*. He always exists as the Truth within all of everything. He is there as your true intentions; He is there as your true focus; He is there as your true prayer. *Wa lam yakul-lahu*. He is the One who exists within all of everything on the right and on the left. He exists in the world of heaven, and He exists in the world of hell. *Wa lam yakul-lahu*. He is within the ant, and He is within man. He gives food to the ant, and He gives food to man. *Wa lam yakul-lahu*. For all of everything He is the Sustainer. There is a certain kind of food for the earth, the sun, the moon, the stars, and for each thing that He created. The sun needs food; the moon needs food; the stars need food; each creation needs food. For everything, *Wa lam yakul-lahu*. He is the taste, and He is the food. When you understand the taste, He will be on the right; when you understand the food, He will be on the left; and when you eat that food, He will make your body grow. *Wa lam yakul-lahu*...

Prayer, pp. 63

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

From Dhikr Discourse- August 14, 1976

...When you look within your heart with certitude of *iman*, you will see the form of your Father, the form of your Guru. That form will be seen in front of you. He will show you each thing. If you ask, "What is heaven?" he will show you, "This is heaven!" At that time you will forget yourself. Only then will that explanation come to you. The explanation will be revealed to you within and without, through the eye in the center of the forehead. You will be able to understand about heaven and hell. You will understand all of the wonders that you see...

Prayer, pp. 68-69
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

From Dhikr Discourse- August 14, 1976

...your vision must be sharply focused. That is a very tiny, subtle, and sharp point. That is that camera; that is that television. You must develop that subtle wisdom and subtle vision. That subtle faith, that subtle eye, that subtle wisdom, and that subtle *iman* must be focused; and when you question through these, you will get the reply.

You will be able to see so many gems and so many colors in the world, and the world of the souls, in the earth and in the sky. You will be able to open out and see what is in the sun, what is in the sky, what is in the earth, what is in the body, and what is in the nerves. You can open out and see your diseases. You can open out and see what is within your *qalb*. You can open out and see your blood. You can penetrate into and see everything within your body. You will be able to delve into and see each section. You can see it directly. This will be the clarity of your prayer, and, through it, you will understand the connection between yourself and God.

This is the state you must have in order to worship and do *'ibadah*, service to God. It is then that you will be able to ask these questions. You have to be in this state when you ask. Otherwise, you will not understand.

You must keep your Shaikh within you, and ask through him. For that, you need subtle wisdom. You need subtle *iman*, certitude, and determination. When you close your eyes and then ask your questions from your heart, when you ask through wisdom, you will see him in your heart. When you see him like that, you can ask your questions. Then you will understand everything that is going to happen. You will see the destruction of the world and the ruling of the world. So, you will see everything. You can ask everything in this prayer.

Therefore, try to firmly establish your *vanakkam*, certitude, determination, and *'ibadah*, and reach the state of peace...

Prayer, pp. 67-68
M.R. Bawa Muhaiyaddeen(rad.)

From Dhikr Discourse- August 11, 1976

...Today we did the *dhikr* for a very short time. You must gradually increase your prayers. You should do this before you go to work. You must have the *himmah*, resolve. You should not do your *dhikr* in just a casual way. Your breath must be focused on the *dhikr*. With every breath, you must have that focus, that intention, that subtlety, the search and that gaze. You must look deeply and do this with the subtlety that is within subtlety. Do not waste your time! You must truly change yourself to this path. You must change, with the *dhikr*. If you have this focus, then there will not be any other focus.

Children, jeweled lights of my eye, please do it like this. May God guide you and take you on the straight path. *Amin, amin, amin. Shari*, very well, go and do your duties.

As-salamu 'alaikum. May the peace of God be upon you.

Prayer, pp. 53-54
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

On Dhikr – Talk to Mr. Johannes Witteveen February 1, 1978

...Each section, regardless of what it accepts, regardless of its wisdom and what it creates, has a belief, a mystery, a secret that understands that there is something beyond man. This is faith. This faith exists in man; it exists in everyone. It is a mystery that exists with man; it is a mystery that cannot be understood. A secret can be understood, but a mystery cannot be understood. It is something that one knows, yet does not know. Such a Power is called God. The faith in the existence of God develops within man as he realizes that there is something that explains and enables him to do what is beyond his capability.

Human beings worship God in many different ways. They call it prayer. Some deny that God exists, while some say, "There is a power that exists. It has no form; it is a power, a light," and they worship that. Some make idols and worship them. Others make forms of animals and worship them. This is how it is. Man has all these various ways of worship. There are so many different sections.

Truth, however, is a different section. Prayer and truth are an entirely different section. Those who perform this prayer in the world are very rare; to do this is very rare. It is rare in the world to learn to do this prayer. This prayer is different. To do this prayer, the one who is praying and One who is being prayed to must be one. They must be one. That is *vanakkam*.

So, the many religions, many scriptures, and many people pray in many different ways. In Islam there are five *waqts* of prayer; it is called the five-times prayer. Let us now speak a little about these prayers. In Islam, they pray facing the west, towards the qiblah, they turn from the east to the west.¹ This is how they pray. This is their prayer. They say that when they pray in this way they are worshiping Allah. They say that you must keep Allah in front of you when you pray.

However, according to the meaning of the Sufis, God exists in all directions. He exists in all sections. There is no place where He is not; there is no place where He cannot be seen. He dwells in everything. He is a Power. Just as there is water within the earth, just as there is fragrance within a flower, just as there is fire within a rock in the earth, just as there is air throughout the earth, and just as there is a light, a life-force within everything that grows, God exists within all lives, within all creations, as the Soul, the Light-Soul. He exists within everything. There is no place where He is not. The Sufi realizes this; he realizes that there is no place where God is not.

According to the word of Islam, one should turn from the east towards the west to pray. That is one meaning. The meaning in Islam is to worship God by facing the west, by facing towards the *qiblah*. But the prayer of the Sufi, the true way in which he prays...for a Sufi the world is a prayer mat. Wherever he looks, wherever he turns, he is praying to God.

So then what is the meaning of the practice in Islam of turning from the east towards the west? One is born in the east; he appears in the east. The west is where he disappears, where he is finished. He appears here, and he disappears there. In Islam, this is the point of facing towards the west. This is the meaning of facing in that direction. In his prayers he must disappear. Since he is born here in this world, he must die in prayer; he must disappear. He must die in the west; he must die there. It is for this point, this reason, that they speak of turning from the east to the west. One must disappear in the west.

From the section of the east, the Sufi goes to the west. The west signifies God. That is the place where the Sufi disappears in the end. He dies in this prayer. His body and his every aspect die there. That is his prayer. To disappear in the west is the prayer of the Sufi. All of his thoughts and everything that appeared must die. The mind, the desire, and his form are controlled. All of these are kept under control. By subduing these he dies, he surrenders. This is prayer. If a person prays in this state, if he dies in this way, then for such a one, that is called prayer. The one who is born must die in order to reach God; he must die. Only if he dies can he reach God. Whatever world he holds on to, that world must die away from him. Only then can he see the place in which he existed earlier. Where was he before? What place was he in before? Where did he come from? Only if the world that he has come to dies, can he return to the world

(*continued*) that he was in before—God. Earlier he was in God. Now he has come to this world, and, if this world dies, he can return to that earlier place. That is *vanakkam*; that is prayer. Only prayer in this state can be said to be prayer in the station of the Sufi.

The prayer of the Sufi does not require being seated in a particular way. It is not like that. What is this state like? The 43,242 breaths per day are connected with God. Only when each breath is working with God can one be called a Sufi. A Sufi speaks without speaking, smiles without smiling, talks without talking, looks without looking, understands without understanding, walks without walking, sleeps without sleeping, and eats without eating. There are so many meanings like this. This is what is called “Sufi.” His prayer consists of 43,242 *sajdahs* to God a day. Each breath surrenders to Him. He performs 43,242 prostrations a day. This is not done just three times or five times a day.

A Sufi does not use ganja, opium or marijuana. A Sufi does not take opium or marijuana and become intoxicated. A Sufi does not get married, have children, and raise the children this way” or “that way.” Sufism is Sufi-son/sun. A Sufi is a sun to the world and a son to God. He is a son to God and a sun to the world. To the world he is a *suriyan*, a sun, and to God he is a son, a Sufi-son/sun; he is a light to the world and a *mayan*, a son to God. He is a light to God, a *dhat*, a grace to Him. He is a treasure that came from God. For the world he is a sun that gives light to everything. That is Sufi-son/sun.

To do this prayer one must control the mind, control the desire, control the physical visions, control the elements, control the semen, and control the scenes of the world. He needs to control all of these aspects. One who has subdued these is a Shaikh. He is a Sufi Shaikh, one who shows the path. If these have not been subdued, then his state is that of a *supi*, a pacifier that a baby sucks. A Sufi-son/sun exists in that other state.

Every created being is born in this world, and every created being dies. Everything has been born, and everything will die. It appears, and it dies. Similarly, whatever has appeared must die within prayer. If one is truly in prayer, then everything will have died. When one worships God, everything must die. That is prayer...

Prayer, p. 88-91

M.R. Bawa Muhaiyaddeen(ral.)(*rad.*)

¹ This discourse was given in Sri Lanka. The direction of prayer there is towards the west.

from “The Out Loud Dhikr” September 8, 1981

...So, you have come to your Father. You need peace. If you want to attain what is peaceful, you must first have peace. If not, if you think that you can attain peace tomorrow, or in two days, that will not happen.

In order to have the beauty of the heart and the face, you must be like a baby who has affection, wisdom, and love. You must not become like an old man. You must not take on the section; you must not let your skin become shriveled and your face become dark. Your heart and your face must always be beautiful. That will be good. That beauty must remain like that always.

Every child should be like this. You should not become like an old person. Your face should be bright; it should not be dark. You should make your heart into the pure kingdom of God, not into the kingdom of hell. Have faith in God. Have faith in the truth. Have faith in the wisdom of the truth. Become complete in God’s qualities. Then you can receive the benefit from that. You will attain that youth, that beauty, that truth, that light, and the plenitude of His qualities, the qualities of grace. Have faith in that. Every child must believe in this. We must attain our freedom. Never believe in the happiness and the sadness of this world, or in the speech and chatter of this world.

There is a certain kind of *tarasu*, weighing scale, in the supermarket. Whatever you want to buy for the five elements is weighed on that scale, and then you are given that weight. Whether you want a liter or a pound, it must be weighed on that scale. But if you want to buy something for the soul, the scale is here (Bawa Muhaiyaddeen(ral.)(rad.) points to the heart). Faith and truth, it is on this scale that this treasure must be weighed. The food for the truth, the soul, life, wisdom, *gnanam*, and the light must be bought from God, and must be weighed on this scale.

So, there are these two scales. One kind of food you must buy from God. The rest you must buy from the supermarkets, from the shops that are here and there. If your heart is clear, you can buy what you need from God and weigh it on this scale of faith. You must each establish that. Each child must establish that.

Hastiness is the enemy of wisdom. Impatience eats up wisdom. Anger is the guru of sin. Lust is greater than the ocean; maya is greater than the ocean. Duty is greater than the beauty of God—the beauty of His quality is greater. That beauty, that duty, is God’s quality, an exalted quality. God will be come enamored with that. The karma of one who does not deliberate and reflect carefully on what he sets out to do will lead to the agony of a living death. His life will not leave; he will not be able to die. If we do not think, consider, analyze, reflect deeply and understand, that will be our suffering. The karma of one who does not investigate and reflect deeply on what he sets out to do will lead to a living death. He will not die. His life will not leave him. It will be pulled between his throat and his chest, *aggh, aggh, aggh*. This is the suffering.

That is not good. You need to think about this. Time is passing...

Prayer, pp. 148-149
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

On Dhikr – Talk to Mr. Johannes Witteveen February 1, 1978

...You can see an electric cord, and it is possible to see the rubber insulation and the copper wires inside the insulation. But you will not be able to see the current that is flowing through the wire. You will not know how it is flowing. You will have to use an instrument to determine its movement. Only then will you know. Even when you look with instrument, you will not see the current; you will only see a light.

Prayer is like that. You need to insert a light bulb. If you insert a bulb and then turn on the switch, you will see light. Without that bulb, without that switch, you will not know whether there is a current. Prayer is the connection between God, the switch of faith in God, the light that is your prayer, and the body that is this world through which the current flows. Prayer flows along like the current that flows through a wire. The connection between your prayer and God continues to flow, but no one will be aware of it. It is not something that you can discover by trying to touch it.

In this way, first *la ilaha*. Next, *illAllah*. When the sound becomes less and less, when the prayer goes along with the breath and works automatically, it will be like the current that flows through a wire. It will be so slow, so imperceptible. If anyone who has the five elements touches it, he will be hurled away. Only God will know. Only the wire, the current that is flowing within it, the magnet, God and the light will know. This is how the prayer will keep on going, going, going, and going. It is like a current that has been extracted. It keeps on moving by itself. It will not be evident; it cannot be shown. But, if one who has the elements touches it, he will be tossed away.

This is the way the prayer of a Sufi is. My children, this is first said out loud. Later, when it comes easier and easier, when it has been extracted, it will flow like the current in a wire...

Prayer, p. 98

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Whom does one worship? What is prayer, and to whom does a Sufi pray? God praying to God is *vanakkam*. *La ilaha*, other than You, nothing exists. *IllAllah*, You are Allah. These are the words of God praying to God.

Once a person records something on tape, it will no longer be necessary for him to be there. The tape will produce the sound. Similarly, if man has recorded himself onto God, if he has surrendered to Him, then God Himself will go on giving that sound...

Prayer, p. 99

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Bank of the Guru, Part 1
March 14, 1977, 5:30 a.m.
Sri Lanka

...There is God's justice, the king's justice, man's justice, and the conscience. These four kinds of justice are four laws. God's justice has to become the king's justice, the king's justice has to become the man's justice, man's justice has to come the conscience, and that must become law. These four laws have to be understood in the world. If these four kinds of justice are not understood, that country will be destroyed. Accidents will occur, famine will come to that country, and disease will come to that country. It will be subject to accidents by fire, water, air, storms, viruses, and the oceans. Illnesses, diseases, clouds, cells, and fires will cause that country to become poor, and then be destroyed.

Like this, these four kinds of justice must exist in each world that is within you. The world exists within you, and you are the ruler for that country. Because you are the ruler for your country, you must dispense God's justice. You are the king for this world. Because you are the king for this kingdom called the *qalb*, your heart, God's justice must become the king's justice. It must reign there. You are the king for this country. God has given you that crown. You are the king for the eighteen thousand universes. You have to deliver the judgment for that. You have to deliver the justice for that. You have to inquire into the guilt and innocence there, and, according to the results of that inquiry, you must rule over that country...

Prayer, p. 116

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Bank of the Guru, Part Two

March 14, 1977 6:30 pm

...You have to place all of your thoughts, intentions, sadness, sorrows, anxiety, and suffering, everything that you have, into the bank of the Guru. Not what you earn or what you acquire. Do not give that! You should deposit your thoughts, intentions, sorrows, sadness, and anything that you are searching for into that bank.

Then, from the Guru you must get the receipt, the check; that is your birthright. You must get that check of *iman*, faith certitude and determination, patience, compassion, tolerance, peacefulness, and the *tawakkul* that gives all responsibility to God. The Guru will give you that check, and you must keep it in your hands. Everything else you must give into his hands. You must give your mind into his hands and receive the receipt of grace from him.

So, like that, you will receive that receipt for what you give to him. The value of that check will be such that you can tear it off and use it for anything you need. The Guru will give you that check. This is the wealth you will receive; he will give you that check. That is surrender. If that state comes, then just as you deposit your wealth and money in a bank and then receive a check for it, if you deposit the thoughts of you mind, your birth, death, sorrows, troubles, difficulties, all this, into the bank of the Guru, you can use that check that is given to you to withdraw what you need. If you keep that in your hands, then that is surrender. If you give all responsibility to the bank, then you can withdraw whatever you need at the time it is needed.

That is surrender. When you reach that state, that is surrender.

Therefore, whether it is your body or your material things, if you put your thoughts, intentions, worship, prayer, devotion, wisdom, ability, and so forth into the bank, if you give all the responsibility to the Guru, and, if you get a receipt from him, then that is surrender. Then it becomes his responsibility, and he must protect everything.

As soon as you need something, that point will come to you and you will have peace. Neither satan, nor thieves, no robbers, nor burglars will be able to come near you, because you have the receipt. No one can come to rob you, so you can be peaceful. If someone wants something, he will have to break into the bank. And the one who protects the bank will stop anyone who comes to steal. Whoever comes there to steal will die; that thief will die.

That is surrender. When you reach that state, then that is surrender to the Guru...

Prayer, pp. 125-126
M.R. Bawa Muhaiyaddeen_(rad.)

Song: The Good Day
August 4, 1977 8:50 a.m.

When will the good day come,
the day that will be a good day for us?
When will the good day
of the resonance of the Grace of Allahu come?
That day will be a good day for us.
When will the Grace that is Allahu resonate? That day will be a good day for everyone,
a good day for us.

When the *qalb*, the innermost heart is filled with justice
and truth dawns there;
when the *qalb* is filled with justice, when the path that is truth appears,
the state of human justice will arise, and a human being will live as a human being.
That will be a good day. When that day comes to us, it will be a good day for us.

Day and night the blessing of Adi Rahman who rules us,
day and night the blessings of Adi Rahman who rules us,
will leap from heart to heart, melt there and beat
between one human being and another.
When will that day come to us? That day will be a good day for us.

When we live with justice, the state of conscience,
melting compassion, patience, tolerance, good conduct on the path of truth,
and when we live filled with goodness, that day will be a good day for us.
That day will be a good day for us.
When will that day come? When will that day come?

That day will be a good day for mankind and for us.

It will be a day of exaltedness in our lives.
 That day will occur on the day we realize truth in a state of silence.
 That will be an exalted day in our lives.
 We will be aware of truth, and we will walk on a good path.
 That day will be a good day for us.

The hearts of all mankind will resonate.
 The bliss of grace will shine from their *qalbs*. Justice and exaltedness will overflow from
 them. They will live eternal lives of absolute integrity.
 That day will be a good day for us. That day will be a good day for us. When will that day
 come to the world?
 To everyone? To all lives?
 To those who have been born as human beings?...

Prayer, pp. 127-129
 M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Out Loud *Dhikr*

September 8, 1981

...There are one hundred and five million births, reincarnations. What is reincarnation? A human being has only this one birth, the birth where there is the connection between man and God. If you miss this birth and are reincarnated, it is *no good*. You will not be able to make the connection with God. God is a Power and man is a ray of that Power. This is the time when the two points, the ray and that Power, must unite and the switch must be turned on. That ray and that Light—the Power which is the motor and ray— must be drawn together like a magnet. This is the human life, the Light-form life. This is when there is wisdom. This is the human-life, the Light-form life. This when there is wisdom. If this human-life is lost, then it is water-life. There are six kinds of lives: there is the human life, which is the soul, and the other five kinds of lives. If we miss this birth, the human life will be lost. It will change. It will not be drawn to the magnet, and the form of a *hayawan*, an animal, will come. The human form will have the wisdom of animals and the energy of animals. It will have the energy of the snakes, the energy of the animals and reptiles, and the energy of the five kinds of lives. Man's soul will be lost, that wisdom and that Light-power will leave.

So we have to search for this; we must search for the connection that exists between God and us, the one point.

Shari, there are one hundred and five million births, reincarnations. The Buddhists say they want to be reincarnated; the Hindus say they want to be reincarnated; and people in certain other religions also say they want to be reincarnated. But the *gnanis* and *sittars* of the Hindu religion say, "If we miss this birth, we do not know what our next birth will be." One who realizes the truth, a wise man, says this. He says, "If I miss this birth, what birth will I get? My birth will be ruined. Please give me the wisdom to make the connection with God in *this* birth." This is the birth that has wisdom, and if you miss this, you will not get another chance. Reincarnation is *nothing*; it is *no good*; it is the birth of the *hayawans*, the animals, the snakes, the worms, the insects, the trees, the bushes, the grass, and the weeds. What kind of birth will that be!

God is the One who is not born and who does not die, the One who is unchanging and who does not forget us. That is how the Power is. God has so many meanings. He is always natural. He is the One who exists forever. He is God, a Power. He controls everything. He controls all of the shaktis, the energies, the souls, and the spirits. That is God, a Power. That is what is known as God, a Power. He is a natural Power that exists eternally. That is God: Allah, God, Kadavul, ar-Rahman, al-Karim—He is a Power.

That Power always exists. If you surrender to That, if you are in unity with That and are surrendered to It, if you are pulled to that magnet, then you will become That. It has no death or birth, and you will have no death or birth...

Prayer, pp. 142-143
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Out Loud *Dhikr*

September 8, 1981

...God is One who has no appearance, no form, no color, no hue, no race, no religion, no *vedas*, scriptures, and no *vedantas*, philosophies. He is without differences. He is beyond divisions and separations. He is plenitude. Because He is complete, He has the state where He sees all of His in the same way. He is ar-Rahman. He is that quality. He looks at the snake, the gecko, the fish, the dog and the fox equally, and He gives them the food they need, and protects them. That is His work. Equality, peace, and tranquility are His work. When that state comes to us, when we reach the state of self-knowledge, we will know that state. Without that understanding, there will be “this person is different, that person is different; my race, your race; my religion, your religion; my scripture, your scripture; I am great, you are great.” We can only reach that state if we understand God’s state and His duties. Then that state will come, and we will understand it. That is surrender to God. The state that is like that is surrender to God...

Prayer, pp. 141-142

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Out Loud *Dhikr*

September 8, 1981

Twelfth, *ya Rabb*. “You are the One who creates. You know me. You are the One who created me. *Ya Rabb*, , You are the One who created me, and You know what You have kept within me. Earth, water, fire, air, ether, mind, and desire are within me. The monkey of the mind and the dog of desire, arrogance, karma, and maya are there, connected to the earth. Everything is within me. *Ya Rabb*, do you not understand me? You have created me like this. Please remove all of this so that only You remain. *Ya Rabb*, You alone must live within me. *Ya Rabb, ya Rabb, ya Rabb*, please remove all of this and give me that connection where You and I live together. That is my food; that is my life; that is my intention; that is my prayer. *Ya Rabb*, please do this.”

Thirteenth, *ya Sabur*. “No matter how many faults we commit, may You forgive them. Every creation commits faults. All of Your creations make mistakes. I have forgotten You and say, ‘I, I, mine, mine, my race my religion, I, I, I am a king, I am a minister, I am a learned man, I have studied, I am the one who knows, I am a saint, I am a *nabi*, I rule over this world, the heavenly world, and all of the worlds.’ Satan speaks like this. Yet, no matter what he says, You, O’God, are the One who has *sabur*. *Ya Sabur, ya Sabur*. You have so much *sabur* that You even give food to satan. You even protect the one who is evil and do duty to him. You do not ridicule him or discard him; You do not show differences to him, and You do not hurt him. You even give food to all the created poisonous trees. You give food to a poisonous thing, and You protect it with *sabur*.

”*Ya Sabur, ya Sabur, ya Sabur*, I humbly ask You to give me that (Bawa Muhaiyaddeen(ral.)(a.s.) sings) *Ya Sabur, ya Sabur*. (Bawa Muhaiyaddeen(ral.)(a.s.) speaks) I am asking You to please forgive me. (singing). *Ya Sabur, ya Sabur*.” (speaking) Please grant me that. May I have peace so that I can give peace to those who commit sins. Please give that to me.

You must beg Him for this. You must weep and ask this. The *qalb*, the innermost heart, must cry. Tears do not need to come from the eyes, but tears must come from the *qalb*. It must melt. (singing) “*Ya Sabur, ya Sabur, Ya Sabur, ya Sabur*.”

You must beg for forgiveness. “Please give me this quality of *sabur*...”

Prayer, p. 145-146

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

The Language of *'ilm*
September 1981, 11:50 a.m.

...Allah's *'ilm* will melt rocks. It will make trees cry and flowers bloom; it will cool the grasses and calm the oceans. It will melt the sun, the moon, and the stars. It will melt the hearts of all of everything. It will melt the *qalbs*, the hearts, of the cows, the goats, the animals, and the poisonous beings, and cause tears to flow from their eyes. It will make the most poisonous animals and the most poisonous beings bow down and pay obeisance. Everything that the Rabb has created with His *Qudrah*, His Power, will pay obeisance to that *'ilm* and bow down to that *iman*. That is what they will do. This state is known as Islam. When a man considers all lives as his own life, then all lives will embrace him. They will bow down to him. They will melt.

This language, the *daulah*, and this *rahmah*, Allah's *rahmah*, Allah's *rahmatul alamin*, are Allah's *'ilm* and His qualities. This is the wealth of His benevolent grace. It is the wealth of the *rahmah* of His three thousand compassionate qualities, His love, mercy, and kindness. His qualities and actions are the milk of love—white honey. *'Ilm* is like that. When that *'ilm* is joined with *iman* in a man, then all of everything will bow down to him; all lives will pay homage to him. Snakes, animals, trees, shrubs, water, air, earth, fire, the sun, the moon, the sky, the land, everything will bow down to him; they will pay obeisance to him. This is the way this *'ilm* is. Pride, vengeance, black magic, and demons will leave. They will recognize him and leave. Evil will bow down to him and leave. It will pay obeisance to him and go; it will not oppose him. This state is called *iman*-Islam. The meaning is that *iman* is Islam. This is what is known as Islam.

We think that we are reciting and studying, do we not? We say that we have recited the thirty *juz'ul-Qur'an*¹ and that we have understood through the Arabic language. But whether it is the Arabic language, or Arabic words, Allah's words, or His *wahys*, revelations, if we understand that language with *iman* and, if the sweet music of that language, its beauty, its sound, resonance, bliss, and tenderness come forth, than that alone will be the music of Arabic that entrances all lives. The prayer that is like that is music. That prayer is music that will make everything melt. Everything will become entranced; all will listen to it. The *qalb* will melt. That sweet music, that language, that *'ilm* will cause the *qalb* to melt with love.

What we are now reciting is not Arabic; it is just a language. That *'ilm*, that Arabic, that *wahy* that came to Allah's Rasul(*sal.*) is the *wahy* of grace. It is light, effulgence that *rahmah*, that white honey. It is the taste for everyone, the joy for everyone. That *'ilm* is the Arabic that will give peace and tranquility to all lives and captivate them. If we recite in this way, if we understand in this way, if we know in this way, if this *'ilm* comes to the tongue and, if the understanding in the *qalb* comes forth from the tongue, we will find that there is no other melody as sweet as that, no other taste like that, no other music like that, no other bliss like that, no other tenderness like that, no other perfection like that, no

other wealth like that, and no other truth like that. That sound that comes forth is recited in such a beautiful way. It emanates from Allah as the sound of grace, the sound of Muhammad(*sal.*)—the sound of Allah’s “voice.” It is the sound of His *‘ilm*, the sound of His *rahmah*, the sound of His light, the sound of His qualities, the sound of His actions, and the sound of His conduct.

That is the sound that embraces all lives. That music, that sound, that grace, that resonance, that *rahmah*, that resplendence, that effulgence which shines like a star, that perfection, that sound of Arabic is the sound that comes from Allah. That is Arabic...

Prayer, pp. 208-210
M.R. Bawa Muhaiyaddeen(*ral.*)(*rad.*)

¹*juz ‘ul-Qur’an* (A)—A portion equal to 1/30th of the Qur’an

The Language of ‘*Ilm*
September 1981, 11:50 a.m.

...How beautiful is Allah’s language, His sound! It is His language of grace. It is not like the sounds that we recite. It is not like the sounds that we read. In every *qalb* there is the Light of Allah, the *ruh* of Light. In every letter there is the resonance of Allah, His sound and His voice. In every word there is the complete wealth, which is His *rahmah*. In every gaze His gaze shines and resplends. It resplends in every *surah*, in every word, in every letter, and in every *nuqtah*. If the *qalb* melts and touches that, then we can hear the music, that resonance, that sound.

There is nothing that will not be entranced by that. There is nothing other than that. There are no separations for that. There are no differences for that. There is only One. He alone is. His sound manifests from within that Arabic language. That sound is known as ‘*ilm*. What is manifested and revealed from that ‘*ilm* is His qualities and actions. That is Allah’s language. That is buried within that Arabic language.

When we recite with the sound of the treasure that is buried within it, when we extract that section and then read, we will see only One. We cannot see any separations. We will see everything joining with Allah and paying obeisance to Him. We will see all lives bowing before Him. We will see the Plenitude that gives the *rizq*, the nourishment, to all lives, and embraces them and protects them.

There is no *rahmah* other than that *rahmah*. When we are entranced by that, and when *iman*, certitude, and determination manifest in the *qalb*, the *qalb* will connect with Allah and melt. When we extract His ‘*ilm* from that language and open it out, then that will give gratification and pleasure to the ears, happiness to the eyes, fragrance to the nose, taste to the tongue, bless and plenitude to the *qalb*, and happiness and satisfaction to the body. All lives will be complete. What will they lack? They will not lack anything. All lives will be without want. This is *iman*-Islam. It is a beauty that is indescribable and inestimable.

Allah’s grace and ‘*ilm* are indescribable and unending. Allah is the unfathomable Ruler of grace, the One of incomparable love. He is beyond description and beyond measure. Nothing is comparable or equal to His love. Such is the speech, the *qalb*, and the ‘*ilm* of the one who has this love. It is buried within the 6,666 *ayat*, verses of the Qur’an.

If we understand what is within this and, if we can bring forth this ‘*ilm* that is buried within the Arabic language, then that will be Allah’s ‘*ilm*. It is extremely exalted. When this comes forth from the mouth, when these words come forth, all lives will be entranced. Deaf ears will open and hear; blind eyes will see and experience joy and light; muted tongues will speak; noses that cannot smell will open and smell; tongues of fools who have no wisdom will understand and speak; lean bodies will become full; broken *qalbs* will mend; hearts of stone that cannot be broken will break; and hearts that have no faith will bow in obeisance.

In this way, this *'ilm* gives the immeasurable blessings of *rahmah*. There is so much music within this *'ilm*. In the world we can see only an atom's worth of the music that is buried in this *'ilm*. This music emerges just one atom. Allah has given one atom of that sound and placed it in copper, gold, iron, silver, stone, trees, metals, bones, joints, the earth, shrubs, water, air, fire, ether, the sun, the moon, the stars, in everything everywhere. He has given it the sound of sweet music. It is only one atom of His sound.

Allah has split one *nuqtah*, one *sukun*, into seventy thousand particles, and has given the sound from one of those particles to all places. The sound that comes when you pluck a small wire is the sound that comes from Him, from one particle of the *nuqtah*. The sound that you hear from a tree is the sound that comes from a particle of that *nuqtah*. The sound that comes from air is the sound that comes from that particle. The crackling sound that comes from fire is the sound that comes from that particle. The sound that comes from a stone comes from that particle. The many sounds you hear from metals come from that particle. The sound that comes from the sun is from that particle. The sound that comes from the sky and the earth, from lightning and thunder, all come from that particle. The sound that comes from the grass, the weeds, and so many other things is from that one particle. One *nuqtah* has been divided into seventy thousand particles, and it is from that (one particle) that a sound is produced. This is the music that you study. All of the sounds that come from the bones, the skin, and the membranes are from one particle of one *nuqtah*. How entranced you are by this music! The sound that comes from the tongue, the bones, the joints, the skin, and the membranes is beautiful music that captivates you, is it not? This sound is enticing. Everything is music. You can hear the sounds that come from water and from the ocean. Yet out of one *nuqtah* that has been divided into seventy thousand particles, this is only one particle of sound. Think what the sound from one full *nuqtah* would be like! All of this exists within the resonance of Allah, the voice of Allah, and the sound of Allah. How much sound is kept within the Qur'an! God reveals it through the Arabic language in the Qur'an.

If you take this music and, if you read it and bring it forth from your tongue in this way, then what is there that will not be entranced by it? Everything will be captivated by it. The water, air, fire, sun, moon, everything will be overcome. This plenitude is the Arabic language, the sound that comes from Allah. This sound is buried within the Arabic language, in the Qur'an. This is the *rahmah*, which is the *mubarakat*. This is *'ilm*, the *bahrul-'ilm*, His *rahmah*...

Prayer, pp. 211-213

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Salah is a Bridge, May 25, 1984 a.m.

(Bawa Muhaiyaddeen(ral.) is speaking about what happens after death.)

...God says, "What *you* seek, not what others seek, will benefit you. The actions of others will not affect you. Your good and your evil are what come with you. I am not one who punishes you; I do not get angry with you. Anger and punishment are in your hands. It is you who becomes angry, and you who creates your own punishment. You punish other lives, you get angry with other lives, and you attack others. You cause suffering and pain, and then you laugh and cry. This is within you. You create what is within you. Then you come here and experience your punishment. Your good and your evil belong to you alone."

That case, that lawsuit, will be heard on the Day of *Qiyamah*, and the judgment will be given on Judgment Day. You must know that this Day awaits you. Before you go there, you must understand that this Day exists...

Prayer, pp. 197-198

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

...All of the things that you gather in your life are acquisitions for hell. That is what is known as the fire of hell.

You must make this mind go on the straight path. You must correct and turn your qualities to the path of Allah, perform all of your actions on Allah's path, act with good conduct on Allah's path, acquire love, equality, tranquility, and peace, and show and give others the good benefit, with love. If you do this and gather good benefits, then that will be the profit you receive from your *'ibadah*. That will become the velvet of goodness that will be spread over that bridge to broaden the path. It will be a flower-like velvet carpet for you to walk on. The Rasul, *sallAllahu alaihi wa salam*, will be there on the other side. The *mizan tirasu*, the balance scale will be there to weigh the good and the bad. Good and evil will be weighed on that scale. In our lifetime, in our *hayah*, we must see that *mizan tirasu*. That is our *qalb*. Sin and merit, hell and heaven, good and evil are weighed with a needle point on the two weighing pans of this scale that is our *qalb*. That justice and conscience...

Prayer, p.198

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

...The state of your *ibadah* and the *salah* that you perform will be a great help to you for crossing over this trench of fire. Your actions and conduct, the qualities of Allah, and the qualities of the Rasul, *sallAllahu alaihi wa salam*—the qualities of patience, tolerance, equanimity, equality, peacefulness, and unity—these qualities will spread as velvet for you to walk across this bridge. So when you set out to cross that bridge, it will be broadened for you. That is the bridge called the *siratul-mustaqim*, the straight path.

Prayer, p. 199

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

...Allah continues, “Therefore, My children, please think about this. Come forward and perform the *salah*. I have given this message to every *nabi*. Faith, the *kalimah*, *iman*, *salams*, *salah*, *sadaqah*, *nonbu*¹ and *hajj* are for you to correct your qualities. The *salah* is for bringing about unity, affection, and one love. When all of you join together in unity and pray as one congregation, there will be no battles, enmity, divisions, wars, or fighting. When you live as one brotherhood, as the children of one Mother, you will create peace. Peace and tranquility are Islam.

“As long as the world exists, you will never find peace in the world. If you search for peace in the world, you will not find it. In the world you have divided into religions. One religion kills another religion, and those of that same religion kill each other. One race kills another race, and those that same race dill each other. Once scripture kills another scripture, and those with that same scripture kill each other. One path kills another path, and those on the same path kill one another. Like this, in the world one religion murders another, and those in that same religion murder each other. Regardless of which religion you follow, this is what is happening.

“I sent the prophets to unite the children of Adam and to stop this destruction. I sent each prophet with My words, the words of god. Therefore, you must listen to My words. Those prophets are my representatives. It you who have separated what they brought into religions, you who have separated that into creeds, you who have separated that into different paths, and you who have separated that into different scriptures. The prophets brought the truth, but you have split that truth into different groups. The differences have divided you, and the result is destruction and murder.

“You brought about these divisions. To unite you again, as one, I sent the *sattiya vedam*, the religion of truth. I sent Muhammad(*sal.*) as the Final Prophet, to unite all as one...”

Prayer, p. 201

M.R. Bawa Muhaiyaddeen(*ral.*)(*rad.*)

¹ *nonbu* (Tamil): fasting

Song: *The Sun Has Dawned*

April 27, 1975 5:45 a.m.

...The Sun has dawned!

The peacocks will dance, the cuckoos will sing, all the flowers will open with joy, look!
 The fish will leap, the frogs will jump, the fish will leap, the frogs will jump, the crabs will
 swim.

The birds will dance, all the winged creatures will sing songs, the peacocks and the cuckoos
 will come to play,
 the peacocks and the cuckoos will come to play.
 They will all come to gather there. The Grace of God will be there.

Their happiness will be radiant with light, dawning to resplend in the morning.
 There will be well-being and flowing water, coolness, wakefulness, and happiness, coolness,
 wakefulness and happiness.

There will be well-being and flowing water.
 That will grant well-being, that will bring well-being. The bliss will be here.

The doe and the elk, the doe and the elk,
 the doves and all the birds have come to gather together to sing at the feet of God,
 and to dance the appropriate steps in the appropriate order.
 Stand and look at them at this time.

The Sun has risen!

All the living beings will play there. The Sun has risen, the Sun has risen.
 Rise up out of the darkness, come, O ye beloved!
 Arise out of this birth, come, O ye beloved! Search for the Grace of God, O ye faithful!

One, two, three, four—by four the Sun has risen. come, O ye beloved, come, O ye true friends,
 the birds and the winged creatures,
 all the animals that live in the pond, the *hayawans* that live in the jungle,
 the fish, the crabs, the frogs, all of them,
 the worms and the insects have all gathered together.

The flowers and the insects have all gathered together. They are dancing, singing, playing and searching for God.

The Sun has risen!
 Arise out of birth, come, O ye friends.
 come, O ye faithful, come, O ye beloved, search for the Grace of Adi.
 This is how bliss will become radiant in our lives. This is how bliss will become radiant in our lives.
 Wisdom itself will become the Sun. That itself will become the Sun. Wisdom itself will become the Sun.
 That itself will become the Sun.
 It will be the Grace of God. It will become Wisdom.

In the life of our birth, in the darkness of the life of our birth, in the life of the body made of five elements,
 the actions, the mind, the desire and the *nafs* exist in the darkness that is our life.
 This life must dawn.
 The shining Wisdom must resplends.
 That state will exist as *Adavan*.
 That itself will resonate as the Sun.
 That will resplend as the Grace of God itself.
 That birth must be changed.
 It is for this that the darkness must be destroyed.
 Wisdom must be made to dawn, and the darkness of ignorance must be dispelled...

Prayer, pp. 152-154
 M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

from Salah is a Bridge, May 25, 1984 a.m.

...Peace and unity are the purpose of *salah*, of *toluhai*. The purpose of the five-times prayer is to show that state of peace and unity. The *salah* was given to bring about this unity and to develop *shanti*. There, you embrace one another breast to breast, heart to heart, flesh to flesh, to cut away your enmity and unite as one, to cut away your hatred and unite as one. That is *shanti*. There, that great blessing of *shanti* exists. There, that great blessing of unity exists. There, that peace of the great blessing of the true path of *iman*- Islam exists. That is the peace of Islam. Tranquility is Islam. Unity is Islam. That group is God's group. This peace can only be attained within one's self. It cannot be attained in the world. It is though *'ibadah*, through *vanakkam*, through *toluhai*¹, and through *dhikr* that we can receive these great blessings of peace, not from anywhere else.

The religions are paths. Peace comes into our *qalbs* from the *iman*, faith, determination, and worship that we have. Unity comes from God's qualities and the qualities of the Rasul, *sallAllahu 'alaihi wa salam— sabur, shukur, tawakkul, and al-hamdu lillah*. It comes from Allah's qualities, actions, behavior, conduct and nature. It comes from His three thousand gracious qualities. When we act with these qualities, when we do our *salah, salams, and toluhai* in the correct way, and when we dutifully perform our acts of worship, we will find peace within ourselves. That is *shanti*.

If we have not found peace, *shanti*, and tranquility within, we will not be able to attain it in this world. Here, everything is murder and sin. One attacks another; one kills another. Each one kills its own kind. A snake swallows and kills another snake; a bird kills and eats another bird; an animal kills and eats another animal. Human beings are also like this. Human beings eat other human beings. Human beings kill other human beings. Human beings deceive other human beings. Human beings cause suffering to other human beings. In the same way, one religion does this to another religion.

The purpose of Islam is not to cause sorrow to other human beings; it is to create unity. This is what is known as Islam. Even though there are so many divisions and so many religions, if this state of unity comes, there will be peace. If the explanation of this state comes within the *qalb* of a human being, if he attains that peace, he will have peace in the *akhirah* and in the *dunya*. He will have peace here, and he will have peace there in the *akhira*. If he attains fulfillment here, then the *akhira* will be made complete for him. May we reflect on this.

(Bawa Muhayiddeen recites the adhan, the call to prayer.)

Allahu akbar, Allahu akbar. Allahu akbar, Allahu akbar. Ash-hadu al-la ilaha illAllah. Ash-hadu al-la ilaha illAllah.

Ash-hadu anna Muhammadar-Rasullullah. Ash-hadu anna Muhammadar-Rasullullah.

Hayya 'alas-salah. Hayya 'alas-salah. Hayya 'alal-falah. Hayya 'alal-falah.

Allahu akbar. Allahu akbar.

La ilaha illAllah.

Prayer, pp. 202-203

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

¹*toluhai* (T) Prayer, worship, most often refers to the formal five-times prayer in Islam.

“...The mind flows like water. You need to be aware of this. When the mind is disturbed, it causes agitation. And, if you pray at these times, then just as the waves rise in the ocean, your mind will be agitated. Your mind will be disturbed, and your thoughts will rise and fall, rise and fall, like the waves. One thought will come and then go; another will come and then go; and the next one will come and then go. At these times you will not be able to concentrate on one point; you will not be able to pray correctly. There will be turbulence. This is where there are different times for *toluhai*, the five times prayer.

One who has become a Sufi is able to control all of this. He can control these tides; he can control the mind. Once he has controlled the mind, he is able to pray at any time. His prayer goes along automatically, like the traveling of the sun. Wherever the sun is, he follows along with it. There is no darkness for him. Although he is in the east, he journeys to the west. From the west he follows the light and journeys to the north. From the north he follows the light and journeys to the south. He follows the light wherever he goes. But when *you* go along, it is as though you are in darkness. When a Sufi travels, he proceeds within the light. He *is* the sun. That is the difference...”

Prayer, pp. 233-234

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

“...There is the prayer of the world, then the prayer of *iman*, then the prayer of the union with God, then *ma'rifah*, the prayer without limit, where man understands himself. It is a prayer that has no limit and no night. There is no limit, there is no *waqt*; it is always light. When man has become a sun, there is no *waqt*. He is Light. So there is no limit. He is performing 43,242 *sujud*, prostrations, a day.

First is *love*, the world. That is *shari'ah*. *Tariqah* is to control your *iman*, to establish *iman* in Allah. That is the prayer of *iman*. *Haqiqah* is the connection between the heart and God. *Ma'rifah* is the connection between the Light of the *ruh* and the Light of Allah. These are the four kinds of prayer. In *sufiyah* there are 43,242 *sujud* a day...”

Prayer, pp. 234-235

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

“...No one truly understands about prayer. The world looks at prayer from its own place; those who stand in the state of *iman* look at prayer from their place of *iman*; those who do *vanakkam* and *'ibadah* look at it from their place; and those who proceed beyond to *'alamul-arwah*, the world of the souls, look at it from the place of *ma'rifah*. These are the four steps.

Like this, whatever you do, you must do it in the proper way, and then proceed. Do you understand? Step by step, step by step...”

Prayer, p. 235

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Question: I have to leave rather soon, and I would like to purchase one of these posters, “The 99 Names of Allah.” Could Bawa propose any of the other posters of his paintings which might be especially good?

Bawa Muhaiyaddeen(ral.): The poster of “The Tree of the Prophets.”

When I was coming to the world from over there, I was asked, “What will you do?” (There was a dispute between me and my Bridegroom.) God, who is my Father is also my Bridegroom. When I surrender to Him, He is God, my Father; when I love Him, He is my Bridegroom. Whenever I have love for Him, He is like my Bridegroom, my Beloved. Whenever I surrender to Him, He is God. In this circumstance, I had love for Him, therefore He was my Beloved.

I made a promise at that time. “I love only You. All my justice, all my virtue, and my chastity depend entirely on You. If my chastity goes it will be to You, not to anything in the world.”

Then He asked me, “Do you really love Me? If you truly love Me, then you must go, and you must take with you what I give you.”

I said I would go, and He placed these conditions on me: “You must become one with Me and have a child of Mine without joining with Me. That child must be like Me. His sound must be My sound; his voice must be My voice; his actions must be My actions; his behavior must be My behavior; his gaze, his beauty, and his face must all resemble Me. You must beget that child by becoming one with Me, without the two of us coming together.

“I will give you a flower. If you have the slightest feeling or desire or intention for another, that flower will fade and wither away. If it does, you will be subjected to the punishment I give you. But if the flower does not fade, if you succeed in forming My child, and if you bring My child to Me, I will give My kingdom to you and to My children.”

It is a long story, but when I left there I took this oath: “I will unite with You, and I will have Your child. I will bring that child with Your beauty and with all the signs You have asked for, and I will present him to You. I will fulfill that assignment and bring You such a child.”

It is in accordance with this oath that I have come here to this world. So what is my business? To beget a child like Him, so that God’s beauty dawns within that child. I would beget a child like that by placing my love, my devotion, and my trust only in Him, without losing my virtue or chastity, without desiring anyone, and without being hypnotized by the world. I would join Him without His being aware of it, and I would hand the child over to Him.

That is what I must do. I have to fulfill this oath and take His child back to Him. No matter how many children of that nature I beget, I will go back and hand them over to Him. That is the oath I took. That is my *only* duty. All the other things you see me doing in this world are not a part of me, they do not belong to me. They are just my way of playing with you. That oath I made is the only thing that is mine.

Have you ever see a fool like me in this world? I doubt you have. Why? Look, there are so many wonderful things here for the taking,: so much money and gold, so many nice clothes and glitters and jewels, so many titles, and so much fame. There are many, many beautiful things to gather. Everything you see is a show. But here you see a man who chooses to give up all these shows and indulge in this crazy work. Is he not a fool? The whole world is saying, “This fool comes here and sticks to the crazy business of fulfilling the oath he made. What a fool!” You will not see anyone as foolish in this world. This is my job, the work of a fool.

One who disregards so much happiness, so much beauty, so many tasty foods, glitters, fame, titles, and possessions – one who disregards all this just for the sake of fulfilling an oath, is he not foolish? But this is my job. This is the reason I came. I have to go back to God with a child exactly like Him. A child like that must be born and must grow to be like God. Then I must take the child to God, show Him his beauty and ask, “Look, is this child Yours?” This is why I have spent so much time here. Do you understand?

A husband and a wife must live like a flower and its fragrance. The fragrance and flower never separate. Until the flower fades and perishes, the fragrance remains in the flower, and as long as the fragrance is there, the flower is too. Until one dies, the other is part of it. This how life should be. The beauty of the life a husband and wife should be like the fragrance in a flower, with one never leaving the other. Much love. May God protect you.

Anyway, take whatever posters you like. It is impossible to put a value on these paintings. They were drawn with my own hand. Their value may be realized when I am no longer here. I am not speaking of a monetary value; the value is to be found within the pictures themselves.

The qualities of Allah, His actions, His conduct, His wilayat, the 25 chosen prophets, all the 124,000 prophets, their families, and the saints are all imprinted within those pictures. Adam, Noah, Abraham, Ishmael, Moses, David, Jesus and Muhammad (may the peace and blessings of God be upon him and all of them); Jacob, Idris, Job, Jonah, Joseph, Isaac, and Solomon the son of David (may the peace of God be upon them too) ---the names of all the prophets are within those pictures. Even though it is only a picture we are looking at , it shows what should be in our hearts. If this picture comes into our hearts, then we will become son-God.

Bawa as Bride, *Questions of Life, Answers of Wisdom* pp.280-283
Bawa Muhaiyaddeen(rad.) (rad.)

Quotes for Life

" There is One God. He created all beings,
 And He exists beyond the beyond of religions, Beyond the separations of race,
 Religion, and philosophies.
 He is beyond mind, desire, and physical vision He is beyond the world, lust, torpor,
 and illusion.
 God resides in that spotlessly pure place known as the heart And sees and knows
 everything.
 He sees each and every heart and mind and understands all things. "

God's Light Magazine, Vol. 1 #4

• • •

If you have faith in that one treasure which is God, His truth, and the wealth of His
 grace, if you assume His good qualities and His actions, God will always be with you.
 Whether you feel happy or sad, in sickness or in health, in sunshine or in rain, His
 wealth will always be yours and will always give you peace, happiness, and comfort
 any time you need it. This is the only thing which can protect you and take care of you.
 Nothing else is of any use. You must, therefore, have faith in God, the One Treasure,
 who is always with you, who always takes care of you. He is your shade in the heat of
 the sun. He is an umbrella in the rain and the happiness in your sorrow. He is always
 there to help you in any situation.

My Love You, My Children

• • •

Always use positive words, and never use negative or evil words. Cultivate good
 thoughts, not bad thoughts. Make sure your intentions are constructive intentions.
 Never be jealous; be grateful. Be tolerant, peaceful, and honest instead of vengeful.
 Always be compassionate, never proud and arrogant. Praise God, because God is the
 Deserving One. You need these in your life. If you can teach yourself to follow these
 suggestions, you will have a very good life.

God's Psychology (unpublished to dat

• • •

Look at yourself. You came into this world, but what you have to realize is that you came from Him and you must return to Him. The light within you has to merge with that One Light. Then the dark show of life will disappear. My love you, my children. This is the most important thing to understand in life.

Come To The Secret Garden: Sufi Tales of Wisdom

• • •

What we are slaves to will prevent us from praying to God. If we are slaves to all the thoughts we think, if we are slaves to everything our eyes see, if we are slaves to all the music our ears hear, if we are slaves to everything the nose smells and the tongue tastes, if we are slaves to everything the body wants, then how can we ever reach a state of peace? We can never know peace or tranquility this way. We have to escape from this slavery and become a slave only to God.

Questions of Life-Answers of Wisdom Vol.1

• • •

Whenever you look, God is there. But is He a rock or a stone or a sun or a moon or a bone? No. His sound is there and His warnings are there. You can see Him. You can see His sound, His words, His speech. You can listen to the commandments given to the prophets, because they have not gone away. They are within us.

We have come here to learn about the creations, about God's secret, and about God's grace. We are the form of light. There are six kinds of lives and we are the form of light. We have come here to learn the *sirr*, the secret connection between ourselves and His power, to study our Father and the story of where we were before. Within this body, within this show, there is much we must learn. We have come here to learn, not to dance on this dramatic stage or to watch show after show. We have come here to open and look within everything and see our Father. Each thing that we enjoy or feel sorrow about must be opened, and we must see God within. That is the lesson we have come to learn.

• • •

"Know the qualities in each one's heart and then serve him. But first, try to know your own heart. Only then can you understand the hearts of others. If you have that understanding, then whatever words you speak and whatever duty you perform will be true duty, God's everlasting duty. If you are in that state, the love you give to each one will be God's complete love. In every

situation, perform your duty with this understanding. "

My Love You, My Children: 101 Stories for Children of All Ages

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"To all those who say they believe in God, please realize with faith that God hears every word you say. God hears your every thought. Realizing this, speak only what is truth and act only with God's qualities of love, compassion, justice, patience, and the realization that each life is as important as your own."

January 10, 1979

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"Within your heart in a space no bigger than an atom, God has placed the 18,000 universes, good and evil, and the wisdom to differentiate between them. That is your farmland. If you plow that land deep with your wisdom and sow God's qualities and actions with the knowledge of the difference between good and evil, you will receive the wealth of your soul, the bountiful harvest of undiminishing grace."

The Golden Words of a Sufi Sheikh

• • •

"Have good thoughts in your lives. Have good manners, be polite, and have good actions. Be good, have love, and be patient. Never think of harming others. Only think of helping people. Think that others should be made better and that you should be made better. That is how your heart should be. Always wish for good things for other people. If you do, then your life will never be ruined, and you will progress higher and higher, and your brothers and sisters will also become exalted. Please think about this. Amin. May God give you His grace."

My Love You, My Children: 101 Stories for Children of All Ages

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"O man, no matter what you have studied or how much you have studied, do not follow the ways of your mind with conceit in your learning. Ask a man of wisdom who is on the path and follow his directions. If you do not meet a man of wisdom, lay your heart open and ask even a tree or a wall. The power of God within your heart called conscience will caution you

and guide you. It will say, Go, or Don't go, Right, or Wrong. If your heart is open, your conscience will provide useful fruit which will benefit your journey through life."

The Golden Words of a Sufi Sheikh

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"We should not hold on so strongly to those who are going to leave us some day anyway. We should not feel excessive attachment for them. We have to keep it in moderation. But there is One who will never leave us, One who will never perish. God will never leave us, not in the kingdom of heaven, nor in the kingdom of hell, nor in this world. And since judgment is in His hands, He is the only attachment we must have. If we hold on to only that one attachment, then we will have joy throughout our lives and even at the time of death. On Judgment Day we will know that joy, because we will be with Him."

Questions of Life-Answers of Wisdom Vol.1

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"Our house is God's house. If our state is correct, our heart (qalb) is God's house, God's kingdom, God's justice, love, compassion, and unity. Before this state of beautiful peace and unity comes, we need a place in which to meet, unite, understand, think, and reflect every minute and second, establishing relationships of unity and peace.

Instead of wasting time in the world, we can go to this place five or six times a day to do prayers and worship. We can gather at God's house, focus on God, think about God, pray to God, and remember God. It is for this purpose that we are building this place."

March 10, 1983

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"You must place your faith in the one indestructible, imperishable God. To do this, you must stop depending on the kings, forces, and armies within you. When you give up all this and stand defenseless and alone, saying, O God, it is all Your will! The sheikh will stand by your side. It is only when you surrender to Allah that the sheikh, who is the explaining wisdom of the Qutbiyyat which guides you on the path of God, will come to stand by your side. 'Son' he will say, 'Now you are ready. Come, let us go'."

The Golden Words of a Sufi Sheikh

The Out Loud *Dhikr*

September 8, 1981

[Bawa is in the midst of explaining each of the Names of God recited in the *Dhikr* recitation that he is teaching. Use of the “ “ may mean that this is what we are to say inside our *qalbs* as our inner intention, while we recite this Name, *ya Sabur*.]

...**Thirteenth, *ya Sabur***. “No matter how many faults we commit, may You forgive them. Every creation commits faults. All of Your creations make mistakes. I have forgotten You and say, ‘I, I, mine, mine, my race, my religion, I, I, I am a king, I am a minister, I am a learned man, I have studied, I am the one who knows, I am a saint, I am a *nabi*, I rule over this world, the heavenly world, and all of the worlds.’ Satan speaks like this.

Yet no matter what he says, You, O God, are the One who has *sabur*. *Ya Sabur, ya Sabur*. You have so much *sabur* that You even give food to satan. You even protect the one who is evil and do duty to him. You do not ridicule him or discard him. You do not show differences to him and You do not hurt him. You even give food to all the created poisonous trees. You give food to a poisonous thing, and You protect it with *sabur*. Therefore, *ya Sabur*, please give me that quality. Please give me Your *sabur*.

“*Ya Sabur, ya Sabur, ya Sabur*, I humbly ask You to give me that. (Bawa Muhaiyaddeen(ral.)(rad.) sings) *Ya Sabur, ya Sabur*. (Bawa Muhaiyaddeen(ral.)(rad.) speaks) I am asking You to please forgive me. (singing) *Ya Sabur, ya Sabur*. (speaking) Please grant me that. May I have peace so I can give peace to those who commit sins. Please give that to me.”

You must beg Him for this. You must weep and ask this. The *qalb*, the innermost heart must cry. Tears do not need to come from the eyes, but tears must come from the *qalb*. It must melt. This is not ae. The *qalb* must melt. (singing) “*Ya Sabur, ya Sabur, ya Sabur, ya Sabur*.”

You must beg for forgiveness. “Please give me this quality of *sabur*”...

Prayer, pp. 145-146
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

The Out Loud *Dhikr*

September 8, 1981

[Bawa is in the midst of explaining each of the Names of God recited in the *Dhikr* recitation that he is teaching. Use of the “ “ may mean that this is what we are to say inside our *qalbs* as our inner intention, while we recite these Names.]

Fourteenth, *ya Quddus*. “Before we even think of it, You can burn everything to ashes. Even before we intend it, You can lift us up. You can give us wisdom, ability, *gnanam*, and light even before we intend it. You can do this even before we think of it. Whatever needs to be done is in Your hands. (singing)

Ya Quddus, ya Quddus Ya Quddus, ya Quddus

(speaking) You give grace to those whom You intend. You give grace, You give wisdom, and You give *gnanam*. You are the One who understands everything. As this is so, do You not know my sorrow? Please give me that wisdom, that light, that plenitude, and the *‘ilm*, and help me. Please correct our faults and help us.”

This is what we ask when we praise Him. We are reciting these words to the one God. All these are His prayer. At every stage, step by step, we are asking Him to grant us this. Fifteenth, (singing)

“*Ya Haqq, ya Haqq.*”

(speaking) Truth. There is nothing else. You are the One and only One. *Ya Haqq*. You are the Truth; You are the Truth; You are the Truth. You, indeed, are the Truth. You are the Truth, *al-Haqq*—the Truth. You are my treasure. That Truth is my treasure. You are the Truth. That Truth is my *haqq*. You are my wealth. That Truth is my wealth! That Truth is my wealth! That Truth is my wealth! Make my *qalb* into that wealth, the wealth of *‘ilm*.”

This is how each of these words are. Point by point, they have been explained. This is not a mantra. When we understand all of this, when we acquire these qualities and finally disappear, then—*nothing!* “I am not. You are God, *illAllah*.” In the end, we reach this section, having cut away everything else.

We must go before God in the same way that we go before a mirror. We must sit in front of Him and correct our faults. We must cut away and destroy our bad qualities. When we go in front of a mirror, we will see our form, and we will be able to cut away and remove our flaws. You must cut away and remove everything in your form. If you go in front of a mirror, you will see yourself. If you see yourself, then you will be able to cut away your faults. You will see yourself in the mirror. In this state of prayer, by going before God, you can cut away each of your faults. You can cut away every quality. You can cut and cut every action, correct yourself and surrender to Him. This is what you must do.

This is not the only thing. There is so much more. There are so many more explanations. If you cut away these things—*shari*, good. If you do not cut them away, then—*poitch*, finished! Then of use are you? If you cut these away one by one, as I am telling you to do, then you will become the mirror. The mirror will be within you. You will see everything and all those who look at you will also be able to see themselves and correct themselves. If the mirror is present, you can correct yourself and clear yourself. In this way, you can know yourself.

You must not make decisions hastily. You must understand; you must understand each thing. If you go to a university to study, and, if you go up and down, how can you learn? You will have difficulty and loss. You must think hard, reflect, analyze, and investigate all of the subtle things that are there.

If you take on the brain of a flea, everything will go wrong. You must take on the qualities of God and His wisdom, and then look. Then it will be correct...

Prayer, pp. 146-147
M.R. Bawa Muhaiyaddeen^(*ra*l.)

Proper Conduct in the Mosque

May 28, 1984

...Desire knows no shame. When desire comes to a person, he knows no shame. However, when modesty comes, ignorance will not touch him. When *gnanam* comes, the world will not approach him. When wisdom comes, darkness and torpor will not touch him. When *sabur* grows, anger will not approach him. And when *iman* is strong, the evil qualities that have no belief in god will not come and separate him. Those qualities that have no faith in God are called *kufr*. Those qualities that do not accept God will not separate him. Like this, you must think of each thing.

Prayer is a priceless treasure. You must carry this treasure in your *qalb*, your innermost heart, and give it into the hand of Allah. He is the One who is worthy of receiving what you are giving, and you must be worthy to receive the treasure that He is giving. That is your responsibility. You must be ready to receive the treasure that He is giving.

Those who do not pray correctly do not deserve to receive what He gives. Therefore, do not play around when you pray. You must try to do your prayers in the proper way...

Prayer, p. 251

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

All About Prayer

August 15, 1981 5:50 a.m.

...to dispel darkness the sun is needed. For the light of the moon and the stars to be visible and for fire to be seen, darkness is needed. To understand God, wisdom and Light are needed—the sun is needed.

Therefore, we have to show you different things according to each particular section. Certain things have to be dispelled, and certain explanations have to be given according to each particular section. So there were certain things that we needed to speak about today.

My love you. Precious jeweled lights of my eye, please think about this, and do it. It is my duty to tell you. It is God's duty to tell me what to say, and it is my duty to tell you. It is my duty to say what I am told to say, and it is your duty to listen and act accordingly. To listen with awareness is your duty; to put this into practice is the duty of faith, certitude, determination, and *iman*, and to understand this is the duty of wisdom; it is the duty of the clarity of wisdom. If each one of us does his duty, then this will be understood. *Amin. As-salamu 'alaikum.*

Precious jeweled lights of my eye, the reason that this section came this morning...my dearest children, children who are mingled with my life, my body, and my soul, some of you have made complaints. Some children have made certain complaints. There are some who have a grievance in their hearts, and they have been making these complaints. Some children had grievances earlier, some children had grievances after that, and some children have grievances now.

So the One who has to inquire into these grievances said to me, "Certain complaints have come to Me. What are you going to do about this?" He told me that there were many complaints.

I replied, "I don't know! If there are any complaints that have come, then You must speak. I will then tell them what You say. What You say, I will say."

So, He gave me an answer to your complaints, and I spoke that answer into the microphone. I had to speak because these complaints kept on coming. I am just saying what He said. This is not my fault.

Ask the One to whom you are complaining! If you have a grievance in your heart, ask Him.

That Judge said, "These complaints have come to Me. I have heard them. It is your children who are making these complaints."

I replied, "Is that so? I did not know that."

He asked me, "What are you going to tell them?" and I replied, "What am I to tell them? If You have something to tell them, I will certainly convey it to them!"
Then God said, "Tell them this."

So, my children, this is what I told you. The children who are complaining should take in and understand what I have said. Once you understand, you can withdraw your complaints; you can retract them. This is what you should do.

Amin. May God give you His benevolent grace. *Amin.* May He give His benevolent grace to my children. *Amin. Amin.*

Prayer, pp. 187-188
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

True Ablution

February 23, 1983 9:32 a.m.

...One day the Rasul, *sallAllahu 'alaihi wa salam*, was doing his ablution. At his side there was another man who was also doing this. While the Rasulallah_(sal.) was performing his *wudu*, the other man finished his *wudu* and got up to go and pray. Then the Rasulallah_(sal.) turned to him and said, "Please do your ablution again. You did not do it correctly. I saw that it was not done correctly."

So the man did it a second time. Again he got up to leave. The Rasul_(sal.) said, "No, you still have not done your ablution properly; you need to do it correctly."

The man did it for the third time, finished, and again tried to leave. The Rasulallah_(sal.) said, "No, you still have not done your ablution correctly. Please do it again."

Then the man said, "Ya Rasulallah_(sal.), please tell me the way to do it. I do not understand how to do this."

The Rasulallah_(sal.) replied, "Every man who comes to the prayer brings with him the world, hell, sins, various difficulties, and all of the qualities of satan. That is a great weight. During his ablution he must lay down that load and establish a connection to Allah. He must unload what he has brought with him from the sight, nose, tongue, ears, and all of the sounds. He must lay down all of these sounds and the other things of the five (senses) that he was brought with him.

"Within the time that we are performing these sixteen kinds of ablution, we must make the connection between Allah and ourselves. That is when that connection between Allah and ourselves must be established. We must come to the state where we can see Allah. We must establish love between Him and ourselves and prepare our *qalbs* so that our *qalbs* have the state where Allah sees us and we see Him. Our intention and our prayer should be made complete in this place itself. Here, itself, that *vanakkam* should be made full.

"This state must be established within the time a person performs the ablution. That is when he must bring his *qalb* to this state. He must strengthen his *iman* and his *qalb*, and form his love for Allah. This state must be established first. Then, when he goes to pray, he should have Allah's intention, His *salawat*, that thought, and that focus. Having established that state here, when he goes to pray there, he should face Allah alone and follow behind the Rasul_(sal.), who is the *imam*, the leader of prayer. That is all he should be aware of.

"Like that, when you go there, you should face Allah alone and do *sajdah* to Him. You should follow behind the Rasul_(sal.), and focus on Allah, who is in front. That is the only point you should be aware of. You should not be aware of any other point. To start from here, to go there, and then to bow in *ruku*, is *toluhai*..."

Prayer, pp. 191-192
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

How to Become One with God

July 16, 1981, 8:30 p.m.

...If you do not understand something, please tell me. If you are able to do the 43,242 *sajdah*'s that I spoke about earlier, we, *shari*, that is fine. If, however, you cannot do that, if instead of wisdom you have ignorance, then you need to come here. If you do come, that would be good. If you like, do it this way, or, if you have matured, then do it that other way. But, as long as you have doubt, suspicion, and religious bigotry in you, you will not understand. As long as you have anger, hastiness, and the quality of keeping one thing on the inside and another on the outside, you cannot go along this path. You need to think about this.

Some of you are thinking, "What is this Ramadan fast?" Some of you are thinking this. Some of you are saying this, and some of you are keeping these thoughts to yourselves. This has been eating away at you; it has been gnawing at the insides of some of you. Some have been saying this aloud, and beating others with it. These diseases that are eating away at some of you should not continue to grow within you. If they are growing within you, if they are continuously gnawing at you, they will consume you. It is not good for your body to let these poisons grow.

Therefore, end this. Speak with me. Do what I tell you, whatever it is! If you are unable to do this *ma'rifah* prayer, you can do the *haqiqah* prayer. I will teach you, and you can try to do it. If you are unable to do that, if you do not have certitude, I can teach you about *iman*. Ask about the *tariqah*, and I will tell you about that. If you cannot do that, then ask about *shari'ah*. If you are in that place, if you are in the place that belongs to birth, I will tell you about that. There are these four steps. No matter what place you are in, I will teach you about that particular place. If you do not understand the first place, how can you understand what is beyond that? Even if you have understood one place, there is still more to tell you.

If you do not understand *ma'rifah*, we will speak about *haqiqah*, the unity of God. If you do not understand that, I will speak about the unity of *iman*. If you do not understand that, then I will tell you about the unity of creation. I can tell you about all of this.

My love you. It is good if you can clear yourself. Perform *wudu'* on your *qalb* and make it clear. All this time I have been talking about prayer. This is needed in America, and it is needed here [Sri Lanka]. Here we have been speaking about *toluhai*, *vanakkam*, *'ibadah*, the grave and burial, and each of you needs to understand these explanations.

Today is Thursday. I started at seven o'clock in the morning. We are going to finish at eleven o'clock at night. Now we are going to conclude. I have been speaking now for four hours...Ah! Three hours have passed by. What time did I start? Ah! How much time has gone by? Three hours have passed.

I am not well. But you are even more unwell than I am. My illness is in the body, while your illness is in the *qalb*. Your illness is worse than mine. There are so many of you

who have an illness in the heart. I am a single person with a body that is not well, but I see that your illness is causing you so many difficulties. So I had to speak. I must first cure *your* illness.

Therefore, precious jeweled lights of my eye, some of you have a very great illness in your *qalbs*. I have only the illness of the body, so I must bear up that illness and help you get rid of your illness. Some of you are quite ill. That is why I had to speak; there were for or five points I had to speak about. If I find the time, I might speak further. Having said this...

My love you children, precious jeweled lights of my eye, please type this, and I will have it sent to America. Elam Pun, Pudia, Pun, Dick Tambi, Mitch Tambi, Myrna Pillai, Sonia Pillai, please make this into a book there. Edit it, and print it, and give this book to everyone. This is urgently needed. Quickly, make this into a book.

These diseases should not come into your hearts. They will cause great difficulty. It is better for an illness to stay in the body. When it comes to the *qalb*, the heart, it is very difficult.

An illness has entered the hearts of some of the very young children. The hearts of the baby children have an illness. There are some children who have a sickness in their hearts. God must take care of that.

Some children, who have wisdom, do not have an illness in their *qalbs*, while some children who have less wisdom have an illness in both their hearts and their bodies.

These illnesses should not be there, in the *qalb*. Therefore, the children who have wisdom should give the medicine for these illnesses of the *qalb*. You children who have wisdom must give the medicine for the illnesses of the *qalb*. Also, please give me the medicine for my illness!

We must find a way to cure our illnesses. Amin. *As-salamu 'alaikum wa rahmatullahi wa barakatuhu*, may the peace, the beneficence, and the blessings of God be upon you. We need Allah's help.

My love and my *salams*. May Allah give you His beneficence and His *rahmah*. May He grace you. *Amin, amin, amin.*

As-salamu 'alaikum wa rahmatullahi wa barakatuhu.

Prayer, pp. 352-353
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

What God Wants

A short talk given by M. R. Bawa Muhaiyaddeen(ral.) from *Questions of Life, Answers of Wisdom Volume 2*.

Questioner: Sometimes I am confused about what God wants, whether He wants me to act to make things happen or whether He wants me to just be quiet and accept what happens.

Bawa Muhaiyaddeen(ral.): All right, let's look at it. Now, take a doctor. After medical school, if he becomes a surgeon, he will have access to all the surgical instruments needed to lay his hands on a life. What is his duty at that time? He knows that patient could live or die during the operation. So he may be thinking, "If the operation fails and the patient dies, I will be guilty of murder and go to hell. But if the patient lives, I will be praised." That might be so. But he should not think that he is responsible for the outcome.

There is a Creator who made this body, with all its nerves and blood vessels. Everything belongs to Him, even birth and death. Even all the praise and all the blame belong to Him. The doctor needs to realize that. He must reflect on that and say, "O my God, this is Your work. Please come and do Your duty, O God. I am only Your assistant. I am just an instrument in Your hands. It is You who must perform the operation, protect the patient, and save his life or make him die. This is Your duty. I am merely an instrument. The instrument is not responsible for the outcome. The Doer and Protector is You. Therefore You, Yourself, must perform this operation."

My child, you must realize that you are just His instrument, and the responsibility is not yours. Remember that God is the surgeon and you are His hands. If you perform your work in that state, there will be no danger. God will do it. If, however, you say, "I am performing this operation," then the praise or blame will be yours.

If you can understand that the responsibility for praise and blame is due only to Allah, and if you hand over everything to Him, then you will perform all duties as His instrument, saying, "May the Doer be You, O God." Therefore, be the instrument and do whatever you do to the best of your ability. That is the way.

1120

518

It's all false. It's all a dream. It's all crazy.

It's all over. It's all right.

Let's see what's next.

Golden Words of a Sufi Sheikh, #518, p. 221

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

1120

from the chapter: “**All About Prayer**”
August 15, 1981 5:50 a.m.

...Until there is that one point, the mind will be like a clock. What time is it now? Ten o'clock. What time is it now? Nine o'clock. What time is it now? Eight o'clock. It goes round, round, round. It circles around, night and day. You are always watching the same time. This is the world, the mind. It keeps circling around. You must change to a compass that shows one direction. First, change to the four directions, then change to the four religions, after that change to one direction, then change to one family, one God, one point. That will be prayer, the surrender to God.

So, for that, we must change. We must endeavor to do this. If we keep on circling around the mind, the same things will keep coming back, again and again. The world will keep coming back. It will come back so many times: one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. This is how the mind is. Race, religion, scripture, color, and language will keep returning. You must change to a compass. After that, change to one point. Change to the prayer that is between you and God. Prayer must be changed and pointed towards God. Then you will have peace. Then, that will be right.

That is why we now have to do this beginning prayer. In Ceylon, so much time has gone by, and still the original root has not taken hold. Ten or eleven years have passed in America, and still some people have not established that original root. In Ceylon, some people have not taken hold of this, and, in the West, some people have not taken hold of this. For some, the root is growing, but it needs to grow some more. For some we still have to pour water. They need to understand their history; they need to learn and cut away their connections. It is through this cutting that they can learn.

When you cut one connection you learn; when you cut another connection you learn; when you cut another connection you learn some more; when you cut another connection you learn still more; when you cut the next connection there is prayer; and when you cut the next connection there is peace, God. So, this is what you must do. You have to learn and cut these connections away. Then you will be God's family—Light. You must give sound to that.

My love you. It is now early morning...

Prayer, pp. 185-186
M.R. Bawa Muhaiyaddeen^(rat.)

True Ablution

February 23, 1983 9:32 a.m.

...You are looking down the road! Your eyes are looking ahead as you go along. Suddenly, if a child crosses the road, or a snake crosses the road, your legs immediately stop. Your eyes did not see the snake, but your legs immediately stopped. Or, you might jump to the side. Suppose there is a ditch or a stone on the path. You immediately stop, or avoid it. How does this happen? It is a reflex action of your muscles. The body knows. Your eyes do not necessarily see it, but the body is aware. That section, those muscles are aware of danger.

Similarly, no matter what duty you may be doing, the remembrance of Allah, that intention, must always be present. It must be ongoing in your heart; that intention must be constantly within you. Without missing even one minute or one second, that thought should move with your breath. If you have that intention within you, that will be completeness. Focusing on the thought of Allah, having remembrance of Him, and having the intention of Him, is the greatest prayer. That is the most exalted prayer...

Prayer, p. 194

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Five Times Prayer

December 23, 1981

...At the prayer of *subh* the world is watching what you are doing. At the prayer of *zuhr* the *nafs*, blood ties, mind and desire are watching. At the prayer of *'asr* the connections of the five elements are watching what you are doing. At the prayer of *maghrib* the blood ties, jinns, fairies, powers, the "I" and speech are watching—the earth, fire, water, air, and ether; the sun, the moon, time, and minutes are watching. At the prayer of *'isha* the prophets and their words and teachings are watching.

The prayer of *sufiyyah*, the prayer of *ma'rifah*, is the *waqt* of Allah. It has no time, no minutes. The five are finished. Beyond the sixth, the connection to Allah, is watching. You do *tasbih* to Allah and disappear in Him. You become one with Him. You do *tasbih* to Allah and disappear within Him. Both are joined. You become and *'abd*, a slave to Him. You are one with Allah in the prayer itself. You merge with that Light. Just as firewood is burned in fire, in that prayer you are completely burned away in Him, in that Light. In the same way, that firewood burns and becomes ash, your life is burned in the power of the *'ibadah*. That is *ma'rifah*; that is *vanakkam*. You become one with Him. You are burned away in that prayer, in the same way that the firewood is burned to ash in the fire. You are annihilated. You must reflect on this. This is prayer. These are the ways...

Prayer, p. 237

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

June 15, 1974

...Therefore, my children take within your inner heart [*qalb*] the mirror of wisdom of the resplendence of grace. Within that mirror you will see the effulgence, and, if you merge with that and become the effulgent light within that mirror, if you merge with the wisdom within wisdom, what you will see in that mirror will be God. He will be your form, and you will be His beauty. There will be no more world within you. Only He will be there. Not you, only He. This it is He who sees Himself, worships Himself, and merges with Himself. When the two are merged as one, and the one treasure sees the one Effulgence, when the one is merged with the One—that is true worship. Realize that you must make this worship your own. This is the resplendence, the highest point of the worship of God. My children! You must understand this. You need wisdom. That treasure is the wisdom within wisdom. Therefore, learn wisdom. *Amin...*

Dhikr, The Remembrance of God, p. 87
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Proper Conduct in the Mosque

May 28, 1984

[Bawa is talking to the imams and other children about teaching the conduct of *salat*.]

...You are Allah, the One who is complete, Allah who is the undiminishing wealth. Please give us a worthy *qalb* and a worthy *iman*. Please give us the ability to receive Your treasure into our *qalbs*.

Amin, amin, ya Rabbal-amin. Amin. As-salamu 'alaikum.

Children, if we get angry, there will be a lot of difficulty. It is very hard to make something grow, but easy to destroy it. To build a house is very difficult, but to break it down is very easy. We need *sabur*, inner patience. In each country the customs are different.

My love you. Children, do you understand what I told you, and are you all in agreement? Do it like that. Correct yourselves, little by little, improve and improve, and slowly go forward. Children, make your *qalbs* worthy. There is so much you need to learn. Rabi'atul-Adawiyah_(rad.) had so many things happen to her. She was a slave; she ran here; she wandered there; she had to beg. But in spite of that, she finally fulfilled her *hajj*.

She went from one thing to another. She was sold as a slave. After that, she danced; she sang; she had a companion; she drank. She did all of that. Then the words of her Shaikh came to her. The words came again and again and again, and because of that, at a later time, her *qalb* opened. After following the words of her Shaikh, her *qalb* opened, and Rabi'atul-Adawiyah_(rad.) finally was given God's crown, the crown of *gnanam*.

Like this, even though we may have committed faults in so many sections, the Shaikh will come and remind us, and show us the truth. From that very place, if you progress and progress and progress and progress, and grow and grow and grow and grow, you can come to that good state. This is the way you can understand and progress.

Sometimes you forget the words of the Shaikh, and you go your own way. Rabi'atul-Adawiyah_(rad.) was a slave. She drank. Even so, she progressed and grew, did she not? Like this, the Shaikh will speak with the *qalb* of each of his children. You must ask forgiveness for the sins that you have committed. The Shaikh will come and teach you. When Rabi'atul-Adawiyah_(rad.) was drinking, singing, and dancing, the words of the Shaikh came and protected her. Then at the next step, he came and advised her. And, then, at the next step he came and advised her about her faults. This is the way that the Shaikh taught her.

Children, it is in this way that you must slowly, slowly progress. *Amin*. May Allah help you.

Right, go and eat.

Do the imams understand? *Saburaligal!* For God's house we are the *saburaligal*, those who have inner patience. We are the *saburaligal* when we are going to God's house. The ones with *sabur* who are going to God's house are called *saburaligal*, the patient travelers. What are we called when we are traveling and fasting? *Saburaligal*. We are traveling towards God's house, with *sabur*.

We are those who have *sabur*, travelling from the *dunya* to His house.

Therefore, we need *sabur*; we need to increase our *sabur*. We are journeying as the *saburaligal*. That is our fast, the fast for our journey.

Amin, amin. As-salamu 'alaikum.

Shari. Children, please go and eat.

Prayer, p. 256-257
M.R. Bawa Muhaiyaddeen^(rat.)

Song: The Only Meditation that Completely Fills My Heart

June 25, 1979

The only meditation that completely fills my heart, the only meditation that completely fills my heart, is the only meditation awakened by divine grace. The only meditation that completely fills my heart is the only meditation awakened by divine grace.

The only meditation that completely fills my heart stops thought and simply is.
 To melt and dissolve the innermost heart
 until the rising flood of compassion overflows its banks, to melt and dissolve the innermost
 heart
 until the rising flood of compassion overflows its banks— that is the only meditation that
 completely fills my heart.

To understand the self and to experience
gnana-tavam, the ultimate austerity of divine wisdom, to understand the self and to experience
gnana-tavam, to live life forgetting the earth, and to experience
arul-maunam, the ultimate silence of divine wisdom— that is the only meditation that
 completely fills my heart. That is the only meditation that completely fills my heart...

Prayer, p. 356

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

True Ablution

February 23, 1983 9:32 a.m.

[Bawa is answering a question here: "Whenever I start praying, it's difficult for me to concentrate, and, for some reason, whether it's satan or what, I start thinking of worldly things..." Bawa is relating a hadith of the Rasul_(sal.) in which the Rasul is teaching a follower how to do ablution.]

"...Allah has said that, if you are in a place where there is no water, you can do your ablution using sand or dust. You cannot put sand into your eyes, or into your mouth, or into your nose. You cannot do any of these things, is that not so? But, it is said, that where there is no water you can do your ablution using sand. What does that mean? The meaning is that you are establishing that state while you are going through these actions. That is the meaning of ablution. The *wudu'* you do is not performed on the outside. You must perform *wudu'* correctly on the inside.

"To become clear, is *wudu'*. To establish your *qalb* in the right way, is *wudu'*. To make your *qalb* virtuous is *wudu'*. To bring it onto the straight path and to make the connection between Allah and yourself is *wudu'*. Within this ablution itself, you must properly fashion this state. You must do this," said the Rasul_(sal.). He continues, "If you establish that state, then your prayers will not be *batil*. Once you have established this connection to Allah, you will see Him and you will do *sajdah* and *ruku'* directly to Him. You will be doing *sajdah* directly to His Light.

"If we do our ablutions in this way, our prayers will not be *batil*. Satan will not come and disturb us; those reels will not be running. Only the reels of the love of Allah will be running the connection between Him and us. This is what is known as ablution. If you establish this state, your prayers will be fulfilled. That is prayer. Then you will be truly praying.

"Until we have established this, we are just doing what all the others are doing. Even though a person is standing in *toluhai*, he may be wandering around the whole world. He may tell someone, 'O my friend, wait for me outside. I'll finish my prayers in two minutes and come back.' When he is going to the prayer, he uses bad words, and, when he sees someone there, he uses bad words.

"When you go to prayers, you should go with the *dhikr*, the remembrance of God. As soon as your *wudu'* is finished you should proceed with the *dhikr*. You must go with that state. If you tell someone to wait outside while you complete your prayers in two minutes, that is not prayer. That is how some people go to pray. But you must be in the state of death, the state where you have died in Allah. You should not have the thought of returning. Understand? That is prayer.

"I am not saying that you should not pray. Until you understand this, you must do those prayers. But this is the state that you must try to develop. You must try to establish this state in your *qalb*. If you do not do your ablution properly, how can your prayers be fulfilled?"

This is what is known as ablution. Understand? This is that the Rasul_(sal.) told the man who was by his side during his ablution. Understand?

Al-hamdu lillah...

Prayer, pp. 192-193
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Focus the Camera of the Qalb

May 24, 1983 9:14 a.m.

*Bismillahir-Rahmanir-Rahim. Doctor, Tambi, pillai*¹, you asked about prayer, *vanakkam*. The most important thing you need to know about *vanakkam* is subtlety. To know the meaning and subtlety of prayer, and then to pray, is prayer. In life we need to fashion this state in the proper way. To focus on the state where we can join with God is an essential state for prayer. We need to establish this. As long as that state has not been established, the signs of the connection between God, prayer and us will not be there. The connection will be to other things.

There are eighteen thousand universes, four hundred trillion glitters, and countless thoughts that dwell within us. Along with this, there is earth, woman and gold. In addition, there is arrogance, karma, and maya. And there are *tarahan, singhan, and suran*, the qualities of birth. There is lust, anger, miserliness, lasciviousness, fanaticism, envy, rancor, impatience, hastiness, pride, jealousy, backbiting, telling lies, treachery, vengeance, selfishness, and doubt. All of these dwell within our body and our mind.

Many countless numbers of thoughts and sections dwell within us. They do not allow us to fulfill this state of prayer. They do not allow us to establish the connection between God and us. We need to fashion a state where we can cut these other connections. Having fashioned that state, we must stand steadfast, with faith, trust, and *iman*. With that strength, we must join *iman* in Allah with wisdom, join wisdom with Muhammad, join Muhammad^(sal.) with the resplendence of the Nur, which is the completeness of wisdom, and then take that completeness and join it with Allah.

Prayer is the state where we are joined with Allah. To establish that state is prayer...

Prayer, pp. 31-32

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

¹ Bawa Muhaiyaddeen(ral.)^(rad.) often referred to his children as *pillai*, child, and *tambi*, little brother.

All About Prayer

August 15, 1981 5:50 a.m.

...It is that wisdom, that point, that I have come to explain. Some of you have grown the supreme root, while others have taken root in the four sections of creation. You have taken root in differences. Some of you have the differences of color and divisions, and these are separating you; they are pulling you down. You are not going up. I have to pour water on you; I have to spread fertilizer on you. I have to give you the temporary water, the temporary fertilizer, the temporary air, and the temporary heat. So, some people need to have the water poured on them. If, however, you can cut away your own history, if you can understand, then you will be able to take your own water. If you can understand this point, you will be able to take your own water. Otherwise, someone else has to pour the water on you. Someone else has to spread the fertilizer on you. He has to pour and pour the water, and slowly cut away your differences, so that the root can grow. Therefore, I see these two sections in this world.

There are four divisions. In each division, people say "I" and "you." They have not read the one book. One who has not read this book will be unable to pray this prayer. He will pray the prayer of the elements. He will pray the prayer of fire, the prayer of air, and the prayer of creation. Only the one who has finished reading this book will be able to pray this prayer. Only then can he do it.

Therefore, children, that is the reason. Even though I have been teaching for such a long time, there are some who have separated off, some who have not taken root. Others have taken root; they have reached the state where they are able to take water and fertilizer from the original root. But some, here and there, have not researched or studied this book. To learn these four books is *vanakkam*. Otherwise, water and fertilizer need to be given.

This is *vanakkam*; this is one prayer. We have to understand this prayer. We need to apply fertilizer, so that the root can grow. Some people are able to do this for themselves, while others need to have this done for them...

Prayer, pp. 182-183

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Like this, there are two that work in the one body. One is the good thoughts and good qualities. The other is bad, the bad qualities. When good thoughts come (within man), he will change into God's qualities, the quality of compassion, the quality of love, the quality of equanimity, and God's 3,000 gracious qualities. He will have justice, conscience, and truthful ways. He will consider the lives of others as his own life, the prosperity of others as his own prosperity, the hunger of others as his own hunger, the suffering of others as his own suffering, the house of others as his own house, the property of others as his own property, the state of others as his own state, the body of others as his own body, the blood of others as his own blood, and the flesh of others as his own flesh. When that good section and these good qualities work in him, every good quality will do what is good. He will do the work that God does. He will change into God's form. He will change into the form of His three thousand gracious qualities. Step by step, he will change into these and do all his work with God's ninety-nine *wilayats*, His power, actions, conduct, and behavior. He does his beneficial work with those good qualities.

Bad qualities take the forms of the 400 trillion, then thousand spiritual animal powers, *tattwas*. In those forms man will do the prayer, *vannakkam*, of animals, the prayer of demons, the prayer of ghosts, the prayer of *maya*, the prayer of Satan, the prayer of birds, the prayer of jinns, the prayer of the elements, the prayer of earth, the prayer of fire, the prayer of water, and the prayer of air. His thoughts keep changing. Every attachment is connected to his flesh. There is a connection in his body to the earth, water, air, and ether, the sun and the moon, and, because of this connection, his qualities change. As a result, he will do that work, the evil work. There are two qualities in man, there are two bodies, and one face reveals both. In one body, there are two sections. Man acts in these ways because of these two sections.

In this state God's Power and truth must come, or a wise man, an *Insan Kamil*, must come and show him the connection to the two sections within. He must cut away the connection to the bad section. He must guide him and show him with wisdom: "This is wrong, this is right." He will show: "This is murder, this is goodness, that is evil, this is a good point, that is a bad point." He will cut each quality; he will cut each evil. He will explain and cut and change that into the *good body*, *God's body*. He will change his (man's) qualities into the form that does good duty. He will change him into the section where he considers all lives as his own life, and will dispel the qualities of the sections of murder and evil.

There is one Point, man-God. He will change into those actions. Man will acquire the qualities, actions and justice of God. Instead of changing into the form of satan, man becomes one form, God's form, the Light form. Instead of changing into the 400 trillion, ten thousand forms, there is one form, the Light form, the Truth form, God's form. That form is Light, and that Light has resplendent wisdom, resplendent qualities, resplendent purity, and resplendent perfection.

It is rare to find an *Insan Kamil* in this world, but if you can find such a one, then it will be easy to change this form and its (evil) qualities. If you obediently follow him, what was difficult will become easy. It will become easier and easier and easier. One by one, one by one, one by one, you can change each thing. This is psychology.

- *God's Psychology* p. 136-137

- M.R. Bawa Muhaiyadeen(ral.) (*rad.*)

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Suratul-Fatiha and The Seven Shirts

December 27, 1975 8:30 p.m.

...My children, who are the gems of my eye, when we say *surah*, it means “form.” What is known as *Suratul-Hamd* refers to the human form. What is known as *Qul Huwallahu* refers to the *qalb*. That is the *qalb*. *Ahad*: that is His grace, the *dhat*. That is where His story resides. We need to think about this state.

This did not just come about fourteen hundred years ago through the Arabic language. It does not belong to “my race” or “your race”; it does not have a connection to race or religion. When Adam_(a.s.) was created, when *insan* was created, he was created with these letters. When God collected the earth from the four directions of the world, it was then that He created the *surah* called *al-hamd*. The covering for that *surah* is its shirt. That shirt is earth, fire, water, air and ether. God covered His story with these *mala'ikah*, these archangels. With these, He made this shirt to cover this *surah*, called *al-hamd*— His story, His might, His benediction, and His kingdom, His divine kingdom.

This is the shirt that we are now wearing, the shirt of elements of earth, fire, water, air, and ether. This is the shirt that we have put on. Within this is God’s *surah*—*al-hamdu lillah*. What is called *al-hamd* is God’s form. Once we remove this shirt of ours, then His story is what remains. Once His story is there, then the meaning I explained earlier is there. When this meaning is there, then that is His kingdom. That is He. Allahu alone exists.

We, as *insan*, have to understand this explanation. We have to remove this form, this shirt. God has placed this shirt as a covering over His kingdom and His story. This is a secret. What He has placed on top is a secret. Within it is His kingdom, His *dhat*.

My children, who are the gems of my eye, this cannot be understood through race, religion, or creed. These things that we call race, religion, creed, and scripture are the shirt that we are wearing. This is the shirt of the elements. This is the shirt of the *mala'ikah*. This shirt that we wear, which covers this body as a protection, is made from a portion of the earth, a portion of the fire, a portion of the water, a portion of the air, a portion of the ether, a portion of the *nafs*, and a portion of desire, the portion of the dog. These seven portions are a *jubbah*, a gown.

Having put on this gown and having taken on the qualities of this gown, we have forgotten the inner *surah* of *insan* that is *al-hamd*. When God created Adam_(a.s.), He created this beauty and said, “This is my kingdom; this is God’s divine kingdom.” He said, “This is God’s kingdom of purity.” He said, “This is the kingdom of God.” He said, “This is heaven; this is God’s house.”

We should remove this form, this shirt, and try to analyze a little...

Prayer, pp. 285-287

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Suratul-Fatiha and The Seven Shirts

December 27, 1975 8:30 p.m.

...Since man is within God, since the body is God's, and since man has God's state, man has been created in the *surah*, the form of the Qur'an. God has created His story as man. He has created that kingdom as man. He has created all of everything within man, and He is the One who rules over this.

Man is the leader of all of everything. He is the vice-regent. This is the *Suratul-Fatihah*. This the *surah* of the *kalima*...

Prayer, p. 285

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

All About Prayer

August 15, 1981 5:50 a.m.

...When we make the connection to God, our pure heart, pure wisdom, pure soul, and pure prayer will merge with God who is Purity. This one prayer is the prayer that connects us with God. Earlier, we taught this prayer to many people. I taught them *la ilaha illAllah*. It is a short prayer. This is the prayer where you realize the connection between the soul, God, and man.

The (first) meaning is: *La ilaha*, there is no God other than You. There is no other God. The next meaning is: *IllAllah*, You are Allah. You! Nothing! I am not! There is no other God; there is nothing else. You are the only One, God. That is the meaning. Some people might say “*La ilaha*, there is no God.” Then they say, “God, You are God. *IllAllah*, You are God.” They think that the meaning is that there is no God. But then they say, “You are God.” If there is no God, how can God be there? Some say that this is the meaning, but it is not the meaning.

When you say *la ilaha*, it does not mean that there is no God. The meaning of the *dhikr*, that word, is that there is nothing other than You (God). That word means that nothing else is like You, not I nor any other creation. There is no equal or comparison to You; there is nothing equal to Your Power. In all creation there is nothing comparable to You. Whether it is in the sun, the moon, the earth, the sky, the gods, the *nabis*, the *olis*, or in anything else, there is no Power like You. You alone are God. There is none other than You. You have no companion or helper, no birth or death, and no beginning or end. Whether it is in the religions, the *vedas*, the *vedantas*, the 124,000 prophets, the lights, the resplendences, the powers, the researches, the false wisdom, ignorant wisdom, scientific wisdom, true wisdom, or in the seven different wisdoms, there is nothing that is equal to Your Power, Your wisdom, actions, qualities, behavior, patience, peacefulness, tranquility, justice, integrity, conscience, good conduct, or compassion. Nothing can compare to You. No one can dispense judgment like You. In worship and in prayer, nothing is equal to You; nothing is comparable to You. There is nothing other than You. You alone are that Power, the One without birth or death, the One without wife or children the One without property or possessions, the One without comfort, the One without selfishness or self-business, the One without differences of race or religion, the One without attachments, the One without lust, the One who has no anger, arrogance, karma and maya, the One without any likeness, and the One without any helper. You stand alone, conducting everything. You are the Power, the Power that controls all power. You are beyond everything that is created. You are God. Nothing is equal to You. That is the meaning.

When that word, the *dhikr*, is recited, you should understand this explanation in your heart. When you have understood that *dhikr*, you will understand this meaning. The breath should say this. When wisdom speaks, it should say, “There is no other God. You alone are God, Allah.” This is what should come forth when you speak, and this is what should be written when you write. This is the meaning...

Prayer, pp. 166-168

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

A Hadith on Prayer

July 15, 1981

...There is *toluhai*, *vanakkam*, *'ibadah*, *dhikr*, and *fikr*. The first is *toluhai*, Allah's qualities, Allah's actions, Allah's conduct, Allah's behavior, Allah's compassion, Allah's patience, Allah's tolerance, Allah's peacefulness, Allah's ways of integrity, Allah's *tawakkul*, trust, and Allah's duty, His compassionate qualities. These qualities bring peace. To become filled with these qualities and make these qualities complete within you is *toluhai*.

Once you find that these qualities are complete within you, then Allah's wealth, His qualities will grow. You will become and *'abd*, a slave to Him. That is *vanakkam*. *Vanakkam* is where you receive those qualities of Allah and become His *'abd*. That is *vanakkam*. To surrender to Allah is *vanakkam*. You receive this wealth and give all responsibility to Him.

'Ibadah is where you distribute whatever treasures you have received from Him. You share it. You spread out and distribute those treasures, Allah's wealth, those qualities that *'ilm*, that wisdom, that good conduct, that *'ibadah*, and that *vanakkam*. That is *'ibadah*.

Toluhai is to acquire this state, these qualities of Allah. You must understand that *shart*; you must understand that patience; you must understand that meaning; you must understand that love; you must understand that *sabur*; you must understand the *shukur*; you must understand that *tawakkul*. *Al-hamdu lillah*. *Al-hamdu lillah*. You must make His wealth complete within you.

We must fill ourselves with Allah's *'ilm*, Allah's qualities, Allah's actions, Allah's behavior, Allah's affection, Allah's love, Allah's speech, Allah's resonance, and Allah's sound. Having filled ourselves with these qualities, then, with them, we do *tasbih*, prayers of glorification to Allah. That is *vanakkam*. To pay obeisance to Allah is *vanakkam*. To bow down to Him is *vanakkam*. Prostrating to Him is *vanakkam*.

Why do you bow your head? When you see a great man, you lower your head as a sign of respect, do you not? You bend your head in respect. So, to bow down to Allah is *vanakkam*. You bow your head to His speech and sound; you bow to the words and actions of the Lord. You bow your head in awe, to His explanations. You bow your head to His duty and His gaze. You bow your head to His grace. You bow your head to His *wilayat*. You bow your head to His sound. He is known as *ar-Rabb*, who understands everything. You prostrate to That. You bow your head to His *Qudrah*, His Power. This is the state of obeisance. That is *vanakkam*; that is worship...

Prayer, pp. 219-220

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Rooms in a House

August 25, 1978, Friday, 5:08 a.m.

...Just as he has a thirst for water, the thirst for God should always be forming within his *qalb*. This should always be forming. Just as he needs his physical vision so that he can see, just as he says, "I need my eyes, I need my eyes," and just as he protects those eyes, he must develop the eye that can see God, he must develop the certitude of the eye of *iman*. He must establish that faith.

The state that can give him either happiness or sorrow is always with him. He will search for what he wants, saying, "I want to be happy, I want to be happy." This is the way that he must melt with love for God. That search for Allah, "I need Allah, I need Allah," must be established, that striving must be fashioned. Just as he searches for what he needs, "I need wealth, I need wealth, I need wealth," he must search for Allah's undiminishing wealth of the *akhirah*, the kingdom of God. "I need the wealth of grace, I need the wealth of grace." This awareness must be fashioned in his *qalb*. The search for this must be established...

Prayer, p. 4 Bawa Muhaiyaddeen(ral.)*(rad.)*

My love to all of you. My salaams.

I am wiping your heart and your tears all of the time. I am wiping your tears with love.

I am the *qalb* within your *qalb*.

And I know all your intentions and thoughts. I am within your *qalb*,

And I understand all your thoughts. Sometimes I laugh at you.

Sometimes I see your love.

I am with you, and I go everywhere that you go. I have a share in your joys and your sorrows.

Sometimes, when you cry, I cry, too. When you smile, I also smile.

When you are happy. I am happy.

I have not left your heart for even a second.

Look within your heart with wisdom, and, within your heart, you will see me and Allah, who protects us both.

If you remain focused within your heart, you will always be happy. I will not leave your heart and your love.

I will not be separate for even a second.

I will not be away from your hearts for even a minute. In your love, you must have certitude every second.

Day and night, I am praying to God for each and every child. He will not let go of you, and we have not forsaken you.

God has not forsaken you, nor have I.

Precious jeweled light of my eye, look with the love of your *qalb*.

Look inside you heart with the wisdom of the love of your heart.

I am always watching over you physical form. I always see your love. I see your love always, and I am very happy when I see that.

I am very happy looking at that.

I am enchanted by the love of your heart, and I am very happy.

The mind thinks that you are far away from me, but the *qalb* doesn't see it that way.

I am praying for you day and night, in joy and sorrow, in sleep and in a wakeful state, I am always begging and begging of God to take care of you.

God is protecting you at all times.

God is always watching you and sustaining you. Do not be afraid of anything.

Do not be sad about anything.

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Published in the Memorial Pamphlet for the 40th day Anniversary of Ajwad Macan- Markar's passing

... All of the things that are connected to his intentions—whatever the *nafs* seeks, whatever desire seeks, whatever the mind seeks, whatever his thoughts seek, and whatever his arrogance, karma, and maya seek—are like going to a friend's house for a visit. It is like visiting each house, and drinking a cup of tea there. When you do your prayers in this way, you should not think that you are entering the house of God. You are entering the house of the elements and the intentions of the mind. With the thoughts of your mind, you are visiting the elements, the *nafs*, desires, illusions, the four hundred trillion ten thousand spirituals, the ghosts, animals, satans, dogs, and foxes. If you visit these forms, if they receive you, if you drink with them, and after that if you come to pray, then these forms will become your prayer. If we go and visit with the forms that we make with the elements, with the desires that make us happy, with the things that the mind and desire seek, with the things that earth seeks, the things that fire seeks, the things that air seeks, and the things that ether seeks, and if we go to pray taking these things with us, then it will be as if we are going on a holiday. It will be as if we are going every day to see a friend, and to show our love for him. All of these prayers are like this. These are the prayers of the mind, they are like making a social call.

There are certain celebrations that we observe. One day we have one kind of celebration, another day we have a different celebration. There are celebrations for high days and for low days. There are celebrations for New Years, there are celebrations for birthdays. There are birthdays for that person, birthdays for another person, birthdays for the prophets, celebrations for that day and this day. There is a birthday for us and a birthday for you. We have celebrations like this, they are set for certain days and times. There are prayers for the stars, the moon, the sun, and the fire. All of these celebrations are the prayers of the elements, the intentions of the elements, our thoughts, the earth, the fire, the water, the air, and like this, the four hundred trillion ten thousand kinds of energies and cells. We meet and speak with these forms and are happy. We praise these celebrations.

The prayers that we are now doing are being done in this way. All of the elements that we nurture are accompanying us to our prayers. We take with us the demons that we have, the shaitans, the seven shaktis of mind, desire, earth, fire, water, air, and ether, the four hundred trillion ten thousand miracles and mantras, the demonic forces, and the *sittis*, the occult powers. We take these with us when we pray. It is the same as going to visit a friend. When true awareness, wisdom, and yearning look at this, they see this state.

There *is* a way to worship Allah. It is like the example of the house that we spoke of earlier. You have to be alone, hungry, and awake. You must be alone, hungry, and awake, and join with God. You must be One. Your prayer should have no duality.

You must be alone, hungry, and awake, and you must merge with God. Then you will be worshipping God as God. This is the meaning. In this state it is necessary that you stay alone in that room, and worship there, by yourself.

Prayer, pp. 6-7 Bawa Muhaiyaddeen(ral.)*(rad.)*

... It is said that when hunger comes, the Ten (Commandments) will fly away. When hunger comes and we are searching for food, we will have the state where the Ten fly away. Like this, we must have the kind of hunger that searches for God. If a person, in his search for God, is to have the kind of hunger where the Ten do not fly away, then yearning, wisdom, feeling, awareness, clarity, and that faith must flow into his body. He must know that *vanakkam*. Just as a man is able to see when his eyes are open, he will be able to see God when his eye of wisdom is open. He will speak with God, he will merge with Him, and he will commune with Him. That eye will search for That.

This must be established within our body. This wisdom must be fashioned. Having fashioned this, then faith and determination, that *iman* must be established, it must become plenitude. So, if we can develop this state, then we will be able to understand the ways of prayer. First, this state must be established in our body. This search must form within us. Only if this is established will man have the intention to search for God, both in the night and in the day.

Precious jeweled lights of my eye, we must establish this state within our bodies. Following this, there will be so many hundreds of thousands upon thousands of things that we will need to understand—secret rooms, secret times. This can be done while we are living in the world, while we are living with God, and while we are living in the truth. We must stay in a specific place for each of the duties that we do in the world, we must be in that place. We must do each particular duty at its particular time and in its particular place. There is a time and place for that duty, for that work.

In this way, when one speaks with God, he must speak in the place where God is. When an *'abd*, a slave, speaks with God, then

God will speak with that *'abd*. When God's duty is done, then that is Duty. When God's justice is done, then that is Justice. When prayer is prayed with God, then that is Prayer. When the service of God is done, then that is Service. This is the way that we should do our duty. Although we live with this body, we can perform so much duty...

Prayer, pp. 8-9 Bawa Muhaiyaddeen(ral.)*(rad.)*

...This world of the mind is the distance that exists between God and man. This must be crossed. If we can transcend this, then we will see that God and we live in the same place.

This is the mind. If we cross this mind, then the *qalb* becomes a flower, a *qalb-pu*, it becomes a flower garden. God is the fragrance in that flower garden. He is the fragrance in the flowers. When we enter that garden, that fragrance will immediately develop within us. That kingdom is His kingdom, and all of the flowers there have that fragrance. Wherever you look, the flowers have that fragrance.

Your *qalb* will take in that perfume; that flower of the *qalb-pu*, will accept that perfume. So, you will be joined with Him, enjoying the fragrance. That fragrance, that perfume will forever be intermingled with you.

Like that, when the *qalb-pu* accepts that fragrance, then that fragrance and that beauty will join with man, they will join with his *qalb*. That is God's kingdom. When the flower and the scent intermingle, then the flower becomes fragrant. This is how the *qalb* and God merge. God is the fragrance of that flower, the perfume of that *qalb*. The *qalb* and God are intermingled, the flower and the fragrance are intermingled. They are never separate...

Prayer, p. 11

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...If we are able to see God even once, then hell, desire, the mind, and the world will die. This is how Moses_(a.s.) died on *turshshanam*⁸ mountain, on *shi-nai* mountain. When you say “Moses_(a.s.) died,” it means that his mind and desire died. After that, Gabriel_(a.s.) had to revive him. When Moses_(a.s.) was revived, God said, “You are wearing slippers made from the skin of a dead donkey. Did you not put on the donkey’s skin upon which satan rides? Remove those slippers and become pure!”

The skin of the donkey upon which satan rides is now covering us. When Moses’ mind and desire died, God spoke to him and gave him the Ten Commandments. This body, which is the skin of the donkey, must die. It was the body of the mind and desire of Moses_(a.s.) that died. After that the elements were revived, and God gave Moses_(a.s.) the Ten Commandments. God said, “Rise up, Moses!”

Therefore, we must remove these slippers of mind, desire, and satan’s qualities that we are wearing, and climb the *turshshanam* mountain of the mind. What is this *turshshanam* mountain? Man’s evil and differences. *shi-nai*⁹ is the dog of desire that must be discarded. It is not the mountain that is in (the Sinai Peninsula). There is a *shi-nai* mountain within you, a mountain of the dog that is desire, the *turshshanam* mountain. It causes divisions, commits vicious acts, murders others, shows differences, and creates fanaticism. This is *turshshanam*—evil. It is the *turshshanam* mountain that shows differences. It is the *shi-nai* mountain, the mountain of the dog of desire. You must go above this mind. You must go beyond this dog, this *shi-nai* mountain of the mind. The mind is the *shi-nai* mountain, the mind is the *turshshanam* mountain. You must cross this mind and go beyond, God said to Moses_(a.s.), “Climb up, climb up, come up. Cross over this mountain and come.” Once he travelled above that mind, Moses_(a.s.) met God...

Prayer, pp. 12-13

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

⁸ *turshshanam* mountain (*malai*) (T) The mountain of the evil qualities of the mind. Evil, wickedness, lewdness. Bawa Muhaiyaddeen(ral.)(A.S.) is punning on the Arabic word for Mount Sinai, Tūrus-sīna’, where Moses_(a.s.) received the Ten Commandments from Allah.

⁹*Shi-nai* mountain (Sanskrit & Tamil) is also a pun on Mount Sinai. *Shi* is an interjection of contempt and disgust. *Nai* means dog. “Get away, dog!”

⁴...The *kalimah* is composed of twenty-four Arabic letters. The twenty-fourth then becomes the twenty-fifth. The twenty-four letters of the *kalimah* form our body. The twenty-fifth letter is the soul. The twenty-four can be seen, but the one letter which is the soul cannot be seen. The twenty-sixth letter is wisdom, and the twenty-seventh letter is the *Nur*, Light — resplendence. That is the day we meet the Light.

The night of the twenty-sixth letter, when wisdom comes, will be the Night of Power, *Qadr*.⁵ After the twenty-sixth night, when the twenty-seventh day is dawning, when *perarivu*, divine luminous wisdom, appears, when that Qutbiyyah⁶ appears, when that Light comes down to us, when the Light of the Qutbiyyah descends, then that is called the *Lailatul-Qadr*; it is called *Qadr*. When that becomes the twenty-seventh, that resplendence is called the *Nur*. Allah and the Qutbiyyah merge together, that Light joins with the body. When both the Qutbiyyah and Allah join together, when that Qutbiyyah, the Light that is wisdom, Allah, and the *Nur*, the *Nurus-samawati*, join together, then that is when the twenty-sixth letter becomes the twenty-seventh. They become one. The twenty-eighth letter is *amavasi*, darkness, torpor.

If man can merge with God, if wisdom and the Qutbiyyah become one with God, then that will be plenitude. The body will have been destroyed. The body that has been destroyed is darkness; it is creation. After that, the world appears dark to man. When man has merged with God, the world remains dark. That is *amavasi*, the twenty-eighth letter, Adam(*a.s.*). If Adam(*a.s.*) becomes light, the earth remains as earth. The earth is darkness, and Adam(*a.s.*) becomes light, plenitude.

We are that. When, through our prayers, what is plenitude joins with Allah, then the earth of Adam(*a.s.*) will stay as the earth and the world will continue to function, creation will continue on. The one ⁷who has reached that station (of plenitude) stays with God and the world stays where it is, creation continues. What has appeared continues to exist, while the one who has reached that station stays as plenitude.

Prayer, pp. 9-10

M.R. Bawa Muhaiyaddeen(*ral.*) (*rad.*)⁴ *kalimah* (A) *Kalimah* is used by M. R. Bawa Muhaiyaddeen(*ral.*)(A.S.) to refer to several different phrases. In most contexts it either is the statement, *la ilaha illAllah*, *Muhammadur-Rasulullah*, or the *dhikr*, *la ilaha illAllah*. If twenty-four letters are mentioned it is the former. However, it may also refer to the *dhikr* used by specific prophets, or the series of statements he referred to as the Five *Kalimahs*, which include the *shahadah*. Literally, a word, phrase, or short sentence.

⁵ *Qadr*, *Lailatul-Qadr* (A) The Night of Power or Destiny. *Lailatul-Qadr* is the night the entire Qur'an was revealed to Prophet Muhammad(*sal.*)

⁶ Qutbiyyah (A) The state of *pahut arivu*, divine analytic wisdom, the sixth level of wisdom that explains the truth of God to the wisdom of the human soul.

⁷ The editors put words or phrases in parentheses when they are inferred, but not literally said by Bawa Muhaiyaddeen(*sal.*); these words have been added for clarification.

...We have to change these diseases that are changing us: race fanaticism, religions, divisiveness, scriptures, philosophies, magics, miracles, praise, honor, pride slander, saying one thing on the outside and keeping another within, the differences of “I” and “you,” “mine and yours,” “I am great and you are inferior,” “my religion and your religion.” We must change these diseases and find unity. It is only in this way that we will be able to find unity and tranquility. It is within that tranquility that we can find peace, within that peace that we can find serenity, and within that serenity that we can make the connection to God.

When we make the connection to God, our pure heart, pure wisdom, pure soul, and pure prayer will merge with God, who is Purity. This one prayer is the prayer that connects us with God. Earlier, we taught this prayer to many people. I taught them *la ilaha illAllahu*. It is a short prayer. This is the prayer where you realize the connection between the soul, God, and man.

The (first) meaning is: *La ilaha*, there is no God other than You. There is no other God.

The next meaning is: *IllAllah*, You are Allah. You! Nothing! I am not! There is no other God; there is nothing else. You are the One, God. That is the meaning...

Prayer, p. 166
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

From Dhikr Discourse
August 11, 1976

...*Ya Allah*, may you be our Helper in this world and the next. May you be the Ruler of Grace in our sight, in our thoughts, and in our intentions. May You be the Light in our *nafs*, in our thoughts, and in our wisdom, and guide us on the straight path. *Ya Allah*, please protect us so that sadness does not come to us. May You grant us certitude so that we may focus on You and pray to You alone.

Ya Allah, please protect us so that sadness does not come to us. May You grant us the wealth of the grace of Your straight path, the wealth of wisdom, the wealth of the soul, the wealth of patience, the wealth of *sabur*, the wealth of peace, the wealth of Your justice, the wealth of *shukur*, the wealth of *tawakkul*, and the wealth of Your selfless duty. May You give these qualities to all lives. May You give us the perfect certitude and determination on the straight path that no other God exists but You. May You give us the strength of *iman*...

Prayer, p. 166

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...It is said that *insan*, Adam(*a.s.*), was created with Allah's beauty. What is Allah's beauty? It is the Light of the Qur'an, His actions. What remained after Allah discarded everything else was the Light of perfection, the Light of plenitude, the Light of the cause and the Light of the effect. That Light is the Qur'an. That is He. He created *insan* with that beauty. Within that, with the *rahmah*, the beauty called His *dhat*, He created the *mim*. He created Adam(*a.s.*), and within Adam(*a.s.*) He remained as Himself. He remained as all of His qualities, actions, and behavior—that beauty, that Light, and that wisdom. That is what is meant when it is said that He created man with His own beauty, in His own image. The *ruh* that is within man and the qualities that are within him are Allah's beauty, and that is the Qur'an...

Prayer, p. 369

M.R. Bawa Muhaiyaddeen(ral.) (rad.)

...What is prayer? What is *toluhai*, the five-times prayer? What is the *panjasila*, the five precepts? What is *tanadharma*, the prescribed duties that you should do? In every religion they say that you should perform *tanadharma*. In all of the scriptures they say that you should perform *tanadharma*. They say: have faith in God; pray to Him; show love to all lives; treat all lives as your own life; feel the sorrow of other lives as your own sorrow; show compassion and affection towards all lives; love others as you love yourself; give your own food to those who are hungry; if someone is angry, have *sabur*, inner patience; and do not cause suffering to another life. God instructed the prophets to teach this.

Like this, all of the religions—Hinduism, Hanal, Christianity, and Islam—say this. Finally, this was made complete. Everything that each of the prophets taught was collected together and given by God to the Rasul_(sal.) as the 6,666 *ayat* of the Qur'an and as the *ahadith*. What each of the prophets brought as proof is revealed there. We must think about this.

You must consider carefully what each religion says, what Jesus_(a.s.) and Moses_(a.s.) said. But you cannot truly understand what they said through the world, through religions, through races, or through languages. If you analyze the scriptures, if you analyze hell with hell, what will you find there? You will find worms and insects. The world and differences are hell. With the exception of God's qualities, everything else is hell. If you investigate using the religions you will see only destruction...

Prayer, p. 316

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

“...the state of one who takes on the qualities of Allah is called *Islam*, while that of one who adopts the qualities of satan is called *kufr*. These are the only two categories into which mankind can be divided—not into four, or any other way, for we are children of Adam_(a.s.), and all belong to the same race. Within this one human race only two groups exist—the ones who do evil (and belong to hell) and those who do good (and belong to heaven). Men of wisdom have pointed out only these two, although within them, many, many more have been formed...”

The Resonance of Allah, p. 385

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...My beloved children, who are the pupils of my eye—Truth is silent. If Truth has dawned within you, then there will be no further speech. It is silence, and silence is the greatest Truth, the best question. If there is no Truth, then there will be a lot of talk and questions. One is good and the other is bad. If there is good within you, there will be no further noise within. But if you are full of bad, there will be so much of talk, speeches and questions. Therefore, seek the good. God does not make a noise. If you need anything, then you will have only to knock, and if you are tuned to that point, with the sound of that knock you will get an answer immediately. No noise, you don't have to make a sound. This is the Truth...

God, His Prophets, and His Children

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Story in a Book

“...*The thoughts, therefore, of the husband and wife When they unite at the time of conception
Become the destiny of the fetus.
The resplendent primal Athi puts a seal On what the parents together mold
As the destiny of the fetus. This is the way the Athi writes
The complete destiny for the fetus.
This is the way the fetuses take innumerable forms Shaped by the thoughts of human beings...*”

-*A Song of Muhammad: The Body is the Enemy*, p. 212

“*Appa*, my brothers and sisters, once these two parts are united, the primal One who lives in each of our hearts acts as a servant working for us. He continues as the lowly One to His slaves, doing His work. Whatever it is we write in the book we hand over to Him. He puts the cover on; we are that cover. The father and mother write out all the lessons and give it to the servant who stamps it. Nothing, therefore, is His fault; the levels of wealth and poverty are not His fault. How can you blame the One who merely reads the story we’ve written and given to Him? It is certainly not His fault; actually, it’s our own fault, so if you write your story with good qualities, with good conduct and hand this over to the servant, He’ll return it in the same good condition. Since the father and mother unite to write the story they present to the printer, we cannot blame the printer for whatever is given to Him; all He does is print the story we offer Him.

The father and mother come together writing the story they present to the printer; the printer prints it and puts it back in our hands: the story that we have to read today. We must be aware of the history in that story written by our parents; it is our story, our form. All those born today as man are the consequence of a story written by a father and mother and given to the printer, a story returned to us with the cover on it. That printer is the primal *Athi*...”

A Song of Muhammad, p. 217

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

[https://books.google.com/books/p/pub-3222736622835105?id=FIptSCajUUKC&printsec=frontcover&dq=inauthor:"M.+R.+Bawa+Muhaiyaddeen\(ral.\)"&lr=&as_drrb_is=q&as_minm_is=0&as_miny_is=&as_maxm_is=0&as_maxy_is=&num=50&as_brr=0&as_pt=BOOKS&ei=q1CRWrPyK9C65ALqhbzGCw&cdh](https://books.google.com/books/p/pub-3222736622835105?id=FIptSCajUUKC&printsec=frontcover&dq=inauthor:)

The Story in a Book

“...You must realize the condition we find our body in is a consequence of the covered book written by our parents. Whatever they wrote is printed, stamped and registered. The registration is what is called pure life; the life given to the book is its registration. What our father and mother write is the story; life is its registration, which fills the entire body of each and every man; life comes from the primal One, the printer. When the book is torn, that registration returns to Him.

Whoever wants to acquire a form must be registered. What we read in this book is the story written by our parents. This is what happens today; this is what happens forever in every world. The story we read today is the one our parents wrote before we were a fetus; this is what they mean by saying a fetus acquires millions of sins it did not collect on its own. That is the story revealed today as we read it. Since this is our state *appa*¹, we must find a good *guru nathan*², walk the right path, and try hard to correct the flaws. The wrong story written by our parents is what we read today as our own body. *Appa*, if we trust this body formed with falsehood as its strength, we will end with the qualities of ignorance; we will be tormented by perpetual evil. This body works entirely against the registration made by the Lord of the three worlds; it may end as a book without registration, a prey to fear.

We must find a *guru nathan* and ask him to print true meanings in good words for us, so that every word will become something to enjoy more and more, every word will become sweeter and sweeter, will flow with honey. When the story is rewritten, it becomes incredibly sweet for everyone who reads it. To write this story in the right way we need a good *guru nathan*, a complete treasure on this exalted path.”

A Song of Muhammad, pp. 218-219
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

[https://books.google.com/books/p/pub-3222736622835105?id=FIptSCajUkC&printsec=frontcover&dq=inauthor:"M.+R.+Bawa+Muhaiyaddeen\(ral.\)"&lr=&as_drrb_is=q&as_minm_is=0&as_miny_is=&as_maxm_is=0&as_maxy_is=&num=50&as_brr=0&as_pt=BOOKS&ei=q1CRWrPyK9C65ALqhbzgCw&cdh](https://books.google.com/books/p/pub-3222736622835105?id=FIptSCajUkC&printsec=frontcover&dq=inauthor:)

¹*appa* (Tamil)- literally father; here used collectively to mean brothers and sisters.

²*guru nathan*- lord among gurus or among teachers

“...Recite the *kalimah* and come to *salah*. Allah is the Great One. Come close to Him. Perform *salah* to Him. Open your *qalb*; open the *akhirah*. The door is open between you and the *akhirah*. Open your *qalb* and come. Allah is keeping it open for you. He is keeping the *akhira* open for you. Open your *qalb* and come. Do *tasbih*. Perform *tasbih*. His representative, Nabi Mustafar-Rasul, *sallAllahu ‘alaihi wa salam*, is acting as the *imam*. Follow him. Follow behind him. He is your Nabi. Follow God’s representative. Complete your *salah*. Come soon. *Allahu akbar*. Allah is the Great One. Come and pray to Allah. *Allahu akbar*. Come and pray to Allah. *La ilaha illAllah*.

Allah is the Ruler of the *dunya* and the *akhirah*. He is the Ruler of the *‘arsh* and the *kursi*. He is the Ruler over everyone. *IllAllah*, He is the One alone. There is no comparison or equal to Him. He is the Great One who has no equal. Come and pray. *IllAllah*. He is the Solitary One, the One who has not comparison. Come and Pray to God.

SallAllahu ‘ala Muhammad...”

...Allah has said, “Ya Muhammad, if not for you, I would not have created anything.” It was that Light that was impressed the forehead of Adam_(a.s.). That was the Light. Having created Adam_(a.s.), Allah impressed that Light on his forehead. He then placed a *ruh*, a soul within him.

The meaning of this is that everything that is created comes forth from Muhammad_(sal.). Adam_(a.s.) also came forth from that. According to this meaning, the children of Adam_(a.s.) in faith are of the family of Abraham_(a.s.), and in *iman* and purity are the *ummah*, the followers of Muhammad_(sal.). We call that their lineage. Nothing can appear without the *mim*. Because everything appears from the *mim*, we say that we are of the lineage of Muhammad_(sal.). You and I and everyone are of the lineage of Muhammad_(sal.). All of us came forth from this *mim*. *Alif* is Allah. *Lam* is the Nur, the Light. *Mim* is the form. The *mim* has taken a form and contains all three. The *sukun*, the circle, is Muhammad_(sal.): *lam* is wisdom, the Nur and *alif* is Allah, the support. Since these three are joined and dwell together, all three resplend from within man: Allah, wisdom, and Muhammad_(sal.). Wisdom is the *lam*. It can take a form; it can come as Gabriel_(a.s.). That wisdom can come as Gabriel_(a.s.).

Because this state exists within a human being, the salams which are given by Allah to Muhammad, the Rasul_(sal.), is given by us to Muhammad_(sal.). When we pay that respect to Muhammad_(sal.), it is like an echo. When we offer *salams* to the Rasulullah_(sal.), many tens of millions of *salams* are returned to us. For each one we give, ten are returned to us. Allah praises and gives peace. And the peace that we offer Muhammad_(sal.) creates peace for us. That is an echo. Those *salams* return to us. The praise of the *salams* that we offer becomes our wealth. The prayers that we offer are either *batil*, fruitless, or they become our *daulah*, our wealth.

In this way, since everything we offer returns to us, the praise that we offer Muhammad_(sal.) returns as praise to his *ummah*; it is returned to us. The meaning is that when we offer *salams* and then look within, we will find that those *salams* have returned as the light that is lighting our *qalbs* and our faces. We are praising him but, since he resides within us, the praise of the *salams* and *salawat*¹ is reflected back and benefits us. That praise returns to reside within us. This is why we consider the *salams* to be so very exalted. Understand?...

Prayer, p. 266-267

M.R. Bawa Muhaiyaddeen(ral.)^(rad.) ¹ *salawat* (A) Prayers or blessings, asking God to bless the prophets and mankind. Derived from *salla* (A), to pray.

Jumah, The Friday Prayer
November 8, 1985 Friday 1:15 p.m.

...Before praying we must complete the prayer within ourselves. Precious jeweled lights of my eye, in earlier times, before we could light a lamp we would need to have oil. After the oil was ready, we would pour the oil into the lamp, and then prepare the wick. Having placed the wick, we would then strike a match and light the lamp.

Similarly, before prayer, what do we need? In the same way as the lamp needs oil, before we go to pray, our *qalbs* need Allah's qualities and actions: His beautiful ideals, faith, certitude, and determination. Before we go to pray we must make these complete. Having made these complete, what else do we need for that prayer? We need to prepare the wick of our intention. Once we have prepared that wick, we then surrender to God. Only then will our prayer catch fire. In this way, we must connect our intention to Him and light the lamp.

So this has to be done before the prayer begins, even before we to pray. Prayer is not something that we do when it is convenient. Prayer has to be a natural thing within us. Before praying we must prepare our prayer, just as we prepare a lamp before actually lighting it.

What should happen when you perform *dhikr*? If you take a magnifying glass, put a piece of cotton wool underneath it, and focus the rays of the sun onto it, the cotton wool will catch fire. In the same way, our *qalbs* should be like a magnifying glass. If we change our thoughts, qualities, and actions into Allah's qualities, then our *qalbs* will become a brilliant mirror. Once the *qalb* changes, it becomes fire. Then, if we place a piece of cotton wool underneath it, if we place the *dhikr*, the remembrance of Allah, underneath the magnifying glass, the *dhikr* will immediately catch fire.

That is the *wilayah*; that is *gnanam*—Light. Allah's Light will be attracted to that *qalb*. That power will be focused there, and every word, action, and behavior will become Light, that fire. That is the true way to do *dhikr*, where we can understand about the *wilayah*, about that power. If we fail to make those qualities ignite light the cotton wool, then just saying the words will not be enough.

Dhikr is much more subtle than *toluhai*. *Toluhai* is performed five times a day, but what is known as *dhikr* has 43,242 *sujud*, prostrations a day. With each breath, without forgetting, we perform *tasbih* to Allah, and ask forgiveness from Him, *taubah*. With each breath, we prostrate at His feet and give *salams*. If we surrender to His qualities, His actions, His words, and His compassion, then that *dhikr* will come. Only then will that power, that state come; that Light will come into our *qalbs*...

Prayer, pp. 275-276
M.R. Bawa Muhaiyaddeen(*ral.*)

Suratul-Fatihah & the Seven Shirts

December 27, 1975 8:30 pm

...Without understanding what your prayer is, without understanding what that grace is, without understanding what your body is, without understanding what your prayer is, without understanding what God's kingdom is, without understanding that you are the prince of God, without understanding that your form exists in the kingdom of God, without understanding that state, you have put on these seven *jubbahs*. These gowns have to be removed; they have to be cleared. You have put on these gowns in the world, and everywhere there is fighting; everywhere there is war; everywhere there is arrogance; everywhere there is hell; everywhere there is karma; everywhere there are differences; and everywhere there is pain being inflicted. This is not the way it should be. Please try to think about this a little.

My children, who are the gems of my eye, please try to think about every letter (of your *surah*). Try to think about your body. There are two forms: one that is inside and one that is outside. The shirt that you are wearing is a shirt that will tear. It is created; it is not permanent. It will have to be removed. It is something that will have to be shared out. It is something that will have to be distributed; the shares will have to be given back. You are wearing these (*jubbahs*) for the sake of the cold, the sun, and the rain, but they will change.

Look! You put on these things to protect you from the cold and the snow. You put on mind and desire. But as soon as you go out in the sun, you take everything off! This is how it is. It is like this. When you go to Atlantic City, you take off all of your clothes. Look at these *jubbahs*. They are (then) useless. These *jubbahs* change with the seasons. This is simply a shirt. We put on the shirt, and we fight.

Man is not this shirt. Man's form is God's beauty, His Light, His effulgence, His compassion, His love, and His pure kingdom, the kingdom of God, paradise. It is a great Light, an effulgence that is spread out shining everywhere.

My precious children, jeweled lights of my eye, please think. You put on these *jubbahs* and fight. You say "my religion" and "your religion," and you wage war. This *jubbah* is a gown that has to be removed. It is something that will have to be returned to the shareholders. It is something that will go back to the earth; it is something that will go back to fire. Do not fight for the sake of this. Do not burn for the sake wearing this. If you fall into the fire, it will burn you. If you fall into the water, it will kill you. If you fall into the *nafs*, they will roll you around. If you fall into maya, it will scorch you and burn to ashes. They will do all this.

My children, who are the gems of my eye, please think about this; reflect on this. Think with wisdom. Please consider this and understand. Please find out what is right. Please find out what man is. Please find out what the body of man is. If you understand this, if you discover this, that will be very good. *Al-hamdu lillah*. All praise belongs to Allah.

This is just a small explanation. If you think about this, it will be good. All praise is to Allah. Everyone can see this (drawing) once it is printed in a book. *Al-hamdu lillah, vanakkam. Anbu. Anbu, vanakkam*. Compassion, love. May God protect us.

Is this enough? Ah, it is enough. *Anbu*.

Prayer, pp. 291-292
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...*Ya Quddus*. “Before we even think of it, You can burn everything to ashes. Even before we intend it, You can lift us up. You can give us wisdom, ability, *gnanam*, and light even before we intend it. You can do this even before we think of it. Whatever needs to be done is in Your hands (*singing*) *Ya Quddus, ya Quddus, Ya Quddus, ya Quddus* (*speaking*) You give grace to those whom You intend. You give grace; You give wisdom; and You give *gnanam*. You are the One who understands everything. As this is so, do You not know my sorrow? Please give me that wisdom, that light, the plenitude, and the *‘ilm*, and help me. Please correct our faults and help us.

This is what we ask when we praise Him. We are reciting these words to the one God. All these are His prayer. At every stage, step by step, we are asking Him to grant us this...

Prayer, p. 146

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...*Toluhai* is the qualities. Without backbiting and without telling lies, to change your qualities and fill yourself with Allah's qualities is *toluhai*. That quality is *toluhai*, that action is *toluhai*, that *shart* is *toluhai*, that *love is toluhai*, that peacefulness is *toluhai*. To go on that path of justice, without deviating by even one breath, is *toluhai*. To fill yourself with these qualities, and pray to Him, is *vanakkam*. That is *vanakkam*. Then, when His resonance and sounds are given to others, that is '*ibadah*. *Vanakkam* and '*ibadah*. '*Ibadah*. We bow down toe Him, acquire His treasures, and distribute them. We disseminate His explanations and give peace to others. We should think about this.

When we establish this state, then that will be the state in which we die in Him. We merge as one without any duality. There is only one *Rabb*. We understand that there is nothing other than Allah, who is One. To merge with Him is *sufiyyah*. We hear His sound; we speak with His sound; we speak with His tongue; we hear with His ear; and we understand with His resonance. Then Allah is within man, and man is within Allah. Because man's *qalb* is merged with Allah's *qalb*, man listens to the sound of Allah's words. They are communicating, one with the other. He gives to Allah, and Allah gives to him. He gives his speech to Allah, and Allah gives His speech to him. He gives his intentions to Allah, and Allah gives His intentions to him.

When this state is established, that is known as *sufiyyah*. That resplends in the *bahrul- 'ilm*, the ocean of divine knowledge. This is not found in an (outer) book. This book is called the *qalb*, the innermost heart. The book called the *qalb* and Allah's Book called *Rahmah*, the Book of Grace, become one...

Prayer, p. 221

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

True Man

July 16, 1981 6:55 a.m.

...What is it that will always stay with you? Allah! Only His qualities and His treasure will remain with you forever.

So, What do you possess that you can give away? What is your treasure? To whom are you going to give it? You Father is your treasure. You must accept that. To whom does your life belong? It belongs to your Father. Therefore, you must accept that everything is your Father's property.

Your work is to give your Father's property back to Him. The Father's property belongs to all the children of the Father. Who are all of these children that you see? They are your brothers and sisters.

There is only one Father, and there is only one Mother. Who is that Mother? The One who gives you the milk, God's *Rahmah*. That *Rahmah* is your Mother who gives you milk. Who is the One who made water into blood, who made that blood into milk, and who gave you the nipple to drink from? Can your mother give this to you; can your temporary mother give this? No. It is God who changes the water and gives it. That is the Mother. You embrace that Mother, and that Mother gives you the milk. You must understand this. He is the Mother and the Father for this. He does this for all lives.

So, what is your property? It is Allah's property, Allah's treasure. It belongs to everyone and gives peace to everyone. If you understand this, you will understand your Father. You will know your Father, and you will know your Father's property. From that, you will know where your rightful property is and where your kingdom is. You will understand the Protector. For you to realize this, you need to give charity; you need to know, in your *qalb*, that your Father's property belongs to your brothers and sisters...

Prayer, p. 321

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

True Man

July 16, 1981 6:55 a.m.

...That is *alif*. That is Allah. Man must give sound to Allah. An *alif* has no sound. With wisdom and with *'ilm*, man must give that sound. To give that sound and to speak with Him is *gnanam*. If you place a diacritical mark above or below and *alif* it is immediately given sound; it can speak.

Like that, the sound with which man is able to speak with God is God's qualities. To speak with God, to hear Him, and to worship Him...to hear His sound, man must place his sound on That: God's qualities, those actions, that conduct, behavior, goodness, prayer, and *vanakkam*. Through God, he must give sound to Him. With His qualities he must give sound to Him. With His actions he must give sound to Him. With His speech He must give sound to Him. God's qualities and actions are *al-asma-ul-husna*. *Al- asma-ul-husna* are his ninety-nine *wilayat*. These ninety-nine speak with Him. His duty, service, actions, *wilayat*, and grace speak with Him. We must give sound to Him.

This is a Mystery. The Mystery is Allah. God is Allah, *ar-Rahman* is Allah; *ar-Rahim* is Allah; *al-Karim* is Allah; *al-Latif* is Allah; *Subhanallah* is Allah. *Al-hamdu* is Allah; *al- Kabir* is Allah; *ar-Rabb* is Allah; *Kadavul* is Allah; Yahweh is Allah. Whatever the language, whatever word each one uses, that word signifies Allah.

To pray to Him you must pray from within His qualities. You must establish that state. His speech gives sound to His speech. His tongue gives sound to His tongue. His qualities give sound to His qualities. His thoughts give sound to those thoughts. His prayer gives sound to that prayer. His taste gives sound to the taste of *'ilm*. His peace gives sound to that peace. Like this, the countless compassionate qualities must give sound to those qualities. It is through this sound that we can understand Him.

That is a Mystery, a mysterious Treasure. It is beyond form, shape, figure, relationships, blood ties, attachments, race religion, scriptures and philosophies. It has no connection to these. It is beyond colors and hues, and beyond languages. It is a beauty beyond all beauty. It is beyond torpor. It is a Treasure that exists in the place where there are no likes and dislikes. It is a Treasure that has no desires or aversions. It is a Treasure that has transcended beginning and end. It is a Treasure that has no appearance or destruction, no joy or sorrow, no hell or heaven, no wife or children, no food or drink, no desire, attachment or blood ties...

Prayer, p. 306-307

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Song: The Only Meditation that Completely Fills My Heart

June 25, 1979

...Being alone, being alone at His side and embracing Him, being alone, being alone at His side and embracing Him,
that is the only meditation that completely fills my heart. Being alone, being alone at His side and embracing Him, that is the only meditation that completely fills my heart.

To melt and dissolve the innermost heart
until the rising flood of compassion overflows its banks— that is the only meditation that
completely fills my heart.

To sit in prayer embracing
the Bestower of Immeasurable Grace, the One who is Incomparable Love, the Bestower of
Immeasurable Grace, the One who is Incomparable Love,
embracing Him as Love within love and uniting with Him within wisdom,
incorporating Him into wisdom as Love within love and uniting with Him within wisdom,
incorporating Him into wisdom until the two exists as One, and then sitting in prayer—that
prayer,
that is my only meditation,
the only meditation that completely fills my heart, the only meditation that completely fills my
heart.

To melt and dissolve the innermost heart
until the rising flood of compassion overflows its banks— that is the only meditation that
completely fills my heart...

Prayer, p. 359-360
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...*Nimmathi*, in Tamil, means Peace of Mind. *Nimmathi* is *nil-mathi*. *Nil* means to stop. *Mathi* means to evaluate. In order to have Peace of Mind, you must stop the mind through evaluation. By estimating or evaluating the mind, you can understand its birth and its end. Then, after stopping the mind, you must try to understand it with Wisdom. Then you must analyze it through Divine Analytic Wisdom. After that you must investigate it through Divine Luminous Wisdom. That is Completeness, which is beyond Completeness. You must think deeply about this and really understand. Please reflect upon each one of these things.

Children, gems of my eye, search for the Path of Truth. There is the left and the right. Both of these must operate. The left relates to the world, which is the body. The right relates to the realm of the Soul. On the left you read the story of God. On the right you read the Power of God, which is the Kingdom. You must understand both of these. To reach God you need not abandon the left. Do not abandon the left. Just go on marching left and right. When marching you have to raise the left leg and then raise the right leg. When you are marching, do not place everything on your head. Without burdening yourself with everything, just go on marching and perform your duty. Do not burden yourself with everything that you see. Just go on marching left, right, left, right. As both the legs move, do the duty for the left, and do the duty for the right. Then continue to walk. There may be certain instances where you have to run. You will not be able to run with heavy loads. There are times when you may confront dangers, and you will have to run away. If you have a burden, you cannot run.

This is how our life is. For the sake of this, you need not perform any act. You can go quietly. That is good.

May God protect us. May our Father relieve us from all ailments that are operating within us. May He remove all the diseases that are now afflicting us. O God, please protect us. May You save me and my children from all these afflictions.

Ameen. Ameen. Ameen.

The Guidebook, vol. 1, pp.152-153
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

...If you become True Man, all animals will respect you. The Fragrance of Truth and the Qualities of God will be in you. Until that time, the qualities of whatever we use will be absorbed by us.

It is man, therefore, who has changed. He has changed into satan. He has changed into a beast. Since the smell of satan or the smell of a beast is there, the other animals look at him and run away. They do not run from other animals, but they run when they see animal-man. It is like this. Through our perception, our awareness, our intellect, and our Wisdom, we should try to change ourselves back into True Human Beings. We have to leave this animal form—this dangerous animal and satan—and become True Man again. That will be very good. Then all lives will respect you. You will be the Son of God, the Prince of God. All lives will pay obeisance to you. Darkness will leave you; illusion will run away; satan will run away when he sees you, and animals will pay obeisance to you. In that State there is True Peace of Mind.

If we erase the tape in which we were transformed from man to beast, or to satan, and, if we can erase all the dangerous qualities and take in the original qualities that were there when we were born, then we will have no suffering. We will have no suffering. That is Peace of Mind. Then nothing will harm us. If we do not harm anything, nothing will harm us. That is what is called Peace of Mind, or Tranquility. Please do that. We must develop the Qualities of God; we must live and understand the Truth; we must worship that One, and we must live as one family. In this state, we need to have Compassion, Love, Tolerance, and Peacefulness. This should be our life, our existence. It is through the Qualities that we can reach Peace of Mind. Having reached Peace, we can then understand how to pray to God.

But, if instead of that, you continue to create different kinds of societies and study all the scriptures and *vedantas* [philosophy], what is the purpose? God is a Treasure which has transcended the limits of religions and philosophies, and which cannot be seen within them. Since God transcends religion and philosophies, another type of study is necessary to know Him. He exists beyond all this. He is Truth, Reality. God has no story, no book, no history; therefore, you must transcend and go beyond everything. You have to find some other way to realize that which has no history. We need the Qualities of God. We have to develop the Qualities of God; we have to develop the Actions of God; and we have to do the Duties of God. When we go beyond everything in searching for Him, the Qualities of God—that Justice—will be a Magnet. Then there will be Justice, Divine Justice.

You are the king of the kingdom of your heart. Taking Divine Justice, you must place it within the king's justice. The body is a human being; therefore, you must take this king's justice and transform it into human justice. Then you must take human justice, and place it in your conscience. Then you have to take on the Qualities of God. Taking on the Qualities of God and expanding them is the Form of God.

You must begin to analyze God through His Form. You have to analyze God with His Magnetic Form. When you continue to look at that Form, when you look at the world

with the Form of that Magnet, the Magnet will immediately be drawn to a particular point. The Power of God will pull this magnet into it. As it goes on pulling and pulling you in, you will finally be swallowed into that Power. That Power is God.

It is through God's Qualities that we have to see that Power. The State which is His Form is God's Qualities, God's Actions, God's Compassion, God's Love, God's Tolerance, God's Peacefulness, the treatment of all lives as one's own, Selfless Duty, and Duty without the 'you' and the 'I'. This State is His Form, and it is able to detect that Power. It is the Magnet which detects that Power. It does not harm any lives.

When these two get together, that Power will draw this Magnet into it and swallow it up. That is God. Then you can get inside God in order to research Him. You cannot search for Him through books, through religions, through pictures, through desires, or through the differences of religions. That Power is the Truthful Treasure which transcends all *vedas* and *vedantas*. It transcends races, religions and differences. That Powerful Thing is called God.

If we want to analyze God, we must have the Form of God within us. We can analyze God only through His Form. Both are One. That Form is also His Power. The Qualities of God are His Kingdom. The Form of that Kingdom is the Trustee. The Power of the Trustee is the Power of God. It is through this that you can search for God and find Him. Then you will become the Son of God, and you will be in the station of Man-God. That is the reason this name is given.

My children, we have to search for God in this way. If we search with Wisdom, if we have Divine Qualities within us, and if we reach God, then we can realize Him. That will be good.

The Guidebook, vol. 1, pp. 48-51
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

*From Chapter 16:
The Inner Meanings of the Qur'an Explained by Question and Answer*

...**Question:** What means does *Allah* use to teach His created beings?

Answer: *Allah* resides in the form of grace within the palace⁴ made of the five letters in the city⁵ of the five senses. Existing as the awareness of wisdom within man's heart, He teaches him the truths of the meaning of hunger, disease, aging, death, the secret of his coming here from somewhere else, and the secret truths of where he will go later.

Question: What is meant by the five senses?

Answer: The senses arise from the five elements—but then, inside the heart that exists within that body of the five elements, *Allah* gives explanations to man on how to make the luminous resplendence of His perfect purity shine within his *qalb* (innermost heart) in order that he may become proficient in his understanding. Further, from that place where He exists mingled within man's wisdom, He forever goes on teaching all those who are endowed with love.

Question: In that case, does *Allah* have any duties to perform?

Answer: Yes.

Question: What may these duties be?

Answer: He is the Head of all the mosques (which are the *qalbs*, or innermost hearts) fashioned by those of His creations who are filled with the beauty of truth and in whom the form of compassion has emerged, the beauty of patience has bloomed, and true justice resplends...

*The Resonance of Allah, p. 385
M.R. Bawa Muhaiyaddeen(ral.)(rad.)*

⁴ [this refers to the heart of man]

⁵ [this refers to the human body]

The True Qur'an
November 29, 1981 6:10 a.m.

...Precious jeweled lights of my eye, we must think about this. With one dot He created Adam_(a.s.). He took earth from the four directions and instructed the *mala'ikah*, the archangels, to deposit this earth in the place called Karbala. He gave this order to the archangels. That is a dot; it is a *nuqtah*. With this *nuqtah* and with Allah as the support, that *nuqtah* become the *mim*. He fashioned this within Himself. The Light that emanated from Him became His rays, and those rays become the Light of the *ruh*. Having brought forth that Light of the *ruh*, He fashioned the earth, and within that earth He placed His qualities. He fashioned the earth using His *mala'ikah* of earth, fire, water, air, and ether. Within this He placed His form: His perfect actions, His conduct, His qualities, and His beauty. He formed that beauty within Himself as the Qur'an. That is Light. It is the beauty of Allah that is called the Qur'an.

It is said that *insan*, Adam_(a.s.), was created with Allah's beauty. What is Allah's beauty? It is the Light of the Qur'an, His actions. What remained after Allah discarded everything else was the light of perfection, the Light of plenitude, the Light of the cause and the Light of the effect. That Light is the Qur'an. That is He. He created *insan* with that beauty. Within that, with the *rahmah*, the beauty called His *dhat*, He created the *mim*. He created Adam_(a.s.), and within Adam_(a.s.) He remained as Himself. He remained as all of the qualities, actions, and behavior—that beauty, that Light, and that wisdom. That is what is meant when it is said that He created man with His own beauty, in His own image. The *ruh* that is within man and the qualities that are within him are Allah's beauty, and that is the Qur'an...

Prayer, p. 369

M.R. Bawa Muhaiyaddeen_(ral.)

The True Qur'an

November 29, 1981 6:10 a.m.

... Those with wisdom will understand the Qur'an, but others may be ignorant. They will not understand what the Qur'an is. To understand the Qur'an one must become Muhammad_(sal.), one who is *ummi* (an unlettered person). An *ummi* is one who can understand the Qur'an. The Qur'an speaks only with the one who understands.

There is light in a stone. A stone itself is *shirk*, but light is not *shirk*. If you see the light that is within it, then you will know the value of the stone. If you think it is just a stone, then it is *shirk*, but if you see the light that it contains, then it will not be *shirk*. Blood too is *shirk*, but when blood changes to milk, it is not *shirk* anymore; it becomes food. You do not drink blood, but when it turns into milk, you can drink it; it will become *halal* for you. It will become *halal*. If you slaughter something and eat it, then that is *haram*, but if you slaughter it in the proper way, then it might become *halal*.

Like that, your thoughts are *haram* to you; your thoughts are *shirk*. The animals within you are *haram*. Your qualities are *haram*; your actions are *haram*. They are *shirk*. However, if you go on cutting them away, then later they will become *halal* for you. If you take Allah's food, then that will be *halal*. Blood is *haram*, it is *shirk*, but milk is *halal*. A stone is *shirk*, but the light, the truth that is within it, is *halal*.

Like this, if one can extract the taste, if he can extract that treasure of *ya Haqq*, which is the Truth, from his learning, from the explanations of wisdom, and from his qualities, then that is Truth. That is *halal*; it has no comparison. Like this, if he can extract the Truth called *al-Haqq* from *ilm*, from his learning, from his actions, and from his qualities, then that is *halal*. That is Light; it is Resplendence. It is nourishment, milk.

The nectar that the bee extracts is *haram*. The bee removes it with its mouth, but when it gathers the nectar and stores it somewhere, and when it becomes sweet, then that becomes *halal*. It is *halal*. What the bee first extracted was *haram*, but when it was gathered and stored in the proper way, it become *halal*.

All food is *haram*; all of it is *haram*. It comes from the earth and contains so many shaktis. For that food to have the right taste and become *halal*, it has to be changed. One must work hard. He must earn with the sweat of his brow and give to others. He must give food to others. If he himself eats only after he has given food to those who are hungry, then the food that was *haram* will be transformed and become *halal*. That is truth.

Like that, when one understands each thing and discards what is *shirk* and *haram*, then that will be *halal*. If he discards what is *shirk* on the inside and the outside, from his body, his breath, his qualities and his actions, then that is correct; that is true. If one does not discard those qualities and actions, they will remain as *shirk* within him. The one who has not understood this, the one who is a *mushrik*, will look at the truth, will look at that milk, and say it is *shirk*. He will look at food and say it is *shirk*. He will say that what is right is *shirk*. He will say Allah is *shirk*; he will say prayer is *shirk*; he will say wisdom is *shirk*; and he will say the light of the Qur'an is *shirk*. The one who is a *mushrik* will say so many think like this. When you speak with one who is a *mushrik*, the one who has so many comparisons within him, he will say that what is true is *shirk*.

But those who have wisdom... We must accept Allah's Truth and act accordingly... We need to know, understand and do what we must do, in accordance with the words of the Rasul_(sal.). He said that unity, love, tranquility, peace, and the qualities of Allah are Islam. That is the Qur'an. Those qualities are the *ruh*. That is Islam. That state is Allah, Allah's *Rahmah*. He made those qualities, His actions, His conduct, His essence, and His perfection in His form. When one speaks with Allah, that person is said to be a *mu'min*. We must understand this.

The one who does not understand this, the one who is a *mushrik*, the one who has a *sirr*, the one who is *haram*, the one who has faults, the one who goes on speaking on the path of *shirk*—all of the sounds that that person hears are from the shirk of the demons and ghosts. There are some people who are *mushriks*

who speak of these many things. But we must not accept these; we must accept Allah's words. We must learn His teaching; we must teach His teachings and understand the explanations that were sent to the Ummi Muhammad_(sal.). According to that, we must discard everything that is speaking with us. We must discard all the things of the *dunya* that were discarded by Allah and understand Allah's qualities and actions, His grace, His wealth, His completeness, and His truth. It is only after we become *ummi* that His sound and speech will come. Only then will we understand the Qur'an that is within us.

We must change in the same way that the blood was changed into milk. The milk of grace, the honey, the milk called the *Rahmah* of Allah must come forth. We must strive to take it and taste it. In the same way that light comes from a stone, we must change the stone that is called the *surah*, the *qalb*. We must break it apart and polish and facet what is within it. We must clear it and take resplendent the Light that is Allah, the valuable Treasure that is within it. Then we must give our *qalb* to that One of value. We can then realize that value and that beauty. We must change our blood-drinking quality and transform our *qalb* into milk. We must melt it and give everyone a share of that quality, that grace, and that wealth. This is the duty that we must do.

Even so, those who are *shirk*, those who have *sirr*, have emerged in this century to make the world *shirk*, to make prayer *shirk*, to make our intentions and *iman shirk*. They keep parallels to God within themselves. Satan, *nafs*, demons, pride, arrogance, and bad qualities are speaking with them, and they are speaking with these things. They are not *ummi*. They do not speak with Allah.

Therefore, we must give up these sounds and listen to Allah's sound, the sound of the *rasuls*, and the sound of the *olis*. If we can learn to do this, all of these other sounds will not be heard. We must comfort those who are suffering, give goodness, and then proceed. This is the right path...

Prayer, pp. 394-397
M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

Chapter 16
Inner Meanings of the Qur'an Explained by Question and Answer

Question: How does one who is a *shaikh* (a spiritual guide or master) come to receive the light of true resplendent grace-awakened wisdom (*gnanam*)?

Answer: My son! I will describe an example to illustrate the wisdom of such a *shaikh*. You have seen anthills, have you not? Before starting to build an anthill, the termite (also known as the white ant), through its own efforts, examines the clay in the earth thoroughly to determine: Will this clay resist water? Or is it a kind of clay that will dissolve in water? Is it mostly clay, or is it rocky earth? If the examination reveals that it is hard clay which will not dissolve in water and that the layer below contains enough moisture needed for the building process, the termite will decide to erect its anthill on that spot.

The termite then bores down through the soil to that moist layer, thoroughly mixes the gummy saliva from its mouth with the moist, sticky clay, and, making many intricate passageways layered one on top of the other, builds its anthill higher and higher. It builds its house in a most subtle manner to make sure water will not seep in, the house will not

The Resonance of Allah, pp. 391-396
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Song: Eternal Prayer

September 1, 1974 8:30 a.m.

...Look in the mosque of *iman*,
 see how the Light of the Nur shines and fills it.
 The happiness there is God. There is nothing other than Him.

When you realize with all your certitude that there is no God other than illAllahu, knowing that He is the Pure
 One
 who knows your words before you speak them, that He is God without beginning or end, that He is the One who
 stands before you

as the Thought within thought,
 you must establish Him within your compassionate *iman*.
 You must live with justice and fairness.
 You must absolutely have His qualities within you.
 You must act with His qualities.

All of you who have *iman* need to know what Islam is. The light of the *din*, the path of purity, is on one side. The
 reverberation of the *dhikr* is on the other side.
 The *aham*, the heart, is the resplendence, Muhammad_(sal.) is the *zinah*, the beauty of the face. The Completion that
 is the *Nur* is the reverberation.
 Within it is the explanation that wondrously understands.

When you see the nature of the Completion, then that is the *asma'ul-husna*,
 the ninety-nine beautiful attributes and actions of God.
 For that Completion, Allah is the only One.
 The *surah*, the form, that appears when you stand is *Nur-Muhammad*_(sal.).
 When the meaning is clearly known, it is *din*.
 When the karma is absent, it is Islam. When that is understood, it is *dinul-Islam*.
 When that is understood and known, when that is understood and known, it is *iman-Islam*.
 When you freely know this,
 it is *Suratul-Insan-Muhammad*_(sal.).
 When this is known, it is illAllahu...

Prayer, pp. 400-401
 M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

In Islam, All Mankind is One

My son! This is a hadith of the Rasulullah (Sal.) about Islam:

Brothers in Islam! You who are Iman-Islam! You must not see differences between yourselves and your neighbors. You must not discriminate against any religion. You must not oppress or harm any man, no matter what religion or race he may be. Islam is one and Allah is one; just as we in Islam see Allah as one, we must see all mankind as one.

All the prophets brought the words of Allah, and all the words they brought are true. Allah sent His messages through each of the prophets, and they brought His commandments step by step. In the revelations contained in the Qur'an, Allah has given the entirety of His teaching. The Qur'an is the ultimate and final teaching, showing everything in its fullness.

All the children of Adam (A.S.) are brothers and sisters. They are not different. Although they may stand on different steps of the teachings brought by the prophets in their respective times, you must not discriminate against any of them. You must not harass their places of worship, their bodies, or their hearts. You must protect them as you would protect your own life.

To comfort the hunger of your neighbor, no matter who he is or what religion he belongs to, is Islam. When someone dies, to join together and give him a decent burial is Islam. To realize the pain and suffering of others and offer your hands in assistance, helping to alleviate their suffering, is Islam.

To see division is not Islam. To see other men as different is not Islam. In this world and the next, there must be no prejudice in our hearts, for all will come together on the Day of Reckoning and the Day of Judgment. All of us will come together in heaven. Therefore, we must not see any differences or create any divisions here. Where Allah does not see a difference, we must not see a difference. We must not despise anyone whom Allah loves—and Allah loves everyone. He belongs equally to everyone, just as Islam belongs equally to everyone. Islam is unity, not division.

Hurting another is not Islam. Failing to comfort the hunger of your neighbor is not Islam. The purity of Islam is to avoid hurting others; you must regard others as you regard yourself. You must accept Allah's word totally. There must be no discrimination in your heart against the children of Islam.

You who are Islam must understand what is *halal* and what is *haram*, what is permissible and what is forbidden. You must understand that there is only One worthy of worship. You must understand Qiyamah, the Day of Reckoning, and the Day of Judgment.

To understand this world and the next world is Islam. Because Islam is the wealth of grace, you must use that grace to wash and comfort the hearts of others. To truly understand this and see all lives as your own life, without any differences, is the way of

Islam. To see your neighbor as yourself, to heal the suffering of others, to share food from the same plate in harmony and peace, to live unified in food and in prayer, in happiness and in sorrow, is the way of Islam. To live separated and divided is not Islam. You must reflect on this.

O you who have faith! Do not compare anything to Allah. Do not hold anything equal to Allah. Do not make distinctions between men; king and beggar must be equal in your sight. There must be no difference between rich and poor. No one is rejected by Islam. Islam is one. You must realize this.

This is what the Rasulullah (Sal.) has said. He has given countless *ahadith* with his divine lips of grace, from the flower of his divine mouth, his mouth of faith, his mouth of Allah's grace, and his mouth of Allah's divine knowledge.

O you who have received the wealth of faith! May you understand and act with the clarity of these teachings.

The Golden Words of a Sufi Sheikh, Word #648

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

How to Make the Fellowship Grow

A child asked the sheikh, “Do you have any suggestion as to how we can attract more people to the Fellowship and to our meetings so that we can make the Fellowship grow?”

The sheikh replied, “After you make yourself grow, it will be easy to make the Fellowship grow.

“These are the things you must have to help you grow; these are the things you must have at your meetings: First is patience.

Second is inner patience, or sabür. Third is contentment, or shakür.

Fourth is to give all responsibility to God, tawakkul-‘alallah. Fifth is to give all praise to God alone, al-hamdu lillah.

Sixth is determination, determined faith in Allah.

Seventh is the absolute faith, the iman by which you can further establish and strengthen your determination.

Eighth is compassion.

Ninth is the awareness that there is only one family. Tenth is equality, seeing all lives as equal to your own.

Eleventh is the sharp point of intellect that gives you the awareness to treat all lives as your own.

Twelfth is to be as concerned about the hunger of others as you are about your own and to give your food away.

Thirteenth is not to kill any life, not with a weapon, a thought, the mind, or the eyes; not to kill because of race or religion or color or beliefs. You must have the purity of the light of wisdom which will cut away these evil qualities.

Fourteenth is the subtle wisdom to be aware that the pain and illness of every life are like the pain and illness of your own body and life.

Fifteenth is the eye to see all lives as one.

Sixteenth is to realize that God exists omnipresently in all lives, to have absolute faith and trust in Him, to imbibe the qualities of His path, and to put them into action.

Seventeenth is to realize that all lives have both good and evil qualities. If evil qualities come, you must be forbearant and patient. If good qualities come, you must try to elevate them by giving them more wisdom.

Eighteenth is to do duty without selfishness or attachment.

Nineteenth is to realize the faults you may have committed in the past and to try not to commit those faults in the future. Then, if anyone else committed a fault, realizing that it may be the same fault you committed in the past, you must forbear with patience and show love. You must realize that the other person is not at fault and that you committed the fault first. Realize that, in time, others can correct themselves in the way you corrected yourself.

While existing in a state of awareness, try to correct them gradually. Teach them the wisdom of peacefulness, establishing and conducting yourself in the state of tranquil brotherhood.

Twentieth is to realize the ways of justice within God and man and to perceive unity.

Twenty-first is to realize that God has created all kingdoms and that He rules them all with divine justice. He rules all lives with pure and perfect justice. Realize what that justice is, take it into yourself, and act accordingly.

Twenty-second is to become the king of your body. Within your body are many worlds and millions of creations—all the creations of all the worlds are within you. All the creations visible on the outside are seen within as shadow forms, as energy forms, as cell forms, as demonic bloodsucking forms, or as beastly forms. You must become king of justice for that world, making God’s justice into the justice of your rulership and bringing forth that justice to rule all the animals within you.

Twenty-third is to become human. If you are going to be a king, your justice must be consistent. Man’s justice must be brought to men; you must do duty with justice. The king’s justice must be brought into human justice, so that, as a man, you will be able to show that justice to all lives. Become human, dwell amidst human beings, and bring to your awareness the

peace, tranquility, and justice of true man.

Twenty-fourth is conscience. God's justice must be brought into your conscience, warning you at every moment. You must rule from within the compassion of your wisdom. "These twenty- four qualities are the twenty-four letters of the Kalimah, the word of God. If you accept the Kalimah into your heart, strengthening it, you will know with absolute faith that no one is worthy of worship but Allah, the One of limitless grace and incomparable love, the One who gives the undiminishing wealth of grace. If you understand this state and surrender fully, you will pray, 'La ilaha illallahu: There is nothing other than You, O God. Only You are Allah.' If you spend every breath in Him, performing 43,242 prostrations to Him every day, you will grow. When you have progressed like this, you have reached the state where you can help the Fellowship grow.

"Now you must gently enter the beauty of God. You must gently enter His love. After you enter His love, you must nourish good conduct, respect, modesty, virtue, and fear of wrongdoing. I am asking you to grow within that culture of goodness. Each child must grow like this."

The Golden Words of a Sufi Sheikh, Word #891

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Unity of the Banana Tree

My love you, my grandchildren, my sons and daughters. Come and look closely at this banana tree. It looks like a hand, doesn't it? See how the leaves are just like fingers. Do you know how a banana tree grows? When a young tree sprouts from the mother tree, first one leaf emerges, then it bends down and another appears. One after another, eight, nine, ten, or even more leaves emerge in this way. And as they continue to sprout from this one central point, they grow closer and closer, over lapping like pieces of paper all glued together. How much unity and symmetry these leaves have!

The bananas also grow clustered together, emerging from a single stem and forming into bunches. They live in such unity, sharing the same nourishment, the same taste, and the same color. But then we pick them and break them apart, one by one. That is something to think about.

My grandchildren, all of God's creation is like this banana tree. God created Adam and Eve (A.S) from just one point, and from this point emerged twenty-one sets of twins, or forty-two children. They had one mother, one father, one family, and one God. They all started from one point in such unity, but then they separated into many religions, races, and societies, and so many differences developed.

God and God's family, the community of mankind, all came from one point. The whole society of mankind is one family. They all emerged from one God, one truth. God has told us that we are all different parts of the same thing. No matter what our external differences may be, we are all one. We are all one.

When wisdom comes and we understand this, then differences, murder, and sin will not exist among us. We will live in unity. Think about this. My children, through the example of the banana tree, God has shown us what unity can be like. My love you. Anbu.

Childrens' Book

“...Allah has no form. You yourself are Muhammad_(sal.). You are worshipping Allah. His form, that Light, however is kept within you. Surrender to that within yourself and accept that within our *qalb*. He created that formlessness, that Light, within your own form. This is the meaning.

As-salamu 'alaikum wa rahmatullahi wa barakatuhu. This is a very great matter. Every *salam* you give returns to you. When you give one *salam*, thirty *salams* are returned to you—Allah’s *salams*, the Rasul’s_(sal.) *salams*, and the *salams* of the *mala'ikah* and the other angels. To every *salam* you give, you receive thirty *salams* in return. Every *salam* is multiplied tenfold by the angels, tenfold by the Rasul_(sal.), and tenfold by Allah. What you offer with one mouth is returned through countless mouths...”

Prayer, pp. 400-401

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...The world is teaching you now, but you should be trying to teach the world.

The world is teaching you, your eyes teach you, your ears teach you,
 your nose teaches you, your mouth teaches you,
 your monkey mind teaches you, the dog of desire teaches you, hunger
 teaches you,
 your body teaches you, illness teaches you,
 blood, skin, flesh—everything teaches you.

However, the day you begin to teach them is the day you begin to learn. Then you can write a story. When you begin to teach them, when you subordinate them and make them your disciples, then you will have learned much.

Educate the eye about all the things it desires, and bring it under control. Educate the ear about all the things it likes, and bring it under control. Guide it towards goodness. Educate the nose about all the things it likes, teach it right and wrong, and make it your disciple, your baby. Educate the tongue that constantly seeks different tastes. It seeks both good and bad tastes. Instruct it well, control it, and teach it to have patience. In this way, teach and control all aspects of yourself. If you reduce each aspect to a baby and teach it, then you will be able to learn. Teach your mind, desire, lust, anger, passion, maya, and pride. Instruct your desires for praise, respect, and gifts; teach them all. Then you will be a learned one, a scholar. Then you will need no advertising. Then everything will happen on its own. Consider everything, and do as you should. That is good...

The Fast of Ramadan, p. 58,

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...We are not ‘spiritual teachers. We are one community, one group of people—His children. We are a brotherhood with mothers and brothers. We are all one community, one group of children, one gathering, one family of brothers and sisters.

We talk to one another and tell each other about our state of mind. You may tell me something, then you have to listen to me, and so on. In this way, we teach and we learn. We come to understand our faults, ascertain what is right and wrong, and then try to do what is right, and avoid what is the wrong. We join together and discuss what is within each of us. We discuss how to do the right and reject the wrong. This is how we learn. In this school, this is the way we understand and learn.

This is unity. This is United Nations, unity, brothers and sisters in harmony. Through this we try to understand ourselves, learn and become peaceful. Tranquility, peace and equanimity are what we strive for. We say, "We will be peaceful!"

This is why we gather here. Each person tells of his inner aspirations and tries to find peace. When we proceed in this manner and become clear, then our Father, our Teacher, will come. When we attain clarity, the Original Teacher will come to us and guide us, saying, ‘That is correct, this is correct, do this, do that.’ He will give us the necessary counsel.

What we are trying to do now is to differentiate right from wrong. In each area, we are attempting to look at what is right and wrong and reach a state of clarity. We are not teachers; we are just trying to reach a clear state. One by one, each child must come to this state. On this route the trees, flowers, and seeds are all gurus that teach us. The eye, nose, mouth, hunger, illness, blood, skin, attachments, and illusion are the teachers that instruct us. We have to understand each of these things. The sun, the moon, and the stars are all teachers. Every pore of the body, the flesh, skin, blood, and marrow are all teachers. We should understand right and wrong within all this. This is the strength within our learning, the strength within our unity. We assemble here to investigate this learning. We examine what is good. This is what we must do now.

Brother, a tiny ant discerns and picks up things that are not visible to man. An ant comes over quietly, picks up things that have fallen out of man’s hand and eats them very lovingly. It obtains that which slipped away from

man, that which man's eye did not perceive. Similarly, God, our Father, is not visible to man's eye at this time. He has slipped away from man.

*God has no form, no shape,
no color, no hue, no race,
no religion, no differences,
no "I", no "you," no hunger.
It is a Power—
A Power without selfishness.*

This power has fallen away from man. As soon as man said, "I," it fell away from him. Man said, "mine" and it dropped away from him. Man praised himself, and it moved away from him. Everything—all of this Power—left man. The Power slipped away.

Just as ants find things, we should find this Power. We should move like the ants and detect where this Power is. This is wisdom. Like the ant, wisdom should search, find and savor it. But first, we have to become small, become like an ant. We must search for the Power like an ant, find it, pick it up, and relish its taste. When we do this, we are teachers, men of wisdom, God's representatives. When man recognizes and regains what has fallen away from him, he is "man." He is the son of God, and his qualities, actions, and duties will be that of his Father. This is discernment.

My brother, we should understand this. We have to become very small. If we become [pretentious] teachers, we cannot pick this up. If we become gurus, we cannot pick it up. We have to become extremely small. Then we can find this and take it. We must think about this...

The Fast of Ramadan, pp. 60-62

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...He [Allah] embraces all lives, and comforts each inner heart according to its capacity.

He comforts the mind and ends its troubles.

He does not forget

even when father and mother have forgotten. He is the Savior who lifts us out of danger.

He is the Comforter and King.

To Him we say,

La ilaha ill-Allahu—

other than this King, there is no king with similar qualities.

He is the King.

Therefore, we say *ill-Allah*, You are God.

As His house,

He has placed an atom, a *secret room*, within each inner heart.

Within wisdom

He has placed a secret power. Within resolute faith (*iman*) He has placed a secret wealth. Within the certitude of each,

He has placed the strength of inner patience.

It exists as Strength within strength, as the Strength of Faith within faith.

There is no greater strength than this strength of inner patience. Of all the weapons given to man,

the weapon of inner patience

will be that which leads him to victory...

The Fast of Ramadan, pp. 72-73

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Prayer has a balance.
 Balance it according to your capacity.
 Wisdom has a balance consistent with your capacity, strength, and ability.
 Life has a balance consistent with your body and your wisdom.
 Sexual joys have a balance.
 The sixty-four arts and sciences have a balance.
 Science has a balance. Sight has a balance. Smell has a balance. Sound has a balance.
 If you exceed this balance, things will break.
 Speech has a balance; do not exceed it.
 The body has a balance;
 it cannot be sustained beyond a certain point.
 You have to proceed with balance according to your own capacity.
 Balance is the only thing that will not attack you.

The Fast of Ramadan, p. 4
 M.R. Bawa Muhaiyaddeen_(rat.)

...To provide a path,
 God has sent down
 one instrument after another through His prophets.
 He has provided us proof beyond proof and made us understand these instruments. All of us
 should understand these means.

We should intend *Allahu*
 and have faith in Him
 so that we may perform our duties and attain purity, fill the inner heart with
 Allah's Light, grace (*rahmat*), and benevolent qualities,
 and attain a life of freedom forever.
 May God accept our duties, forgive our faults,
 accept us,
 and bestow His grace.
Amin

The Fast of Ramadan, p. 129
 M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...My precious jeweled lights of my eyes, to analyze and understand each this
is wisdom.

The principle you put into practice is not important:
learning the truth within the principle is.

What you worship is not important; attaining clarity and realization within it is
prayer.

Whatever you do,
learn the truth within the action. To understand that with clarity is prayer.

When each principle is practiced like this, doing it is not the obligation.

You must understand the obligation within what you do.

May you clearly understand the benefit of each duty
and undertake each principle.

My precious jeweled lights of my eyes, the ordained duties exist in this way.

May you realize each one.

Amin.

The Fast of Ramadan, p. 155

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Inner patience is the weapon that will bring you victory in life.
 It will make you triumphant in the war of the world,
 the war of base desires, the war of cravings,
 and the war of the senses and sensory enticements.

This will be the weapon of strength in our lives. It will be the strength and
 courage in our lives.

This is a weapon that God,
 the Lone One who rules and sustains, possesses in His scepter.
 If we who are human
 fortify this strength of inner patience, if we cultivate contentment,
 if we trust God
 and surrender ourselves
 by giving all responsibility to Him, and, if we bear witness to Him,
 praising Him with our breath and words, He will enhance our strength.

In the battles to come, we can be the strongest of them all. In the misfortunes to come, we can stand firm and strong. And, when we have this strength, all the sorrow, poverty, debility, disease, satans, ghosts and demons that attack us and attempt to shake us, will turn around and leave. The most important aspect of our strength is the acknowledgment that God is the Greatest—*Allahu Akbar*. Inner patience will be a glorious weapon in this acknowledgment. Giving all responsibility to God and adopting inner patience in everything we do is our greatest strength. In war, or in life, nothing has as much power. A man who possesses this strength begins to have peace and equanimity. Such a man will determine that tranquility is the strength in his life.

Each child, think of this and cultivate the strength of inner patience in your inner hearts. In saying, “*Tawwakul ‘allah*—I place my trust in You, O God,” and “*Al-hamdu lillah*—All praise is to God,” may we give our inner hearts to God, place them in His responsibility and praise Him. May this praise become strength in our lives. In all the battles we wage or might does not come from guns, rifles, knives, and swords. We must, therefore, strengthen

our inner patience. We must harbor contentment and trust in God within our inner hearts. We must adopt God's qualities according to His intentions. This will be the strength and courage in our lives...

The Fast of Ramadan, pp. 240-241
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Thinking one thing and saying another, being a false witness,
backbiting, slander,
inciting another to fight, ruining another,
bringing another under one's control— these are the qualities of Satan's kingdom.
Those who possess these traits are in Satan's house.
They are Satan's children.

However,
if we establish in our inner hearts truth,
inner patience, contentment, trust in God,
total surrender to God, God's speech, God's qualities, God's patience, God's integrity, and
God's Truth,
Satan will not tarry there.

Slander, backbiting, creating dissension, speaking in ignorance, and speaking impulsively are all qualities of Satan. Without our knowledge Satan has tarnished us, and these are the qualities he gathers to his side. Treachery, doubt, and jealousy are qualities of Satan. Saying "I" and "you" or "mine" and "yours" is Satan's work. The traits of divisiveness caused by differences and the traits that break unity apart are qualities of Satan.

Every quality that does not contain
unconditional
faith, certitude and determination in God belongs to Satan.
It is the fire of hell.

Each child should reflect on this. Think about this, understand this, and progress on the path. Progress in *iman*, inner patience, the good qualities of life, faith, determination, and certitude, entrusting your life to God. This is progress toward God's throne (*dhahuth*) and God's justice in His kingdom. My children, I pray to God that you will reflect on this and strive to live in this way...

The Fast of Ramadan, pp. 243-244
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...The divisiveness in the earth, the gold, the silver, the copper and as many different colors as were in the earth—all of them became deposited in the body of Adam_(a.s.). The essence, or thought of satan settled within each of these, and they all become the property of satan. And, God, calling them satan's property, pushed them away as belonging to hell. Because they were pushed away into the hell, which is the world—only two thoughts remain for a human being. *La ilaha*: there is nothing other than You; *illallah*: You alone are God. Everything is contained in these words.

God says, “Think of Me in every breath. Praise Me with every world, saying, ‘*Al-hamdu lillah* (All praise belongs to God)! Whatever happens to you at the present moment, hand over to Me, saying ‘*Al-hamdu lillah*,’ and accept it with contentment (*shakur*). Contentment is your only treasure, your only wealth. Everything else must be handed over to Me. For whatever is going to happen at the next moment, say, ‘*Tawakkul-‘allah* (O God! This is Your responsibility).’ Only in this way can you protect the light, the treasure I have put in your charge.”

Because God has decreed this, it is not really possible for us to do things on our own. For what happens this second, we need to praise God. And, for what is going to happen in the next second, we must place our trust in Him. And, for what ever we may receive, whether it be a lot or very little, we must be contented and satisfied. This is the wealth of man's life. If we can be in this state, we will realize that there is no work for us to do here—only our duty, which is to trust Him and praise Him. Your wages for this will be the contentment with whatever may happen. Then the responsibility for the results will not be our concern. Judgment is in His hands...

Questions of Life—Answers of Wisdom, pp. 220-221
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Nancy Shabason: I understand Bawa to say that you have to be responsible for yourself and your life, and what you put out you will get back. But I also hear Bawa saying in his prayers to let God be responsible for His children.

Bawa Muhaiyaddeen(ral.): Yes! It is in proportion to your striving that you will receive. Therefore, you must go on doing your duty.

God has everything. Everything is kept in His treasury, so the wages for whatever you do, whatever you accrue by your actions, must go to that bank and be stored there. Then, when you need something, you can draw it from there. That treasury is where everything is kept. And it is to that place that you hand over all your earnings for safekeeping and receive the wages for all your actions. That is God's bank. That bank is God.

So, do your duty and be of service. If you should commit any mistakes, you might be fined, but, if you do things properly, you will get higher wages. Your salary may keep being raised year after year. That is God's treasury.

Nancy Shabason: How can you know whether you are doing things right or wrong?

Bawa Muhaiyaddeen(ral.): It is for that purpose that you have to come here, to gain some wisdom. Come and learn a little wisdom. Then, when you place the goods on the scale to be weighed, you will know by observing which side the lever moves to, the right or the left. You, yourself, will recognize it. Even if you have no eyes, you can recognize the difference by feeling it. Whenever you realize the scales are evenly balanced, you will know that your actions are right. If you have that point of wisdom within you, you will easily see the balance of the scales.

When you are constructing a building, you use a carpenter's level to make certain the walls are level, do you not? When they are completely level, the air bubble in the carpenter's level will be perfectly centered. In the same way, look with wisdom at your life and make sure it is centered. If it is not, correct yourself until it is perfect. We must all do that, not only you—you, I, and everyone...

Questions of Life, Answers of Wisdom, vol. 2, p. 207

Bawa Muhaiyaddeen(ral.) *(rad.)*

...Two kinds of words can come from the tongue. One can win; the other can kill. No matter how many words may come rolling off your tongue, there are only these two kinds. Both come from the same tongue, but one is tasty, while the other is not. Even though thousands of words may be spoken, they all belong to these two kinds: one good, the other evil. One can result in murder, while the other will result in goodness and bring happiness. Either can come from the same tongue.

Therefore, the tongue should be under constant control. Before evil can come to the tongue, it must be blocked and prevented from emerging. This must be done with wisdom. Before a word even reaches the tongue, it must be checked, for once it rolls off the tongue, it could bring about enmity, which might even end in murder. We must hold back the bad word and replace it with a good word, a beneficial word. That will be good. You must have that control. In order to attain such control, you need wisdom. The point is, there are only two kinds of words—one leads to accidents and to hell; the other leads to heaven.

QUESTIONER: I understand. Thank you!

BAWA MUHAIYADDEEN(RAL.): *Anbu!* (God's love be with you.)

Questions of Life, Answers of Wisdom, vol. 2, p. 75
M.R. Bawa Muhaiyaddeen_(ral.)

QUESTIONER: I need direction in my life.

BAWA MUHAIYADDEEN(RAL.): What do you do for a living?

QUESTIONER: I'm out of work now.

BAWA MUHAIYADDEEN(RAL.): You must get a job. You must earn the kind of qualities and conduct that will protect you. And you must follow the path of God. Search for that path within your innermost heart, and then you will be able to progress in the correct way. All of this is essential for you. So find the path of truth and perform your duties as you go along that path.

God has given you eyes, ears, and legs. You are not lacking anything. Therefore, do not beg or rob or tell lies. One person never has to become a slave to another. You need freedom to be able to worship God and to live your life freely. Even your body needs that freedom. So, carry on your life cultivating good qualities, good behavior, independence, and freedom. The one thing you must find and acquire is wisdom. Conduct yourself like that...

Questions of Life, Answers of Wisdom, vol. 1, p. 75

M.R. Bawa Muhaiyaddeen(ral.) *(rad.)*

“...Look in the mosque of *iman*,
see how the Light of the Nur shines and fills it.
The happiness there is God.
There is nothing other than Him.”

Prayer, p. 400

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Sunday, November 16, 1985
8:10 pm

When the rain comes, if you use your brains a little, you can go to one side, whether it is under a tree or under the eaves of a house; you can stay there in the shelter and proceed when the rain stops.

At a time when it rains, you must not stand in the rain worrying and thinking that you should have brought your umbrella. You must find shelter under the branches of a tree and wait there. Or else you can ask a passer-by for a ride when it rains, "Can you give me a ride out of the rain?" If he is a good person, he will take you to shelter.

Like this, there will be many events in our lives; as we conduct our lives, we can find peace within ourselves. We can find it. Peace does not come from another place; the instructions for finding peace are within us. They can comfort us; they can give us peace. Those are the tools with which we can get free of the mind. We must think of this. This will be the way we can achieve peace. Not only will we achieve peace, but we will be able to differentiate between happiness and sadness in our lives...

Suratur-Rahmah, The Form of Compassion, pp. 167-168

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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...*Bismillahir-Rahmanir-Rahim*. *Bismin* (is) the Treasure that manifests on Its own and creates what appears. It is the Source, the Origin of what appears. That Treasure then makes it manifest. Whatever is intended, that Treasure intends within that intention and fulfills it. Like this, that mysterious Power does countless things. That secret Power, which is without form, remains by Itself, alone, yet is mingled with everything, makes everything clear, makes everything move, and exists with the clear explanation that not even an atom would move without It. That Power is God. It is perfect Purity. It nurtures each creation according to its individual quality, according to the way it was created, and according to its nature. It brings each up according to its nature, its actions, and its state, and makes it useful.

He (God) created a sun, and uses its light and rays to give benefit. He created the snake, gave it poison, and uses the poison to remove another poison; He uses it as a medicine. He uses one poison to counteract another bod poison. He created the earth, and with the earth gives benefit to another portion of the earth. He created the grass, and with the grass gives comfort to another section of grass. He created a weed, and, through it, gives benefit to other things. He created a seed, and giving the necessary help to the seed, with it gives benefit to other creations. He created an elephant, and, by developing its qualities, with it gives benefit to others. Like this, He created every creation. If something was created, He developed it to be of benefit to something else. He did not create anything to be harmful. This is the way He nurtures His creations.

That God, *Allahu ta'ala Nayan*, nurtures His creations in this way, with that quality. He created one to cure the disease within another. He created each with its own purpose, so that it could change the qualities, actions, and conduct of another, and protect it. That Father, God, has that state and nature...

God's Psychology, pp. 49-50

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Therefore, to understand the duties and the meanings of al-Asma'ul Husna, we must know that they are indeed His duties, although to the world, they are the *wilayat*, the miracles.

His Beautiful Names describe the performance of Allah's duties, the duties of his compassionate qualities, the duties He does for His creations. The world says those Beautiful Names are the *wilayat*, saying, "He is performing *wilayat*." For Allah it is a duty, for you it is a *wilayat*. This is al-Asma'ul Husna.

These are the duties we must begin to perform. We must begin to do the work of Allah's compassionate qualities. To take the form of Allah's qualities and to do Allah's duties is the Qur'an. We must perform the *qurban*, the sacrifice of purification, on everything that is not Qur'an.

They must be cut away: "*subhandAllahi, wal-hammdu lillahi wa la ilaha illAllahu wallahu akbar wa la haula wa la quwwata illa billahi wa huwal 'aliyul-'azim*. All glory be to You, O God, and all praise be to You, and there is nothing other than You. O God, You are God, and You are most great and there is no majesty or power except with You, and You are most exalted supreme in glory."

Everything else must be cut away. Everything else must be given in *qurban*. Once everything else has been given in *qurban*, what lies beyond is the Qur'an.

Qurban does not mean giving the chickens, the goats, and the cows for slaughter. There are four hundred trillion ten thousand animals here inside that must be given for *qurban*. The *qalb* must be given for *qurban*. Only after all those things are given for *qurban* will we know the difference between *halal* and *haram*, only after that will what we eat be *halal*. It will be *halal* only after that. Everything we see in the *dunya* is *haram*. Only what is seen within Allah is *halal*. Eat that!...

Al-Asma'ul Husna: The Duties and Qualities of God, pp. 44-45

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

How the Words in This Book May Be Realized

From and explanation by Bawa Muhaiyaddeen(ral.)

Everything a man of wisdom says has seventy thousand meanings.

At each stage, the appropriate meaning is known.

As wisdom grows and his words are analyzed to a greater extent, Different meanings are understood.

As each connotation is abstracted, the meanings are understood. As each connotation is abstracted, the meaning increases in depth. As one goes further and further inside, a wide-open space develops.

This open space will expand and unfold richer understandings.

If a man merely wishes to thrust his head inside, He finds just enough space to do that.

If he intends to go further within, his body will enter. If he wishes to go further, his intellect should go inside. If he wants to delve further, his wisdom should go inside.

If he desires to continue further, his soul should go inside.

As he investigates within and opens up the space, it will seem immense.

If he aspires to go further still, the resplendence of his truth, The light of his soul should go inside.

If he persists, he will see the Completeness—the Expanse.

It is a large OPEN SPACE.

If he plunges further within, the complete history With all its stories will be there for him to understand.

If he delves further still, he will find the *notebook* that tells him where he came from and who his Father is.

He will be able to read this book.

If he goes further within, he will perceive his Father's Judgment, God's seat of Justice.

If he searches further within, he will hear the speech of his Father.

If he proceeds further, he will know the Secret, the mystery of his Father which resplends within him.

When he knows this Mystery, he will realize that his Father communicates with him on the inside.

He will know the unity, the Oneness,
of a Father within him, and of himself with the Father.

As he goes further, deeper understandings unfold.

Humble men of wisdom can impart such understandings. The further one goes, the deeper the meaning one attains.

The Fast of Ramadan, The Inner Heart Blossoms, pp. xx-xxi,

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

Chapter 1

Balance

Everything has a limit. The sun has a limit; life has a limit; air has a limit; fire has a limit; hunger has a limit; food has a limit; everything has a limit. If the limit is altered in either direction, if there is too much or too little, there will be an accident. Everything should be done in a balanced manner. That is wisdom.

Whether it is the sexual arts, the sixty-four arts and sciences, or science itself, everything has a limit. Life has a limit. There is a balance. If you exceed that, it will break you. It will break your life, make you wander, and bring you difficulty, sorrow, and illness. The balance must be maintained as you proceed.

Prayer and devotion have a limit and should be pursued precisely in accordance with your growth and development. Proceed with balance in keeping with wisdom. Without wisdom, if you try to reach beyond the limit, something will snap. Everything requires balance. Reflect on this.

I am very old. At different times, in different countries, my age was perceived in different ways. There is no rascal like me in the world. I am the biggest rascal and the youngest one of all. I could change myself and assume a different age. I have changed eleven times. This is my twelfth change. After this, the period of destruction could come about. This is my final change.

From my experience, from the aspects I studied, from living through the different ages, I have learned much. I have to bring everything into balance in order to explain these learnings to others. In each period different things needed to be done, and they had to be revealed with balance.

Prayer has a balance.

Balance it according to your own capacity.

Wisdom has a balance consistent with your capacity, strength and ability.

Life has a balance consistent with your body and your wisdom.

Sexual joys have a balance.

The sixty-four arts and sciences have a balance.

Science has a balance. Sight has a balance. Smell has a balance. Sound has a balance.

If you exceed this balance, things will break.

Speech has a balance; do not exceed it.

The body has a balance; it cannot be sustained beyond a certain point. You have to proceed with balance, according to your own capacity.

Balance is the only thing that will not attack you.

Without this balance, your mind will be ruined; your eyesight will be lost; your hearing will be impaired; your tongue will blabber because the nerves malfunction; your body will be ruined, and your heart will weaken. You should act with balance according to your own state.

What is your state? What is your balance? What is your life? What are your actions? They should be in balance with each other. Prayer (*vanakkam*), meditation

(*thiyanam*), ritual prayers (*toluhai*), prayer and service performed with a melting heart (*ibadat*), the remembrance of God with every breath (*dhikr*), and the constant contemplation of God (*fikr*) should be done in balance. Sound must be made where sounds must be made. However, if the “Huuu” is to be made and, instead, the sound “Haaa” is made, the balance will be destroyed.

The lion has a particular balance in the sounds it can make. The elephant has a different kind of balance. If you try to trumpet like an elephant, you will die. If you roar like a lion, your heart will burst. God created each creature in a different way: the camel has no bile, the horse has a small lung (*fral*) and a small heart to enable it to run, and the whale is different in yet another way. Each is created differently for a specific purpose. You should understand each organ of the body. If you understand the four thousand, four hundred and forty-four nerves (*narambu*),? you will understand balance. If you understand the eighty-four kinds of air that dwell within the body, then you can maintain balance. As each air arises, you can balance yourself appropriately. If you understand what exists in the four thousand, four hundred and forty-four nerves you can continue forward with the appropriate balance. Then your breath will flow in keeping with that, and the balance will be accurate. Otherwise, your balance will be lost and a nerve may snap, an artery or vein may burst, and your mind will be ruined.

"There are ninety-nine kinds of bile acid. If you understand which acid flows through which nerve, you can proceed with the appropriate balance. If you deviate from that balance, you will go crazy.

Wisdom disperses in a hundred ways. God's miracles manifest in a hundred ways. That balance [that wisdom] knows what is needed at each time and at each season. It tells you, "At this time this is needed, at that moment that is needed," and so on.

"The ocean tides may rise in two and a half hours, and when the winds blow, they recede. In another two and a half hours, the winds may move to the north, and then to the south. You have to proceed with the appropriate balance. You have to move with the tide. If you go against it, it will break you and toss you about. The wind blows in four directions. When water recedes on one side, it swells on the other. And when it swells on the other side, it recedes on this side. The storms, waves, and billows all function in this manner. The blood and the air flow through the body in the same way. Water also flows through the organs like this. You should know the balance, the point, and the wisdom. You should understand what is flowing through each part of each nerve and balance yourself accordingly. If you go against the flow, these things will dash against you and hurl you around. Blood, air, fire, water, earth— everything changes course and turns around. If the water is moving in a particular direction, then pay heed to it and move with it. If the water is changing its course because of winds that change every two and a half hours, then you should also change course and move. If you do this, you will be able to maintain balance; otherwise you will be destroyed. This is also an aspect of prayer.

A perfected man, an *Insän Kämil*, will explain this and teach the Truth, and you should continue onward in accordance with your capacity. You should work toward attaining balance. You should attain that eminent state and know the nerves, the marrow, the two hundred and twelve bones, the forty-eight nerves of the brain, and the nerves of the teeth. You should know how many of these connect to each tooth, where the root is for each tooth, which of these roots are dead, what helps them to function, and how many arteries they have. You have to understand this. You have to know everything about each of the thirty-two teeth. You should know the four segments of the skull. You should know how to position each of these two

hundred and forty-eight pieces of bone. If you randomly pull at this and pull at that, it will ruin your balance.

In the inner heart (*qalb*) of man there are 18,000 universes. Within these 18,000 universes, God has placed one single point as His Kingdom. In that one point, He has placed 124,000 prophets, His angels, His archangels, His enlightened beings (*olis*), His divinely wise beings (*qutbs*), His throne (*dhahuth*), and His judgment. Covering this point are fifteen realms, seven realms below and seven realms above, while in the middle there is a realm which is within that one point. The 18,000 universes and the fifteen realms do exist. But what will rule and pass judgment over all these realms is within that one point, as an atom within an atom. This wealth of grace (*rahmat*), this grace of God, is placed there as the mysterious morsel of flesh. Within it is Light.

When you attain the state in which you understand all of this, you can act with the necessary balance. You will know how to look at these things. You will know the 18,000 universes, you will know the prophets, the enlightened beings, and the *qutbs*. You will know Allah, His *rahmat*, His throne, His judgment, and His duty. Then you can unite with Him. When you go onward to join Him, you will understand right and wrong, good and evil. Then you can join God's Messenger (*Rasul*)~ and the angels. You can unite with the Lord and with His *rahmat*. When you do that, that balance is correct.

Until you reach that state, you should understand what your capacity is, what your intention is, what your prayer is, what your sight is, and what your thoughts are. You should understand what state you are in and what causes you to change. Hunger changes you, illness changes you, disease changes you, pain changes you, ordinary desires change you, base desires (*nafs*) change you, sex changes you, lust changes you, karma changes you, and anger changes you. Therefore, when you are in a state where things can change you, when there are factors that influence and affect you, you should use the balance appropriate to that state. With patience, contentment, trust in God, and complete surrender to God (*sabiir, shakiir, tawakkul, and al-hamdu lillah*), you should balance your life.

Without doing this, if you say, "I am seeing God, I am meditating, I am praying, I am doing the prescribed prayers," it is of no use. What is the point of that? You cannot deviate from balance.

Wisdom is a big ocean. You can copy another's material and speak from it, read a book and speak about it, hear something and speak about it, but this is not wisdom. You should sift through all these things and extract the point. You should go to the other side, connect, and speak to Him. Attain the connection wherein He speaks to you. You see Him, and He sees you. You should attain that balance. Until you attain that balance, you should toil hard, make great effort, work laboriously, and dedicate yourself to God. You should dedicate yourself (*thanam*) to truth and resolute faith (*iman*) You should hold on to that resolution (*nithänam*) and maintain that balance. Then you should have total concentration (*avathänam*) and balance. When you go beyond, you will have divine wisdom (*gnänam*) Only then can you unite and converse with Him.

Without having achieved this state of being,
without this balance,
everything you set out to do will break you.
Your mind will break you,
desire will break you,
lust will break you,
anger will break you,
sex will break you,

sexual games will break you,
 maya will break you,
 hunger will break you,
 and illness will break you.
 All these things will break your faith.
 Lust will break you,
 hatred will break you,
 selfishness will break you,
 hastiness driven by anger will break you,
 treachery will break you,
 religion will break you,
 race will break you. They all are weapons that can destroy you.

Since you possess these weapons which can break you, you should understand the balance that is needed to proceed. You should maintain balance amidst the different kinds of air that flow through the different areas of your body. You should understand how to balance each thing and proceed. Advance without giving in to these things, without getting beaten by them, and without getting caught in them. Such is the balance you must have. Without this balance, whatever you set forth to do will break you. It will destroy your brain and your mind and make you crazy.

I am very old. Using my experience, I scrutinize each vein and evaluate its condition—what its function is, how the blood flows through it, at which point the vein has shrunk, and at which point the vein is pressed down. I see that the blood is collecting at a particular point and understand why it hurts. I notice a pricking sensation and much more, but you will not understand this. When I look at the veins, I see many rays, and I observe, "These rays work. These rays do not work. The sun works in this manner. It is related to wisdom and it works like this. This vein relates to desire. This vein functions to create lust and passion. This vein relates to pride. This relates to Satan. This vein relates to gas. This is the vein that relates to earth ties. This relates to ether ties. This connects with maya. This is the vein that serves Satan's anger; it is the vein of treachery. This is the vein of trickery. This is the vein of deceit." You do not understand in which of these the lights, the rays, and the sun function. You should be able to look at them and understand. Until then you should have balance.

When a dog barks, it cries, "Woof, woof, woof." It barks at the dark, it barks at a tree, it barks at a good man, and it barks at a robber. All these things make it bark. Similarly, if your mind and intellect continue to bark, you think, "I am praying, I am going, I am doing this, I am doing my duty." But this is not so. You are doing the same thing as the dog. It does not know what is good and what is evil. It does not understand the point and barks at everything because of its hunger.

In the same way, you should realize the point. You should know what is right and what is wrong, what is good and what is evil, what is man and what is beast, what is tree and what is shrub. You should know balance amidst the different kinds of air that flow through the different areas of your body. You should understand how to balance each thing and proceed. Advance without giving in to these things, without getting beaten by them, and without getting caught in them. Such is the balance you must have. Without this balance, whatever you set forth to do will break you. It will destroy your brain and your mind and make you crazy.

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This vein relates to desire. This vein functions to create lust and passion. This vein relates to pride. This relates to Satan. This vein relates to gas. This is the vein that relates to earth ties. This relates to ether ties. This connects with maya. This is the vein that serves Satan's anger; it is the vein of treachery. This is the vein of trickery. This is the vein of deceit." You do not understand in which of these the lights, the rays, and the sun function. You should be able to look at them and understand. Until then you should have balance.

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In the same way, you should realize the point. You should know what is right and what is wrong, what is good and what is evil, what is man and what is beast, what is tree and what is shrub. You should know which is shade, which is light, and which is fire. You should understand this and say, "All right, let it come." When a good man comes, you say, "Anbu, I greet you with love, come in." To rogues you say, "Go away. You are a rogue," and for Satan, you hold a light in front of him, and he will go away. In each situation you must know what is to be pushed away, sub-dued, understood, or studied. If you act without understanding this, there is no use. It will be pointless. Until you come to that final state, you have to maintain balance. When the mind comes and jumps on you, you should find a way to balance it. Leave it alone. Go above it. When water comes to beat against you, observe it coming, balance yourself, rise above it and let it flow by. When the air, the anger, comes to attack you, say, "Oh, it is coming." Quickly leave the branch and hold on to the tree. Let it shake the tree or bend it a little and go away. You should attain that kind of balance with everything. You must understand. This is why you have been given wisdom. This is why you are shown balance. This is why you are given explanations. This is why you are made to understand. However, your imān is not strong. Your foundation is not strong. You still declare, "I," "I." When your taproot is not strong, what then is your foundation? Your foundation is the secondary roots, the support roots. The taproot of iman, certitude, determination, and Allah is not present. What you have instead are the support roots provided by the mind. Therefore, hunger will come and knock you down. Gales will come and toss you about. Lust will come and roll you around. Passion will come and roll you around. Money will come and toss you around. Titles will come and If your taproot is not strong, you will fall. " many magnificent things will come. You could think, "I am a guru," and that will hurl you around. You could think, "I am a sheikh," and that will toss you about. Everything will come to knock you down. Wealth, praise, titles: these are all things that come and toss you around. They are all secondary roots that will be uprooted by one big storm. hurl you about. The "I" will come and heave you around. Like this many magnificent things will come. You could think, "I am a guru," and that will hurl you around. You could think, "I am a sheikh," and that will toss you about. Everything will come to knock you down. Wealth, praise, titles: these are all things that come and toss you around. They are all secondary roots that will be uprooted by one big storm. Therefore, you cannot stay in balance.

At this time, you do not have the correct taproot that is absolutely firm and unshakable. Your taproot has not taken hold as yet. The supreme root has not yet been established. The support roots exist, but not the supreme root. Your thoughts exclaim, "I am studying, I am praying, I am doing prescribed prayers, I do this, I do that, I have desire, I have attachment." This is all that you are doing. These are your support roots. They are of no use. They have no point. The supreme root has not yet developed. When this supreme root takes hold, it will support you. You will be able to bend in different directions whenever different breezes blow. When the wind blows from one direction, you can quickly bend to the other side, and when the wind blows from the other direction, you can bend the other way. Tam telling you about all these things so that you can begin to develop your taproot, so that you may not fall down when different things approach you. You have not firmly planted your taproot. It has developed very little. The support roots, however, have grown a lot. The mind, desires, thoughts, and intentions have spread and taken hold, but the tap root is only two inches to one foot long. Thoughts have taken hold, but the correct taproot, the supreme root, has not taken hold. When it does, you will be able to balance. You will be able to bend and let the winds blow by without getting caught or entangled. In this way, you will be able to evade sorrow, hunger, and illness. The tap root will show you the balance. As each thing comes along, the tap root will enable you to be flexible and escape. This state will dawn in you. However, your taproot has not yet taken hold. For ten years now I have been shouting here so that the taproot can take hold. I have been trying to embed this taproot. But if you gain personal fame and begin to discriminate, saying, "I" and "You," you will be hurled around. As soon as the "I" arises, it will knock you over. When you think, "I am a guru," or, "I am a sheikh," you will be hurled around. When you think, "I am learned," you will be tumbled down. Money, learning, titles, lust, desire, and praise will all toss you down. All these things will knock you down. Then you have no balance, no root.

You will fall down on the ground. You will not be able to stand upright, so you will fall on the earth. You need balance. You should check on this and develop that root. Each child should do this. Religions will knock you down, caste will knock you down, and color will knock you down. Thoughts of "my family," "my wealth," "my freedom," "my wife," and "my child" will hurl you around and separate you from others. You should think about this. Contemplate what I am telling you. Faith must develop; the supreme root must grow. Only then will our desires be controlled. Thank you. Reflect on this and act accordingly. Do you understand? When wisdom dawns it will be easy. Until wisdom dawns, it will be difficult. Faith, certitude, and determination should dawn; then the taproot will grow. The connection to the Sheikh should remain constant; wisdom should grow. The point of discrimination between right and wrong should grow; then it will be easy. The burden will be light, the connection will be easy, and balance can be attained. You can escape! I am a big rascal, a clever rogue. Depending on how you come to me, I will have to give you what you want and escape. If you say, "I want this," I will give it to you and escape. Then when you go and experience suffering, I will say, "That's fine," and escape. I will try to explain things to you, but if you insist that you are right, I will say, "All right, go ahead." Then I have to watch you being tossed about, but I will escape. If you hold on firmly to what I give you, if you hold on to me, then I have to take you with me. But if you say, "I," you will separate yourself. Then I will say, "All right, go, and come back." But if you have fastened yourself on me, I will have to drag you along with me. If you have not latched on, that is fine; the burden is less, and I will say, "Good, go, and come back." Anbu—love.

The Fast of Ramadan, The Inner Heart Blossoms, pp. 3-4
M. R. Bawa Muhaiyaddeen_(ral.)

The Fast of Ramadan link:

[https://books.google.com/books?id=CDJmwkN7QW8C&printsec=frontcover&dq=bawa+Muhaiyaddeen\(ral.\)&hl=en&sa=X&ved=0ahUKEwi13a_E0PPaAhVU1IMKHRAfD4wO6AEIOjAD#v=onepage&q=bawa%20muhaiyaddeen&f=false](https://books.google.com/books?id=CDJmwkN7QW8C&printsec=frontcover&dq=bawa+Muhaiyaddeen(ral.)&hl=en&sa=X&ved=0ahUKEwi13a_E0PPaAhVU1IMKHRAfD4wO6AEIOjAD#v=onepage&q=bawa%20muhaiyaddeen&f=false)

...In each situation you must know what is to be pushed away, subdued, understood, or studied. If you act without understanding this, there is no use. It will be pointless. Until you come to that final state, you have to maintain balance. When the mind comes and jumps on you, you should find a way to balance it. Leave it alone. Go above it. When water comes to beat against you, observe it coming, balance yourself, rise above it, and let it flow by. When the air, the anger, comes to attack you say, "Oh, it is coming." Quickly leave the branch and hold to the tree. Let it shake the tree or bend it a little and go away. You should attain that kind of balance with everything. You must understand. This is why you have been given wisdom. This why you are shown balance. This is why you are given explanations. This is why you are made to understand...

The Fast of Ramadan, The Inner Heart Blossoms, pp. 3-12
M. R. Bawa Muhaiyaddeen_(ral.)

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...all of you say your are fasting, but what is this fast called *nonbu*⁵?

It is just *no anbu*, no love.

The real fast *nonbu*, is the blossoming of the inner heart.

Fragrance must emanate.

The qualities, conduct, behavior, and disposition that accompany this blossoming make no sound. Light and fragrance must dawn in the inner heart.

The one *point*, which is God, must resplend. Do fast, but make sure the heart blossoms; make it fragrant.

The flowering scent must emanate, and when that space is perceived,
the One who inhales that perfume will come.

The One who perceives that fragrance will come.

He is the Lord.

When the Fragrant One comes, hold on to Him and destroy all ten [sins].

Die within Him. This is the benefit. This is being forty.

God will show you the benefits.

Once you disappear in Him, there is nothing more to be done.

You only task is to disappear in Him.

Die within Him. Surrender to Him.

Then you have no work here.

Realize this state.

Thank you.

Nonbu!

That's all right; everything is all right.

We must realize the fast.

All right, thank you.

The Fast of Ramadan, The Inner Heart Blossoms, pp. 350-351

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

⁵ *nonbu*: The Tamil word *nonbu* means *fasting*. It is divided in two by the author as *no anbu*, to mean *no love*.

The Fast of Ramadan link:

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The Call to Prayer—an Explanation
July 31, 1980

...Alhamdu lillahah,
 all praise and praising is to God alone.
Alhamdu lillahi Rabbil-amin,
 all praise and praising is to God alone, He is the Ruler of everything.
 He is the Creator,
 and He rules everything that He created.
Ar-Rahmanir-Rahim.
 He is the Sustainer.
 He is the Merciful One to all lives.
 He is also the Protector.
Bismillahir-Rahmanir-Rahim,
 He created us.
Rabbil-'amin,
 He is the *Rabb*, the Lord.
 He is the Creator, the Ruler,
 and the Protector.
Alhamdu lillahi Rabbil-amin, Ar-Rahmanir-Rahim.
 He is the *Rahman*, the Compassionate One.
 He is *Rahim*⁴, the One who protects.
Maliki yaumid-din, He is the *Malik*, the King.
 He is the King of perfect purity.
*Iyyayaka*⁵ *na 'budu wa iyyaka nasta'in,* He is the One who gives, takes and bestows, the Giver
 who wears the Crown of crowns.
Iyyaka nasta'in,
 to each He gives what should be given.
Nasta'in,
 He is the One who gives counsel.
 He gives what is good, He gives what is lawful, and He is the Protector.
Nasta'in,
 He is the Greatest.
 Only what He bestows is wealth.
Ihdinas-siratal-mustaqim,
 He has written each human's destiny, He is the One who can bring to an end what has been
 written.
 He is the One who protects according to destiny.

He is also the One who, explaining every meaning of one's destiny,
protects and saves. He is the *Nasta 'in*, the *Naseeyath*,
the Counselor.

He is the Counsel to your soul and to your wisdom.

He is the One who gives counsel to your *iman*.

He gives to everything the counsel that protects.

Ihdinas-siratal-mustaquim,

He helps us transcend the hellish [birth] canal.

He is the One who can dispel our destiny

and take us beyond to reach the shore.

He is the One who can change the writing, change our thoughts,

lift us out of hell,

and save us from the hell-fire of hunger.

Ihdinas-siratal-mustaquim, He assists us on the bridge known as *Siratal-mustaquim*, and
protects us.

He is the One who can change our destiny.

Sirat al-ladhina,

He takes us beyond, to the shore, and rules over us

as the Perfected Light of Purity.

'Amta 'alaih, with each of us

He stays within and without, making us complete.

Ghairil-maghdubi 'alaih wa *lad-dallin*.

He makes our intentions (*khair*) and strong.

The One who has *rahmat*,

and the One who takes us to the shore are the same One—Allah.

That is the Power.

Wa lad-dallin,

He is the only One who, as the Light beyond light, has cut away all evil,

and, having banished all evil,

He protects us.
This is the *Al-hamdu Surat*, the verse of praise...

The Fast of Ramadan, The Inner Heart Blossoms, pp. 85-88

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

4. ***Rahim***: The author often brings deeper meanings to a word or phrase by interpreting it through more than one language. The literal translations of the prayers pertain to Arabic meanings, while the author often uses Arabic and Tamil meanings, separately or together. To explain the author's interpretation in such instances, we provide the meanings of pertinent Arabic and Tamil words. In Arabic *Rahim* means the Merciful One; in Tamil *rachi* means to protect, to preserve, to deliver from evil, to save. Hence, Allah is the One who protects. Trans.
5. ***Iyyaka***: Pronounced 'eeyaka' in Arabic, it means thee, thou, or thine. Hence, the literal translation, Thee do we worship. In Tamil 'ee' means give, bestow, grant.

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The Stick: Strengthening Faith

Saturday, November 26, 1977, 8:45 AM

...For the birds, God created 2 wings for *balance*.

But they cannot *balance* with just their wings.

For turning, for flying upwards, to fly downwards, to keep their *balance* according to which side the wind is coming from,

God created a little tail for them on the backside, the *kundi pakkam*. Using this *section*, they can turn.

They can turn to this side and to that side.

This is what helps them *balance*.

When they want to turn, that *point* must be know.

Like this, man has three things, *karanam*,
three things to *focus* on.

He has two wings.

Those two wings are *khair* and *sharr*, good and evil. They are on either side of him.

One is God's *Power* and the other is the world.

He has both.

(The third:) His *balance* must be achieved at the point of *iman*,
faith, certitude, and determination. These are the things that *control* which way he turns.

Should he turn towards *khair*, good, or should he turn towards *sharr*, evil?

Iman, determined faith, shows him how to *balance*. When that state is in balance,
both the determination of his *iman* and the point of wisdom within it will determine his goal.

Holding this *point* in *balance*, *iman* controls his direction.

This is the *proof*.

Birds are like that, and in man, too, there is this *section—balance*.

God has placed this
in man's *life* to benefit his life.

It is with these
that he must fly in the world and *balance*.

Balancing,
he should turn away from evil, *sharr*
and go towards good, *khair*.
He must turn away from the world and fly towards God.
Balancing.

Without this *section*,
he will flutter around and around aimlessly, without *balance*,
and fall to the ground.
That is his *accident*. It is not God's fault.
God has placed those things there for him.
He gave to man what He gave to the birds.

A bird can either fly up, or it can fly down. Man, too, can go up or he can go down...

The Point Where God and Man Meet, pp. 58-60

M.R. Bawa Muhaiyaddeen_(*ral.*)

Separate from Yourself that Which Separates You from God

August 2, 1980

...Then they say *La ilaha ill-Allah*. It is a word⁴ that melts the heart. *La ilaha*— everything that is created dies. Everything changes. All created beings will change and die. They have a limit, but there is One who has no limit. He is God, *ill-Allah*. We say, *ill-Allah*, You are God. *Il-Allahu* resonates in an inner heart, in a tree, in air, in fire, in water, and in earth. This resonance reverberates in the sky, sun and moon.

The resonance of *La ilaha* is one breath [the author sings *La ilaha* slowly and very methodically]. Two breaths flow through every being. One breath relates to the world and the body. This sound of *La ilaha* [rising with the left breath] cries out to all the spirits within the body, except the pure spirit. Another sound, *ill-Allahu*, then softens the inner heart and resonates from the heart, giving counsel. *La ilaha ill-Allah*—the breath flows on the right side and joins the heart. The breath rises and descends on the right side as God's breath, as Light.

God is the Solitary One who functions alone.

He rules alone without body, without form, without color, without hue, without religion, without race, without differences, without shape.

Not controlled by anything, as King to all kings,
and Beggar to beggars, He rules.

He rules without a house.

He has no deeds [of ownership] and yet, ruling alone,
hoists His sovereign flag everywhere.

He has no body,
yet is intermingled in all bodies.

He has no book or story,
yet is understood as the story in everything.

He has no wife

yet has given birth to all children. Without the attachment of blood-ties, He protects all children.

He stays within and without all lives, performing selfless duty.

He is the Lone Ruler. To kings, He is a King,
to beggars, He is a lowly Beggar, to His lovers, He is a Lover.

If we call Him once,

He calls out to us ten times.

If we trust Him once, He trusts us ten times. If we love Him once, He loves us ten times. If we come forward and intend Him once,

He takes ten steps toward us.

He is the Beauty of Compassion...

***The Fast of Ramadan, The Inner Heart Blossoms*, pp. 114-115**

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

The Fast of Ramadan Google Book link:

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...Belief in God and worship of God are the first two duties. Lack of surrender to God in these states led to the decree of three further duties: charity, fasting and the pilgrimage of *Hajj*. Until all of this is understood and wisdom develops, these are practices each observes according to his or her intention. We should realize that this is not just a fast. We should understand the inner purposes and principles of the fast, and connect ourselves to God...

The Fast of Ramadan, The Inner Heart Blossoms, pp. 116-117

M. R. Bawa Muhaiyaddeen(ral.) (rad.)

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...We should understand this in our ritual prayer, inner worship, and service to God. After we have connected with God, our bond to our own and other lives will be the same. Our hunger and other's hunger will be the same, as our sorrow and that of others will be the same. So too, our troubles and others' afflictions will be the same. In this state the plenitude of 124,000 prophets will be like gold within us. The inner heart of one who has attained this will be the Light that has received Allah's grace (*rahmat*). The words of Allah given directly to the Prophet_(sal.) and the revelations (*wahy*) given to the 124,000 prophets will fill his inner heart. God's explanations will remain understood in that heart, and the prophets and God will live with him. In this way the 124,000 prophets, the Qur'an, the Bible, Judaism, and all the religions will reside in the house of his inner heart, which will be the throne of a pure one (*'arshul-mumin*), the throne of God (*dahuth*). God will be the Ruler on this throne, dispensing His judgment. From God's judgment, laws, rules of moral conduct, and His words will continually flow to man. Then man will teach these words to his children—the children he now serves without attachment.

Such a man will be like the lotus flower that rises above the water. He will also be like mercury, moving along, not attaching himself to anything. In the paradise of his inner heart, God's throne and Gods judgment will continue to provide explanations. He will have the peace and equanimity that comes from helping all lives attain peace. His will be a life of helping others. He will strive hard to help his children find peace in their inner hearts. His life will be devoted to the service of lives dedicated to God. Duty, free of all attachments, will be his duty. He will not find fault with the world, but, just as the sun moves in the sky circling the earth, the soul and wisdom of such a man will circle the 18,000 universes. He will never look for faults in any situation, but will only render his duties and bring peace to other lives. He will be God's representative, God's slave, doing his duty as God does. We should establish this state in our lives and attain clarity in everything, according to our wisdom. We should thus realize clarity in our life, in our mind, in our desire, and in our anger. We should control and govern all of these and merge with God. We should do this by cultivating the inner heart that unites with all lives, and, by developing the wisdom and inner heart that stand united in peace and equanimity, bring comfort to other lives. Those who attain this clarity, perceiving the clarity of God, are chosen by Him to be His representatives...

***The Fast of Ramadan, The Inner Heart Blossoms*, pp. 117-118**

M. R. Bawa Muhaiyaddeen(ral.) (rad.)

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...When man dies, when he curbs his speech, when he controls his breath,
 when he reins in his base desires, when he resists his cravings, when he restrains his
 attachments,
 when he crosses over the four religion steps— *Zabur, Jabrat, Injil, and Furquan*— when he
 prays with a melting heart,
 speaking without speaking, sleeping without sleeping, and dying without dying, when he
 annihilates
 hunger, illness, old age, and death, and when he stops praying
 in order to attain either the world or heaven— he will realize God.

Anything we desire and pray for gives Satan room to enter. He will creep in through our
 desires as a sound or as a new form of learning. Only after we put an end to this state can we
 realize God. Then God, the Singular One who rules and sustains, calls out to man, “My son,
 My representative, My messenger! I now show you how I will send you [forth].” And thus,
 God makes the light resplend as Light...

***The Fast of Ramadan, The Inner Heart Blossoms*, pp. 300-301**

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

The Fast of Ramadan Google Book link:

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 Ewi13aEOPPaAhVU1IMKHRAfD4wQ6AEIOiAD#v=onepage&q=bawa%20Muhaiyaddeen\(ral.\)&f=false](https://books.google.com/books?id=CDJmwkN7QW8C&printsec=frontcover&dq=bawa+Muhaiyaddeen(ral.)&hl=en&sa=X&ved=0ahUKEwi13aEOPPaAhVU1IMKHRAfD4wQ6AEIOiAD#v=onepage&q=bawa%20Muhaiyaddeen(ral.)&f=false)

...May God, the Singular One, who rules and sustains, give you the grace and the wisdom to understand the eminence and value of this fast. May He provide the explanations that help you understand. May He bestow increasing benefits on you, make you exalted, give you the wealth of the forty [days], and thus grant you eternal life. May He give you eternal life in the kingdom of souls and keep you with Him. May God bestow this *rahmat* and so grace you. If you try, you will achieve!

Please understand what I am saying. Please strive, make every effort, and keep on trying! When you take one step forward, do not look back, but go forth. As you move forward and see new sights, let them go by, leave them behind, and don't hang on to them. When you place one foot forward and perceive new *reels*, leave them behind as you take the next step. Take the *point* and move on. You will see further wonders as you walk forward, but leave them behind and go forth. Cast everything behind you. Do not embrace or hold fast to anything. You cannot carry it. Hurl it behind you, and go forward.

In this way, let go of everything you have seen and everything you have sought. God beyond—to the open path! Leave everything behind. Until you reach Allah, everything is *business*. This is death. This is creation. These things have a limit. Abandon everything that has a limit, and go to the limitless place. You must get there. Therefore, do not carry these things with you. Throw them away, and walk on. Only then can you proceed on the path. If you carry these things with you, you will not progress on your journey. It will be very burdensome. There is wonder after wonder; but, if you choose to carry these things, they will be very heavy, and you will fall as a donkey falls. At each step, cast behind everything you see there. Do not stop in awe, gaping at everything. Go forward in this way. Only then will you experience victory. Precious jeweled lights of my eyes, may God, the Singular One who rules and sustains, give you wisdom, explanations, Truth, as well as the value, benefits and clarity [of the fast] and so grace you. *Amin*.

Precious jeweled lights of my eyes, according to your intentions, you have finished thirty days of fasting. Tomorrow is the celebration, the Great Day; but this is not your Great Day. When you truly complete thirty—that is your Great Day. When the world dies in you—that is the Day of Divine Grace, the day you attain God's kingdom. That is the day you complete forty days of fasting, the day you are forty years old. Please reflect on this. May God the Singular One who rules and sustains, grant you this, and so grace you. *Amin, Amin*, O Lord of the universes. All praise is to You alone. May the peace, the beneficence, and the blessings of God be upon you.

(Bawa Muhaiyaddeen(ral.) recites the *Suratul-Fatihah*.)

The breaking of the fast has been delayed for one hour and nine minutes, but you waited with great patience and listened as we spoke about God. That is very good. Now go and break your fast. Today is the last day of the fast for this year. In the future, do it in the way I have explained.

Al-hamdu lillah. All praise is to God.

The Fast of Ramadan, The Inner Heart Blossoms, pp. 309-311

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

***The Fast of Ramadan* Google Book link:**

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...We were all born as one family. Whether we live in the east, west, north, or south, the human generation is one race. And what is called God or Allah is one. The one God sent down His teachings to all the prophets. Out of all the prophets that came, twenty-five were specially selected, and out of these eight were the chosen ones, having the greatest clarity: Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, may the peace of God be upon them all. Through these eight prophets God proved His secret to the people. Finally, all the teachings and commandments that were sent down from the beginning to the time of Muhammad, the Rasul_(sal.), were gathered together in what is called the Qur'an.

We must look at the Qur'an in two different ways. There are the opposites of *khair* and *sharr*, or good and evil; *dhat* and *sifat*, God's grace or essence and the manifested creation; and *halal* and *haram* or permissible and impermissible. One section exists as the laws and justice of God, and the other exists as the section of darkness.

In this state, we who are the children of Adam_(a.s.), must realize that we must discard all that is evil and accept and act upon only what is good. That is the law of righteousness. We must simply discard what is evil; we need not denounce or attack anything.

What is called Islam was brought as perfect purity by the Qur'an. It is brotherly unity. Islam is to bring together as one family all the children of the one mother who have divided into four separate sections. The Qur'an teaches us to see what is good as good, while discarding what is evil. It is the law of justice. It shows us patience, inner patience, contentment, surrendering all to the will of God, and giving all praise to God. We the children of Adam_(a.s.) must understand this.

The Qur'an and its explanations are very deep in meaning. Therefore, we, who are the children of Adam_(a.s.) should not hold up the Qur'an as a banner for the slightest reason. We should not quote from the Qur'an and use it for waging wars, for our fights and quarrels, for our anger toward others, or to gain things of this world...

Golden Words of a Sufi Sheikh, Section 975, p. 462

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

...We who are human beings must clearly understand that power which exists as wisdom within wisdom. We must know it with our seven levels of wisdom. Placing our trust and the certitude of our absolute faith in that power, we must open the house of *qalb*, which is the heart of absolute faith, invite Him into that *qalb*, and see Him there.

How can man do this? How will man see God in his heart? We need to perform prayer, worship, the remembrance of God known as *dhikr*, and contemplation or *fikr*, which is a higher state of *dhikr*. Finally, we will reach the state in which we die in Him, the state of *Sufiyyat*. These are the ways to know, worship, and glorify Him within the house of the heart, or *qalb*.

How do we come to know Him?

Let us look at an example. If we place a light in a house, the darkness is cast out, and we can see everything. Similarly, if we open the house of the *qalb* with the light of divine analytic wisdom and look inside, we can see all the creations, the eighteen thousand universes, the 'arsh or throne of Allah, the *kursi* or eye of wisdom, the *qalam*, hell and heaven, and the jinns, fairies, angels, and celestial beings. The power known as God, controls the countless energies and compels them to turn round and look at Him. He makes them realize that He is the one almighty power. When we have the light which enables us to look within, we can see and know God, that power which controls all things.

We must also try to understand with our wisdom what we can receive from Him and what we can offer to Him. We must receive what is within Him, in His kingdom. What is in His kingdom: His qualities, His actions, His selfless duties, His selfless forms of prayer, His three thousand divine attributes, and His *wilayats*, or powers. We must receive all of these from Him, gather them into our wisdom, open our hearts, and place them inside. Then we must offer to Him what is His; otherwise He will not come. To offer His qualities to Him and pay obeisance to Him is true prayer. Every man must know this without the slightest doubt. We must pray to Him without considering anything equal to Him. We must surrender to Him, place everything in His responsibility, and make the world we hold onto die in Him...

Golden Words of a Sufi Sheikh, Section 361, p. 102

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

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...The Qur'an shows the brotherhood where we live as one family and eat off of the same plate in unity. The Qur'an shows the brotherhood where we live in harmony, the way it is in the church or the mosque where the beggar and the king are equal. It shows the brotherhood where we embrace each other, whether in the place of prayer or in the home.

If two people have a fight, the next time they meet, they will look at each other in the face and embrace and beg forgiveness from each other.

The Qur'an and Islam tell us to ask forgiveness from God for our own faults, to dispel our anger, and to embrace each other in the next moment.

These are the explanations of the laws of the Qur'an from the beginning of creation to the hereafter. Lying, vengeance, treachery, jealousy, and murder should never be done in the name of Islam.

Islam is brotherly unity, tolerance, and peacefulness. It is to purify each heart with the water of the *Kalimah*, which the Rasul^(sal.) brought, washing away the darkness and creating peace...

Golden Words of a Sufi Sheikh, Section 975, pp. 463-464
M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

Google Books link:

<https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA101.w.1.0.0>

...God has created the six kinds of lives, each to kill and eat the other, each to destroy the other, each to control the other. But without realizing this, man makes deities of the forms and qualities within himself. Carrying them around as his idols, he begins to believe in and to worship them. He falls at their feet in worship. He dedicates his wealth, mind, and spirit to them, expecting things in return. Giving them milk and fruit, he asks boons of them. He does everything for them; they do nothing for him. They cannot move; they cannot protect him; they cannot nourish him, so how can they grant him boons?

This becomes his disappointment. He becomes disenchanted. But, just as all things made of earth, fire, water, and air are destroyed, he too is destroyed. The very things to which he has dedicated himself have dragged him down to their state. Just as the earth, sun, and moon change, this sort of man takes millions of births. He has been trying to acquire liberation through the energies from which he was born, but those same energies finally destroy him. Not realizing this, he continues to make offerings to his idols in the hope of receiving grace.

God will come only when man gives up all this and realizes that God does not accept anything except His own qualities. Only if man offers God's own qualities and His own possessions, will God come...

Golden Words of a Sufi Sheikh, Section 975, p. 104
M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

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517

A sheikh tells his disciple, “Son, in the world there are three kinds of children: the children of the world, the children of the sheikh, and the children of God.

“The children of the world are those who are formed from the playing and intermingling of blood ties, the pleasures of sexual games, the pleasures of the arts and sciences, and the pleasures of lust and desire. They are born with and enjoy the sounds, voices, colors, bodies, and faces of those games, appearing and disappearing within them. Their five-element body is nourished with food, blood, fluid, and the milk of *maya*, or illusion, which is extracted from blood. In this way, attachments to blood ties are poured into these children. This is how worldly parents give birth to and raise their children. This is one group.

“But the sheikh makes his children cut away those attachments. The sheikh’s children are formed in his *qalb*, in his inner heart, existing in the state of wisdom with the beauty of compassion. Theirs is the body of faith, determination, and certitude. They receive wisdom and the qualities of God from the sheikh, who nourishes them and raises them with the splendor of their right to eternal life. Their father, the sheikh, will make them children of resplendent wisdom, children with the clarity of the absolute faith of *iman*, children of absolute truth. He will feed them with the milk of love and the honey of grace, with patience, with *sabur*, *shakur*, and *tawakkul-‘allah*, or inner patience, contentment, and trust in God, and with the qualities of God’s grace. He will raise his children without ever deviating from the path of justice. He will raise them within his heart of *iman* and the honey of wisdom, and make them worthy of receiving the wealth of all three worlds, which is called *mubarakat*.

“Then he will tell them, ‘The father you saw when you were born was made of flesh and blood; he belongs to the world. I am your father of wisdom, the father of the essence of grace. And, now, you must find the Father of you soul, with whom you were earlier.’

“He will open their wisdom saying, ‘Look at your Father’s brilliant light: that is your true body form; it is the form of His essence, the resplendent light body you had when you came from the world of the souls. Do you see your rightful body? That is the body in which you must meet the Father of your soul.’

“He will say, ‘I have brought you to this stage. Now you must take on the body of light which you had before.’ Then, he will take you and hand you into the care of your original Father in heaven, saying, ‘My son, this is Allah, the Creator of all the universes, *Rabbil-‘alamin*. Go and reach Him!’ Such a child is a baby to the sheikh, light to wisdom, clarity to faith, and a representative of God.

“God will accept the child given by the sheikh, and He will teach the child His qualities, His actions, and His ninety-nine powers. He will demonstrate the difference between this world and the next, and raise the child to His own state, so that the child will serve Him and the people who have reached His kingdom. God will make the child His representative in the performance of all His duties.

“Thus, there are three kinds of fathers who bring you up in the three different ways. My son! Children who relish the pleasure of worldly desires are children of hell. Those who learn and receive divine knowledge in the world are the children of the sheikh. Those who receive Allah’s benevolence, qualities and grace, those who lose themselves in Him, are the children who serve Him and His representatives and messengers.”

Golden Words of a Sufi Sheikh, Section 517, p. 220-221
M. R. Bawa Muhaiyaddeen(ral.) (rad.)

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453

A man asked a Sufi, “People talk about male and female, but what is the essential difference between the two?”

The Sufi sheikh replied, “ O Man, both are formed of the five elements. The concept of male and female applies to the body. The Artist who created the male and female merely decorated them differently. The body is a cage, a house in which either can dwell, but you are deceived by the decorations.

“If you think of this with wisdom, you will see that womanly qualities are soft and delicate. In the decorations of womanliness, there is a beauty that is like gold, a beauty that attracts. The energy in their faces and bodies is like a magnet. The male has a similar magnetic energy, but his is on the inside. Though men lack the gentleness and outer softness which attracts externally, they have the strong inner magnetic energy, which is attracted by, and connects to, the outer magnetism residing in the face and form of a woman.

“The world says male and female, but, if you reflect with your wisdom, you will realize that male and female are like two kinds of breath, like the sun and the moon. The two breaths are called the art of the sun’s heat, which is the male and the art of the moon’s coolness, which is the female.

“In the sky, the moon is lower and the sun is higher. The moon takes in the light of the sun and sends it out as cool yellow rays in the night.

“But the original light must be understood. The power, which is neither male nor female, is light; and that is the point which both male and female must reach. You can understand this through the example of the sun and the moon in the sky and through the example of male and female on earth.

“Your understanding will be contained in two words: *la ilaha*, there is nothing other than You—the outgoing breath on the left side; *illallahu*, You are Allah—the incoming breath on the right side. These two breaths meet in Allah.

“In the same way, the soul, which came from God, must return to its source. You must return to Him in the same form in which you came from Him. This is the only state God will accept.

“The five parts called earth, fire, water, air, and ether cannot reach Him; they belong to the world. Do not be enamored with them, thinking of them as male and female. Discard them and say *la ilaha* on the left, and *illallahu* on the right. There is nothing other than God. If there is nothing else, then there is no male or female. When there is no male or female, there is only light. You must attain that light. That is divine wisdom, or *gnanam*. “When God is the power and you are the light, the power is male and you are female. You must reach that power. Everything you see and desire will change. Everything you use, in form or without form, will change. The changeless power is the only male. God

is the power—you are the ray. When this male and female merge, it is called *gnanam* and resplendence, light and completeness, *Nur* and Allah, *insan kamil* and wisdom.

“Both male and female qualities exist in the body. The male qualities are arrogance, strength, egoism, and fanaticism; while the qualities of humility, reverence, devotion to God, beauty, and grace are the qualities of womanliness, the beautiful qualities. The male’s arrogant qualities want to control the beautiful female qualities and get on top of them.

“If man destroys the arrogant qualities of his ego, if he cherishes the womanly qualities and behaves as a woman toward God, he will be able to establish a connection with God.

“If men would have the qualities of women, the peace and tranquility of womanliness, then, in the same way that women are beautiful, God’s beauty would enter them. Male qualities are the qualities of a male lion, a beast. If the male lion would change into a beautiful and gentle woman, it would no longer be male or female, and it would receive the beauty of God’s qualities. Those qualities would fall in love with God, winning the light of God and receiving His beauty.”

Golden Words of a Sufi Sheikh, Section 517, pp. 147-149
M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

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...each man who searches for and studies *gnanam* is still holding on to something in the world. He hangs on to the world while demanding, "Give me *gnanam*!" He holds on to the world saying, "*Gnanam*, come! *Gnanam*, come! *Gnanam*, come!" yet he refuses to let go of the world. This is exactly what the king did.

If men would let go of the world of ignorance known as *maya*, *gnanam* would come in search of them, and they would be free...

Golden Words of a Sufi Sheikh, Section 517, p. 156
M. R. Bawa Muhaiyaddeen(ral.) (rad.)

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462

...God gave everything to man at the very beginning. It is for man to take the right things and use them properly. If he picks what is evil, his *nafs*, his base desires, win out. But, if he takes what is good and uses it with wisdom, goodness wins. The outcome depends on whether he uses wisdom or ignorance...

Golden Words of a Sufi Sheikh, Section 462, p. 161

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

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465

A disciple asked his sheikh, “O my sheikh, my true sheikh, in which religion can the connection between man and God be established?”

The sheikh replied, “Son, in a town many roads and paths meet at the marketplace, enabling the people of the countryside to come to the supermarket and buy all kinds of things. People buy what they need, and then they return to their homes. No one stays in the marketplace.

“Like that, many paths and many religions lead to the marketplace of the world. Religions are paths. People go to the marketplace of the world to buy what they want, and then to go back to their houses of arrogance, karma, and *maya*; *tarahan*, *singhan*, and *suran* (the three sons of *maya*); obsession, hatred, miserliness, attachment, fanaticism, envy, intoxicants, lust, theft, murder, and falsehood. They buy what they want in the world market, then return to where they were before.

“In the marketplace they buy the teachings of the seventeen *puranas*, the sixty-four kinds of worldly knowledge, the sixty-four sexual games, the four religions, the six horoscopes, and the ninety-six energies. Then they return to the place of birth, the place in which they were conceived. They put the things they bought into the place of birth and give them form. Man cannot become man-God following any of these paths, nor can he become a perfected man, an *insan kamil*. You must think about this.

“You asked in which religion can man and God be connected did you not? Adam and Eve_(a.s) are our original father and mother. In Tamil they are called Iswaran and Iswari; in Arabic they are called Adam and Hawwa’. They are the original mother and father of all mankind. Everyone belongs to the one family of mankind. The Creator of the family is also one. He is God. He is the one God who is the Father of all creation.

“O son, man is one family. There is one God. But mind and desire buy the rejected things of the world and then go back to the seventeen houses mentioned before. There the fighting begins because of ‘mine’, ‘yours’, and ‘who is greater than?’ My son, these seventeen try to rule the world. Their qualities obscure the connection between man and God.

“If you understand this with wisdom, you will see the performers in the marketplace acting out their murders and sins in the dark ignorance of torpor and *maya*. Cut off this ignorance with wisdom. Cut off the hypnotizing religions and the bigotry which separates one man from another. If you dispel them with wisdom, if you act with God’s qualities and actions, if you act with equality and compassion, if you regard other lives as you regard your own life, if you do selfless duty, you will see the connection between man and God. This is the good way, the religion of *gnanam* [wisdom], the religion of grace, the religion of the Ruler of grace.

“Understand this with wisdom, O my son. Then you will understand your Father, the one family, our true prayer, the state you must attain, and the station you must occupy. If you

pray with true understanding in the same way God does, throwing away what is wrong and taking only what is right, that is the straight path. You will see one family and one God. You will know that He alone is worthy of worship, and you will say, ‘*La ilaha*, there is nothing other than You.’ Then, with the true feeling that flows from a melting heart, you will reach that place.”

Golden Words of a Sufi Sheikh, Section 465, p.
169-171

Google Books

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

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...Within man there are countless sinful thoughts and desires, animal qualities, karmic qualities, the differences of the 'I' and the 'you', racial and religious differences, arrogance, karma, *maya*, intoxicants, lust, theft, murder, falsehood, hatred, miserliness, fanaticism, and envy; as well as pride in titles, status, beauty, and praise. If a sheikh says, "Realize yourself. Know who you are," man will know only his university learning, the visions of the world, and the pride within him self, the pride that no one is greater than he. "Fool!" he will reply. Don't you know that I know everything!" There are many so-called gurus who talk like this.

But a true sheikh must teach a man with love and wisdom. Daily he must teach his own qualities, his conduct, his duties, and actions; and his modesty, reserve, sincerity, and fear of wrongdoing, helping him to understand God's qualities and actions. Dispelling all the bad qualities that are within the disciple and implanting the qualities of Allah within him, the sheikh must make him realize that Allah alone is the mercy and compassion of all the universes and that Allah alone is worthy of praise. The sheikh will teach him of Allah, who is the wisdom within wisdom. With this wisdom, he will help the disciple realize himself and the light within the light which is within him. The sheikh will show him that everything and everyone is contained within that resplendence.

All praise and praising are to Him alone. He is the *Rahmat*, the Benevolence, One of limitless grace and incomparable love, the One who gives the undiminishing wealth of grace. A perfected man of wisdom would teach his student in this way. That is called wisdom.

Golden Words of a Sufi Sheikh, Section 773, pp. 339-340
M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

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...The father (sheikh) has the fruit. Just as you have to first embrace the tree to reach the fruit, you love must first embrace the father. Then, with that love, you should climb up. Only if you climb in this way can you obtain the fruit. If you do not embrace with love, if you do not put your hands around the tree and climb with love, the tree will remain silent, and the fruits will remain out of reach.

Similarly, you must also embrace your brothers and sisters with you love. If you embrace each other with the hands of love and then climb, you can eat those beautiful, undamaged fruits. But, if you remain on the ground and throw stones, the fruits will be damaged, and you will never find unity in life. Your doubts will increase, and no fruits will ripen. Neither unity, love, nor joy will develop within you. You will not be able to progress. This is what you will experience in your life if you do not show love. If you do not develop love in your heart and become humble, if you do not open your heart, then other hearts will not come to embrace you. But, if you keep an open heart, others will come to you with open hearts.

Each of you must purify your own heart. You must show your love. You must show unity and equality. If you show compassion and justice, you will progress and become exalted. But, if you have doubt in your mind and the arrogance of the 'I', such qualities will cause you to suffer and may eventually kill you. This doubt and arrogance will separate you from goodness and from God. It will separate you from truth, unity and compassion. It will separate you from truth, unity, and compassion. It will separate you from Allah. You life will be separated from wisdom, and you will be separated from that melting, dissolving love. You will be separated from good wealth and receive, instead, the wealth of fire, which is deceit, treachery, anger, hastiness, impatience, pride, falsehood, theft, murder, and sin. These things will cling to you and become a part of you. Both while you are alive and after you have died, you will be living in hell. You, yourself, will have created this state.

God is love. Charity is great. If you open your heart and show God's love and His compassionate qualities, then grace, wealth, and tender love will develop within your heart. His *rahmat*, His beauty, and His light will develop in your heart. Fruits which never perish and unending treasures will appear there. God's grace and treasures will resplend there. Unity and the understanding that all lives are like your own life will develop in that open heart. You must think about this...

Sheikh and Disciple, pp. 54-55
M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

...Within Man, however, there are the qualities of God, the beauty of God, the actions, justice, and conscience of God, the light of God, and the radiance of God. Only if you hold onto these good qualities will you be successful. Therefore, you must stay with the sheikh and hold onto him without falling. If you can hold onto the sheikh and to that truth, it will save you. Each one of you must reflect on this. If the disciples have that grip of faith and certitude on the father's heart, they will never fall. It is difficult. To develop that conduct, those actions, and those qualities of love, compassion, patience, tolerance, peacefulness, and equality—to gain that grip and establish that state of peacefulness is indeed difficult.

It is easy for a child to put dirt on its head and roll playfully in the mud or sand, but it is difficult for the mother to bathe and cleanse the child. All the games that you play are very easy, but to bathe and cleanse you, to wash your clothes and the dirt from your head, and to make you beautiful, is very difficult. The difficulties that a sheikh has in bringing up his disciples are a hundred times more difficult than those of a mother. You are always rolling in impurities, sin, fire, and hell. It is a very difficult task for the sheikh to take you and bathe you every time you dirty yourself. You do not experience the difficulties that the sheikh undergoes; it is not difficult for you, so at least try to hold onto him like the baby monkey...

Sheikh and Disciple, pp. 85-86
M. R. Bawa Muhaiyaddeen(ral.) (rad.)

...This is what He [God] is seeking.

The children's value, beauty, bliss, well-being, happiness, peace, tranquility, equanimity, unity, compassion, conscience, justice, and integrity—when all unite and live as one family in the presence of their Father, in this paradise, then that is His Happiness.

His happiness is to see everyone join together and play. His happiness is to see you like this in the *dunya* and in *akhirah*.

That is His happiness. This is what He is doing, what He is searching for...

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, p. 28

M. R. Bawa Muhaiyaddeen(ral.)_(rad.)

... If you put out a fishing net and catch thousands of fish in it, the first thing you will do is separate them into different species. But the ocean doesn't separate them, does it? And the net doesn't separate them, saying one fish is different from another. The fish all live together in the sea and are caught in the net together. You are the only one who separates them. So, instead of separating people into categories of good and bad, do what the water and net did and accept them all as equal. Then you will cease to see any divisions. It's your thoughts that create these differences and divisions. Both the water and the net embrace everything that comes to them.

Similarly, truth embraces everything that comes and gives equal treatment to all. It accepts all and treats them with unity, love, and compassion. It sees all lives as equal to its own life. This is what truth does. When you come to this state, you too will accept all lives as your own. You will show the same considerations to others as you do to yourself. You will feel empathy for the hunger and sorrow of others, just as you do for yourself. Then you will understand who is bad and who is good. Any bad that you're seeing out there is actually the bad within you. Once you cast out the enemy within, you will see everyone as good. Learn to think that way. If you do, you will see lots of good people. Until then you will keep seeing only a few as good.

Enough for a Million Years, chapter 1

October 14, 1981

...Buddha taught five precepts, If your friend attempts to follow these and become like Buddha, who left his home and gave up everything, then you can certainly marry her. However, if you have faith in God, if the world has left you, if you have given up desire for women, gold, arrogance, *karma*, and *maya* (illusion), if you have rid yourself of the three sons of *maya* known as *tarahan*, *singhan*, and *suran*; and if all the evil qualities, such as desire, anger, miserliness, attachment, fanaticism, envy, intoxicants, lust, theft, murder, and falsehood have left you, then you can marry God.

If you practice the qualities and actions of God, the tolerance, the peacefulness, and the justice of God; if you have inner patience, contentment, and gratitude to God, surrendering to Him and praising Him alone, if you live your life serving others with the three thousand divine attributes of God and His ninety-nine duties or *wilayat*; if you practice all these and maintain good thoughts, then you can marry God. In such a state, you would not marry earth, woman, or gold, or any such thing.

Both of you should think about this. If you both live like this, then your marriage will be successful. If she gives up what she is holding onto, and you give up what you are holding onto, then both will have perfect faith.

Buddha did not speak about God, but he told his followers to become true human beings and to help society, to help the people. What did Muhammad_(sal.) say, in accordance with Allah's word? He said you must transform yourself into a true human being, and *insan kamil*. Destroy the statues of arrogance, *karma*, *maya*, and the other evil qualities with you. Dispel them—they are fatal to you. Accept God and truth. Accept that there is nothing worthy of worship other than God, the One who is limitless grace, incomparable love, the One who gives you the limitless wealth of His grace.

God alone is your wealth. Do not keep any wealth inside you other than God. He is your body. He is your heart. He is your life. He is the light within you.

Let that be your prayer. Glorify Him at all times. Have faith and certitude in Him and glorify Him. That will be best for you. This is what Muhammad_(sal.) said, according to the commands of God. We must use our wisdom, and, with the perfect faith, certitude, and determination of *iman*, disentangle ourselves from our present state. If we love Him and Him alone, then we will not need any other marriage.

Rabi'atul-Adawiyyah_(rad.)⁸, a female Sufi saint, also said this. One day the elders of her village, the men of wisdom, having discussed the subject among themselves, told Rabi'ah_(rad.) that they thought she must get married. Rabi'ah_(rad.) said, "If that is your intention, so be it. But there is one condition. If I am to marry, I must marry one with divine wisdom. If there is such a man, then I will marry him."

The elders talked it over and came to the decision that Hasanul-Basri_(rad.) was one of wisdom. "All right," said Rabi'ah_(rad.). "If you say he has wisdom, I will ask him four questions. If he answers the correctly, I will agree to marry him."

So everyone assembled and the elders told Hasanul-Basri_(rad.), “You must answer these four questions correctly.”

He replied, “*Insha 'Allah*, if God wills, I will answer them.”

Rabi'ah's_(ral.) first question was, “Everyone in the world has to die at one time or another, do they not? So, when I die, will I die a true believer, a *mu'min*, or an unbeliever, a *kafir*?” One who has accepted Allah is a *mu'min*. One who has accepted without the slightest doubt that there is only one God, and that He alone is worthy of worship, and who has brought up that God within his heart is a *mu'min*. Anyone who has brought up religions, castes, and discriminations within his heart is a *kafir*. A man who brings up many millions of qualities and animals within him is a *kafir*. But, if a man brings up only One, that God, within, then he is a *mu'min*.

So the reply was, “Allah only knows.” To Rabi'ah's_(ral.) question, Hasanul-Basri_(ral.) replied, “Allah is the only One who knows the answer to that. He alone knows.” “That is true,” Rabi'ah agreed, and asked the second question.

“When I have died and am in my grave, when the two angels, Munkar and Nakir_(a.s.) question me about the good and evil I have done in my life, what will they ask? What will they write down against my name? Can you tell me this?”

Again Hasanul-Basri_(ral.) answered, “I do not know the answer. He alone knows.” “That is true,” said Rabi'ah_(ral.). Then she asked, “Whatever is recorded by these angels, Munkar and Nakir_(a.s.), will be given into our hands. Will that scroll be placed in my right hand or my left?”

Hasanul-Basri_(ral.) once again replied, “*Insha 'Allah*. God alone knows into which hand it will be given.”

And again, Rabi'ah's_(ral.) agreed with him. Her fourth question was, “There is a Judgment Day for all of us. On that day, will Allah give me heaven or hell? Can you tell me?”

Hasanul-Basri_(ral.) again told her, “God alone knows the answer to that.”

Then Rabi'ah_(ral.) said, “Hasanul-Basri_(ral.), you do not know the answers to these questions. I do not know either. But these questions have always been my concern. My entire life has been devoted to finding the answers to them. Since I am so completely occupied with this work, if I were to marry you, I wouldn't have any time to cook for you or to look after you. If you could have told me the answers, then I would be free and could be of service to you. But you could not, so I still have to go on trying to discover them. Perhaps, in the next second, or the next day, or in a few months, death will find me. Marriage may or may not come, but death is most certain to find me, and before it does, I must know these answers. Once I do, maybe then we can think about marriage. You must try to find out the answers for yourself,

and I will also try my best. come back later and we will see.” So the marriage was delayed for the time being.

A few years passed and Hasanul-Basri_(ral.) was still persistent. He came by himself this time and asked Rabi’ah_(ral.), “Please will you marry me?”

But Rabi’ah_(ral.) replied, “I belong to God. I have room in my heart for only that One. There is no room for anyone else. This heart has become His property; therefore, I am His property. I belong to Him. It is wrong for you to desire the property of another. If you really want His property, why don’t you ask God? If He says, ‘All right, you can have My property,’ then I will marry you.”

Rabi’ah_(ral.) reminded him, “Hasanul-Basri_(ral.), you have forgotten why you came to this world. You are a great saint and a leader to all the people. You teach wisdom, yet you have forgotten your duty. First of all, realize what you came here for, and set about doing that which will give the greatest benefit to you.”

My children, like Rabi’ah_(rad.), we must have room in our hearts for only One, and that is God. Until we find the answer to these four questions, we must strive hard. This is the truth. This is what we must do...

Questions of Life, Answers of Wisdom, vol. 2, pp. 110-114

M. R. Bawa Muhaiyaddeen_(ral.)

...Do not pay attention to the speech of the world. There is so much speech within you from the time you are born until the time you die. Do not read books about the world; read your own history within. You have the history of the four hundred trillion, ten thousand births. Look at that history book. This is the history which has a connection from *awwal* to *akhir*, from the world of the soul to the hereafter. That history is not written down. It must be brought into focus by your wisdom; then all the letters can be seen.

It is like invisible ink; you cannot see anything until the ink is heated, and then all the letters are revealed. The five elements of earth, fire, water, air, and ether are the letters written with this ink. Hold them before the heat of wisdom and look.

Under the light of the resplendence of Allah, you must hold this history in the heat of wisdom and look. Then you can read what is written. When you hold it this way, you will be able to see the past twenty million years of history. You will be able to see earth, fire, water, air, ether, and each form that has existed since the beginning of creation. Like this, there are so many things you must learn in life.

You say that you pray and worship, but you are doing what the world does. Look at what God does. See how He prays, how He proceeds, how He performs His duty, how He serves, how He is a slave, how He is a great one, how He is a small one, how He is a complete one, how He is a poor man, how He does not live in any particular place, and yet is in every place. Understand all this history. Understand what prayer is, and understand what worship is.

In the light of Allah, in that resplendence, hold this book under the heat of wisdom and look. Look into your innermost heart, your *qalb*. When you examine your history in this way, you will understand what is good, what is evil, what is unjust, what is eating away at you, what is enslaving you, what is causing you to suffer, what is holding you, and what is killing you. Look at all these diseases. They are your illnesses.

You must study this history now to rid yourself of these illnesses. Every second, every minute, the lessons you must learn are within. Do not waste your time looking outside at this and that. These paths are all diseases that will kill you. These are the diseases that will destroy you. These are the diseases that will induce torpor in you. This is why all these paths are blocked by a *gnana* sheikh. Do not go on these paths.

Life is no more than waking up one moment and dying the next. Sometimes you are conscious; sometimes you are not. You are awake; then, you fall asleep; then you awaken again. One moment you cry; one moment you laugh. You do all these things. Whatever you desire you try to carry with you, but when you can no longer bear it, you cry...

Sheikh and Disciple, pp. 68-70
M. R. Bawa Muhaiyaddeen(ral.) (rad.)

God Talks to the Baby in the Womb

March 10, 1982, 7:50 AM

...Control the desires of your mind. Make them into something useful; train them to do what is beneficial. Do not use them for bad purposes, for what is opposite.

If you destroy the good and do what is bad, then that will destroy you. One is something that can destroy you; the other is something that can make you grow. You should control what is bad and make it work for you. If you let what is bad control you, that is your illness. You should understand this. To study and understand what can destroy you is the psychology of God.

(God says,) “I did all of this so you could understand. I am teaching you this so that you will understand it. I am teaching you this. Water became a blood clot; that became a piece of flesh; that became the five letters; and that became the five elements. From that you were made into a form, and this house was built. For ten months I taught you. Who is your relative? Who did you see there? Did you smell any fragrance there? You lived in this disgusting house of hell, this house of hell. Was there any fragrance there? No. Did you speak to anyone in this hell? No.

“You knew only Me, and I knew only you. The two of us were speaking with each other. Who was giving you milk? Who taught you and nurtured you? Who gave you eyes? Who placed the point within that? Who gave you a nose? Who placed the tiny point within the nose with which to smell? Who gave you ears and placed within them the tiny point which hears sound? Who gave you a tongue and placed within it a point which tastes? Who created speech? Who created the voice with which to make sound, and who is the One who placed the many different sounds within it? Who created your body? Who placed the *qalb* within that body? Who placed the point of truth within that *qalb*?

“Who placed these hands, legs, body, stomach, fire, for a reason, and who nurtured you and spoke to you? Did you see anyone else? Did you know the realm of hell you were in? Did you know you were formed from blood? No. The connection there was between you and Me. I spoke to you. For ten months in the womb, you and I were speaking. Whatever you asked for, I gave you. Whatever you said, I listened to. In this way, for ten months you and I were alone. You and I were speaking with each other. You were

praying to Me, and I was praising you. You were talking to Me, and I was doing your duty and your work. I was there, embracing you. You were embracing Me, and I was embracing you. Both of us were embracing, is that not so? Did you not see this? This is the way we were together for ten months. Now what have you seen? Ah, *shari*, understand this.” (This is what God said.)

This connection must now be reconnected. Now you must connect again to the One who was connected to you and nurtured you in the womb, the One who spoke to you and taught you in the womb. For a while you forgot Him. This is what the Shaikh, the *Insan Kamil* says. Now this is the lesson you must learn. This is what we must study.

(God says,) “At that time you had nothing; no hell, heaven, kin, relationships, attachments, mother, race, religion, scriptures, or language. You had none of these. Your language was Mine and My language was yours. We both spoke only one language—mystery, truth. That was the only language. You thought only of Me; I thought only of you. You spoke to Me; I spoke to you. You and I had one language of unity. You and I had one heart. That was our language. You and I had the same vision; you and I had the same food; you and I had the same body; you and I had the same action; you and I had the same duty; you and I had tranquility and peace together. You and I served with equality. We did duty with tranquility, peace, equanimity, and equality. There was nothing else. This was our language of unity. This is honesty; this is justice. We must act with the three thousand gracious qualities and the ninety-nine duties, *wilayats*,” God says.

This is what we must study. The Shaikh says: This is our language—unity, peace and tranquility. This is our language; this is what God taught us previously. This is the language we learned for ten months. This is the language we learned when we were with Him. We must relearn this. This is the one language. This is unity...

God’s Psychology, a Sufi Explanation, pp. 81-83,
M. R. Bawa Muhaiyaddeen(ral.)_(rad.)

“...Your life will be like the state of your mind.
 This is not God’s fault.
 It is not the fault of the One who created you.
 Your life will be like your mind.

“Finding joy, finding sorrow, finding heaven and finding hell; finding riches and finding
 poverty,
 experiencing loss, experiencing happiness— your life will be like your mind.
 “If you are pure,
 you will see purity. If you are impure, you will see impurity.

“If the mind is wealthy and sees plenitude,
 then your life will be one of plenitude.
 If the mind sees insufficiency, then your life will experience insufficiency.
 If the mind sees grace, you will have grace.
 If the mind sees wealth, you will have wealth.

“The state of your mind perceives
 is what your life will be...”

The Point Where God and Man Meet, pp. 42-44

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

“Because man’s *qalb* is merged with Allah’s *qalb*, man listens to the sound of Allah’s words. They are communicating, one with the other. He gives to Allah, and Allah gives to him.”

from Prayer, by M.R. Bawa Muhaiyaddeen(ral.)
(July 2018 BMF Calendar)

My children, if someone asks you to teach the truth, then definitely teach what you have learned. But do not ever fight or argue. For God, there are no fights or arguments. For Him, everything is love; everything is in the form of love, compassion and truth. May God grant you the blessing and grace to live in that state, to live in the form of compassion and love, to live together as brothers in unity...

The Tree That Fell to the West, Ch. 31 A Prayer for His Children, p. 179
M. R. Bawa Muhaiyaddeen(ral.)

...There are certain things that can be told, and certain things that cannot. There is a secret. What I have put inside the heart is there already in that book. When you have maturity, when you look at that deed, the connection will be clear. I have given you something for your heart in the same place that the book is kept. When you are mature, when you have enough wisdom to look at it, you will see the connection; you will understand what you need to know and be able to write what you need to write.

But just now, in this or any other country, it is not possible to give an account of my history. The book is kept there, in the heart, and you have to read it. When you have wisdom and maturity, and when you look at it, you will see your story; you will see everything. Then you can identify your own share and take that. Then those children with intelligence will be able to read it. May God grant you wisdom and the eyes to read the deed He has given you.

This is what I have to say to my children. What else is there for me to say? All I can talk about is your love. Children cannot understand their mother's love; it is not possible to talk about a father and mother's love, but we can talk about the child's love. Parents can talk about their children's love, and it is your love, the love of your hearts that I describe, that I talk about when I travel to other countries or other states. It is not remarkable for me to describe a mother and father's love, but your love must be praised.

I have to leave in about six or seven days [for Sri Lanka], and, once I go, I should be able to come back again. There is your love, my children's love, yet it is God's duty, His will, whether or not I return.

But there is something that does not come and go, which will not leave you, which will always be with you. The thing which has neither coming or going has taken life within you and is alive there. In the form of wisdom, in the form of grace, in form of love, this thing is living within you, my children; and it will not leave. It is under divine protection, under the protection of God Himself. It will live with you and protect you.

Only the part which is the body, the senses, this part which is the physical body, needs to go to Ceylon to do certain things; to provide certain kinds of comfort. Once this is done, I can return.

My children should accept the qualities of God. My dear children, whatever mistakes certain children might make, it is up to you to protect yourself from fights, quarrels, and disagreements. We are all children of one mother, and, even if mistakes are made, if fights and quarrels start, you must try to tolerate this; try to be patient and forbearant; try to live peacefully in unity. Never let go of the qualities or the forbearance of God. love all living things as you love yourself, accept all beings as your own. Please live this way.

I implore each of you to adopt these qualities. Never let go of your patience; never let go of your compassion or forbearance; accept every child, and live peacefully with each other in unity. Mistakes will be made wittingly and unwittingly. In such situations, it is better to adopt patience and tolerance, accept these children, and show them the right path. This is the best thing to do. May God grant you these qualities, this wisdom and plenitude. May He grant you the perfection of love, the excellence of wisdom, the flawlessness of grace, His perfect wealth, and the perfection of light. May He have your hearts live in the form of love and the form of His divine radiance.

O my God, may You live in the heart of each and every child; may You protect and sustain them. O my God, grant us the grace of being light within our heart. May You be light and sound always shining, pulsing and resonating in the heart. O my God, fill the bodies of my children with divine grace, make them shine with gold, make them with the imperishable metal of Your grace. O my God, protect them from the waters of illusion contaminating their blood, their muscles, their skin and their flesh; protect them from sickness and disease; protect them from the satan of arrogance. Protect and safeguard them with the light of Your grace; destroy all sickness and disease. Let them exist in the form of light; protect and sustain them...

The Tree That Fell to the West: Autobiography of a Sufi

Ch. 31 A Prayer for His Children, pp. 183-184

M. R. Bawa Muhaiyaddeen(ral.) *(rad.)*

...Unity is Islam. To love every life as your own life, to dispel the suffering of those lives, to dispel their poverty, illnesses, and delusions, and to bring them peace is Islam. That is Islam.

We need to understand the value of *iman*. We need to understand the term *iman-Islam* as it has been described in this book: that *iman* is *Islam*: the prerequisites for *iman* are *sabur*, *shukur*, *tawakkul*, and *al-hamdu lillah*, patience, gratitude, trust in God, and giving all praise to God.

All Muslims must first have patience. For what occurs beyond our ability to be patient, when the *adhab* of the *dunya*—the punishment of the world—comes to us, we must have gratitude. For what occurs beyond our ability to be grateful, we must place our trust in Allah. For what occurs beyond that, we must say, “All praise belongs to God.” Praising Allah and surrendering to Him are Islam.

We need to understand that our Islam consists of unity, beautiful compassion, harmony, and peace...

Islam, Jerusalem & World Peace, p. 4

M. R. Bawa Muhaiyaddeen(ral.) (*rad.*)

...Faith in God means remembering what has happened in the past and then acting without causing suffering to others. That is conscience. That is justice. That is compassion. That is love. When you live in unity, it means you are children of God in the kingdom of God—the children who rule heaven, the children who accept Him. Each one of you who live in Jerusalem, Egypt, the other Arab countries, and everyone in all countries must think of this.

All who believe in God must think of this without allowing those poisonous creatures to enter, without allowing that poisonous screw to be turned. The great people in the united countries must think: you must remove this screw, defuse this bomb, and live in peace. You must remove the point that is antagonistic to peace, the place into which the poison can creep, the place into which the bomb can be installed, the place into which satan can creep. You must endeavor to remove the screw.

How much destruction has been generated in Jerusalem for the last five, six, ten thousand years! How much destruction has been generated there in that place! How many separations have been generated there! How many battles for kingdoms have taken place there! All of it has occurred because of the land, because of the sacred places. Each of you must realize this and make it a sacred place that belongs equally to everyone. Jerusalem must be made into a sacred place that belongs equally to all four religions, a place of peace for the entire world, in a state the world itself can safeguard, that all nations can safeguard.

One portion can be given to the dispossessed; another portion can be given to others. The place, which belongs equally to all, can be made to belong to all—it can be rightfully owned by all. What needs to be given to Israel must be given to Israel, and what needs to be given to others must be given to others. You must endeavor to live in peace in a state of equality. This is the foundation, the foundation into which the evil things can creep, the foundation in which the bomb has been lodged.

If you endeavor to remove that bomb and make peace according to conscience, according to the community of humankind; if each one of you realizes this and strives to bring peace, knowing what has happened in the past, understanding how many people have ruled Jerusalem, knowing how many wars were fought there, knowing how many were enslaved there, knowing how many disasters occurred there; if you show them in this way and make peace in this way, all the hostility between the countries with faith in God will be cut away. All the separations will be completely cut away.

Then enemies cannot creep in—those without faith in God cannot sneak in. Then everyone with faith in God can live as one family in unity. Everyone in all four religions must think of this. Everyone who worships God must think of this. The four religions themselves must think of this.

If you find the root of the hostility and cut it away—if all of you unite to cut it away and make peace—the hostility will stop, the wars will stop, the murders will stop, the deluge of blood will stop, the divisiveness will stop.

Each one of you must take this into his heart, think of it, and see to it. The people of the united countries, the people on the American continent, the European continent, the Arab countries, England, and similar countries must think of this. If you find the foundation and dig out the root of the hostility, it will be very good.

Nonetheless, it is not my job to say this. These are not words I usually speak. We are saying this only after looking at how destruction is occurring, after looking at where the hostilities are occurring. We must live united.

If you are Jews, there is no separation. The Qur'an accepts you. If you are Christians, the Qur'an accepts you. If you are Muslims, the Qur'an accepts you. God accepts all of you.

Everything is there, in Jerusalem. That is why everyone has fought over it. Those with faith have fought over it, and those without faith have fought over it. All they have found is destruction. No one who ruled there ever remained there. They ruled for just a few short days. Thus, we who are here now must think of this. Think of this, you who are here now!

It can bring a great benefit. Everything can change.

How many ruled the earth, how many ruled the trees, and how many, many more will rule them, but look, are any of them alive today? Think, community of humankind! Think with wisdom! Think with truth! Think with awareness! Think with faith! If you think in obedience to God and show compassion, you can stop these disasters.

Unite and show compassion! Live in unity! Do not live divided! Live united with God, live united with truth, live united with compassion, live united with the community of humankind! Live with forbearance, patience, gratitude, trust in God, and by giving all praise to God! Live as human beings praising God! Then it will be easy.

It is not for us to say. Yet when we look at the way in which things are happening today—at the disasters that are happening today; at the way the destruction of the world is approaching us and how it can be destroyed through atomic energy; at how much is being destroyed by the arrogance of humankind; at how much suffering has been created through the obstinacy of humankind; at how many difficulties have been created through self-business—we see that the destruction is about to fall into our own hands.

It is above us, and it is descending, about to fall into our hands. It is falling into the hands of each one of us, and when it does, it will explode. The bombs are falling. As soon as they fall into our hands, they will explode. Thus, will each one of us kill himself. Because of this state, all of you must reflect and find a solution before the bombs and the disasters fall into your hands. If we can think of this a little, it will be good. If we think of this, reflect upon this, and establish peace, it will be a small victory.

There is no need for us to say this. What more proof do we need? These things have

occurred and we must be aware of them. There is room for us to be more aware or else that is what will happen again.

What is our purpose? To live in unity as one family, to believe in One, to worship One, to merge with that One, and to act on the path of justice as the community of humankind. We must act so as not to cause suffering to anyone. That is the exaltedness of our lives, the exaltedness of human life, man's nobility. All of us need to understand his situation. I am humbly asking you to please avoid these disasters. Please avoid these disasters. Let us escape from the destruction. We can avoid the crimes and the wars of the world. Do not attempt to stop them with the divisiveness of "I" and "you," the arrogance of religion, or the "I" of religion. Stop them with God's qualities, His compassionate qualities. They must be stopped with God's patience. Be aware and stop them. You must stop them with God's tolerance. This is the community of humankind. This is the danger facing man. If you show compassion and stop the disasters with compassion, it will be good.

Doing this is crucial. Then that justice will be imperishable justice, that unity will be unchanging unity, and that compassion will be everlasting and full of gratitude.

Human beings must think of the following sayings:

- Hatred is the enemy of wisdom.*
- Impatience will consume wisdom.*
- Anger is the guru of sin.*
- Duty is greater than the ocean. The quality of duty is a good quality.*
- The karma of someone who does not use his wisdom to examine what he is doing will confer upon him a life that is a living death.*
- Uncontrollable anger will end in death. It will end in a crime.*

If you think of these sayings and reflect upon them, the community of humankind, justice, devotion, compassion, unity, and peace will grow in the world.

Amin.

I am humbly begging each of you to please be aware of this in each of your hearts. Each of you, please come forward to show compassion and peacefully stop these evil deeds. That will be good.

Until you make them stop, until you remove the screw, peace will not grow in the world. Until those things are stopped, peace will not take root in the world. It will not develop. It will not occur. Peace will not grow. The crimes will not decrease. The murders and the deluge of blood will not stop. They will keep coming.

If you can think of this a little, good will come of it.

If the community of humankind can think of this, it will be good. If those who trust in

God think of this, it will be good. If those who have God's compassion think of this, it will be good. If those who have wisdom think of this, it will be good. If those who have love think of this, it will be good. If you reflect upon the words spoken by the prophets, it will be good. If you think of the duties they performed, it will be good.

There is One God and we human beings are one. We must think of the words of the witnesses who told us of the existence of One God, and of the place in which we must unite and live together.

Amin.

That will be good.

I am humbly begging you to do this. Please forgive me for saying this. If there are any mistakes, please forgive me, each of you. If I have made a mistake, please forgive me in each of your hearts. I have done my duty and said what I had to say. I am not speaking on behalf of one side or the other. I am telling you the way the entire community of humankind must act. Please forgive me for this.

Forgive me, united countries! Forgive me, President of America! Forgive me, Queen of England and her kingdom! Forgive me, Arab countries! Forgive me, all countries with trust in God! If I have made a mistake, please forgive me for the sake of God.

Amin. Amin.

Islam, Jerusalem, and World Peace, pp. 30-35

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...All men would have peace if man could discover the peace of accepting the suffering of others as his own instead of making others suffer. That would bring peace to all men. Man's own heart must bring peace to man.

Thus, speeches are worthless.

If instead of giving speeches, man took on God's qualities and acted with His actions, he would find peace within himself. If each human being spoke God's words, acted with God's actions, and found peace within himself, he would have peace in his life.

This then is heaven—man's heart is his heaven. There will be peace only after every man finishes speaking about it within himself.

Brothers and sisters, may we who have come to live in the world, to rule the world, and to speak of creating world peace think about this. We must endeavor to make ourselves peaceful by speaking God's words within ourselves...

Islam, Jerusalem, and World Peace, p. 17

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Prayer has no *waqt*, no time.
God has no end.
The soul does not perish.
The (human) birth has no *accidents*.
His life lacks nothing.

My love you. His life is love you, *anbu*.
All lives love Him.
We love you. That is peace.
Please think about this.

The Point Where God and Man Meet, p. 110
M.R. Bawa Muhaiyaddeen_(*ral.*)

Question: When someone goes to college and he has to choose between a large number of courses, how can he focus on what he really should learn and then go about learning it?

Bawa Muhaiyaddeen(ral.): Are there so many different kinds of study?

Translator: Yes there may be ten or twelve different choices available.

Bawa Muhaiyaddeen(ral.): The world, all these studies, and our life are all within us. Heaven and hell are within us. Because they exist within us, there is a point we have to bear in mind. *Is it the world we want?*

Now, God created the chicken. Did the chicken bring its food with it when it came to the world? No! It did not carry any food with it. So what does it do? It scratches the earth, and, as it does, it finds its food. It does not have to go here and there in search of food. It has merely to scratch the soil right where it is, and it will get its food. Wherever it may go, there will be food for the chicken. How does it obtain its food? Through its faith, its feet, and its effort.

Does the ant have a stash of food somewhere? No! Its faith, its initiative, and its intellect enable it to locate food and then acquire it. If there is sugar somewhere, the ant's sense of smell leads it to that place, and its sense of touch helps it to gather the sugar and eat it. Isn't this what the ant does? Such tiny creatures can do that much.

Now look at the termite, the white ant. What does it do? It burrows into the earth and then builds a house that will protect it from being destroyed by the sun's heat or by winds or storms. It does so by digging down, mixing its own saliva with the soil, carrying the moist clay to the surface, and then arranging that clay, layer by layer to build an anthill.

During this process, the termite, while chewing the soil, extracts the silver, iron, copper, lead, and gold from it. And the earth that remains is what the termite brings up to the surface to use in constructing a house of numerous tiny compartments with multiple holes of entry. The elements it separated off are then deposited in these tiny rooms to be used as its food. The termite lives, eats, and multiplies in those tiny rooms in the huge anthill it built.

Observe the subtlety with which the tiny termite extracts the five elements from the soil! Then it later feeds on those essences to grow and reproduce. A mere termite can do so much! It can burrow into the earth, separate the elements, and mix the earth with its own saliva to build a house for itself.

If we too can burrow into our body made of the five elements and sift out the five beautiful qualities of patience, inner patience (*sabur*), contentment (*shakur*), trust in God (*tawakkul*), and giving all responsibility to God (*al-hamdu lillah*)—if we can extract these, reflect on what our duties are, and perform those duties correctly—then we can live wherever we find ourselves. Without causing pain to anyone, we can extract what we

need from the earth (which is our body), make our living without stealing from others, and earn our livelihood without killing or even hurting others.

The ant did not need to kill anyone, nor did the termite. In this vast world God has spread out our food in plenty. Using the tools of faith, determined effort, and wisdom, we can obtain what we need for our lives, just as the termite did.

To do so, we must have that thing called faith—faith that God is the One who knows. We must realize that the ‘I’ cannot do it—only He can. What is called ‘I’, the ego, must die, and He must act in its place. As long as He is the actor, everything will turn out right.

But as long as the ‘I’ remains, our actions will not reach fruition, because the ‘I’ is not just a single entity. Each ‘I’ is made up of four hundred trillion, ten thousand monkeys, donkeys, horses, foxes, elephants, lions, tigers, snakes, rats, and countless numbers of things within us which keep driving us, saying, “Go here, go there. Do this, do that. That is good, this is good, this is better.” But none of these will come out right.

Why? Because these are the waves of the mind, the waves of agitation in the ocean of illusion. Each one will speak in its own tongue; each one will give forth a different sound. The mind can take many forms. It can be like a baby, or like an old woman, or a young maiden, or a seductress with beguiling speech, or it can be *maya* (illusion), or a jinn, or a devil, or a dog, or a donkey hauling the world on its back, or a bull plowing and toiling.

When we go on our journey, we should not take this baby of the mind with us. It will ask for whatever it sees and go on crying until we buy it that thing; but, as soon as we give it what it cries for, it will throw that away and cry for something different. Thus it keeps howling and asking for new things all the time. That is its nature.

The world is merely a stage for our dramas, and all of us in the world are actors on that stage. Whatever we are wearing is only make-up, and, as long as we keep admiring these make-ups, the mind will keep asking for one make-up after another. It will ask for learning; it will ask for titles; it will ask for beauty, for love, for food. It will keep crying and wailing for more and more things. Suddenly, it will appear in the form of a seductress, enticing us into making love to her. “Look at my beauty; look at my eyes; look at my dress,” she will say; or, “You need a good wife.”

In this way the mind will keep on crying and crying, all the while, asking for one thing or another. It is just a baby. Giving it what it asks for will never stop it from crying. There is only one thing that can stop it—God, the one thing that mind and desire have never seen. We must give it that Treasure.

That is God.

Within that, everything should be contained. You must obtain that Power and present it

to the mind. That is the mysterious Treasure—God, the one point. The moment the mind sees that Treasure, it will throw away everything else and keep looking only at that. It will turn it this way and that, and, each time, it will see a different wondrous secret. If you obtain that one Treasure and give it to the mind, then, as it keeps on turning that Treasure, it will be totally absorbed in it, and will leave you free to do your work in peace. Just as you might give a mirror to a monkey to keep it occupied, you must give this one point to the mind. Only on that day will you be free to do your work...

Questions of Life-Answers of Wisdom pp. 163-165

M.R. Bawa Muhaiyaddeen(ral.) (*rad.*)

The Disease Lives Within You: Cut it Away with Wisdom

March 15, 1982 6:55 AM

(Bawa addresses a car mechanic who asks about how to live one's life)

...One is the path of the path of the journey of the soul, and the other is road (for the journey of a car). Accidents can happen on both of these roads. If, at any time, we are inattentive or careless or not looking, accidents can happen either of the (paths). We have to watch, be careful, and understand.

Both have things that get old, parts that war out. The valves get worn and cause danger. We have to learn well about these. This is psychology. This mechanic work is psychology. We must correctly learn about the two sections. One is the motor of the section of the world, and one is the motor of the section of the soul. We should understand both of these well. We must learn from a good mechanic the correct way to do the mechanic work. We must learn how to complete our journey in the proper way. You must learn how to go on your journey in the correct way so you can get to the right place. This is important. Each person must learn the correct way to travel and reach his destination. That will be good.

If one has not learned to get there by himself, what is the use of his gathering people and taking them along with him? If he takes everyone with him, accidents will happen. That is guru business, the mechanic business of one who has not learned, of one who has not corrected himself.

We must learn this mechanic work well. *Tambi* (brother), do you understand? Bawa Muhaiyaddeen(ral.), do you understand? We must try to understand and do what is right for our life. If you do not understand this, it is craziness. If we do not understand this, we are crazy. Bawa Muhaiyaddeen(ral.), if you do not understand this, you are crazy. Do you understand?

There are many kinds of crazinesses: love craziness, lust craziness, sex craziness, arts craziness, science craziness, wisdom craziness, ignorance craziness, house craziness, woman craziness, earth craziness, gold craziness, wealth craziness, children craziness, race craziness,, scripture craziness, religion craziness, language craziness, spiritual craziness, hunger craziness, illness craziness, disease craziness, status craziness, fame craziness, people craziness, blood ties craziness, relatives craziness, attachments craziness, title craziness, occult powers craziness, miracles craziness, the craziness for property and possessions.

There is political craziness, guru craziness, poetry craziness, writing craziness, author craziness, learning craziness, position craziness, and music craziness. All of these are crazinesses. There is travel craziness, rounding craziness, mountain climbing craziness, sea travel craziness, craziness for ships, the craziness to run, the craziness to box, the craziness to hit, and the craziness to murder.

Like this there are countless crazinesses. This craziness is the craziness of the world.

This world is crazy. Every man has this craziness within him; every creation has one of these sections of craziness: beauty craziness, joy craziness, sorrow craziness, suffering craziness, happiness craziness, liquor craziness, drugs craziness, marijuana craziness, drinking craziness. There is the craziness of sorrow, sadness, and troublesome thoughts. Every thought that appears has craziness. There is husband craziness, children craziness, and wife craziness. Life this, there are countless crazinesses. These crazinesses are within you and are causing you to suffer. Without understanding, you cannot do this mechanic work correctly.

There is one-quarter craziness, one-half craziness, three-quarters craziness, and full craziness. There are some who are caught by one-quarter craziness, some who are caught by one-half craziness, and some who are caught by three-quarters craziness. These crazinesses make one suffer. If full craziness comes, there is nothing for him. There is no sorrow for him. Everything is finished; he will throw everything away. Because of that (full) craziness, he will not be aware of anything; it is finished. That is full craziness. In life, wisdom and *gnanam* are also like this. Everything has either one-quarter craziness, one-half craziness, three-quarters craziness. All the religions and races have three-quarters craziness. All the astrology and horoscopes have three-quarters craziness. Their research has from one-quarter to three-quarters craziness. Those who have one-quarter craziness have a specific kind of craziness and a specific kind of sorrow; those who have one-half craziness have a heavier sorrow; and those who have three-quarter craziness have an even greater sorrow, the sorrow of enmity and hatred. As the craziness grows, the heaviness of the sorrow grows. But when full craziness comes, when full wisdom comes, there is no craziness; peace and tranquility come.

If one has one-quarter wisdom, he will know suffering. With one-half wisdom, he will know more suffering; there will be both happiness and sorrow. If he has three-quarters wisdom, he will have even more suffering and even more difficulties. But, if full wisdom comes, he will have no craziness. There will be complete tranquility; everything will be understood. That will be peace. There will be no differences of religion, race, scriptures, and philosophies. There will only be one point. One family, one point, one God, one prayer, and one life—this is what he will know. Until that (full wisdom) comes, he will be crazy.

The other crazinesses are also like this. All the crazinesses will come. But (if full wisdom comes), there is one God, one family, one section, one prayer. Everything is his own life—his life, his soul—one truth. He understands that everything exists within him. Whatever desire, whatever sorrow, whatever suffering exists, it is within him. He understands this. Then he can learn, “Oh, this part is wrong; this part is right; this part is correct,” and he can repair the motor. With wisdom, he can repair the motor that runs his life and the motor that runs his mind, the world motor: “This is the mind, and that is life, the soul motor,” and he will have peace. This is psychology; this is the *secret* soul. This is the *secret soul psychology* of life...

God's Psychology, a Sufi Explanation, pp. 158-162
M.R. Bawa Muhaiyaddeen_(ral.)

The Only True Psychology is the Purity of Islam

March 16, 1982 9:30 AM

...Islam came as a final proof from God. God sent each of the prophets: Adam, Nuh, Ibrahim, Isma'il, Musa, Dawud, Isa, Muhammad, Isdris, Ishaq, Ayyub, Ya'qub, Salih, Yusuf, Sulaiman², *may the peace of God be upon them all*. God sent down these prophets for every section. He sent Muhammad_(sal.) as the final prophet to teach about this purity.

This is psychology; this is purity. What is known, as Islam is purity. This purity is the psychology where one heart understands the other heart, where one mind understands the other mind and gives peace, where one thought understands the other thought and gives love, and where one body embraces the other body and shows it love and compassion. Each person in each house embraces with love. Each body unites with the other's body; each heart unites with the other's heart and embraces with love. The illness of life, the illness of the body, the illness of demons, the illness of sorrow, the illness of worry, the illness of poverty, the illness of disease, the illness of hunger, the illness of old age, and the illness of death should be understood by everyone. We must embrace others, cure these illness, and give peace.

Peace, unity, and equality....when we are in one place, when we live in one place, eat in one place, sleep in one place, disappear in one place, die in one place, when our final judgment is given in one place, and when we finally join together in heaven in one place., that is unity. Even when we go to that (final) place, we all live together in freedom as one family, one group. In this world and in the next world, we live together in freedom as one family of peace.

This is Islam. If we find this way of peace, this is Islam. Where is peace and purity? Purity is found in one's life and in one's body. That will be a life without illness. Each child should realize a life free of illness...

God's Psychology, a Sufi Explanation, pp. 185-186

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

². *These are among the twenty-five prophets mentioned in the Qur'an. The text, their names are given in Arabic. The English equivalents are: Adam, Noah, Abraham, Ismael, Moses, David, Jesus, Muhammad, Idris, Isaac, Job, Jacob, Salih, Joseph, and Solomon, may the peace of God be upon them all.*

Sandakumaran Meets the Angel of Death

In every circumstance Sandakumaran demonstrates compassion for all lives and absolute faith in God. On his journey he soon learns the fate of himself and the world.

Sri Lanka, 1957

“...God, who knows everything, created death, even before creating man; and He made me [the Angel of Death] to carry out the duty of death. I even take the lives of flies, ants, and the eight million, four hundred thousand other kinds of insect life. It is my duty to ignore the differences between those God put here as kings or mendicants, hold out my hand to each being according to his actions, and take every life.

“There is more, Sandakumaran, listen. God has commanded me to make women widows, to make men widowers, and to make children orphans. There is more. I act as He instructs, taking each life exactly as He orders. Afterwards, He confers heaven or hell on that life, depending on the nature of good or evil committed, so that men might eventually pursue the truth for no other reason than their fear of death. God created the four religions, their prophets and messengers, exhorting them to reveal the meaning and wisdom appropriate to each, but the people of the world have even forgotten those teachings. Now do you know who I am? I assume whatever form is needed for the destiny of each being and take the life of every creation. They call me Yama, the Angel of Death.”

Then Sandakumaran asked, “You say you capture all lives; if that is the case, tell me when the world will be destroyed?”

“My son, Sandakumaran,” replied Yama, “The people of the world will forget God and begin to live a life of lies and falsehood. When that time comes, they will deny God; they will say that man is god, that he is the nourisher of all lives. Every one of God’s creations, whether it is of earth, fire, air, or water is composed of atoms and various energies. When that time comes, man will draw on those atomic energies and make firebombs, atom bombs, hydrogen bombs, and bombs containing poison to invade different countries, destroy the people, and devastate the land. The people who deny the existence of God will emerge from a country with snow-capped mountains. They will rule with lies, and they will try to talk people into their way of thinking with lies. They will say: ‘there is no God, we will make you free, we will give you peace;’ but after converting them they will bring in their guns and their tanks to take their lives. Before they capture all these countries this way, they will first create poverty, illness, and famine, destroy faith in God, good intentions, and every good thing in their lives. They will be the cause of the destruction.”

“When will this happen?” asked Sandakumaran.

“That time of destruction will probably begin in 1980.” replied Yama. “If those people are not stopped, with God’s help, by those of faith in God, they will continue to invade and destroy the whole world with their lies and treachery.

“Sandakumaran, you are someone who has faith in God; you live to help others. Keep your faith in God, no matter what happens. Even when they build houses in the sky through those atomic powers; even when they go to the sun and the moon trying to conquer the planets; even when there are wars of fire in space, tell this to your brothers: tell them to keep their faith in God and not be influenced by the treacherous, sweet sounding words of this enemy of the whole world.

If their faith in God is maintained, if their faith stays strong, those enemies will end by destroying themselves, just as Pharaoh and his forces were destroyed in the Red Sea. They will be destroyed by God’s grace and the people’ faith in God...”

Maya Verum, or the Forces of Illusion, pp. 60-61

M.R.BawaMuhaiyaddeen(ral.)*(rad.)*

...Rasul_(sal.) returned to Mecca and conquered it with the *salawat* after the Battle of Badr and other conflicts. He maintained a treaty with the Meccans, in spite of attacks and killings that continued to occur. Would he have made the treaty if he wanted war? No.

He made the treaty for the sake of peace. He affirmed a ten-year treaty allowing his companions to return for *'umrah* the following year.

The qualities of Allah's Rasul Rasul_(sal.), his patience, gratitude and the certitude of those who followed him did not demonstrate an obsession for war. Their love, unity, justice, and conscience accompanied them. These are the treasures Allah gave to those three hundred thirteen people through the *du'a* of Rasulullah_(sal.). This wealth is the good gift known as Islam. We must understand it.

What are the riches of Islam? What is peace? What is tranquility?

In the end, the Muslims conquered Mecca with the *salam* and the *salawat*, and by praising Allah. It was not accomplished with the sword. Ultimately, it was conquered only with these things.

We know this. It was not accomplished by the sword. Pure love, pure compassion, pure grace, pure unity, Allah's qualities, faith *sabur*, *shukur*, *tawakkul*, and *al-ahmdu lillah* are Islam. It is through these things that Islam grew. Islam conquered only with these things—not the sword.

What is won by the sword does not last long. He who carries a sword will die by the sword. He who carries a gun will be destroyed by the gun. Such a person will die one day through what he carries. He who carries a snake will die from that same snake some day. A man's death will come from the very seeds he sows.

He who gains the ultimate treasure of affection and love for Allah, trust in Him, faith, compassion, *iman*, the beauty and the Light of Islam, will not die in the *awwal* or the *dunya*. He will be a person eternally endowed with life.

His body will exist separately from him. The section of the body will be the world, while the section of the qualities will live within him as the kingdom of God.

Although he lives in the world, he will be like a lotus blossom blooming above the water without holding on to the water. He will live in the world, but he will not hold the world within himself. Living in the world as an exquisite lotus, he will hold within himself the beauty, the Light, and the completion of Allah.

It is as if, within him, there exists a blossoming rose—every petal holding a sweet fragrance. When Allah's qualities grow in him, when compassion, unity, love, *iman*, conscience, and justice grow in him, their fragrance will emanate from every petal of that rose blossom. Allah's three thousand divine qualities, the ninety-nine miraculous qualities that are God's qualities, will be the fragrance that emerges from his *qalb*, his heart. God's fragrance, beauty, and Light will come from each petal of the lotus flower known as his *qalb*. We must think of this...

Islam, Jerusalem, and World Peace, pp. 298-300

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

...If you had gathered the section of God; that would be peace, that would be *shanti*. Then your life would have peace here and peace there. Otherwise, you cannot have peace.

This is peace; this is *shanti*. This is the wealth of the world: peace, equanimity, and tranquility are the wealth. Tranquility, happiness, and peace are wealth. Equanimity is the unity and harmony of one's life. This is the kingdom of God and the duty that God does. This is peace, and, other than this, anything else you search for will not give you peace.

Anything you gather that does not give you peace is a destructive thing. It will destroy you. It will destroy both you and your life. It is without tranquility. It will throw you into the fire; it will push you into fire. When peace comes to you that is heaven. Heaven is tranquility and peace. You must carefully think about and understand both of these. If you go to that place, you will understand yourself.

What you can see between God and man is a veil of the mind and veil of desire—the huge mountain where the monkey of your thoughts, illusion and satan dwell. Seventy thousand monkeys live there. The animals are there. Animals live in this jungle—monkeys, animals, snakes, and scorpions live there. This mountain is your mind. This is the rock mountain that has grown between God and you. All the poisonous beings live in this rock mountain that has grown there. This mountain is a veil between man and God. If you can break this mountain, then God and you are very close. Then God is near you, and you are near God; and it is easy. Think about this.

My love you. Please reflect upon and think about all of this. You must break this mind with wisdom. With faith, certitude, determination, and wisdom, stand strong with certitude, hit the mind with wisdom and break it. Then we can have peace in our life; we can have tranquility. Then we can see the connection between us and God.

Bawa Asks Bawa Muhaiyaddeen(ral.), vol. 1, pp. 30-31
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Hold Onto the Sheikh

Bismillahir-Rahmanir-Rahim. In the name of Allah, Most Gracious, Most Merciful.

My precious children, jeweled lights of my eyes, there is a reason why the father and his children have gathered here together in one place. There is a connection between the father and his children. We must think about this.

Birds come from various lands and gather together in a fruit-laden tree, because they desire the fruit. Does that tree accept only one particular kind of bird? No, it is not exclusively for a myna bird, a parrot, or a dove; all God's creations are free to eat and enjoy those fruits. Each creation that comes in search of the tree can take according to its own tastes and needs. The tree and its fruits are common to all, showing no discrimination toward race, sect, or caste.

Truth is like that. Everyone can take from it, appease their hunger, and feel happy. Every living creature searches for that tree of truth. We have gathered here in search of a fruit and a taste that can give peace and tranquility to the heart. We have gathered here in search of truth, wisdom, and God's love.

However, the taste of this fruit can only be known according to the qualities, thoughts, and desires of the one who tastes it. Many different birds of various colors come and sit upon the tree, but each experiences the taste of the fruit, according to its own tongue. This has nothing to do with the tree or the fruit; they remain the same. The fruit always has the same smell, taste, and qualities. Only the bird that desires and truly savors the taste of this fruit alone will know its real taste.

In the same way, my children, we have all gathered here in search of God, the fruit of God, and the wisdom of God. But, while we are trying to learn this wisdom, if we contaminate it with what we learned earlier, that is what we will taste. We will not experience the real taste of God. We will only discover our own qualities and see our own desires and attachments. In the very place we have come to learn wisdom, we will see our own suspicions and separations of race, sect, and color.

My children, we are all one family. We have gathered here to taste the same fruit. But we have various qualities, actions, desires, and attachments. In this state, we are trying to taste the wisdom of God, yet we only taste our own qualities and actions. This is what causes difficulty. The fault is not with the source. We must reflect on this. We must leave all our desires behind and taste with the tongue which tastes only that wisdom. Then we can truly relish that taste. Each of us must reflect on this and understand...

Sheikh and Disciple, pp. 75-77
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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DISCIPLE: The other day I was reading your discourse about “The Difficult Path” and I have been thinking how true that is.

HIS HOLINESS: You have been thinking, “How can I do this? I have a husband. If it is this difficult to live with the sheikh, should I go another way? I have a husband to look after.”

True, it is difficult. It is very difficult to be with the sheikh. But, if you leave the sheikh, with whom are you going to stay? Where will you find peace?

My child, although rain is generally considered beneficial, it can also cause destruction; it can bring both profit and loss. A beautiful house is supported by the earth, but later it could be destroyed by an earthquake. That is natural. Leaves will fall after a certain time. Trees will wither and die. The moon and the stars can be occluded by the sun. The sun brings the day but can be hidden by the night. Every creation can be subdued by another creation. Everything changes. From birth until the end, this is how it is.

A deer runs fearing that another animal will eat it. One runs and another pursues. Is there any peace? Each of god’s creations will kill and eat another. None of His creations in the sea or on the earth live in peace or tranquility, because each can be disturbed by another. What is there that lives peacefully? Nothing. Even water cannot stay in one place. The waves form in the ocean, run to the shore, and then flow back to the sea. Nothing in the world of creation lives in peace, comfort, or tranquility.

Do mind and desire have peace or tranquility in the ocean of maya? Does the soul find peace? Does desire see an end to its wishes? Is there an end to your wanting new clothes? Does food or sleep give you peace? No. If you stay awake, do you find peace? If you meditate, do you attain the peace you need? Where can you find peace?

Within man there are three sections: the section of the body, which contains mind and desire; the section of the soul; and the secrets of God. And there are three worlds: the world of this earth, which is hell, the world of the soul, and the world of God. In which of these can you find peace and comfort? We can never find peace in life as long as we live in the ocean of maya. In order to find peace, you must first examine yourself to find out what qualities you should keep and what you must discard.

Before you go on a journey, you always look in the mirror to check that everything is just right. Then you adjust your dress or hair according to what you see. On the journey of your soul, the sheikh is the mirror. Just as you beautify yourself in front of a mirror, you should stand before the sheikh in order to see what you must discard from within yourself. Standing before him, you must use your wisdom to clear your life, your mind, your ignorance, your qualities, and your actions. When you stand before the mirror of the sheikh, he will show you your self.

If you attempt to clear your faults, it is bound to be difficult. You may think, “If I stay with the mirror, life will be very difficult for me.” But if you discard the mirror, all you

do will be false. If you look in the mirror before going to a party and adjust whatever is necessary, you will look beautiful, but, if you dress without using the mirror, others may laugh at you. If you throw the mirror away, saying, “Oh, this is a nuisance,. I can’t bother with it,” you will experience even more suffering.

You cannot leave the sheikh just because it is difficult. The sheikh will clear your actions and conduct. He will show every defect, only to give you beauty beyond beauty, action beyond action, patience beyond patience, equality beyond equality, peace beyond peace, wisdom beyond wisdom, truth beyond truth, *gnanam* beyond *gnanam*, grace beyond grace, and brightness beyond brightness. The mirror of the sheikh will show you that clarity which will exalt your life and increase your goodness. That is his work...

Sheikh and Disciple, pp. 77-79
M.R. Bawa Muhaiyaddeen(ral.)_(r)

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The Father's Love

...My precious jeweled lights of my eyes, children born to me, you must think about the goal of your efforts and your search. You must reflect upon what these treasures are. If you pour one drop of water onto the ground, it will moisten the ground. As the water continues to drip, it will begin to loosen the soil. Then, if you dig deeply, you will find enough water to quench the thirst of many. Likewise, if you begin by doing one duty for Allah, and then continue to perform your duty in an effort to reach the One spring, many springs will open within you. His grace will gush forth.

The prayers you perform, the duties you do, the charity and love you give, the unity you have, and the lessons you learn are all equal to just one drop. But, if you use that one drop and continue to do your duty and keep digging within, then the spring of Allah's grace and His qualities will flow in abundance.

As soon as you pour that one drop, you will receive so much. If you give Allah just one word, you will be able to hear so many of Allah's words of grace. All that you hear will be a wealth that belongs to you. If you make the effort and search for Allah with the amount you have now, whatever its limits may be, and, if you continue to search with determination, you will receive so much from Allah. You will receive what rightfully belongs to you. You will attain peace and be relieved of your fatigue. Then, with this abundant water of grace, you can give peace to others and relieve them of their fatigue. The spring of grace, the spring of light, and the spring of knowledge will all flow in abundance, and you will be able to satisfy and give peace to all.

Even though each effort may equal just one drop, if you constantly search with that one-pointedness, it will act like the steady dripping which loosens the soil and allows you to dig deeper.

This search is your birthright. You have to try. You have to make the effort. Within that effort is love, and within that love the fruits of your effort will ripen. As you dig within that love, there will be a melting and dissolving; many springs will open within you, and you will experience Allah's wealth and peace. Then hunger and sin will end. All the karma, arrogance, and evils of the past and present will end. The hunger of the soul, the hunger of this world, and the hunger of the next world will be appeased.

But, if you give just one drop and think, "I did this! I gave so much!" then there can be no benefit. God gives abundantly. He pours with plenitude. That is His treasure. He does not say, "I am doing this." You give only one tiny drop of prayer to Him. Even if you pray to Him with sincerity, it is only equal to one drop. If you search for Him earnestly, it still is not equal to even one drop of His love. You might do just a little and then say, "I have done so much," but He gives in abundance. You should think about how much He gives, how He causes things to increase and multiply.

You must forget the 'I'. In all your prayers you must surrender and give all responsibility to Allah. Whenever you do anything, say, "*Al-hamdu lillah*, all praise is to Allah."

When you walk, say, “*Al-hamdu lillah.*” Whatever you do, first give responsibility to God, and then do it. If you perform your duty in the proper way, if you open that spring and attain His *rahmat*, then you can give water to all people, to all lives. With that water you can feed those born with you and fill their hearts with His grace. Only then will you become God’s child. You will live in God’s house, and He will live in your house. That is the house of *rahmatul-‘alamin*, the house of the mercy and grace of all the universes. *Al-hamdu lillah...*

Sheikh and Disciple, pp. 62-65

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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Do Not Quote the Qur'an for War

...Islam is brotherly unity, tolerance, peace, washing each heart, making it clean and peaceful with the *kalimah* that was brought to us by the Rasul_(sal.). We must dispel the darkness in each heart and make it peaceful. That is the Islam described in the Qur'an.

You must never hold up the Qur'an with anger, sin, arrogance, or karma and call those things Islam. You must never hold up the Qur'an and speak selfishly. You must never hold up the Qur'an for your own benefit, for your own glory, proclaiming that to be Islam.

You must hold up the Qur'an and speak of it only for the principles of justice.

All that is evil has been rejected in the Qur'an. All that is forbidden by God has been rejected. All anger has been rejected. All deception and treachery have been rejected. All divisiveness has been rejected. All prejudice and favoritism have been rejected. All the countless parts of the world have been rejected like this.

What is revealed in the Qur'an as rejected must be rejected by human beings. The Qur'an says good must be accepted and demonstrated, and evil must be rejected. The Qur'an shows us what is good. The Qur'an tells us to avoid evil. *That* is Islam.

It is not correct to say all the words that emerge from your mouth are in Islam and in the Qur'an. Islam means to live in brotherhood, in accord with God's power. Islam is in accord with unity. Islam does not see separation. Islam sees peace. Peace! To see all lives in peace is Islam. It is the Qur'an. All of us who are the children of Adam_(a.s.) need to be aware of this. Allah has made His Divine Words of unity into the Qur'an...

Islam, Jerusalem, and World Peace, pp. 215-216

M.R. Bawa Muhaiyaddeen_(ral.)_(rad.)

...Jerusalem today demonstrates the proof of how places of worship to which everyone should be able to go in unity are turned into battlefields. All of us must understand the battlefield in which the proof has been revealed. All of us must understand this. We who have been born as human beings must realize the words of the prophets, the commandments of God, and their instructions of unity.

No one who ruled in Jerusalem in the past is there anymore. Not one person who came to rule Egypt, Jerusalem, or the world is still there. Part of Jerusalem has gone into the sea. What was once a sea has become land. What was once a desert has become a city. What was once a city has become a desert. What was once a cemetery has become a city. What was once a city has become a cemetery. This world is being destroyed by the sea, by the wind, by the water, by hurricanes, by fires, by earthquakes.

The community of humankind must realize that all the places in which people once lived have changed and changed, as the sea became the land and the land became the sea. Every human community and every religion must understand the sacrifice of human life, the murders, the overflowing rivers of blood.

For us, there is only one thing: belief in God. Our faith is our wealth. There is one requirement: we who are the community of humankind must live as one family. With justice and conscience, we must endeavor to know that the lives of others are like our own, the bodies of others are like our own, the hunger of others is like our own, the suffering of others is like our own. We must be aware of each other, join together, and live in unity. If humankind and the four religions could be aware of this, God's sacred places would not turn into battlegrounds. Every community needs to understand this.

We must be aware that this proof has been shown to us through what has happened in Jerusalem. It is certain that we too will pass, just as they passed. The earth will remain, but all of us who rule it will have to pass away. We will all leave it. This is the truth.

Therefore, all four religions need to live together in one place, believing with certitude that there is One God, worshiping that One in unity with wisdom, clarity, iman, and peace. Allahu ta'ala Nayan⁽¹⁾ is called the One who is the Form of Compassion, God, Kadavul, Andavan, Allah, Rahman, and by so many other names, but there is only One God.

The religious communities and the community of all humankind need to be aware of this. Realizing this, all of us must come forward to cut away this suffering from all hearts. Each one of you is capable of realizing and demonstrating this.

Today, the state of the Arab countries, those who rule the great nation that is America, the countries of Europe, France, England... (pausing).

Translator (*offering a suggestion*): Russia?

Bawa Muhaiyaddeen(ral.): Ah! not Russia....America, Europe, the Arab countries, the

African countries, and so forth must think a little about the chapters in the history of Jerusalem and its state.

The third phase of destruction, the age of destruction, has now begun. Like dajjal, the antichrist, this section has now emerged to destroy the world. It is a section that has lost its faith in God, a section of self-business, a section that lives depending upon the world, a section that loses its faith in God whenever poverty or illness arise. It is a section of dictators who attempt to rule the world and make the people suffer.

The group that denied the existence of God and the group that lost its faith because of poverty have come forward to seize and subjugate the entire world. These two groups have now united to subjugate the world, to destroy all aspects of faith, to rule the people, to subject them to a deluge of blood, to burn them alive, to govern them with guns and weapons. The nature of their rule is to take possession of other countries. Since such groups have emerged, they have collaborated everywhere, using false propaganda and giving speeches with their mouths, while governing with guns. They have dismantled faith in God, trust in God, and unity, emerging as forces that make everything subservient to themselves.

The countries that have faith in God, the countries that have compassion, the countries that have mercy need to think about this. Those groups without faith have crept into all the places where faith in God once existed; they have caused divisions, generating overflowing rivers of blood, turning cities into food for fire, dividing the unity of the people, destroying their peace of mind, and creating poverty while representing peace. They have crept in, destroying all that is good, nurturing evil, murdering living beings, tearing apart their bodies, and causing terrible difficulties. This situation has emerged to rule the world in the last hundred years.

All the people in the world who have faith in God must unite. All who have a conscience must unite. All who have justice must unite. All who have wisdom must unite. All who have compassion must unite. All who want to make peace between human beings must unite. All who want to harmoniously bring peace to the people of the world must unite. Once united, you must find the places in which the people are in need, and peacefully alleviate their suffering. America, England, France, and similar great countries in which faith in God still exists must unite. Once united, your justice must be correctly carried out. In doing so, you must particularly consider the areas that have been infiltrated and divided by those hostile political factions without faith in God. That is the first thing you must do.

Today, in many countries there are circumstances which induce them to follow the powerful countries that lack faith. As a result, a situation has arisen in which the unity of the world, peace, and human compassion could be cut asunder. Therefore, you—the great countries in which devotion to God and the concept of God still exist—must briefly investigate the history of Jerusalem. You must investigate the point of all that has occurred until now. You must endeavor to investigate it.

May all of you unite in a state of equality in a peaceful manner, on a just course of conduct and a path of wisdom in the name of trust in God. It is crucial to remove the screw from which all of this destruction has arisen and to show the people the way to live in peace.

If you show them a place where everyone can live together in unity and if all of you unite, those poisonous creatures will not be able to crawl in. Then the many countries of the world can attain peace. Then these evil forces, these evil winds, these parasites, these evil qualities capable of destroying the good crops, cannot gather there. Therefore, we must think. All of you must think.

The countries of the world with faith in God will have a certain amount of peace if the great people in the governments of America, England, and the countries joined with them would unite and endeavor to discover the origin of the screw of enmity, unscrew it, remove the motor, defuse the bomb, and end the hostility. The united countries—all the countries with faith in God—must unite. You must think of this a little. This is the fundamental battle. This is the point. This is the place.

If you think of this and find a solution, the state of peace will develop in the world. Peace among the people will grow, justice as it existed in the past will flourish again, integrity will lift its head, and human beings will live long lives together in peace. The Arab countries, the countries in which faith in God still exists, the great countries, must think of this. Do not let those poisonous creatures turn the screw. You must remove that screw and make peace.

In the past, the people of America, England, and countries similar to them fought in wars for the sake of the community of humankind. You showed compassion towards the countries you conquered, and you gave those countries back to their people. You allowed those countries to live in freedom. You revealed and blocked the destruction that would have come to you and others. You helped other countries at critical moments, and you granted them independence after the danger ended. You gave back the countries of the people you conquered, and you let them live in freedom.

You came to America a few hundred years ago. You must think of how you came here: “We came here after suffering great difficulties. Therefore, we must not create these difficulties for others or make them suffer as we did. We must give them the opportunity to live in peace.” This is why you created the name “United States,” to allow everyone to live in peace. This country gave other countries certain kinds of help in this manner.

Earlier, the British Empire extended from the sunrise to the sunset; it was so widespread because of the countries the British had seized. Today, those countries have been granted independence, and the British returned to the place in which they lived before. They granted those countries the freedom to live independently, but the evil forces that crept into those countries are still creating difficulties to this very day. The evil forces, the political factions that deny God, the political factions hostile to God, still covet those countries and wish to seize them.

Let us look closely at the communist countries, specifically the huge country that is Russia. Since the time of the Germans during the Second World War, all of you helped each other, overcame Germany, and protected Russia. You granted independence to the countries you conquered during that war. They were freed.

The lands captured by the Russians were not given freedom. Russia kept the people subjugated. It imposed its own qualities, its own actions, and its own government upon those countries. Those countries had no freedom. They were ruled under the Russian system. Not only that, they increasingly attempted to seize other countries and incorporated them into their empire. We must think about such a land without freedom, such a political system that did not grant freedom to the countries it conquered. What it seized, it kept under subjugation. We must think of those compassionate countries that granted independence as opposed to those countries that did not grant independence, keeping and subjugating what they seized with guns and weapons.

They had a secret government. The people did not know what was happening. Their mouths were shut. When members of that secret government made a silent gesture with their hands, you had to go. If they glanced at you, you had to go. If you so much as turned to look back, the gun would shoot you. We must seriously think about a government where the mouth may not speak, a government where the people are ruled by the gun and the whip, a government where the rights of the people have been plundered.

In this way, all people who have faith in God must realize how events have taken place in Jerusalem. Think of how many people went there, how much they destroyed, how many crimes they committed. Each country, each person must think. Every nabi, every prophet, came to free us from slavery—to free us from slavery to satan; to free us from slavery to those with no faith in God; to free us from slavery to those who were hostile to God; to free us from poverty; to free our souls from slavery. The prophets came to show us how to live in freedom.

We must now think of the difficulties of escaping the slavery we experienced in the past. The prophets who came to free us—to free us from satan; to free us from delusion; to free us from slavery to the body; to free us from slavery to governments; to free us from slavery to those without faith in God—protected us and freed us, did they not? We must think of that suffering today. We must think of what each prophet accomplished.

The people in Jerusalem, the people in the Arab countries, the people in Africa, the people in England, the people in America, the people in the East, the West, the North, and the South, the people in all four directions, must think of this.

There should not be one thing for us and another thing for others. The prophets freed us from slavery. They gave us places where we could live in freedom and unity. In the same way, we must think of what has happened to us. We must not make others suffer as we suffered. Jerusalem must think. The Arab countries must think. America must think. The united countries must think. England, France, and similar countries must think. If

each of you were aware of the suffering, you would not make each other suffer. You would exist in a state in which everyone could live in freedom. Faith in God means remembering what has happened in the past and then acting without causing suffering to others. That is conscience. That is justice. That is compassion. That is love. When you live in unity, it means you are children of God in the kingdom of God—the children who rule heaven, the children who accept Him. Each one of you who live in Jerusalem, Egypt, the other Arab countries, and everyone in all countries must think of this.

All who believe in God must think of this without allowing those poisonous creatures to enter, without allowing that poisonous screw to be turned. The great people in the united countries must think: you must remove this screw, defuse this bomb, and live in peace. You must remove the point that is antagonistic to peace, the place into which the poison can creep, the place into which the bomb can be installed, the place into which satan can creep. You must endeavor to remove the screw.

How much destruction has been generated in Jerusalem for the last five, six, ten thousand years! How much destruction has been generated there in that place! How many separations have been generated there! How many battles for kingdoms have taken place there! All of it has occurred because of the land, because of the sacred places. Each of you must realize this and make it a sacred place that belongs equally to everyone. Jerusalem must be made into a sacred place that belongs equally to all four religions, a place of peace for the entire world, in a state the world itself can safeguard, that all nations can safeguard...

5. *Allahu ta'ala Nayan Allahu ta'ala means God, the Exalted Ruler in Arabic. Nayan means Ruler in Tamil*

Islam, Jerusalem, and World Peace, pp. 23-31

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

...If you have to respond to someone, if you have to speak to him and give a reply, and, if you cannot provide the answer, then you should immediately say, “O my Guru.” Look in your heart a little. Then ask, “O my Shaikh, my Father, please answer this. I cannot speak. You must speak. What is it that I can say?” As soon as you think like this, the answer will immediately come. The vibration will come, and you can reply. “I cannot speak. You have to speak; you have to give the answer.”

It is like putting water in a bottle, carbonating it, and putting the cap on. When you open it, that answer will come out, *tak!*—it will immediately come out. That is truth. Then, whatever question there is in your intentions will be answered. Until then, until the record, that picture, and that Light come to ve within you, until you accept that only the Guru must speak, and that you must give up your own speech—only when you accept that, will you be the microphone and the speech has to come from there.

The Guru must speak, and you must be a microphone that brings forth that speech. You must come to that state. Then it will be correct. No matter what happens, that must be the state. No matter what you say, you have to speak in that state.

Whatever you do not understand...If you want to see heaven, then ask the Guru: “O my *Pida*, O my Father, what is heaven like? Please show that to me; I want to understand it. What is hell like? I want to understand it.” You must remember the words that the Guru said about this earlier. Remember what he said about hell. Remember that. If he spoke about heaven, remember that. Then say, “Please show me.”

Look at your Guru and say, “Please show this to me.” Ask this in your *qalb*. Say, “Please show me,” and, if you look in this way, you will see. You will see it here, and you will see it there. Look here, look, here, look here, look at hell. You must look with *iman* and with wisdom. Close your eyes and look! Open your eyes and look!...

Prayer, p. 110

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...You have been studying for so long. You have studied from so many gurus in the world. You have recited mantras. But you cannot study those things here [with Bawa]. That is not how it is. All those things you have studied with those gurus will not apply here. Man-God, God-Man, man within God and God within man—this is the learning you have to study here. It is an incomparable learning, a learning without equal. Mantras, tantras, magic, and miracles cannot be studied here.

You have to go directly to God. God has to be within you. Here, you have to study the ways in which you can break down the dark, black mountain known as the mind, the mountain of maya that stands between you and God. You need that Light, that tiller, that bulldozer to break it down. You have to fashion that engine; you need that bulldozer. That is wisdom, faith, and truth. With that, we must break down that mountain. Then we can go directly to God in our life. God will be within us, and we will be within God.

You need to understand and know that unity. To achieve that unity, you need to surrender to the Guru. That is the bulldozer. With that you can break down that mountain...

Prayer, p. 116

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Just as you deposit all your money and wealth in a bank, you must deposit all your earnings, thoughts, intentions, and savings into the bank of the Guru. He will then place the check called *iman* into your hands. That check must be in your hands. Everything you have must be deposited in that bank. That is surrender. Then, whenever you need something, you can write the check for it. All responsibility will have been given to the Guru. *That* is surrender...

Prayer, p. 116

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Only when you understand your Father will you know your family. Then you will discover the One Father that is indestructible, the One Soul that is indestructible, the One Life that is indestructible, and the One Completeness that is indestructible. That will be your wealth.

Everything else is a house that has a limit. God created this house for you. He built it and gave it to you. Earlier, He created this house for you, and then He gave it to you. *Limit!* He first constructed a house, this body, and later He gave it to you. Then, after He created you, He placed another point within you. But, first He created the house, and it has a limit.

None of this belongs to us. Does our body belong to us? Do our eyes belong to us? Do our ears belong to us? No. Does our nose belong to us? No. Do these teeth belong to us? No. Does this tongue belong to us? Do these hands and legs belong to us? No! No! Does all this belong to us? Whose property is it? Who is the One who built it? Who is the One who created it? Who is the One who understands it?

We need to think about whose property this is. Who does the property belong to? How can you say that this property is your property? Is the soul yours? Is the body yours? Is the house that was given to you yours? Is the earth yours? Is the portal yours? Is the silver and gold found in the earth yours? Are the fruits that grow from the earth yours? Are the unripe fruits and flowers yours? Are the fragrances yours? No!

When you extract a beautiful essence, when you extract the fragrance that is joined with a flower and then rub it on your hair, that fragrance has a limit. In a little while it will fade. Similarly, the fragrance from a fruit will fade. If you squeeze a beautiful fruit, extract the juice, and drink it, its fragrance and taste will last only for a short time. Will it remain with you after that? No. It will not remain. You may wear a very beautiful dress for a time, but will it stay that way? There are things that do not stay with you permanently. What is it that will always stay with you? Allah! Only His qualities and His treasure will remain with you forever.

So, what do you possess that you can give away? What is your treasure? To whom are you going to give it? Your Father is your treasure. You must accept that. To whom does your life belong? It belongs to your Father. Therefore, you must accept that everything is your Father's property.

Your work is to give your Father's property back to Him. The Father's property belongs to all the children of the Father. Who are all of these children that you see? They are your brothers and sisters.

There is only one Father, and there is only one Mother. Who is that Mother? The One who gives you the milk, God's *Rahmah*. That *Rahmah* is your Mother who gives you milk. Who is the One who made water into blood, who made that blood into milk, and who gave you the nipple to drink from? Can your mother give you this: can your temporary mother give this? No. It is God who changes the water and gives it. That is

the Mother. You embrace that Mother, and that Mother gives you the milk. You must understand this. He is the Mother and the Father for this. He does this for all lives.

So, what is your property? It is Allah's property, Allah's treasure. It belongs to everyone and gives peace to everyone. If you understand this, you will understand your Father. You will know your Father, and you will know your Father's property. From that, you will know where your rightful property is and where your kingdom is. You will understand the Protector. For you to realize this, you need to give charity; your need to know, in your *qalb*, that your Father's property belongs to your brothers and sisters...

Prayer, pp. 320-321
M.R. Bawa Muhaiyaddeen_(ral.)

...If we can establish the state in which we can give the treasure that He gives, the wealth of His qualities, the wealth of grace, the wealth of His property, the wealth of the soul, and the wealth of plenitude, then that is prayer. If we can possess that wealth and establish that state, then we will share that wealth in the same way that God does. To be able to give peace to other is wealth. This is called *vanakkam*, *toluhai*, *ibadah*, *tiyanam*, and *tavam*: worship, five-times prayer, service to God, contemplation on God, and meditation.

Prayer is referred to in many different ways. Only this wealth can be considered to be real wealth. If we attain this treasure, then God's wealth and man's wealth are one; they are one wealth. God's wealth is man's wealth, and man's wealth is God's wealth...

Prayer, p. 302

M.R. Bawa Muhaiyaddeen_(rat.)

...This is not a religion; this is the truth. This is the truth about *insan*. This is not about race. When Adam_(a.s.) was created, this *surah* was created, *al-hamd*. When Adam_(a.s.) was created, this was created. This explanation was created; this beauty was created; this *jubbah* was put on. And one day, the *jubbah* that was put on will tear.

Therefore, what is it we need? We need to search for wisdom; we need the wisdom to understand this. This is not a mantra. We need to search for the qualities that will understand this. That is not magic. We need the wisdom that can penetrate into it. We need to find the deep, original, subtle wisdom that can penetrate it. This is not just “this” or “that.” We need the state where we can go within and find the understanding.

Children, jeweled lights of my eye, we have to do this. We need to understand this; we need to realize this. This is not “my share” and “your share.” It is not what the mind searches for or what the body searches for. That state is only associated with the *jubbah*, the gown that we put on. That is just a covering, an outside covering. You put on this outside covering and you fight for its sake, saying, “I.” You say, “That person is different,” or “This person is different.” This is *no good*.

If you look at the truth, you will see that only God exists. His kingdom exists. His justice exists. His qualities, His plenitude, His verdict, and His judgment all exist within man. This is what your inner form is. This is your title of Man-God, God-Man. Once you understand this, you will see only Him: “In that form I exist as God. Once I remove this shirt that I am wearing, God exists in my form, and I exist in His form.” If this is not removed, then man will exist in the form of a shirt.

We need to understand this. *Iman* must come; wisdom must come; clarity must come; compassion must come; the love for other lives as our own must come; love must come; tolerance must come; peacefulness must come; justice must come; integrity must come; mercy must come; pity must come; and charity must come.

We need to establish justice. Once we establish this state, once we establish faith, then we will realize that man is the vice-regent for God’s kingdom. There is only one point; there is only one truth; and there is only one worship. If not for God, if not for Him, not even an atom would move. We must understand this *jubbah* a little...

Prayer, pp. 289-2901
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...What is prayer? It is desire without desire. You must develop a desire that has no desire, a hunger that has no hunger, a thirst that has no thirst, a wisdom that has no wisdom, and an attachment that has no attachment. If you develop this, if you develop this state and make it firm, then that is the state of prayer.

When a person is hungry, he immediately starts searching for food. There is an awareness that exists within him. In the same way that he searches for food when he is hungry, he should develop another awareness within him; he should develop an awareness within his body: the hunger to search for God.

That awareness must form within him. When a person is thirsty, he cries out, "Water! Water! Water! Water!" is that not so? In the same way that he searches for water when he is thirsty, he must develop that love, that thirst for God. Just as he has a thirst for water, the thirst for God should always be forming within his *qalb*. This should always be forming. Just as he needs his physical vision so that he can see, just as he says, "I need my eyes. I need my eyes," and, just as he protects those eyes, he must develop the eye that can see God; he must develop the certitude of the eye of *iman*. He must establish that faith.

The state that can give him either happiness or sorrow is always with him. He will search for what he wants, saying, "I want to be happy, I want to be happy." This is the way that he must melt with love for God. That search for Allah, "I need Allah, I need Allah," must be established; that striving must be fashioned. Just as he searches for what he needs, "I need wealth, I need wealth, I need wealth," he must search for Allah's undiminishing wealth of the *akhira*, the kingdom of God. "I need the wealth of grace, I need the wealth of grace." This awareness must be fashioned in his *qalb*. The search for this must be established.

Like that, for whatever he intends from Allah, "I need Allah's qualities, I need those qualities, I need those qualities!" he must search for those qualities. God's actions should develop within him, "I must have those actions, I must do that duty, I must have Allah's qualities, I must perform Allah's actions, I must perform those actions, I must perform those actions!" He must establish that *ibadah*, that service to God, within him. He must discard whatever else he trusts and trust only in Allahu, "I must establish that trust within me." He must bring that feeling and awareness into being within him.

In this way, with every intention, at every second, that awareness should be established within him...

Prayer, pp. 4-5

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

The Path

That one way is simply and most forcefully this—I must correct my own self; (*Nammai Namthiruthi*) I must myself restrain my own self; (*Nammai na-an pen-ni*); I must myself realize my own self (*Nammai-na-an arinthu*); I must myself contemplate my own self (*Nammai na-an-onanthu*); I must myself learn to know who I am (*Therinthu*) in order that I shall know my own Creator, and I shall develop the faculty to know Him—it is I who must discover a path to achieve this supreme objective.

Hence, when we travel on this path to see Him, we cannot take the wife also along with us. When we go to see Him, we also cannot take our clothes box along. When we go to see Him, we also cannot take a food packet along, because it would be too heavy. Yet, when we walk along the path to see Him, there may even not be space enough to walk, let alone to plant our step. This also becomes difficult. To abandon the world for Him is difficult.

But He is Omnipresent and All-Pervading in His Finite and Infinite Majesty (*kull-um, Yawum*), in His Plenitude (*Nerappam*). Yet, some who seek God go to Mecca; yet, others who seek Heaven proceed into the Ka'aba; and, yet others who seek the world visit several other countries and finally come back.

But God Almighty, He is closer to you than your own Soul (*Ruh*). Imagine how very close you are to your *Ruh*—yet He is closer to yourself than your own *Ruh*...

Wisdom of the Divine, Vol. 1, p. 78

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...**Note on *Thiru Marai***—Literally, it means Holy Scripture, and, as such, it refers to the Scriptures and words of every Religion. In a narrow sense, it is used to describe the Qur'an. But in that context in which the Teacher uses it, the term *Thiru Marai* takes on an entirely different complexion.

In the Sufistic analysis, as explained by the Teacher, it is the manifestation of the Conscience of God—from time to time, in every age, to every nation, revealing to mankind the mode of attaining Him—in the form of Divine Exhortation. For this reason, it may be called the Primeval Qur'an, the Primeval Scripture, which becomes manifest from time to time, setting out the guidelines for human conduct in relation to Spiritual evolution.

If God is Reality, immanent in man, the voice of God, the revelation that proceeds from the "Noor", the Perr Arivu, is called the "*Thiru Marai*."

Wisdom of the Divine, Vol. 1, pp. 91-92

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...For surrender, peace is given. What does God give you for your surrender? He takes you into His *tawakkul*, His responsibility. Whatever section He gives you will be complete.”

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 3, p. 110

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

September 22, 1983 (early A.M.)

...*Bismillahir-Rahmanir-Rahim.*

My love you, precious gems of my eye. Man's life is an extremely subtle point. Man must understand this point. Man's life is big show; the world is a show, a marketplace. Everything is contained within it.

Andavan, God, has created everything and placed everything here. Whatever anyone needs, whatever anyone wants, all of everything is found here. What is needed—that section is here. From the germs, the viruses, and the cells...through the energies...through feeling, awareness, and intellect, this can be understood.

Every section, from the birds, the four-legged animals, the creations of the sea, the creations of the land, to the reptiles, can find its food here. Each one can take what it likes. There is food, nourishment, happiness, sadness, joy, and wealth. Like this, there are so many things that we can find and take from here.

This world is the place of God. It is a show, a subtle world; it is a market. We can act on whatever side we want to act. On one side people are acting. One side is a stage for drama; one side is a stage for prayer. One side is a stage for business, and on one side, there are the *lilai vinotham*—sex, the sexual games, and the arts and sciences of man. Like that, whatever section each one desires to choose for his acting, whatever he wishes to take, he can take. All of everything is here.

God has decorated and kept this. Each life in each section can take what he likes. What each one takes will determine his profit, loss, happiness, sadness, joy, suffering, or wealth. This is the world, and each one, according to the portion he takes, will receive goodness or evil, heaven or hell, truth or falsehood. This will become his share, the portion that he has chosen.

Because God has decorated and kept everything, He has given each one the responsibility to take whatever portion he needs. You must understand what you need, and then take it. Understand what your happiness is. Understand what your sorrow is. Happiness: you must understand that. Sorrow: you must understand that. Hell and heaven: you must understand that. You must know what is good and what is bad in life, and then choose.

Not everyone is a human being. All may appear human, but not everyone is a human being. You can see all the beings in creation. They *are* creations, but there is a difference in their qualities. Not every form is beautiful; there may be forms that are not beautiful. Not everything is the truth; it may not give you peace. You have to determine with clarity what will give you peace. Not everyone is male, and not everyone is female. There may be females that are like males and males that are like females. You must recognize this. Not everyone is a wise man, and not everyone is a fool, one who lacks wisdom. You must determine this. Not everyone is a devotee; not everyone prays to God. You must find out who will join with you and pray.

Like this, you yourself must find clarity in the world. You yourself must find clarity in your own section. It is no use saying that the fault is with God or that the fault is with others or that others are to blame. It is your own responsibility to find clarity in you life. It is your own responsibility to choose your section. Your happiness, your joy, or your sorrow will depend on what you gather. As long as you do not understand, as long as you do not understand your section, you will have difficulty. If you do not understand, and you choose the wrong section, you will have difficulty.

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 3, pp. 215-217

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

October 1, 1983, 11:37 AM

Bawa [question]: ...Each one of us left our various places and came here. We left our former places. We changed; we lost faith in them, left them, and came here. We studied each of the religions, but when we lost faith in them, we gave them up and came here. (Then we asked the man of wisdom [Bawa Muhaiyaddeen(ral.)],) “If you are the same as us, could you please explain the nature of this path, and guide us on that straight path?” This was what we asked him.

Then, he—I—replied, “*Shari*, right. *Athi shari*, that is right. You and I are the same. I was also like that; I was also like that and changed in this way. I, too, do not belong to anything in particular. But, let us learn what we need to learn and proceed.” This is what he [Bawa Muhaiyaddeen(ral.)] said. So we set about studying with him.

In our minds, some people think that (what he is now teaching) is right; some people do not think it is right; and some people have doubts. Even though we have faith in him [Bawa Muhaiyaddeen(ral.)], when we look at the final state...we do believe in him, yet we feel he is pointing us in a direction that ends in a particular religion. That doubt has come; that thought has come to many of us.

Because we have this doubt, for some time we have been discussing this secretly among ourselves. We have been meeting together in secret for some time so that we can reach a decision about this. Finally, some of us have joined together to request an answer to this question. Earlier, we were talking in secret, but now we are bringing it in the open. We have come. All of us have joined together and have come here; we have come to ask this question from the one who has wisdom.

Each of us gave up everything and came here, but now that we are here, it seems that he [Bawa Muhaiyaddeen(ral.)] is pointing in a direction that ends in a particular religion. This doubt and uncertainty has come to us. This is our present state. We believe a decision has been made to build a mosque—a house of God—for that religion.

If so, it is to be called ‘God’s house’, will the Christians put up their symbols on it, or will the Jews put their symbols on it, or will the Muslims put their symbols there? What will be placed there? Will there be a cross? If not, if it is just one religion...

This is what we have been thinking about...

...**Bawa Muhaiyaddeen(ral.) [reply]:** ...God sent down Moses_(a.s.) to free man from slavery to all things other than Him. Therefore, we become a slave to whatever we love. We become a slave to whatever we desire. We become a slave to religion, a slave to race, a slave to thoughts, a slave to our every word. God sent Moses_(a.s.) to release us from this slavery. God sent him to give proof that there is nothing other than the one God. We must think about this. Only one who cuts away all of this slavery will obtain God’s kingdom, God’s bliss, God’s beauty and happiness, and become one who is blessed.

As long as we have even one attachment or one atom of doubt in our mind, that will be a cancerous disease. What is known as religion is an opium. What is known as race is a cruel fire, an evil fire. What is known as doubt is a cancerous disease, the disease of lack of faith. This disease is a disease that will consume man. It is a disease that will eat up our connection to God. We must cut this away from us; we must not let it stick to us. Only then can we go on the straight path.

Bawa, please think of this. Think about this, and, if there is anything else, please ask. Each child must be raised in the way he needs to be raised. A small child must be raised like a small child; and older child must be raised like an older child. One who has wisdom must be raised with wisdom, and one who has knowledge must be raised with knowledge. If one has learned, he will be given a job in proportion to his learning. A knowledgeable child must impart that knowledge to the other children. He must do that duty of bringing up the children.

I have to raise the children in the way that I know best. The oldest child must bring up the next child in the way that he knows best. Similarly, that child must bring up the next child; he must tell him to go to high school, to study, and to grow.

Like that, when they have finished their learning in a particular section, they can leave it and go beyond. "All right, you have finished with this part." Then they will proceed on their own. Once they finish studying in that place, they will leave it; they will change and go beyond. This is how they will cross over the steps.

Bawa Asks Bawa Muhaiyaddeen(ral.), Vol. 3, pp. 66-67

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

August 7, 1980 12:25 pm

...I was a man deceived by the senses into wandering the earth, deceived by the ignorance or regarding the weakness of life as strength, entangled in the dark trance of ignorance, caught and turned into a demon.

O come, give me Your hand, Almighty One.

Lift me up.

Protect us from the darkness.

Take us into the protection of the Light.

O Trustworthy One, O God,

You are the One who has no assistant. You are the One who gave birth to me, who gave birth to me,

who created me,

who will call out my name when the time comes to return to You.

O Trustworthy One, You are the only One.

There is no other in my life.

Father, come grant us Your grace.

Dwell in my heart and comfort me with Your grace. Correct me, change me and grant me a life of success.

Grant me Your grace.

Come as the Unchanging Wealth and comfort us with Your grace.

You must do this with Your grace...

Suratur-Rahmah, The Form of Compassion, p. 230

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books:

https://books.google.com/books?id=FctQu1ffwJoC&printsec=frontcover&dq=suratur+rahmah&hl=en&sa=X&ved=0ahUKEwiZo-u8i_ncAhVIw1QKHfHTAmQQ6AEIKjAA#v=onepage&q=230&f=false

181. 9:05 P.M. on 5/5/1970

...Child! A word of explanation. The world is a vast void. God is the Light. Know that Light. Children! Who is to meditate on whom? Who is man? Who is God? Where is man? Where is God? Who is to use special methods of meditation? To meditate on whom? Children! Only God can meditate on Himself.

Man, in his degraded state, cannot meditate on God because God is One. This man is another. There are innumerable hunters and wild animals within this man.

God is unique. He is alone. He is not prepared to fight with this man, who is accompanied by this army. God has no weapons. When man goes with his army to fight with Him, He disappears.

This man is in the shape of darkness. God is Light. When darkness covers the Light, the Light disappears. When this man gets rid of this darkness and stands without any weapon, he becomes *Manu Eesan*, Man-God. Then, this *Manu Eesan* is one with God. In that State he is not ordinary man. In that State man has no weapons. God also is in a weaponless State. He [God] should worship Him [God]. He is He. In that state the Soul is the body of *Arivu* (Divine Wisdom). The Heart of the Soul is the Resplendence of *Perr Arivu* (Divine Luminous Wisdom). The soul of that Resplendence is God.

In this State who is to worship whom? Who is God? Who is this Man? When Man has merged in God, and God has merged in Man, when he has become He, he is worshipping Him. For this, why do you want *sathannai*, or a method, and the resulting pain or death. Know this well.

Earth, fire water, air, and ether are merged in the earth itself. This earth is merged in the mind. The mind has within it four hundred billion hypnotic projections and innumerable things. This mixture of the mind is merged in the Soul. The Soul is merged in *Pahuth Arivu* (Divine Wisdom), which is merged in *Perr Arivu* (Divine Luminous Wisdom). *Perr Arivu* is merged in the Effulgence of the Primal Unique One.

You should understand this well. You should find Divine Wisdom where your Soul merges. Where the Divine Wisdom merges, you will see that Resplendence of Light merge. If you merge and disappear, the 'you' and 'I' do not exist; only God exists. So said the Guru to his disciples.

The Divine Luminous Wisdom that Dispels the Darkness, pp. 238-239

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books link:

[https://books.google.com/books?id=RTpmZxwCa04C&pg=PA239&dq=bawa+Muhaiyaddeen\(ral.\)+%22Man-God%22&hl=en&sa=X&ved=0ahUKEwjttDg7vvcAhXhx1QKHUFLA4IQ6AEIWzAJ#v=onepage&q=bawa%20muhaiyaddeen%20%22Man-God%22&f=false](https://books.google.com/books?id=RTpmZxwCa04C&pg=PA239&dq=bawa+Muhaiyaddeen(ral.)+%22Man-God%22&hl=en&sa=X&ved=0ahUKEwjttDg7vvcAhXhx1QKHUFLA4IQ6AEIWzAJ#v=onepage&q=bawa%20muhaiyaddeen%20%22Man-God%22&f=false)

Dr. Balachandra: If you could only tell me that I might attain salvation in this birth, that would be enough for me.

Bawa Muhaiyaddeen(ral.)_(a.s.): I think you will get it. The word of the Guru has been given—you will get it.

Araby, Noorul Ameena Macan-Markar: Say this for everyone, Bawangal!⁵

Bawa Muhaiyaddeen(ral.)_(a.s.): [with a smile in his voice] Everyone? Those who try will succeed.

[tape stops and starts gain with the translation only: Salvation is the greatest thing that you can aspire for, and, if you really seek it earnestly from a Meygnana Guru [Teacher of true wisdom], you are sure to get it! But, if you do not make the effort, do not blame the Meygnana Guru or God. If you struggle and struggle and struggle and make the effort, then the Meygnana Guru will be there to give you that push, and God will unfailingly give you the blessing. The Guru [Teacher] is the grace—the grace of God that comes to you in the form of the Meygnana Guru—if you will make that effort, the Meygnana Guru is the grace of God. And, if the Guru and your effort and God become one, salvation is there.]

This is not a light to be shown in two seconds. This is not “I will show you God in two seconds.” This is not it. That is hopeless. God is not something that can be shown. It is not this light or this *joti* [light]. God is not something that can be shown through an occult power. God is not something that can be shown through the performance of miracles. Miracles are performed through the elements. This is not “I have come as the avatar. I have turned into God.” This is not that *shakti* [an energy from the five elements, a force of creation].

It is said, “The path of never being born again is within God’s grace.” When someone has the grace of God, when he has seen the Completion, he has no birth and no death. That which is without birth or death is called God’s grace. If someone says, “I have come through the grace of God”—it is only the prophets who received those commandments. “I have come as an avatar,” is a hopeless statement.

When you look at these statements with wisdom, they will not be believable. They are not believable. A man of wisdom will not believe anything that glitters. They are all lights in the darkness. That is not *gnanam* [wisdom]. Belief in miracles and occult powers demonstrates a certain weakness of intellect. To say, “I will perform a miracle; I will show you this; I will show you that,” is stupidity. That is not it.

Completion is not born, nor does it die. It is a state of birthlessness and deathlessness. That is *meygnanam*—the resplendence of wisdom. Completion.

Children, this is what we must understand. The world exists in many ways. The world regards the world. *Agnanam* [ignorance] regards *agnanam* and enjoys it. The senses

regard the senses, experience bliss and cry. Birth looks at birth and experiences happiness. When it looks at death, it cries.

One who thinks of this with wisdom and observes this will see that the Completion that exists in the form of wisdom, the Completion that shines without darkness, the Completion that sees and understands everything is what is called God.

For the sake of illustration, it [God] has been called “*joti*, light, *velicham* [resplendence] sun, moon, stars.” But it is not a light like any of those. It is not seen like that. Children, realize this; learn this. To understand and know the Treasure of Completion within yourself is *gnanam*.

There is only one point. The person of this *kalam*, time, might change in a little while. Search for and study what is within him now. There is only that one point in the entire world.

Do not prefer the visions of your eyes, the visions of your minds, and the dominion of your senses. Do not believe that what you see through them is God. Do not look at those things and become enthralled by the visions of the eyes, the visions of the mind, and the dominion of the intellect. What the intellect rules is not Completion. It is the world. Do not believe in it. Religion exists within the domain of intellect. Intellect will come to a conclusion. Your eyesight will change. The ever-changing visions of your mind will be different all the time, bringing you all kinds of magic. You must not believe in them. You must not believe in this dominion. You must not believe in the visions of the eyes. You must not believe in the vision of the mind. You must not look at or enjoy these things.

The treasure of Completion within wisdom is eternal and omnipresent; it is wisdom within wisdom; it is the greatest treasure; it is the treasure that flies everywhere; it is outspread everywhere. To know that it can be understood within you is *gnanam* [wisdom]. That is *gnanam*...

⁵ *Bawangal* (a.s.): In the Tamil language, respect is indicated by adding the plural suffix to a name and its corresponding pronoun. the emphasis is placed on the first syllable. “*Báwanga!*”

Suratur-Rahmah, The Form of Compassion, pp. 162-165
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

Google Book link:

https://books.google.com/books?id=FctOu1ffwJoC&printsec=frontcover&dq=suratur+rahmah&hl=en&sa=X&ved=0ahUKEwiZo-u8i_ncAhVIw1QKHfHTAmQQ6AEIKjAA#v=snippet&q=164&f=false

*October 24, 1978, 8:35 p.m.
Philadelphia, PA*

...Therefore, my little brothers and my daughters, you must always be happy. You have to look for wisdom. You have to search for God's qualities, and all of you have to live in unity. You must live happily.

If each person does his own duty, then no one will ever find fault with another. If each person does the duty that he is supposed to do, how much peace there would be. There would be no problems.

If you find fault, it is a sign that the fault exists within you. A pure white cow will have no blackness at all. No matter what part of it you observe, you will see that it is a white cow. If a black cow is at a distance, and you look at it from here, it will be black; you will not see the details. But a white cow is very visible. If it is all white except for a tiny black dot, it is the black dot that will be noticed, not the whiteness, no matter how white it is.

You can study *gnanam*, divine wisdom, but within you there is that dot [flaw]. You must get rid of it. That dot will cause problems to the white cow. That dot has come to your love and to your wisdom. You must get rid of it. If you do so, it will be very, very good. That white cow has just a little dot. That dot is jealousy, anger, hastiness, impatience, and vengeance.

Please, at least listen to a little of what I have said and try to act accordingly.

About two or three days ago, I really thought I would leave on the next plane. I said, "What is this all about? I should get on the next plane. This is a place without peace. In a place without peace, I have no peace. In a place without tranquility, I have no tranquility. In a place without unity, I have no unity. What is this? If I go, it will not matter to them at all. I will just leave on the next plane."

But that is your illness, and your illness came to me. My life is peace. My life is tranquility. My life is the state of peace and tranquility. My life is perfect unity. My life sees only that one beauty. My life sees only that one search. Only that one thing is to be seen in my life.

I do not see anything else. Only that one love is seen in my life. Only the brothers and sisters of one family are seen in my life. That one purity, that one family, and the unity of the brothers and sisters are seen. Only one God is known in my life. Only one prayer is known. In my life, the unity of one family is seen. I do not see two.

Therefore, if you see two or three, that is an illness; that is a disease. When two or three things come and bang against one another, that is an illness. That should not exist. Therefore, jeweled lights of my eyes, a state of justice has to develop within your hearts. God's justice must appear within the *qalb*, the heart, of each child. God's qualities, actions, behavior, and the state of His peace must exist within you.

You must always exist as leaders in peace. We have to be leaders in tolerance. You have to be the people with beautiful qualities who will allow others to grow. You have to live as the children of God's beautiful qualities. You have to always live to attain peace.

Precious children, please try to reach this state. Please be peaceful. The subtle and mystical kingdom of God exists within that peace. This is what God has revealed in the *Suratur-Rahman* in the Qur'an. Each of these explanations is shown there.

There are no saints anywhere else. They are all within you. Each quality is a *khidmah*, a service. Each quality serves you. They are all the heavenly beings; each quality is an angel; each quality is an *hourī*. Each quality is a guard that surrounds and protects you. Each quality is a light for your house, a lamp. Each quality carries you. Each quality does duty to you, gives you food and nourishment, and carries you to heaven.

They do duty; they bathe you. Each quality does this. The qualities serve you; it is the qualities of God which serve you. That is the duty you have to do. God's qualities serve God. His duties—this is what God has given to *insan*, to man.

All of the qualities that serve man are God's qualities. If you take on those qualities, they will serve you, too. Other than that, there is nothing else. This is what we have to think about.

In order to do this, in order for each one of you to do this, you must have these actions. I am begging you. I am humbly begging each child: please have the qualities of God on the path to justice. Please act with patience and inner patience, *sabur*. Nurture unity amongst yourselves and bring peace and tranquility to each other. Establish the qualities of justice.

We are one family, with one mother and one father. There is only one God. In this state we exist as the funny family. In this family, justice must be evident. Peace must be reached. We must act with the qualities that rule the kingdom of God. We must walk on the path of justice.

May God watch over us and nurture us with His grace. *Amin*. May He give us His completeness with His grace. *Amin*. May He give us His perfection with His grace. *Amin*. May He give us this way of worship. *Amin*. May He give us this straightforwardness with His grace. *Amin*. May He open our *qalbs* and give us His grace. *Amin. Amin. Amin.*

Suratur-Rahmah, The Form of Compassion, pp. 26-28

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book link:

https://books.google.com/books?id=FctQu1ffwJoC&printsec=frontcover&dq=suratur+rahmah&hl=en&sa=X&ved=0ahUKEwiZo-u8i_ncAhVIw1QKHfHTAmQQ6AEIKjAA#v=snippet&q=cow&f=false

Bismillahir-Rahmanir-Rahim November 8, 1973 Philadelphia, PA

...This is what is said. "*Bismillahir-Rahmanir-Rahim*." Whatever you begin to do, say this. That is why the *Bismin* is said. There is a lot more, much more.

Therefore, we must leave those things [selfishness, race, family attachment, haste, impulsiveness, divisiveness of "I" and "you," social status, greed, titles, arrogance, etc.]. And just as those things left God, and Light came to Him, if those qualities of maya leave us, if they leave our *qalbs*, if they leave our wisdom, if they leave our truth and our *iman*, if the Light of the Nur that is Completion comes into us, our selfishness will be cut away. Our birth will be cut away. Maya will be cut away. Satan will be cut away. Hell will be cut away. Anger will be cut away. Sin will be cut away. Selfishness will be cut away. Race, ethnic group, religion, and separation will be cut away. Colors will be cut away. My race, your race, my religion-your religion will be cut away.

God will be God. God will worship God. God will be understood as God's qualities. This is the state which is called the *Bismin*. Absolute faith in this state is called *iman*. It is the Light of *iman* that is called *Iman*-Islam. It is absolute Purity. Islam is His completion. That Completion is called Allah, when there is nothing other than Allah. It has no parallel; it has no end. It has been and always will be. That is what is called the Completion of Allah. When there is only that One and nothing else, that is *iman*.

It is the Treasure that will call to all lives.

*It is the Treasure
that will bestow the Judgment on all lives.*

It is the Treasure that will protect all lives.

*It is the Treasure
that will embrace and comfort all lives.*

It is the Treasure that will control all lives.

It will bestow Judgment, create and protect.

Because it is the Treasure that can do anything, it is a mysterious Treasure.

*It is a Treasure
that makes itself understood without form.
It is Light that is not of the sun nor of the moon.
It is not a light like that.*

*It is a Treasure that cannot be discovered through atoms.
It can be discovered only*

through the love within the love within a human being, within insan.

It is only in the qualities of God that God can be discovered.

It is only in the beauty of God's qualities that God's beauty can be discovered.

It is only in God's wisdom that He can be discovered. It is only in God's grace that He can be discovered. It is only in God's tolerance that He can be discovered. It is only in God's patience that He can be discovered. It is only in God's peace that He can be discovered.

It is only if you look deeply into His qualities that you will understand Him.

Without this point, you cannot discover Him through any atoms, any current, any magnetism, any science, or anything. He can only be discovered through those qualities. It is through His qualities that He can be seen. That is the mystery. If we understand it... This is what is called the *Bismin*. This is the beauty of *iman*. Shall we stop?

Amin. Amin, ya Rabbal-alamin [O Master, Guide, and Protector of all the universes].

Suratur-Rahmah, The Form of Compassion, pp. 26-28

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

[Above brackets are inserted by the transcriber for clarity. May any faults be forgiven]

Google Book link:

https://books.google.com/books?id=FctQu1ffwJoC&printsec=frontcover&dq=suratur+rahmah&hl=en&sa=X&ved=0ahUKEwiZo-u8i_ncAhVIw1QKHfHTAmQQ6AEIKjAA#v=snippet&q=252&f=false

8/28/2018

What is the Bawa Muhaiyaddeen(ral.) Fellowship?

Rooted within the traditions of Sufism and inspired by the life and teaching of Bawa Muhaiyaddeen(ral.) (d. 1986), the Bawa Muhaiyaddeen(ral.) Fellowship was established in 1973 in Philadelphia with the purpose of facilitating the growth of self understanding and God's qualities within each human being. It is rooted in the firm faith that being in this world affords a birthright to each and everyone of us. This is the birthright of common humanity and the opportunity to become a true human being. In the Sufi tradition, the Bawa Muhaiyaddeen(ral.) Fellowship supports the inner growth of human beings by exploring the answers to the following basic questions of life:

- Who is God?
- Who is Man?
- What is the relationship between God and Man?

Through these questions, students of the Sufi path strive to reach the ultimate goals of being human.

The Bawa Muhaiyaddeen(ral.) Fellowship supports all who seek their true inner self through wisdom. The Fellowship supports those who seek to discover the secrets that are within themselves, to know the nature of the soul within themselves, to know God who is Life within life, and those who seek to merge in God and become God-Man, Man-God.

Wikipedia link: [https://en.wikipedia.org/wiki/Bawa_Muhaiyaddeen\(ral.\)](https://en.wikipedia.org/wiki/Bawa_Muhaiyaddeen(ral.))

Article III: Purpose and Function

The purpose of this Fellowship is to inculcate in man the Wisdom of the teachings and the example of His Holiness, which reveals the purpose of the creation of man, makes known the birthright of the True man, discloses the present conditions of man, and answers the fundamental questions: Who is Man? Who is God? What is the relationship between God and Man?

The goal of the True Man shall be to know his Self through Divine Wisdom, to discover the Secrets that are within the Self, to know the nature of the Soul within, to know God Who is Life within life, and to merge in God and become God-Man, Man-God.

BY-LAWS OF THE BAWA MUHAIYADDEEN
FELLOWSHIP OF PHILADELPHIA

Page 14

ARTICLE V: MEMBERSHIP

Section 1: Qualifications for Membership

The membership of the Fellowship shall be open to all those who seek the Truth of God, without any considerations of race, color, religion, creed, or philosophy. The Fellowship shall strive to be as one race and one family in the way of the One, and to go in the Holy Presence of the One in a state of unity and fellowship.

Section 2: Non-Members Welcome

Members and non-members are always welcome to visit His Holiness and to attend all meetings of the General Fellowship. Those who for personal reasons are unable to join the Fellowship as members are quite welcome, and whatever services they wish to contribute for the sake of God and Truth through the Fellowship, the Fellowship is most prepared to sponsor.

from the **Bylaws of the Bawa Muhaiyaddeen(ral.) Fellowship of Philadelphia**

Established March 19, 1973

Article III: Purpose and Function

Section 1: Internal Objective

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Article V: Membership

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from chapter 4, The Father's Love

...God is love. Charity is great. If you open your heart and show God's love and His compassionate qualities, then grace, wealth, and tender love will develop within your heart. His *rahmat*, His beauty, and His light will develop in your heart. Fruits which never perish and unending treasures will appear there. God's grace and treasures will resplend there. Unity and the understanding that all lives are like your own life and will develop in that open heart. You must think about this.

However, if you close your heart, when the One with love comes and knocks, He will say, "Oh, this is closed," and He will go away. Treasures will come and say, "Oh, this house is closed. It is a dark house," and they will leave. God's grace will come and say, "Oh, this house is ruined," and will leave. Even if someone comes with great love, he will see that this house is locked and in ruins, and he will leave. If you lock your heart, nothing can enter. Therefore, you must open your heart and keep it open. Only then can you receive the benefit. Only then can you receive truth, peace, and find tranquility in your life. You must think about this.

If you do not reflect upon this, your doubts, arrogance, and jealousy will consume you and separate you from God, truth, and wisdom. You will be separated from a life of exaltedness, and you will bring degradation to your life. You need to understand this eternal love. You need to know how much taste there is within the milk you take from your father [the teacher]. With unity, you must imbibe this milk.

My precious jeweled lights of my eyes, in the past cars had rubber horns, which you had to squeeze to make a sound. The air on inside would go out and the air on the outside would come in, creating a sound.

Just as air escapes when the horn is pressed and new air enters from the outside, if you draw upon the nipple with good conduct, with prayer, love, and purity of heart, that nipple will remove what is bad and fill you with the good milk. You must drink from that breast with love. If you drink the milk properly, behave in the correct way, and embrace the father, you will receive all the milk you need. Only then will your karma, your sins, and the doubts which you have accumulated be taken away.

The children who drink carefully will progress. But a child who does not drink with care will not receive enough nourishment, and there will be deficiencies in the spiritual life of that child. Such a child will feel discriminated against and suffer from doubts. He will say, "That child is being treated better than I am." But the fault is within himself. It is his own behavior, his own qualities, and the state of his heart which causes this.

You must know how to embrace your father and drink his milk in the correct way. You must know how to grow and achieve unity. You must know clearly how to accomplish this. Think about this, and understand how to be nurtured by your father, how to behave with your brothers and sisters, and how to embrace the truth and end your suffering. Only then will you attain peace and tranquility in your life. Only then will you find victory in your life in this world and in the life of your soul. You will find comfort and joy in this world and the next. Then you will receive God's *rahmat*, His benevolence.

Do you understand? You must think about this and develop the state in which you can conduct yourself in this manner. If this state is achieved, you will not be angry or find fault with one another, and you will not attack one another.

My children, the fragrance of the flower does not exist separately outside the flower, but is contained within. When the flower opens, the fragrance is revealed. If the flower does not open, the fragrance is not known. We can see this, can we not? Before the flower blossoms, can you appreciate its color? No. Can you smell the fragrance of the flower when it is closed? No.

Like that, if your heart is closed, it will never be beautiful. If your heart is shut, neither the beauty nor the fragrance will be revealed. Only when the flower blossoms does the fragrance emanate. If your heart is constricted, the bliss and beauty will not be experienced. Only when your heart blooms will the fragrance of grace, the fragrance of wisdom, the fragrance of the soul, and the fragrance of Allah's *rahmat* come forth. It is all there within your heart, and when it blooms, its beauty, fragrance, and beautiful quality will be revealed.

If the heart is open, all those who love this fragrance, and who can appreciate its scent, will draw near that heart and say, "Oh, this is beautiful. It has a wonderful fragrance." Those with wisdom will come and appreciate you. Those who can experience this fragrance will realize your beauty. Only when your heart has bloomed will others love you and come in search of that flower of the heart. They will smell that fragrance and recognize the love and beauty in your heart.

You must keep the flower of your heart safe. That is a flower garden. You must not think that this garden is somewhere outside of you. Some say that heaven is filled with beautiful springs, beautiful houses, and gardens. But there is no place called heave outside you. It is within.

All those houses, gardens, fruits and flowers, all the seventy thousand fragrances of flowers, and the seventy thousand tastes of the fruits are within your heart. The river of milk, the river of honey, and the river of ambrosia are all within your heart. This is the pure house.

The heart is your kingdom of heaven, you Father's kingdom. This is your prayer mat, your place of worship. This is the flower garden of your life. Your qualities are the flowers, and your actions are the fruits of the garden. Your duty, your love, and your loving qualities are the seventy thousand tastes in that fruit. The duties and actions that you do for God here in the world will become the houris that serve you there. Your prayers will become the heavenly beings and the angels who serve you there. The benefits you earn and what you seek in this world will be the house created for you there...

Sheikh & Disciple, p. 55-59
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Google Book Link:

[https://books.google.com/books?id=9GqWlU2QmUgC&printsec=frontcover&dq=bawa+Muhaiyaddeen\(ral.\)+sheikh+and+disciple&hl=en&sa=X&ved=0ahUKewj1977jwqbdAhUKHnwKHOQHci4Q6AEIKDAA#v=onepage&q=55&f=false](https://books.google.com/books?id=9GqWlU2QmUgC&printsec=frontcover&dq=bawa+Muhaiyaddeen(ral.)+sheikh+and+disciple&hl=en&sa=X&ved=0ahUKewj1977jwqbdAhUKHnwKHOQHci4Q6AEIKDAA#v=onepage&q=55&f=false)

Disciple: Every time I feel like I'm going on the right path, it seems that I am always bowled over by grief or sadness. It seems that I am going along okay, and then everything explodes.

His Holiness: Somewhere there is a leak; the water is running out of the pond. There is a leak in the vessel in which you are preserving the water, and it is pouring out. To save the water you must stop the leak.

Disciple: I can't seem to stop it through any outer effort. How can I control it from inside?

His Holiness: The water is inside. It is not on the outside. The water is within the pond, and the leak is in the supporting wall that surrounds the pond. That is the cause. If it is not repaired, it will break the mind. It will break the life. There is a leak in faith, a leak in *iman*.

Disciple: That is the reason I came to be with the sheikh.

His Holiness: All right, then control it.

Disciple: Do you have a pill or something I could swallow?

His Holiness: Every day I give you such a pill, but you must swallow it correctly.

If whiskers grow on your face, you need a barber to shave them. Likewise, if hair grows inside, you need wisdom to shave it. The hair on the outside must be shaved with a very sharp razor. If you sit still, the barber can shave you properly, but, if you continually fidget, you will be cut. You cannot blame the barber or the razor. The razor's nature is to be sharp, so you cannot blame it. Neither can you blame the barber, for he is doing his job. The person who sits must sit correctly and be careful.

It is just like that. Just as you shave your face to make it beautiful, the hair that grows in this mind has to be shaved to make it beautiful. To do so, your faith, certitude, and determination (*iman*) must be strong. Wisdom is very sharp, and you must be very careful when you shave with it. You must have that focus. There must be that point of truth to shave the mind. There should be no doubt, just truth. The hand of truth must hold this knife of wisdom.

Without this certitude, if you shift from side to side, no matter how clear the truth is or how sharp the wisdom is, you will be cut. The fault is not with the truth. The knife of wisdom has a natural sharpness; if your hand trembles, that knife may cut you. If the angle changes, it may cut you. So the one who sits must sit correctly. Then the one who shaves can do his work. Wisdom can do its work and make the mind beautiful.

You must sit correctly with that strength (of *iman*). Then the sheikh will sharpen the knife for you. That sharp knife of wisdom will make your mind and heart beautiful.

However, if the certitude with which you sit is not strong, you might be cut. This is the sorrow. This is the fault that you have. This is the reason each person experiences sorrow—the way he sits is not correct. My love you. Strengthen that. That is the leak in your life.

Take God's section with you. When you go to bathe, do not carry the fire of the world, the sins of the world, or the mind along with you. That fire will be doused by the water, and you will be sad because what you brought was destroyed. Fire cannot last in water. You must use wisdom...

Sheikh & Disciple, pp. 39-41
M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Book link:

<https://books.google.com/books?id=9GqWIU2OmUgC&printsec=frontcover&dq=bawa+muhaiyaddeen+sheikh+and+disciple&hl=en&sa=X&ved=0ahUKewjl977jwqbdAhUKHnwKHQQHCi4Q6AEIKDAA#v=onepage&q=sorrow&f=false>

Disciple: Last night I had a dream about a house burning down.

His Holiness: Do not take that fire and keep it inside the cage of this body. It will burn down this house. That is not good. When you set out to clear yourself, do not use fire to help you. Do not take the world or your karma along with you. These are the fires of sin, karma, and hunger. Do not take these with you.

My love you. You must think. The world is the fire that causes suffering to man; it destroys man. All his thoughts are fires. His intentions, desires, his attachment to relationships and bloodties; differences of religion, languages, and colors; love hunger, old age, disease, death, selfishness, doubt, anger, resentment, and hastiness are all fires. Hypocrisy, ignorance, talking without wisdom, desire for earth, sex and gold are all fires. There are countless numbers of fires which we are feeding within us. Every day man is being scorched by these flames. There is not a day when he is not being burned by one of these. Attachment to property, livestock, children, house, and wife; arrogance, karma, illusion; *tarahan, singhan, suran*; lust, anger, miserliness, fanaticism, envy, intoxicants, theft, murder, falsehood—all these are fires in man's life. They are the fires of sin. Every second man is being burned; he is living in this fire. Man's plight is worse than all of the animals. This is hell! Man is suffering in this hell. He shouts, he cries, and then he smiles. One moment he says, "Oh, this is nice and cool," and the next moment he cries, "Oh, this is unbearable!" This is what man has found in life.

The way a true sheikh makes us suffer is not meant to harm us. He makes us suffer to rid us of our bad qualities, to kill the qualities that are feeding these fires. He is not trying to murder you. But when he cuts each one of your bad qualities, you cry "Aiyō, he is cutting my attachment. Aiyō, my love! Aiyō, my mother, my mother! Aiyō, my grandfather!" You complain as each attachment is being cut. You shout, "Aiyō, my boyfriend is going! My schoolteacher! My house!" It hurts as he cuts them, one by one. You become angry, you feel resentment, you feel hatred, your mind becomes disturbed, and doubt creeps in. This is what happens when the good sheikh douses these fires, one by one. He is not trying to harm you. He is trying to cut your evil qualities. This is his work; he is doing this so that you can have peace.

Sheikh & Disciple, pp. 41-43

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...My child, consider the armadillo. When an armadillo grabs onto the trunk of an elephant, the elephant cannot breath. It trumpets and shouts. A foolish elephant will strike its trunk against a tree or rock in an attempt to free itself, but the more the elephant beats the armadillo, the harder it tightens its hold. It grabs on harder and harder with its claws. The armadillo is very strong, and its arrogant grab hurts.

Now, a wise elephant will start running as soon as the armadillo catches hold. The wise elephant knows there is only one way to free himself. He will run to a pond and stick his

trunk into the water. He will keep his trunk submerged so that that armadillo cannot breath. Now it is the armadillo who has to escape. It will release its hold and quickly run away. Then the elephant will walk away thinking, “Ah, I have escaped!” That is the action of a wise elephant.

Like that, once you know what is grabbing you, submerge it in wisdom, in God, and in truth. Then the evil qualities will leave you and turn away. If you keep beating them against earth, fire, water, and illusion, they will hold onto you even more tightly. The more you strike them against attachment, desire and bloodties, the firmer they will grab onto you. If you continue to beat them against fanaticism, color, and race, they will hold fast. That is not the solution. Submerge yourself in truth, wisdom, and patience. Reach into these good qualities; then the evil qualities will leave you of their own accord. This is how you must escape. This is how to use your wisdom. That is what a good, true, *gnana* sheikh, a true man, will do.

As he cuts away each section, you mind will feel pained; you attachments and intellect will experience pain and sorrow. All such thoughts will feel hurt. A good sheikh has to cut all this. You must think, “If he makes me suffer, it is only to kill the bad qualities within me, and to extinguish this fire. That is why he is doing this.” Think of it this way. Remember that he is extinguishing the fire of karma, which is scorching you and causing you to suffer. He is cutting the fire of hunger, the fire of doubt, and the fire of arrogance within you. He is cutting the karma of the fire elements within you...

Sheikh & Disciple, pp. 43-44

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Book Link:

[https://books.google.com/books?id=9GqWlU2QmUgC&printsec=frontcover&dq=bawa+Muhaiyaddeen\(ral.\)+sheikh+and+disciple&hl=en&sa=X&ved=0ahUKEwj1977jwqbdAhUKHnwKHOQHci4O6AEIKDAA#v=onepage&q=sorrow&f=false](https://books.google.com/books?id=9GqWlU2QmUgC&printsec=frontcover&dq=bawa+Muhaiyaddeen(ral.)+sheikh+and+disciple&hl=en&sa=X&ved=0ahUKEwj1977jwqbdAhUKHnwKHOQHci4O6AEIKDAA#v=onepage&q=sorrow&f=false)

...Understand you are all children born to the same father. You are all brothers and sisters, yet you say each child is different. You say, "You are different. I am different. I have no place here. They have no love for me." The reason for this is that *you* have not embraced your brothers and sisters. Your heart should go and embrace them. You must hold them with your love.

Consider the example of a tree. A tree grows very high, and, although it is only a single tree, it produces so many delicious fruits. You must examine its fruits and select one that has good color and taste. Then you must eat that fruit. Do not stand on the ground and try to knock down a fruit by throwing stones. You might miss, and, even if you do hit one, it will be damaged when it falls. You must try to climb that tree. How should you proceed? First you must look carefully to see whether there are any footholds, such as broken branches, upon which you can climb. See if there are any thorns to be avoided. Assess the tree, then put your hands around it, and climb. Then, you can reach the fruits and eat.

The father has the fruit. Just as you have to first embrace the tree to reach the fruit, your love must first embrace the father. Then, with that love, you should climb up. Only if you climb in this way can you obtain the fruit. If you do not embrace with love, if you do not put your hands around the tree and climb with love, the tree will remain silent and the fruits will remain out of reach.

Similarly, you must also embrace your brothers and sisters with your love. If you embrace each other with the hands of love and then climb, you can eat those beautiful, undamaged fruit. But, if you remain on the ground and throw stones, the fruits will be damaged and you will never find unity in life. Your doubts will increase and no fruits will ripen. Neither unity, love, nor joy will develop within you. You will not be able to progress. This is what you will experience in your life, if you do not show love. If you do not develop love in your heart and become humble, if you do not open your heart, then other hearts will not come to embrace you. But, if you keep an open heart, others will come to you with open hearts...

Sheikh & Disciple, pp. 54-55

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Book Link:

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...There is a treasure that is wisdom within wisdom.
 Within it is the clear light of the lamp of *iman*. Withi that lamp is the is the treasure called life.
 Please be clear about the meaning of this and know it.
Manamē, know this.

All the visions of the world are seen in the *qalb*. They appear as dreams and then they fade
 away.

You dewll in the dream mind.
 Why are you accepting this suffering?
 You live, *manamē*,
 within the thoughts of the dream. You, yourself, are the one thinking inside the dream,
manamē.

You, *manamē*, dwell in the dream-like thought.
 Why are you acdepting this suffering, *endan manamē*?

This dream-world is responsible for dream-thought.
 If you give it any meaning, you will not be able to transcend it.
 It is a dream-like thought.

Why would you assume that it has meaning, take it in as a thought and
 then experience sorrow as a result?

Know that there is only One who is the Body of the body.
 Realize this.

It is the Heart of the heart,
 in the heart inside the heart within the heart.

The Treasure, which is the essence
 of the meaning within the meaning exists there.

The One within one is life. The life within life is wisdom.

The wisdom within wisdom is the heart, *aham*.

The Heart within the heart is *Param*, the Great One.

The *Param* within the *Param*
 is *Paraparam*, the Greatest One.

All the lives that resonate everywhere are within the *Paraparam*.

Adi, the great Light
 lives with perfect qualities, *adab*, within that.

He is Allahu.
 The resonance of Allahu

is the Treasure that resonates everywhere.
 Experience that resonance. Take in the explanation.
 If you look into it, you will see
 the things that more, things that do not move, and everything within them.
 Realize that it is all within you.

If you go inside,
 examine what is there and know it, the whole world will reveal itself
 as a dream of the mind and then fade away.
 The mind will reveal itself as a dream.
 The torpor will be destroyed.
 Thought will fade.
 Sleep and darkness will fade.
 The exhaustion of ignorance will be annihilated.
 Scientific wisdom will be destroyed.
 If false wisdom is annihilated, if you know the senses,
 if that heart withers and dies,
 if the heart of that house is destroyed, you will clearly see God,
 The Treasure of both worlds, in the inner heart.
 Know that there is nothing but Him...

Suratur-Rahmah, The Form of Compassion, pp. 138-140

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Book Link:

[https://books.google.com/books?id=FctQu1ffwJoC&printsec=frontcover&dq=bawa+Muhaiyaddeen\(ral.\)&hl=en&sa=X&ved=0ahUKEwi5zKzVh67dAhVULX0KHek2A5s4ChDoAQhLMAY#v=onepage&q=sorrow&f=false](https://books.google.com/books?id=FctQu1ffwJoC&printsec=frontcover&dq=bawa+Muhaiyaddeen(ral.)&hl=en&sa=X&ved=0ahUKEwi5zKzVh67dAhVULX0KHek2A5s4ChDoAQhLMAY#v=onepage&q=sorrow&f=false)

...Precious children, jeweled lights of my eyes, God is a commonwealth. Truth is a commonwealth. Grace is a commonwealth. *‘Ilm*, divine knowledge, is a commonwealth. A human being is a commonwealth. Prayer is a commonwealth. Heaven is a commonwealth. Hell is a commonwealth.

Birth and death are the wealth of the *dunya*, the world. God has created this as a mysterious secret.

God has created a commonwealth, which belongs to everyone. Within this commonwealth, He has created tens of millions of other things. Within them is the secret.

It is there that justice exists, and injustice exists: *gnanam*, divine wisdom exists, and lack of wisdom exists. Falsehood exists, and truth exists. Killing exists, and that which does not kill exists. Jealousy exists, and tolerance also exists.

Like that, there are tens of millions of forms that God has created within man. Precious children, jeweled lights of my eyes, it is only when man understands the family of mankind that man will see man.

When man does see man, there will be nothing else—God alone will exist. Only man can see man. But, if man does not see man, he will see an animal bearing the face of a man. God’s words prove this state; His many words prove it. They reveal the evidence, the proof.

According to the creation of God, precious children, jeweled lights of my eyes, in the the life of man there are many types of exaltedness and things that truly belong to us. Among those exalted things, which belong to us, are truth and light. Darkness, torpor and lack of wisdom do not exist among those things. Only the light of truth and plenitude will be seen there.

For a human being who sees that plenitude and truth, there is plenitude. For a human being who sees that plenitude and truth, there is plenitude. For a human being who sees that plenitude, there is resplendence. One who sees that resplendence sees God within it. Within that resplendence is the completeness of God, and God is seen there as perfect purity. Within that perfect purity, a human being sees himself. Within himself, he sees the Power of God...

Suratur-Rahmah, The Form of Compassion, pp. 2-3

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book Link:

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August 7, 1980 12:25 p.m.
Philadelphia, PA

... You are our Most Able God.

You are the Eye within the pupil of the eye. You are the Original One who is our Protector.

You are the One who accomplishes everything from within love.

You are the One who regards everything from the station of the *'arsh*, the throne.

You are the One who sees everything from within truth.

You are the One who dwells within all lives and knows them from within.

You are the One who knows the words before they are spoken.

You are the One who sees before the vision occurs.

You are the One who knows the thought before we can anticipate it.

You are the One who is with us in sleep and in wakefulness.

You are the One who knows all the explanations.

You are the One who created us and sent us down to this world.

Come, given us Your grace before the day's end.

End these horrible actions with Your grace. Look at us; lift us up before death comes.

Give us Your grace so

we can go beyond this mysterious world, so that the demons of maya do not come to us, so

that torpor, lust, and hatred do not harm us,

so that intoxicants, lust, theft, and murder do not come to join us,

so that these karmic evils do not attach themselves to us.

Give us grace from within.

Put an end to all the evil within us.

Keep us in Your jurisdiction every day.

Nurture us, give us Your grace.

Give us the grace to live with You now, as we did then,

and as we will forever.

Make us able to merge with You

while we are still alive.

All the days since I separated from You there, all the time since I came here
and was separated from You,
I have experienced only a deep sorrow and the sins that came through attachment.
The attachments to earth, the mesmerizing attachments,
caught me, tortured me, tormented me, threw me down, caused me to roll
on the earth in grief,
and made me subject to burial within it. I have been in a state of constant sorrow since the day
I left You, O God.

Come, lift us up, so we can live with You again.
Grant us the right and the life to dwell with You once more.
Grant us the exalted good qualities, the conduct, the worship
and a heart that will never forget You. Grant us the bliss of never leaving You, of never being
separate from You.
Embrace us once more and merge with us in that embrace.
Do not let go of us.

Grant us the grace and protection to stay with You.
Ocean of Compassion, Almighty One, O Rahman, O Merciful One,
You are the One whose kindness is an ocean of compassion.
You are the great Completion that is Allahu, the One who brings peace to all lives,
the One who regards everyone as an equal...

Suratur-Rahmah, The Form of Compassion, pp. 234-236

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Google Book Link:

<https://books.google.com/books?id=FctQu1ffwJoC&pg=PA1&dq=suratur+Rahman&hl=en&sa=X&ved=0ahUKEwjxxfbMhbPdAhVM6Z8KHSKWCo4Q6AEIKjAA#v=onepage&q=sorrow&f=false>

...On the path to God there is only one point in life; there is only one thing to search for—wisdom. You must proceed on this journey searching for wisdom, and you must attain the liberation of your soul. You must cross over the sea of illusion, the sea of desire, the arid desert where nothing grows, the mind and dreams which are barren, and the jungle filled with animals. There is nothing to be seen in all this. These places only exist in the mind, and you must go beyond them all. To do this, you need a *gnana* [wisdom] sheikh. Only a sheikh can point the way to God through the use of a special map.

As you proceed on this journey, you will encounter many difficulties and sorrows. There will be blood-ties and differences of race and religion. However, when faced with these difficulties, those who are immersed within the sea of illusion will not realize that anything is wrong; instead, they will perceive it as comfort.

The insects, worms, and viruses that live in the desert are comfortable because they are accustomed to that environment. Similarly, the monkey mind does not recognize the difficulties of the jungle; it has always lived there and knows nothing else. Human animals also know nothing other than this jungle. But a true man should understand these things.

If a man wants to find the joy of the liberated soul of life, then he must proceed on this journey. Along the way he will encounter a desert, barren and without grass or weeds. The heat of the sun will be scorching, but in the midst of this barren wilderness there will be a tree. As soon as he sees that tree, the traveler will run beneath it. Immediately, he will realize the comfort and peace which the shade provides, and his fatigue will be relieved. Once he experiences the peace and comfort of the shade, he will never leave the tree to return to the hot sun.

Many forms of life can be found, both on and beneath that tree. There are insects, germs, and viruses that live on the leaves, branches and bark. Do they realize the comfort which the tree provides? No, they do not. Life is always the same for them. They do not know the difference between joy and sorrow. Only someone who has undergone this journey and has known the dangers of being exposed to the hot sun will realize the comfort of the shade. Only he will know the true value of that tree.

The search for a sheikh, for God, and for truth is also like this. On the journey of your life, as soon as you find this shade, your sadness, sorrows, and difficulties will immediately leave. You will experience peace, tranquility, and serenity. If you find such a place, you will find peace. But that search and determination must be there.

If you make the effort, you will find comfort and peace from the shade. Later, relieved of your fatigue, you can, once again, continue on your journey. When the heat lessens and the sun goes down, the sheikh will say, "Now you can proceed. Your journey will be much easier now. Come, let us go. Now that it is cool, we can cross this desert. We must go beyond this mirage to the other side." The sheikh will then take you across the desert to a cool place.

It is necessary that we experience certain hardships on this journey. Those who have not suffered and undergone these difficulties, and who simply find themselves in the comfort of the shade, like those who are always with the sheikh, will not recognize the benefits. They are like the leaves, beetles, and insects who are living on the tree without realizing its value. They need to be aware of the heaviness and weariness of life. Then, with wisdom and determination, they must make the effort to purify their souls. They must truly know that they need God, and, knowing this, they must make the effort to end their sorrows.

Sheikh & Disciple, pp. 9-11
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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[https://books.google.com/books?id=9GqWIU2QmUgC&printsec=frontcover&dq=bawa+Muhaiyaddeen\(ral.\)&hl=en&sa=X&ved=0ahUKEwiCroaMkLjdAhXhj1QKHxiMDe0Q6AEISzAG#v=onepage&q=joy&f=false](https://books.google.com/books?id=9GqWIU2QmUgC&printsec=frontcover&dq=bawa+Muhaiyaddeen(ral.)&hl=en&sa=X&ved=0ahUKEwiCroaMkLjdAhXhj1QKHxiMDe0Q6AEISzAG#v=onepage&q=joy&f=false)

467.

“What is the cause of separation from God and from human beings? What makes man seek separation? What can he possibly gain from it?” a man asked a wise man.

“Separation comes from actions of ignorance and from the thoughts of selfishness that arise from mind and desire. Thoughts of separation take away the sense of unity in man’s life. This splits one man from another and leads him onto many dangerous paths. It makes him subject to torment, fighting, murder, and sin. In the end, this results in actions whereby he will destroy himself. One day, the poison of his own qualities will destroy him, just as a snake can be killed by its own poison, when the poison sacs in its mouth burst from the vibration of thunder.

“If a man will cut away the poisonous qualities that cause separation, he will never be divided from other men or from God.”

Golden Words of a Sufi Sheikh, p 147-148
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...The followers of a *gnana* sheikh will be the minority, not the majority. However, if he can find fifteen or twenty followers, they will be the leaders for the eighteen thousand worlds. They will have received the wealth of God and will rule the kingdom of this world and the kingdom of heaven, God's kingdom. They will be God's funny family, the ant family.

Only those who are bound by the sheikh's words and commands will reach that state. All the others run away. The others will gather in the marketplace, but, as night falls, each will return to his own home. Those who buy from here and there, who take this and that, cannot stay. Many people come to buy *siddhis* and whatever they desire and then leave. They take what they want and then return to the place of karma. This is what happens in the world. Only this one group will remain in that station with the sheikh. They will stay within that one point in the sheikh's innermost heart. They will stay within his wisdom and his love; they will stay within his compassion.

It is a difficult path to be with an *insan kamil*, a difficult learning and a difficult research. This is the research of life, which you must understand within yourselves. You must have absolute faith, certitude, and determination in the sheikh, Allah, and in the messengers of God. You must have this *iman*. If you have this absolute faith, certitude, and determination, you can proceed without going wrong. You can hold onto the sheikh's shirttails and progress. But, if you take one of the other paths, if you break through one of these blockades and keep going, you will be lost. You will be destroyed on whatever path you take.

For the truth, all these paths will be blocked. It will seem very difficult, and you may feel sad. But when you cut away all these difficult sections, in the end you will find joy. If you cut away all that seems difficult to your mind, you will find joy. If you continue cutting these difficulties with certitude, day by day, you will grow into completeness, into plenitude. But, if you run away saying, "This is difficult," that very quality which is causing the difficulty will become a disease which will kill you. It will consume you day by day and slowly kill you.

Understand that this is how it is. This is how the ant man speaks. This is his type of learning...

Sheikh & Disciple, pp. 72-73
M.R. Bawa Muhaiyaddeen_(ral.)

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...Allah's *ka'bah*, His place of worship, is here within the heart. His judgment and His kingdom are here within the heart. You must manage that pure kingdom in the correct way. Allah's kingdom must be managed by Allah. We must imbibe, within ourselves, His qualities, His blessing, His actions, His intentions, His patience known as *sabur*, His contentment known as *shukur*, His *tawakkul* or trust, His three thousand gracious qualities and His ninety-nine *wilayats* or powers. Each one of us must search for His *wilayats* within ourselves. If we can find this beauty, this peace and joy within, then we will reach the state of a true believer, a *mu'min*. A *mu'min* is one who has received the light of Allah and has no blemishes, faults, differences, or discriminations. Such a one has attained peace within himself and has found peace in all lives. He gives peace and love to all and embraces all lives, relieving their sorrows and suffering...

Sheikh & Disciple, pp. 60-61

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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...God knows everything. There is nothing that God does not know. But for Him, nothing would move. There is no place where He does not exist. All souls have a connection to Him; all truth, all good deeds, everything has a connection to God, and He has a connection to everything. There is nothing He does not know; nothing He does not understand. He gives food to the weeds, to the grass to the toad under a stone, and to the fetus in the womb.

So what is there for us to ask of God? If you were to ask God for something, what could you ask for? There is no need to ask for anything. He knows everything.

We must look into our own hearts and ask why we have this suffering. We must find the cause of our sorrow and correct ourselves. We must find the cure for our suffering. It is ourselves we must question. This is not God's fault. This suffering and weariness is caused by some connection within us, so we must ask ourselves why this has happened. If something has gone wrong, it is because of what we have within us. We must discover the reason and correct ourselves. There is nothing to ask of God.

God does not hurt anyone. His work is to create, protect and sustain. But, if you find that you are unable to bear something, if there is nothing you can do or avoid doing to end this suffering, if it is beyond your wisdom and you cannot deal with it anymore— then surrender. If you cannot handle it with your wisdom or your qualities, then put up your hands in surrender, saying, “There is nothing I can do, O God. I am unable to do anything with my wisdom or my qualities. I am unable to help myself. You must help me...”

Sheikh & Disciple, pp. 109-110
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book Link:

<https://play.google.com/books/reader?id=4lyRWUROWyQC&printsec=frontcover&pg=GBS.PP1>

Bismillahirrahmanirraheem.

My love to the children. May God, the unfathomable ruler of grace, who is limitless love, give you His grace and the wealth of His grace. May He give this to all of us. May His qualities and His actions come to exist within us. Just as God conducts His kingdom, and just as He regards all lives, may we have those same qualities. May we do His duties and services in the same way that He does. May we do this with His grace.

Precious children, jeweled lights of my eyes, my own born created beings who are as the body within my body, may all of us join together as one, and focus on our Father. May we live as one family in the world. May we worship the One God. May we bow down to Him, and may we disappear into His intention. God must give us this grace.

Precious children, jeweled lights with my eyes, all of us must join together as one. Not only must we meet together in bodily form, but we must join together in our hearts, as well. We must live together and become one in the *qalbs*, and we must join together in what we see, in our thoughts, in our dreams, and in our intentions. We must exist without any differences at all. We must never see any separations in our actions or in our thoughts. We must reach this perfection.

Even in hunger, illness, and old age, may we live as one body and as one life. We must have the certitude to be aware of this unity. In the same way that God comforts all of creation, let us all establish this state within ourselves. This is the unity of the one family, one community, one heart, and one compassion. This is the love of God. May we establish this unity and make our hearts perfect.

Unity is not the way we commonly speak of it. It is not the way that we look at it. It is not the way we claim it to be. It is not the way that we do it. Our conduct, our thoughts, our speech, our hearts, our lives, and our bodies must be made one. In this way, we must reach fullness in performing duty, and God's action must manifest. We must bring about that kind of heart within ourselves. Only if we develop that, can we reach the state the happiness, the life of one family, the unity of brothers and sisters, and peace in each heart. Only then can we see tranquility.

That will be perfection for us and completion for our hearts. That will be the completion for the *qalb* and the completion of God's grace. If we make that completion of the grace perfect and full, then we will see peace in the life of man. We will see the completeness of the one family, and we can know prayer to the One God. That will be perfect prayer. We will be a perfect family, perfect brothers and sisters. As we progress, we will realize the perfection found in such a life. Until this state comes, we will never see perfection.

Children, precious jeweled lights of my eyes, let us talk some more about this painting and about prayer. This is a picture of the mosque that must be build within us. We must build the place of prayer within us. There is only one God to whom worship belongs. Not to forget Him for even one second is prayer...

Four Steps to Pure Iman, pp. 18-19

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

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Glossary

al-hamdu lillah (A) “All praise is to You.” Allah is the glory and greatness that deserves all praise. “You are the One responsible for the appearance of all creations. Whatever appears, whatever disappears, whatever receives benefit or loss—all is Yours. I have surrendered everything into Your hands. I remain with hands outstretched, empty, and helpless. Whatever is happening and whatever is going to happen is Your responsibility.” Lit.: All praise belongs to Allah!

Amin (A) So be it. May He make this complete.

Sheikh & Disciple, p. 113

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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BAWA MUHAIYADDEEN(RAL.): ...if any shred of doubt is present while the sheikh is cutting, that doubt will become a cancer. You must remove all such thoughts. Then you and sheikh will become one. Then there will be only one.

Each child must think about this. This is not a business. Is there any profit in cutting off a section of one's own body? Your body is the sheikh's body. Your illness is his illness. Your fire is his fire. This is what he is cutting.

Two do not exist. The disease is within him, so he is cutting it. You should not see it as two. Your disease and suffering are his, so he is cutting himself. There is no duality. Do not think you are separate. This disease has come within his own body; he is cutting his own body. That is the work of a good sheikh.

Because you are within him, you too will feel that pain. Because you have that disease, you will feel the pain. You must think about this.

So much cutting has to be done. When ignorance is cut, it hurts. The tears we shed from the eyes are seen by the world, but no one sees the crying inside. What comes from the eyes is water, and any man can see those tears. But when you cry inside, it is blood that flows.

There are ghosts within that drink your blood. Outside, we may see just a small wound, but inside they are drinking the blood. God looks at the blood that is being shed inside, and He cries for that. Truth, God, and the good sheikh see the blood that is shed inside, and they cry. Their work is to cut that section. We have to stop the tears that shed blood. Each child must think about this.

DISCIPLE: How did we get so lucky to be here?

BAWA MUHAIYADDEEN(RAL.): You must have had a previous connection to God, and that is what brought you here. Just as the seed has a connection to the earth, you have that connection to God, and that is growing within God. Just as a seed sprouts within the earth, you have a point within God. You must have had some truth within you, and that is growing. Some good that you did earlier or recently, or in the womb, or somewhere; some good that you have done has come back. A dot, an atom, a particle has come. There was a depression in the earth, and so it was filled with water.

My love you, my child. May God help you.

Sheikh & Disciple, pp. 48-49

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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...There was a powerful man who captured a village in which there was a well. He had wealth and money, and he captured the well. There was only that one well held in common by the villagers, but the powerful man who seized it did not allow the poor people to use it. "It is forbidden to go there!"

He discriminated by race, ethnic group, caste, status and wealth. There was only that one well for five or six thousand people. They had no water to drink. They were about to die. But, if a poor man had owned the well, he would have embraced the five thousand people and given them water. "Come, there is water here. Drink. Come here."

The powerful man deprived five thousand people of water. They were going to die. A poor man would have allowed all five thousand to drink from the well. That is the difference in their qualities and in their hearts.

It is in this manner that race, ethnic group, status, pride and the arrogance known as the "I" can kill others, hurt them, harm them, and torture them to death. But the state of God's qualities and actions lift up and elevate other lives and protect them. It is a state that can comfort others. It is a trustworthy state. We must think of this. We must embrace all lives as our own. There is no opposite of God's qualities. There is no opposite of God's actions...

Suratur-Rahmah, The Form of Compassion, pp. 173-174

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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...O, all who have wisdom come!
 Focus on Adi Rahman.
 O, all who have wisdom come!
 Focus on Adi Rahman. Search for that one Truth.
 Sing, He is the only One; there is nothing else. Sing, He is the only One; there is nothing else.

All good qualities and wisdom are within Him.
 The lands, the cities, and the heavens are within Him.
 Your belongings, your freedom, and your peace are within Him.
 If you seek happiness,
 those are the undiminishing treasures.
 If you seek happiness,
 those are the undiminishing treasures.

He is your Father. He is your Beloved.
 He is your trusted Friend.
 He is the Guru. He is the grace.
 He is the good qualities. He is the fragrance.
 He is the food.
 He is the One who is the quality of truth that will bring peace.
 He is the ever-present and complete One who is God.
 He is the ever-present and complete One who is God.

Have faith in that ever-present and complete God.
 Search for Him.
 Have absolute faith in Him.
 Play together—He with you and you with Him.
 Then you can see the three worlds.
 Play with Him, and you can see the three worlds.
 You can see the three worlds:
awwal, dunya and akhira.
 you can understand where life [the soul] is...

Suratur-Rahmah, The Form of Compassion, pp. 109-110

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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Bismillahirrahmanirahim

Instructions of M. R. Guru Bawa Muhaiyaddeen(ral.) To His Children of the
Guru Bawa Ashram, Jaffna, Ceylon (Sri Lanka)

Ask the children respectfully to observe these:

Ask the children of the Guru to make efforts to learn
the Guru's words, His songs, and His language --
the meanings conveyed in the words.

If there is any doubt about what is said, you should sit in front of the Guru,
ask Him, and clear your doubts.

You should not discuss other speeches or religions or creeds or other things --
not discuss any of these things.

You will listen only
to the discourses of the Guru.

Apart from this
you should not discuss any other matters.

If there are any problems of this nature, you should meet the Guru
and discuss them with Him. This is the correct way.

If a song rises within you, rises within your heart, then you may sing it.

God is One, Truth is One. Everyone belongs to one class -- there is no difference at all.

When true Wisdom dawns in us,

we will realize that there is no difference. Differences are seen when Wisdom is lacking due to
degenerate wisdom.

Ask the Meignana Guru and clear your doubts. That is good.

Neither people in the ashram nor people from the outside should indulge in discussing
external problems and unnecessary matters.

This means carrying
the problems or difficulties
that arise in the home, town, or elsewhere and bringing them here,
discussing them with people in the ashram, disturbing their minds or causing trouble in
general. This applies especially to government matters, political affairs and problems.

With Swami there is no difference between disciples, whether they came to Him earlier or
later.

People do not enjoy greater power or status by virtue of seniority.

Some people have been with Swami for over twenty years; some people have started coming
to the Ashram recently.

There should be no question of the older people
thinking that they have more power than the newer entrants; there shouldn't be discussions of
this nature.

The one who should know Man and Animal is the Guru. It is he who will advise us according
to the merits of each;

others are not in a position to pass judgment on these matters.

If you desire to develop Faith in the Guru and a spiritual connection with the Guru, then you
should follow Him.

If you go ahead of Him,
thinking that you have learned a lot, then you will fail in your pursuit.

If every individual heart is pure,
then the Ashram will remain in a pure state.

If each heart is out to find fault in people around, then it cannot become pure.

A man of Wisdom

will be concerned about his own self.

He wouldn't waste his time on other people.

It is a man who lacks Wisdom who will waste his time
discussing the faults of other people.

(The above instructions were written in Tamil and painted by His Holiness Guru Bawa Muhaiyaddeen(ral.) on a signboard
outside his ashram in Jaffna, Sri Lanka. This translation was provided by a Ceylonese disciple at the Ashram in 1972 and
recorded in the notebooks of several American disciples visiting Guru Bawa at that time.)

...Light, Ahamad, and Muhammad: *muham*, the face, is the *zinah*, the beauty of Allah. It is the light of Allah. It is the smile of Allah. It is the bliss of Allah. It is the gaze of Allah. It is the fragrance of Allah. It is the sound of Allah. It is the taste of Allah. The face that can experience these things must come to us—the face without happiness or sadness. We have to study that in that university. How many prophets, how many lights, how many *auliya'*, how any *qutbs* will be there! We have to look at their beauty, and when that beauty comes to us, it will be like the beauty that Allahu ta'ala Nayan gave to Joseph_(a.s.).

God gave three-quarters of the beauty that He gave to Joseph_(a.s.) to Joseph's mother. There was no beauty that could compare to that beauty—even God praised it. Joseph's brothers sold that beauty for twenty pieces of silver. They beat him, put him in a well, and sold him to some merchants for twenty drachmas of silver.

The one who bought him started doing business by displaying Joseph's beauty in town after town. Joseph_(a.s.) thought to himself, "There is no one in the world more beautiful than I am. I go from country to country displayed in the houses of marvels. There must be no one more beautiful than I am, because everyone in the world comes to look at me. Everyone praises me. There is nothing more beautiful in the world than my beauty. I am the beautiful one. I am the most exalted in beauty. There is no one more beautiful than I am, even in '*alamul-arwah*, the world of the pure souls.'" He became proud.

There were [also] beautiful people in the country to which they were going. When they arrived and the tickets were collected, all the people who came said, "He is beautiful? What beauty does he have?"

Joseph's beauty had gone. "He has no beauty," they said. Everyone in that country was more beautiful than Joseph_(a.s.). He was the least beautiful person there. The beauty, so wondrous that it could not be directly looked at, was gone. That was how Joseph_(a.s.) lost his beauty. All the people in that country were beautiful. He was the only one who was not beautiful. He was sad and said, "O God, everyone is beautiful."

Then Gabriel_(a.s.) came down and questioned him. "Joseph," he laughed dryly, "what beauty do you have now? There are no more tickets, no more anything. What is the matter?"

Joseph_(a.s.) said, "Allah! My beauty is gone. Everyone is beautiful except me."

Allah commanded Gabriel_(a.s.): "Tell Joseph, 'No one came to see you. This is your beauty: you are looking at it. This is your beauty. You had My beauty, and that was what the people came to see—My beauty. No one would come to see your beauty. What you had was My beauty. You had my Light and My beauty. But you were proud of that, were you not? You took pride in it, and you thought there was no one more beautiful than you. You forgot God at that moment. Now look at your beauty.'"

Like that, it is only when Allah's beauty is within us that everyone will come to see us. That beauty comes when His Light comes to us. Just as God told Joseph_(a.s.), it is that beauty, that *zinah*, which must come to us. That is the secret of Allah's beauty. That *rahmah* must be there. It is that beauty which must come to us. That is the beauty everyone will come to look at. It is a wonder to everyone. It is beautiful to everyone...

Suratur-Rahmah, The Form of Compassion, pp. 51-53

M.R. Bawa Muhaiyaddeen_(ral.)

Google Book Link:

<https://books.google.com/books?id=FctQu1ffwJoC&pg=PA1&dq=suratur+Rahman&hl=en&sa=X&ved=0ahUKEwjxxfbMhbPdAhVM6Z8KHSKWC04Q6AEIKjAA#v=snippet&q=53&f=false>

CRISI BEUTLER: For one who wishes to know God, where does the path to God begin? And what is that path like?

BAWA MUHAIYADDEEN(RAL.): The path to God is very easy. Think of a little baby—he has no world in him, no differences, no anger, no selfishness, no envy. He has nothing of that state. He shows equality toward all; he will go to everyone. He will smile at everyone. Anyone can kiss a baby. Isn't a baby like that?

A baby begins as a cell. After it takes a form and comes out, the baby acts out everything. By the time the child is three years old, he will imitate whatever both of you did earlier in your sexual play. If you were on all fours, he will imitate that. If you were on two legs, he will imitate that. Whatever state you were in—if you behaved like a cow, he will act like a cow. If you acted like a donkey, he will show you what a donkey does.

If you look with wisdom, you will be able to see the baby imitating every act you performed. Even though he did not actually see you doing these things, he has an awareness of them all. He will show the way you kissed. He will bite the nose in the same way you nibbled at the nose. He will scratch the way you scratched. The way you tickled, the way you walked, the way you lay face down or face up or on your back—he will disclose every act of yours as if in a photograph. The baby is saying, “look at this foolishness, O world! Look at this ignorance!”

Then he will look up at the sky and smile, saying, “I used to be up there. Now I have come here.” The baby will smile and talk to God and His angels and the heavenly beings. But here (in the world) he will be acting out your antics, telling God, “They did this; this is how they did it, etc.” Like that, he will tell in detail the entire history of the parents, while speaking to God in his own language, “Oom, aang, oong.”

The baby will speak the language of those who come to visit you—the monkey-man, the dog-man, the cat-man—all of your friends, your relatives, your neighbors, and your loved ones. He will speak all languages—the languages of the birds, snakes, reptiles, jinns, fairies, and angels—trying to explain all these things to you in his own language. But, all the while, the baby will also be conversing with God. He speaks God's language.

That same state must exist within us again, toward the end of our life. That baby's state, God's state, must come at the end. The original baby is God's baby, the baby that reveals and explains wisdom. Those baby qualities and actions must be there in the end.

But the time in between babyhood and the end—that is hell. It is the story of the world that is in you now, and that is what the baby is trying to show you.

So, if, at the end, you can regain that same state of babyhood that was in you at birth, if you can regain those same qualities, then you will commune once again with God. You will embrace everyone, as a baby does, showing the same love for all without any differences. Only that infant state will earn you the right to speak with God. That is the quality we start off with, and we must end up with the same quality.

Questions of Life-Answers of Wisdom vol. 2, pp. 8-9

M.R. Bawa Muhaiyaddeen *(ral.)*

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA8>

RABIA'TUL-'ADAWIYYAH: What is the open heart? Why does the heart have to be open? And what causes the heart to open?

BAWA MUHAIYADDEEN_(rat.): Only when a rose blooms and opens will the fragrance come forth. Is that not so? Before it bloomed could you smell any fragrance? No, you could not. Could you see its beauty? No, it was only a bud. Only after it opened could its beauty and fragrance be perceived.

The innermost heart, or *qalb*, is like a flower. Even though it is there, as long as it remains a bud, you will not be able to experience its beauty, its color, or its fragrance. Only when this flower of the *qalb* blooms, will you know the joy of smelling it and seeing it. Only then can its beauty, its fragrance, its truth, and the exaltedness of its state be known. These cannot be seen in the bud. That is why the *qalb*—that flower—must be opened. It has to bloom.

A flower garden is kept locked so that animals cannot get in and destroy it. Therefore, we have to unlock it, go into the garden, and take care of it. We have to water the plants, feed them with fertilizer, and protect them.

Like that, using the key of the wisdom of truth, we must open the flower garden of the heart and go inside. Once there, we must find out what needs to be added to help the bud grow and blossom. We must add the fertilizer of God's qualities, God's actions, His conduct, His virtuous nature, and His love. And, we must water it with God's qualities. These are the things we must give to the plant.

As we continue to perform these duties, an exquisite form will begin to bloom, and we will be able to know its fragrance. That is the flower garden of the heart. And the Guardian for this garden is 'My God!' We will be able to see the Guardian and to experience the fragrance and beauty of the flowers there. This is how the flowers must be made to bloom. This is how we must do it...

Questions of Life-Answers of Wisdom vol. 2, pp. 9-10
M.R. Bawa Muhaiyaddeen(ral.)_(rat.)

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA9>

ABDUL JABBAR TOOMEY: Bawa was just talking about the judgment and the fact that we have to make this judgment within ourselves before we die. When God gives a judgment, He dispenses it with justice, wither it involves punishment or otherwise. How should we dispense justice within ourselves—by punishment or other means?

BAWA MUHAIYADDEEN(RAL.): You do not have to mete out punishment.

When you are bringing up a child, you must decide what is right and wrong in the child's actions. Isn't that so? You do have to teach the child about right and wrong. At times, you may have to speak to the child firmly and say, "Don't do that. Be good." Sometimes, you may even need to shake a cane to make the child listen. By one means or another you must teach him what is right. That is judgment.

Within us we have a zoo. There we raise four hundred trillion, ten thousand animal forms, one for each of our qualities. We also have a museum where we keep the fossils of these animals within us and display them outwardly, saying proudly, "This is our ancestry. This is the elephant-man. This is the cat-man. This is the whale. This is the bear. This is the man who was our king. This is the monkey-man, the tiger-man, the buffalo-man, the snake-man. These are our forefathers." They tell the story of our heritage, and we display the story in the museum of our body.

In the zoo within us are battalions of animal qualities that we nurture. But, for every animal we are bringing up inside, there is a whip or stick or something that can control it. By using that whip or stick, we must control each animal, harness its nature, then train it, and bring it to a good place. We have to assess the state each one is in, and then take that animal to its respective station—the horse to one place, the elephant to another, the cat to yet another, the snake to another.

We must keep them apart, so they cannot bite or poison one another, or cause pain or suffering to one another, or even murder each other. We must exercise judgment regarding every one of our qualities, giving each one its own place, just as God, in His kingdom, keeps all of them caged in their rightful places. Then there will be no further story to be written. There will be no blame, hence no need for inquiry or for punishment. If the questioning and the judgment have already been attended to here, there will be no further questions to be asked there; and, when we reach the place of judgment, we will be told, "No inquiry is required, and there is no judgment. This is your path. You can go directly to your place." Then we will be sent at once to our rightful place, our kingdom. Therefore, we must bring out the judgment ourselves. The way to do that is to acquire God's qualities and let Him do the judging here and now. It is God's qualities that must judge. It is God's duty that must judge. It is God—God's state—that must make the judgment. You yourself are not qualified to judge. It is He who must do the judging while you are here. When you become He, and He becomes you and gives a judgment, that will be a correct judgment.

If we can do this, it will be good. Whether it is done there or here, the judgment is the same.

Questions of Life-Answers of Wisdom vol. 2, pp. 16-17

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA16>

DAVID FREUDBERG: Within most of us—within many, many people, there is a yearning for peace. What is that yearning? What is it inside us that is searching and seeking?

BAWA MUHAIYADDEEN(RAL.): That is a very good question. There is a fragrance that comes from a flower, is there not? There is a taste in a fruit, is there not? There is a light in the eye, is there not? Similarly, there is a power within man called conscience. That is the power of God. It has the taste of God.

Even though there are many kinds of fruits, each one has a taste. And every kind of flower has a fragrance. Similarly, even though there are many different kinds of human beings, the power of God is within the all. That power is continually alerting them, explaining things to them, and making them experience things. It says, “Here is something necessary for you to look into. Go and search for it. Attain it. God and experience it, go!” That is the taste and the fragrance of that power of God within you. That is the state that keeps on prompting you to search, to find comfort, and to acquire a state of peace. That is where the yearning comes from.

Questions of Life-Answers of Wisdom vol. 2, p. 17

M.R. Bawa Muhaiyaddeen^(rad.)

Google Books Link: <https://play.google.com/books/reader?id=PejbOgW5ZbIC&pg=GBS.PA17>

DWARKA GANESAN: If we want to concentrate on God, is it proper to concentrate on Him as a light? Not as a name, or a form, or a word, just as a light?

BAWA MUHAIYADDEEN(RAL.): Everything is a light, is it not, my child? My child, the question you asked is a good one. But God is not a light. Nor is He night. He is not the sun or moon. He is not a star. He is a power. God is a power. There is nothing like Him.

First of all, you must think about what it means to concentrate on god—what it is that is called meditation. To meditate (*thiyanam*) means to eliminate from us the evil qualities—the qualities that are not in God, the qualities that He discarded. Once these qualities are destroyed, it brings you peace (*shanti*). Peace brings a state of equanimity. Equanimity brings the state of tranquility needed for you to pray. Peace, tranquility, and the state of recognizing the equality of all lives—that is the state of *samadhi*, the state of the primal One (*Athi*), who is god. That is the state in which we die without dying. It is not that we have died or fallen asleep, but rather that we have reached a state of *samathi*, the same state that God is in.

To meditate is to drive away the evil qualities from ourselves, to sacrifice ourselves, to throw away all the things we gathered in our selfish state. Whatever we have within us— desire for gold, for earth, and for woman, the way we discriminate against different religions and castes, scriptures and doctrines, our blood attachments, our attachment to wife and children, to all worldly property—we need to cast them off. We need to get rid of all the things that are glued onto us, all the things that we desire avidly. To relinquish all these is true meditation. That state becomes meditation.

Now, whatever we focus on becomes something that we are treating as equal to God. But there is nothing equal to God. *La ilaha*: there is nothing equal or similar to You. *Illallahu*: You are Allah. Anything else we put before us becomes something that takes the place of God. When we pray, there must be nothing competing with God. We must be thinking of nothing other than God.

To throw away all the things we are clinging to is meditation. To sacrifice or discard from us all the qualities that are not within God is meditation. These are the things the world desires, so donate them to the world. The world is waiting anxiously for gold and wealth and property. So give them away.

Once you have given these away, that is meditation. Give away all your evil qualities— that is meditation. That is *samadhi*. *Athi* (God, the Eternal, Absolute) is the One who looks at all lives with equality. If you can understand this, it will be enough.

Questions of Life-Answers of Wisdom vol. 2, pp. 18-19

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA18>

BAWA MUHAIYADDEEN(RAL.): Only God can praise God. You cannot praise Him. Within God there was a grace (*rahmat*), a secret treasure that He has given us as a trust (*amanah*). Only that *amanah* can praise the *amanah*. Allah has said, “I have given a treasure as a trust.” Man contains that treasure entrusted to him by God. It is that treasure which must praise God. God’s treasure is God, and that is what must praise Him.

God has said, “You must bring back to Me the treasure I entrusted to you. Bring back to Me what is Mine.” That is what must worship Him. That is what must praise Him. That treasure is within man, within his form (*sūrat*), but man’s form cannot do the praising.

Only the that treasure given as a trust can praise Him.

You must study *‘ilm* [wisdom] diligently. What we have studied is not *‘ilm*. *‘Ilm* is Allah’s benevolence, and that benevolence is called *Rahmatul-‘alamin* [Mercy of all the worlds]. He is the One who is *‘ilm*. He is that *‘alamin*, the One who rules everything. That is *‘ilm*. That is why we say *in sha’ Allah* [God-willing] or *ma sha’ Allah* [as God wills] or *al-hamdu lillah* [all praise is due only to God]. That is why these words came. It is to Him that these words apply. That is the praise of *‘ilm*, the praise of *rahmat*.

‘Ilm is very deep. You need to dig deep to find it. That which came from Allah—you need to retrace to that point and see it outspread and revealed. You must churn it, reduce the seven oceans to the size of a mustard seed, bore into that mustard seed, and shrink it to the size of an atom; then bore through that atom and go beyond it. His sound will then emerge. That is the voice—Allah’s voice.

To find *‘ilm* you have to dig deep—not the way we have studied. Our attempts at describing it are like children’s lessons. Our university and Ph.D. degrees are empty titles. Just learning to recite the thirty sections (*juz’*) of the Qur’an or the ten books (*kitab*s) is not *‘ilm*. People who can memorize these are called pundits or poets or *‘alims* or *maulas*. But to learn *‘ilm* we must analyze and go deep inside. *‘Ilm* is a vast matter.

QUESTIONER: This work—to go into the seed-only Allah can do that. None of us can do that job.

BAWA MUHAIYADDEEN(RAL.): If one says he cannot do it, then he certainly cannot. But if one becomes *insan* [a human being with God’s qualities], he can do it. It is to do this very thing that *insan* came here.

Allah has given man that grace, and, if man becomes *insan* he will do it. If he becomes *insan*, he will become *insan kamil*, and, if he becomes Muhammad(*sal.*), he will become the *Nūr*; and, if he becomes the *Nūr*, he will become the plenitude; and, if he becomes the plenitude, he will accomplish it. If his intention and striving are directed toward it, he will attain it. But, as long as the qualities of satan are in him, he will not be able to do it. If the qualities of Allah are in him, he will do it. Then he will become *insan* and will do it.

Questions of Life-Answers of Wisdom vol. 2, pp. 37-38

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA37>

QUESTION: *Allahu subhanahu w ta'ala* kept Himself as a secret. And, our *shaikh*, who is an *isan kamil*, is working at revealing that secret. How does that work?

BAWA MUHAIYADDEEN(RAL.): A good question, indeed. It is a question from one who has studied *'ilm* but lacking in wisdom.

Allah is a mystery. He dwells within all lives, supplying nourishment to all lives, manifesting within each life. He knows every life. He is observing every life. He hears every speech. He hears every thought.

But some have their ears blocked, some have their eyes closed, some have their nostrils closed, some have their hearts locked up. God is talking to them, but they have closed their ears. They close the eyes that can see Him. They bind in chains the tongue that can speak with Him.

It is to instruct people who are in this state that the *isan kamil sheikhs* have come to say “Open your eyes and see Him. Open your ears and hear Him. Open your nostrils, and enjoy His fragrance. Guard your tongue. Look for the path on which you will be safe. Look for God—He is there.”

They have come to tell mankind, “God is everywhere. Look and you will see Him. He is within the atom and within the ant and the flea. His sounds can be heard. Listen. He is there, existing as a mystery. Understand that mystery.”

This is what the *kamil sheikh* has to do. He explains, “The flower has a fragrance. Savor it. Distill and extract that fragrance and enjoy it. Within water there is electricity, fire, magnetism. Churn the water and extract these things. Then put them to proper use and learn what benefits they can provide.” This is what the *kamil sheikh* tells you, so why do you think it is contradictory?

Everything you see tells the story of God. Look at it. He is overspreading, filling the entire universe. So look. The only thing He lacks is a form. But He can be seen in His powers and His grace. So look. You exist in a form, but He is without form. You exist as the visible example, but He is the unseen Causal Principle. You are the sun; He is the light within the sun.

These are the things that the *kamil sheikh* will tell you. If you understand this, you will see no contradiction. However, if you don't understand it, you will not see the connection.

QUESTIONER: When Mūsa_(a.s.), Prophet Moses, was on the mountain, *Allahu subhanahu w ta'ala* told him, “You cannot see Me in the outer form.”

BAWA MUHAIYADDEEN(RAL.): Do you understand that the *Rasul* met and communed directly with Allah when he went on the *Mi'raj*? Does the Qur'an not say this?

QUESTIONER: Yes.

June 29, 1979

BAWA MUHAIYADDEEN(RAL.): Do you understand from the Qur'an that the Prophet_(sal.), did meet Him?

QUESTIONER: From the Qur'an and also from the *hadith*.

BAWA MUHAIYADDEEN(RAL.): You accept the *hadith*, do you not? You accept the Qur'an, do you not?

QUESTIONER: Yes.

BAWA MUHAIYADDEEN(RAL.): Muhammad_(sal.) was the son of Aminah_(a.s.), was he not? You also accept that the Prophet_(sal.) communed with Allah. So why can't you commune with Him?

Prophet Moses_(a.s.) communed with Allah on Mount Sinai. So why can't you? Moses was the son of 'Imran_(a.s.). So why can't you do what he did?...

Questions of Life-Answers of Wisdom vol. 2, pp. 40-41

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA41>

June 29, 1979

...God has given Muhammad_(sal.) the name *Rahmatul-‘alamin* (the Mercy for all the universes). At each *waqt*, prayers are being performed in *shari’at*, in *tariqat*, in *haqiqat*, in *ma’rifat*, and in *sufiyyat*. The Prophet_(sal.) stands as an *imam* in each of these, all at the same time.

Those who pray standing in the station of *shari’at* claim that the *Rasul*_(sal.) is there and refuse to accept that he can be found elsewhere in other stations. Those who pray standing in the station of *tariqat* claim that the *Rasul*_(sal.) is to be found only in that station and not beyond. Those who pray standing in the station of *haqiqat* claim that the Prophet_(sal.) is only there, and not below or above that station. And, those who pray in in *ma’rifat* say that he is with them, that they do not see him in the other stations.

But the one who is in Islam understands that the *Rasulullah*_(sal.) stands as *imam* everywhere—in all stations. It is not correct to say that one view is right and the other is wrong, because each one will see the *Rasul*_(sal.) in accordance with the state of his own spiritual growth, relative to his own particular level of wisdom. And, it is in that state that he will stand behind the *Rasul*_(sal.) and fold his hands in worship (*takbir*).

The *Rasulullah*_(sal.) is present in all four religions, in all four steps—*Zabūr*, *Jabrat*, *Injil*, and *Furqan*.⁷ In the section which is the world, the *Rasul*_(sal.) is present as the [letter] *mim* or Muhammad_(sal.); he is present in Adam_(a.s.). The section of fire (the religion of Zoroastrianism) contains the jinns, which were created out of fire. They, too, accept the Prophet_(sal.) and pray standing behind him. And in *haqiqat* the *Rasul*_(sal.) is united with God and is leading the prayer, standing as *imam* for the angels, heavenly beings, prophets and saints. To pray in *ma’rifat*, or *Furqan*, is to be in a state of eternal light, where there is no night and day, a state of continuous prayer called *‘ibadat*, transcending the ten evils and transcending the cycle of night and day. What we are doing now is not true religion. The way people are practicing it is just a show. They are putting on a show in which they are merely actors. Only when one climbs up beyond the other steps and comes to this fourth step can it truly be called *ma’rifat*, or *Furqan*. And the next step is *sufiyyat*, in which one speaks to Allah every second through the *dhikr*.

In every one of these stations, the *Rasul*_(sal.) is in front of us...

Footnote

7. *Zabūr*, *Jabrat*, *Injil*, and *Furqan* (A) The four scriptures that correspond to the four religions: Hinduism, Zoroastrianism, Christianity, and Islam (also Judaism). These correspond to the four steps of spiritual ascendance: *shari’at*, *tariqat*, *haqiqat*, and *ma’rifat*, leading to the ultimate step of *sufiyyat*. See Glossary.

Questions of Life-Answers of Wisdom vol. 2, pp. 43-44

M.R. Bawa Muhaiyaddeen_(ral.)^(rad.)

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA43>

...If we, who are children of Adam_(a.s) can progress without being deceived by satan, if we can realize the truth and adhere to Allah's laws, our form will become a light-form, and, with the beauty of the light, we will regain that heaven that was decreed for us by Allah. Only when we are filled with Allah's qualities and have unwavering faith in Him, will we be able to realize who we are and understand who Allah is.

At that point, we will see Allah, man, and heaven in the same place. That is true prayer. To meet Allah face to face, to dwell in the same heaven in which He dwells, and to worship Him—that is true worship.

Otherwise, no matter who offers payers of supplication on our behalf, we will end up with the same as what was meted out to Adam_(a.s). We cannot look upon anything or anyone as equal to Allah, whether it be a *shaikh* or a *sayyid*, a saint or a *qutb*. Such beings can only give us the map for our path. They will reveal to us what is within our heart. They will give us the method by which we can create light within our heart. They will point out and explain to us the meaning of *Iman-Islam* and show us the way of good and evil, of permissible and prohibited. They will show us what earns Allah's love, as well as what actions stem from the ignorance belonging to hell. They will explain the right and wrong in everything. They will be like a staff that supports us as we walk on our journey. They will give us a map that shows the direct path. If you have a *shaikh*, he might take your hand and walk with you for part of the way, but there is a limit beyond which even he cannot go. Then you will have to walk on alone and find your own way, carrying the map he showed you—the qualities and actions of Allah. The *shaikh* will bring you up in the proper manner, feed you with Allah's qualities, raise you to a state worthy of Allah's love, and explain the difference between what is permissible and what is prohibited. Then, having taken you as far as he can, he will say, "My children, now I have to go back. I have more work to do, work that Allah has given me. Here is the path. From here on, you must travel on your own. Go carefully..."

Questions of Life-Answers of Wisdom vol. 2, pp. 43-44

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books Link: <https://play.google.com/books/reader?id=PejbQgW5ZbIC&pg=GBS.PA53>

Quotes for Life

" There is One God. He created all beings,
 And He exists beyond the beyond of religions, Beyond the separations of race,
 Religion, and philosophies.
 He is beyond mind, desire, and physical vision He is beyond the world, lust, torpor,
 and illusion.
 God resides in that spotlessly pure place known as the heart And sees and knows
 everything.
 He sees each and every heart and mind and understands all things. "

God's Light Magazine, Vol. 1 #4

• • •

If you have faith in that one treasure which is God, His truth, and the wealth of His
 grace, if you assume His good qualities and His actions, God will always be with you.
 Whether you feel happy or sad, in sickness or in health, in sunshine or in rain, His
 wealth will always be yours and will always give you peace, happiness, and comfort
 any time you need it. This is the only thing which can protect you and take care of you.
 Nothing else is of any use. You must, therefore, have faith in God, the One Treasure,
 who is always with you, who always takes care of you. He is your shade in the heat of
 the sun. He is an umbrella in the rain and the happiness in your sorrow. He is always
 there to help you in any situation.

My Love You, My Children

• • •

Always use positive words, and never use negative or evil words. Cultivate good
 thoughts, not bad thoughts. Make sure your intentions are constructive intentions.
 Never be jealous; be grateful. Be tolerant, peaceful, and honest instead of vengeful.
 Always be compassionate, never proud and arrogant. Praise God, because God is the
 Deserving One. You need these in your life. If you can teach yourself to follow these
 suggestions, you will have a very good life.

God's Psychology (unpublished to dat

• • •

Look at yourself. You came into this world, but what you have to realize is that you came from Him and you must return to Him. The light within you has to merge with that One Light. Then the dark show of life will disappear. My love you, my children. This is the most important thing to understand in life.

Come To The Secret Garden: Sufi Tales of Wisdom

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What we are slaves to will prevent us from praying to God. If we are slaves to all the thoughts we think, if we are slaves to everything our eyes see, if we are slaves to all the music our ears hear, if we are slaves to everything the nose smells and the tongue tastes, if we are slaves to everything the body wants, then how can we ever reach a state of peace? We can never know peace or tranquility this way. We have to escape from this slavery and become a slave only to God.

Questions of Life-Answers of Wisdom Vol.1

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Whenever you look, God is there. But is He a rock or a stone or a sun or a moon or a bone? No. His sound is there and His warnings are there. You can see Him. You can see His sound, His words, His speech. You can listen to the commandments given to the prophets, because they have not gone away. They are within us.

We have come here to learn about the creations, about God's secret, and about God's grace. We are the form of light. There are six kinds of lives and we are the form of light. We have come here to learn the *sirr*, the secret connection between ourselves and His power, to study our Father and the story of where we were before. Within this body, within this show, there is much we must learn. We have come here to learn, not to dance on this dramatic stage or to watch show after show. We have come here to open and look within everything and see our Father. Each thing that we enjoy or feel sorrow about must be opened, and we must see God within. That is the lesson we have come to learn.

• • •

"Know the qualities in each one's heart and then serve him. But first, try to know your own heart. Only then can you understand the hearts of others. If you have that understanding, then whatever words you speak and whatever duty you perform will be true duty, God's everlasting duty. If you are in that state, the love you give to each one will be God's complete love. In every situation, perform your duty with this understanding. "

My Love You, My Children: 101 Stories for Children of All Ages

• • •

"To all those who say they believe in God, please realize with faith that God hears every word you say. God hears your every thought. Realizing this, speak only what is truth and act only with God's qualities of love, compassion, justice, patience, and the realization that each life is as important as your own."

January 10, 1979

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"Within your heart in a space no bigger than an atom, God has placed the 18,000 universes, good and evil, and the wisdom to differentiate between them. That is your farmland. If you plow that land deep with your wisdom and sow God's qualities and actions with the knowledge of the difference between good and evil, you will receive the wealth of your soul, the bountiful harvest of undiminishing grace."

The Golden Words of a Sufi Sheikh

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"Have good thoughts in your lives. Have good manners, be polite, and have good actions. Be good, have love, and be patient. Never think of harming others. Only think of helping people. Think that others should be made better and that you should be made better. That is how your heart should be. Always wish for good things for other people. If you do, then your life will never be ruined, and you will progress higher and higher, and your brothers and sisters will also become exalted. Please think about this. Amin. May God give you His grace."

My Love You, My Children: 101 Stories for Children of All Ages

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"O man, no matter what you have studied or how much you have studied, do not follow the ways of your mind with conceit in your learning. Ask a man of wisdom who is on the path and follow his directions. If you do not meet a man of wisdom, lay your heart open and ask even a tree or a wall. The power of God within your heart called conscience will caution you and guide you. It will say, Go, or Don't go, Right, or Wrong. If your heart is open, your conscience will provide useful fruit which will benefit your journey through life."

The Golden Words of a Sufi Sheikh

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"We should not hold on so strongly to those who are going to leave us some day anyway. We should not feel excessive attachment for them. We have to keep it in moderation. But there is One who will never leave us, One who will never perish. God will never leave us, not in the kingdom of heaven, nor in the kingdom of hell, nor in this world. And since judgment is in His hands, He is the only attachment we must have. If we hold on to only that one attachment, then we will have joy throughout our lives and even at the time of death. On Judgment Day we will know that joy, because we will be with Him."

Questions of Life-Answers of Wisdom Vol.1

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"Our house is God's house. If our state is correct, our heart (qalb) is God's house, God's kingdom, God's justice, love, compassion, and unity. Before this state of beautiful peace and unity comes, we need a place in which to meet, unite, understand, think, and reflect every minute and second, establishing relationships of unity and peace.

Instead of wasting time in the world, we can go to this place five or six times a day to do prayers and worship. We can gather at God's house, focus on God, think about God, pray to God, and remember God. It is for this purpose that we are building this place."

March 10, 1983

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"You must place your faith in the one indestructible, imperishable God. To do this, you must stop depending on the kings, forces, and armies within you. When you give up all this and stand defenseless and alone, saying, O God, it is all Your will! The sheikh will stand by your side. It is only when you surrender to Allah that the sheikh, who is the explaining wisdom of the Qutbiyyat which guides you on the path of God, will come to stand by your side. 'Son' he will say, 'Now you are ready. Come, let us go'."

The Golden Words of a Sufi Sheikh

Bawa Muhaiyaddeen Fellowship

THE PURPOSE OF THE FELLOWSHIP

When asked What is this Fellowship, Bawa Muhaiyaddeen(ral.) answered:

God has given His kingdom to all His creations, so that each can live in freedom. All the animals in the jungle, all the creations in the ocean, and all the birds in the sky live in freedom. The sun, the moon, and the stars live in freedom where they are positioned. Man alone lives having lost his freedom because of his selfishness, his desires, his greed; his arrogance, and his pride; because of his trickery and treachery; and because of the separation of 'you' and 'I'.

To man who has lost his freedom the Fellowship says, "All other lives live in freedom. O man, why not you? Why do you seize the freedom of other lives? God has given you a kingdom of freedom. Realize this, O man. Give up your selfishness. Give up your jealousy. Give up your ignorance.

Imbibe wisdom and live like a true human being so that all mankind can live as one life. Then this place in which we live can be changed into heaven, into the kingdom of God. Mankind should resolve to live in this state."

The Fellowship says,

"Act with the qualities of God, and live in the state of God's peacefulness. Show the compassion of God to all lives, so that all lives can live in freedom and unity. We must all live in the state of love, compassion, freedom and equality, regarding all lives as one life."

"O man, you have been born beautiful. God has given you a beautiful heart. God has given you a connection to Him. Your life is within Him, and He lives within you as your life. Your secret is within God and God's secret is within you, O man."

"To all lives you should be a representative, a king, and a friend. God has given you abilities by which you can protect others. O man, having received this power, you have left your beauty and your true state, and you have taken on the faces of animals and demons. You have lost the qualities of God and the qualities of man. You have completely uprooted the truth of God and the truth of man. You have lost your true abilities."

"O man, try to understand this. Try to change into a true human being and live as a true human being. Try to perform duty toward all lives. Let your inner qualities match your outer behavior. Show the way to live in equality, peace, and tranquility in the kingdom of God. That is a life of freedom. Know this, O man."

This Fellowship shows the way to realize and avoid the faults of man. This Fellowship explains what a life of human freedom truly is. Here, the qualities of God are taught and illustrated. That is the work of the Fellowship.

“Eternal Prophet”
(Guidebook 2, pp. 37-57)

The prophet of Life existing eternally as Wisdom, the fifth level of consciousness within man: this is Khidhr Nabi. Nabi means Prophet or Messenger of God. Wisdom is called Nabi because it is an inner messenger. The personality in this story is called Khidhr Nabi because he is the outer example of Wisdom dwelling as the Eternal Life Prophet within every true human being.

Bawa has told this story many times and he has had it read to his ‘children’ over and over again. The narrative given her, in fact was read at he beginning of the WBAI radio interview printed at the beginning of the first volume of the The Guidebook. In the chapter entitled ‘Beyond Form’, Bawa explains the inner meaning of this story as the state when the Magnet of Wisdom within man is drawn by the Power of Divine Analytic Wisdom into formless, egoless Union with God. This is the state of Man-God, God-Man.

Khidhr Nabi had been doing much purification and penance and performing many different kinds of prayers and meditations. He had read many different scriptures and followed their precepts to attain God. He practiced all the methods given in the four steps of spiritual progress: *sariyai, kiriyai, yogam, and gnanam*. (In Arabic these are called *Shari’at, Tareeqat, Haqiqat, and Ma’rifat*.) He practiced all these various methods. He did all this, but he could not see God.

Because he could not find God, he went to various places and met various hold personages. He interviewed them and asked how he could see God. Each person told him what he knew. He met many different kinds of very learned gurus and studied many things from them. These gurus told him that only through a True Guru and not through any other means can one see God. So he went to see many gurus. Actually, he himself was a firm devotee of God and had *bakti*, or devotion to God, always in his heart. He also had great Certitude and the Determination to see God. In addition, though, he explored and studied the whole world. He had been studying the world, the stars, the sun, the moon, *maya* (illusion), and books. He had studied all these things. But he also had Faith that there is One God. He learned so many things, and the only thing he couldn’t understand was how to realize God.

Those whom he met told him he must go to a True Guru to realize God. So he kept going to these gurus, but he could not accept their teachings. They worshiped the illusory forces, elemental energies, the forces of *karma*, the forces of *mantras*. They practiced meditations within illusion and meditations and prayers within the elements. The involved themselves in creating gods, praying to statues and glitters, and worshipping the sun, moon, stars, and the five

elements. Khidhr Nabi could not accept this. He reflected, “This is not proper worship. It is wrong. This is illusory meditation. What these gurus say is not natural. It is not natural. I have no faith in these gurus.

“God is One. He is the One who has the Power. That Power can absorb and control all other forces and energies. That is what I must understand. I have come in order to understand that Power. What I have learned and studied with these gurus is not the correct studying. I have come to understand that what these gurus have taught me, these examples, these symbols, and these elemental and illusory forces are not the Truth. They have appearance and disappearance. These are all mutable and transient. These are the energies that come from the elements and from the mind. They keep changing like the clouds. In the mind, which is ether, the mind is transformed like the clouds. It changes like the stars, the oceans, the sun, clouds, moon, waves, lightning, and thunder. Appearing to be true, it is actually false. In a second it changes, the tones and colors change.

“Like that there are seven *nafs*, or base desires---earth, fire water, air ether, mind and desire. These seven are contained within the boundaries and limitations of the mind. These seven appear and disappear; these seven colors are not the Truth, the seven experience change. This is the magic secret of the mind, the magic secret. This is not the Truth. This is not God. This is not Reality. None of this is God. God is without colors. God is without changing sections. God is a Power without changing forms and colors. I want and need a True Guru to show me that Power. What these gurus say is not That. Therefore, I have no faith in these gurus. “

Khidhr Nabi reflected on these points. The other gurus did not accept what he concluded, and *Khidhr Nabi* did not accept them. So he continued to seek the Truth of God. He had not learned about that Unique One who is like an Atom within an atom. He had no faith in the gurus and he gave up going to them. But still, his Faith in God did not leave him.

God looked at this and said to Gabriel, “Come Gabriel. There is a man who has been searching for a True Guru so that he can realize Me. He is trying to find Me, but all that he has learned about are the big waves in the ocean of illusion. He has not learned about Me and about Truth. He has learned only about the waves of the mind in the ocean of illusion. He has not learned of the exalted things which can be learned only from a Guru with Divine Luminous Wisdom. He does not know the clarity of Divine Luminous Wisdom.

“You go, Gabriel. Be a Guru to *Khidhr Nabi*. Show the Way to see Me. Teach him and return. Throw all he has learned into the ocean. Show and teach him of the Ocean of Grace, My Zat (Essence), and the Understanding of My Treasure. Teach him of this.”

Gabriel went and sat near *Khidhr Nabi* in the shade of a tree. *Khidhr Nabi* was meditating on God. Gabriel was sitting and praising God. The *Khidhr Nabi* opened his eyes and saw Gabriel. Gabriel appeared to him to be a great sage with brilliant light and magnificent beauty in his face and eyes. As he saw this wonderful being there, he thought, "Oh, this must be a guru." He rose and moved to come closer to Gabriel, who was praising God.

Gabriel said, "*Assalaamu 'alaikum. Khidhr*, come here." *Khidhr* reflected and was dazed and astounded because this wonderful being knew his name and asked him in such a perfect way to be with him. Gabriel said, "Why are you standing like that? Sit down, sit beside me."

Khidhr Nabi gave obeisance and greetings and sat beside him. *Khidhr* said, "O Venerable One, O Honorable One, what you have just told me I have never heard or learned before. You said *Assalaamu 'alaikum*. I have never heard that before. What language is that? What is the meaning of that?"

Gabriel said, "*Khidhr Nabi*, this is God's Pure Language, His Pure Speech. This is the meaning of *Assalaamu 'alaikum*. From the very beginning till the end of the Pure Kingdom of God is *Assalaamu 'alaikum*. The Pure Kingdom is *Deen ul- Islam*. We are Pure Princes. God's children and followers are Pure Light. That is the Light without blemish or fault. God's children, the *Deen*, are Pure Grace. *Lam* is the Light. The *Deen* is the Pure Light of Grace, *Lam* is the Light. *Assalaamu 'alaikum*. We are the followers of God, the pure followers and children of God's Pure Light. This is the meaning."

Khidhr Nabi said, "If that is so then I am seeking only Him. Can you bring me to realize and see Him?"

Gabriel said, "Yes. *Khidhr Nabi*, you must make an agreement with me and I will teach you. You must throw out the teachings of these gurus and everything you have learned. Whatever you have, throw it out. Next, you must follow me. You must not question anything I do. Do not question. Do not ask about right and wrong. Through your present understanding you are not able to comprehend right and wrong. Therefore just follow and watch silently. Do not judge and do not scold me. Do not think about right and wrong, and do not question me. If you agree to these conditions, you can be taught. Otherwise you cannot be taught."

Khidhr Nabi said, "All right, I will do what you say. You must show me God. After all this time with all these gurus, so much learning has been dwelling in my heart. But Upon seeing your beauty and light, my heart has become your slave. I accept you as the True Guru and I will follow you. I will obey and follow. Show me God."

"Come," said Gabriel. "What you have learned must be questioned and validated. Now I will speak with you and ask you some things."

"All right," said *Khidhr Nabi*.

"Did you do penance and purification?" asked Gabriel. "Did you search for God? You may have certain thoughts about seeking the Truth, but you have actually been existing within the world of the mind.

"Khidhr, this is an explanation that we must understand. Within man there are four poisonous fangs- arrogance, *karma*, *maya*, and Satan. These are the four poisonous fangs that man has. These four fangs have seven kinds of poisons. Earth and every other element have innumerable kinds and types of poisons. These poisons contain *saktis*, energies or forces. For earth there are four hundred trillion, ten thousand poisons. Adam and Eve are the energies of earth. (In Tamil, Eve is called *Paravadi* and in Arabic, *Hawwa*.) There are four hundred trillion, ten thousand poisonous energies in the first fang. One drop of that poison is enough to kill a man's Truth, Devotion, and Wisdom. For Water (*Gangadevi* or the angel Michael) there are 1, 008 poisonous forces. One drop of that poison is enough to kill a man's Truth, Devotion, and Wisdom. For air (*Vayubagavan* or the angel *Israfil*) there are 2,128 poisonous forces or energies. One drop of that poison is enough to kill a man's Truth, Devotion, and Wisdom. For fire (*Akinibagaviin* or *'Izra'eel*, the angel of death) there are 1, 008 poisonous forces. These include *jinns*, fairies, Satan, arrogance, egoism, pride, jealousy, and so many other qualities. One drop of this is enough to kill a man's Truth, Devotion, and Wisdom. Ether or space, the mind, and the illusory glitters which are like waves on the ocean of *maya* have many, many poisons. The three hundred and thirty million *de vas* [celestial beings] and the forty-eight thousand *rishis* [inspired beings] exist as the creators of forms, statues, and shapes. One hundred and five million rebirths for hell will come of this.

"The four poisonous fangs must be pulled out," Gabriel continued. "The four religions, *Zaboor*, *Zabrat*, *Injeel*, and *Furqan* [Hinduism, Fire Worship, Christianity, and Islam] demonstrate and exemplify four differing forms. These are outside forms. These are poisons. Everything outside must be removed. There must be no outside.

"Inside is Essence, the Divine Kingdom, the Kingdom of God. There is *Zat* [Essence] and the Kingdom of Grace. That contains no form or differences-only God. He has no form. He is a Power. That is Pure, that is Grace. Understand this well and throw out everything else. Truth, O God. Prayer, O God. Man is God's Prince. This we must understand. Realize this, Khidhr.

"Earth, fire, air, and water; the earth *rahsi* [astrological house or sign], the fire *rahsi*, the air *rahsi*, and the water *rahsi*; and the abilities, capacities, actions, and forces of these are all energies which invoke the 'I'. They are without the correct discrimination of right and wrong. These four fangs are destructive. They are in man, and you must remove them. This, Khidhr, is what you must do. Remove them!

"There will be speechlessness then. There will be silence. The intellect will be subdued and controlled. All thoughts, ideas, and intentions will subside. Your egoism and your actions will all leave. The mind will be tossed outside. There will be silence. Then, when the heart becomes tranquil and silent, the realization of

God will come. As long as you are keeping the four fangs of the mind within you, how can the Truth be realized?"

If a microphone is droning and making noise like *drrrrr*, you cannot hear the music properly. You will not hear or understand what is being told or the meaning of what is being told. Only if the microphone is clear and silent can the music or words be understood. When the heart is buzzing you cannot hear the words of the Guru, the teachings of the Guru, or the speech of the Guru. So, the *Qalb*, the Inner Heart, must be inactive and tranquil, it must be silent. Then the words of the Guru can be understood. When the *Qalb* is silent, you will see God. If the microphone is buzzing you cannot hear what is being said. In the same way, if the *Qalb* is buzzing, the Guru cannot come and give instructions. The heart must be silent. When your heart is silent and you are in that silence, the Truth will come to you. Only when the buzzing noise of the heart stops, can the words of the Guru be heard. Therefore, stop your own sounds, stop your own voice, then you can take in the sounds of the Guru.

Gabriel continued, "The mind is outside, the *Qalb* is inside. The *Qalb* must be clear. The mind which has externality has the four poisonous fangs. The *Qalb* must be clear. Only then can God's teaching be absorbed and accepted. Do you understand?"

"Yes," said Khidhr Nabi.

Gabriel said, "Now I am going to my Guru, and if you abide by the instructions, you can follow ,"

Khidhr said, "Yes, I will remain in silence. Please take me to your Guru. Please."

Gabriel said, "The most Perfect, Loving, Beautiful Guru cannot be measured or compared to anything. He has no limitations. This is my Guru. Now I am going to meet Him."

Khidhr Nabi said that this was indeed the True Guru he had been seeking, and he promised not to ask questions no matter what Gabriel might do. And again he asked to come along with Gabriel. "Please take me with you," he pleaded.

"If you speak or ask questions," Gabriel said, "I will immediately leave you and go away. Can you remember what I said before? Do not ask questions. Do you recall that?"

Yes," said Khidhr. "I will not speak. I will not ask questions. I will follow you in silence. I want to meet the Guru so that I can reach God. Therefore, I will follow you in silence. Yes. Yes, " he promised.

" All right, then you can come, " said Gabriel.

They went through a forest and came to the bank of a pond. There was a person carrying a big bag of gold. Gabriel knocked that man out and snatched the bag of gold.

Khidhr Nabi said, "Why did you knock that man out? It is a sin."

" Ah," said Gabriel, "I told you not to talk no matter what I do. Why are you talking?"

"I am sorry," Khidhr said, "I will not talk in the future.

Gabriel took the gold, and as they were going along they saw another person coming. They looked at him. Then Gabriel gave the bag of gold to that person and asked him to take it away. "you are a poor man. Take this gold and enjoy it," said Gabriel.

The person who got the gold looked like a thief. Khidhr Nabi said to Gabriel, "The man from whom you took the bag of gold appeared to be a good person. He had nice clothes and a neat beard. You hit him and snatched the gold. He looked like a man devoted to God. But this man to whom you gave the gold looks like a thief, a robber. First you hit that good person and took his gold, and now you are giving that gold to a thief. Is this right? Is this just?"

Gabriel said, "I told you earlier not to speak. Now a second time you have broken your word."

"*Aiyo*," said Khidhr Nabi. "I won't speak again. I promise not to speak again. "

Khidhr Nabi had a small bundle of things draped over his shoulder. In the bundle was a cup for water. As the two travelers continued on their journey, they came across a person seated by a lake. The person said, "Where are you going?"

Gabriel said, "We're going this way."

The man said, "I'm going there also. I can help and guide you. We can go together."

They were crossing a dam, and this man was talking with Gabriel about *Gnanam*, Devotion, and God in a most sophisticated and eloquent manner. He looked like a very pious, righteous man. When they were crossing the dam by the deepest section of the lake, Gabriel threw him in.

Khidhr Nabi exclaimed, "Why did you push him into the pond and kill him? He was a good, loving man. He was trying to guide us, and now you have pushed him into the lake and killed him!"

Gabriel said, "Again you have broken your promise. You promised not to speak, but again you are disturbing me and asking questions. I am going to leave you and go away!"

"No. Oh no!" said Khidhr Nabi. "Please, please forgive me and take me along."

Then they went further along and they came upon a *baktar*, a devotee. For a long time this devotee had had no children, and so he had prayed for a child to be given to him. After a great deal of prayer and meditation he was given a child. Before this, he had been performing a great deal of prayer and religious duty. In the past he had given much help to people, but now that the child was born, he was constantly busy kissing the child and spending all his time with it. After the birth of this child he gave up all his prayers and meditations, and his generosity disappeared. He was always busy with the child, praising and petting it. That is what he was doing with his life.

Gabriel and Khidhr Nabi went to his home and asked for some food. The man said, "Please wait, and I will give you some food." He called his wife and told her to give them food. Then he went back to his child and started kissing and petting it. The two travelers were served a very sumptuous dinner in silver and gold vessels.

Gabriel asked the man, "Can you go and get us some curd or buttermilk?" As soon as the man went out, Gabriel grabbed the child, strangled, and killed it.

"Ah, you have killed this child!" exclaimed Khidhr Nabi. "What have you done?"

"Silence! Keep quiet!" said Gabriel. Then the man came back with some curd in a golden vessel. Gabriel took the curd and hid the golden vessel in his clothing. As they were leaving, Gabriel said to the man, "Do not forget God." Then they went away.

Khidhr Nabi said, "This man was a loving man. He gave you a sumptuous dinner, and now you have killed his child and stolen his golden vessel. Is this proper?"

Gabriel said, "I told you not to talk. Why are you talking to me again? I will leave you here and go away to my Guru!"

Khidhr Nabi said, "No. Oh no. Please forgive me. I'll be quiet. I promise."

As they continued they saw a miserly, murderous man who was selling buttermilk. They asked him for some buttermilk and he refused. Then they asked him for some cool water, but he was such a miser that he would not even give them some water. So Gabriel took the golden vessel he had hidden in his clothing and gave it to this miser. Then the man gave them some water.

Khidhr Nabi said, "This man is a miser, a murderer. He has money, he has jewels, he also has gold. But he wouldn't give us anything, not even water! Now you are giving him this golden vessel. What is this you are doing? You do bad things to people who are good and to people who suffer. But to people who are bad and who hurt others, you give many things. What a strange, bizarre thing this is. "

Gabriel said, "What is this? You are asking so many questions again. You are not coming with me to the Guru!"

"All right, I'll stop. I'll be quiet," said Khidhr Nabi.

Then they went to the sea. There were many boats there, and many people who were saying, "Get into this boat, get into that boat." The people were asking them to get into their boats. Gabriel and his companion got into a particular boat with five other people. They were sailing on the sea, and as they were sailing, Gabriel secretly made a hole in the boat. Water was gradually getting into the boat, and the boat was gradually sinking. The five other people were fighting for their lives.

Khidhr Nabi asked, "Why are you trying to kill these five people? Ah, is this not unfair?"

As the boat was sinking, the people jumped onto another boat. This boat also had five people in it. Gabriel jumped into that boat and pushed all the people into the sea. Then he began to steer and guide the boat himself.

Khidhr Nabi said, "What are you doing? You made that other boat sink and now you have thrown the people in this boat overboard. Is this fair?"

Then they crossed the sea, reached the shore, and went to an inn. Usually the boatmen would kill people on the way to this inn, take their possessions, and bring the valuables to the inn. So when Gabriel and Khidhr Nabi arrived there, the owner was surprised to see them. He prepared poison to kill them. Gabriel switched the glasses and killed the owner. Then he killed the other people in the rest house. There Gabriel found the possessions of all the people who had been killed earlier. He took these valuables and went to another inn where he found the decaying bodies of the people who had been killed earlier. He gave the money to a person there.

A Great Man was there---the Guru. He said, " Ah, my disciples have come. Have you finished all your work before coming here? Have you finished all your work?"

"Yes," said Gabriel.

The Guru asked, "Why are you bringing this great man of the world here? Why did you bring this 'world' here?"

Gabriel said, "O Guru, he has come in search of God. Even though he is full of the world, he is really in search of God. Therefore, please remove the world from him and give him the instructions of Truth."

The Guru said, ' You are the world with the four fangs of the mind, trying to roam all over the world in search of God and the Guru. What have you seen?'

Khidhr Nabi said, "I saw things which I cannot possibly describe. This man is supposed to be my guru, but he did so many unfair things. Is it correct for him to have done these things?"

The Guru then explained the events:

"The first man you met had been a true devotee of God and had been praying to God. He had a wife and children, and because of his devotion to God he had gone away from his family and was praying to God. He had not killed anyone, but while he was meditating, two thieves who had robbed someone else's gold came into the forest to divide up their spoils. They argued over the division, fought, and killed each other. This devotee opened his eyes and saw this gold. He picked it up and forgot true prayer. He then prayed for wealth, land, and woman. He thought, "I must get a good woman. I must get a good house. I must become a famous a man." He was praying then with these things inside him. I Deep within his heart there was still the longing for God, but when he saw the gold he would think of the world. So even after fifteen to twenty years of having Faith in God, he had not reached complete perfection and therefore was subject to illusion and was pulled into the torpor of the world. Gabriel hit him and took the gold in order to help him realize the Truth. That man then returned to proper prayer and eventually reached paradise.

"Then Gabriel took the gold and gave it to the second man, the man who looked like a thief. This man had previously performed a great deal of prayer and duty to God. He gave away so much money that he lost all his wealth. The thieves who had died had stolen the gold from him. He had gone deep into debt, and out of shame this pious man could not face his family and those to whom he owed money, so he went into the jungle. He had debts and no money with which to pay them. He had real devotion and wanted to do God's work and praise God, but he was unable. When Gabriel gave him the gold, he returned to his family, paid back all his debts, gave things in God's Name, and built a God's House for prayer and meditation. He instructed people and explained the Path of Wisdom, Proper Prayer, and the Way of Truth. He dwelt in God's Place and received Grace. He gave all to God and served Him. His own property was returned. The poverty and shame that he had had to suffer was alleviated. His devotion was re-established. All this was very just. This is the explanation."

The Guru continued. "The next man, the one by the lake, was actually a jungle man who deceived people by speaking about God. He was the one who Gabriel pushed off the dam. He would say, "Where are you going? I will carry your things and guide you." He would speak most eloquently about so many things. But when he got the travelers on the dam by the middle of the lake, he would kill them, push them in, and return with their wealth. In twenty year's time he had killed more than five hundred people. I was because of this that he was killed on that same path. The people on the Path of God must have the path cleared Because of his many wrongs he had to be killed. He came 14 kill Gabriel and you, Khidhr Nabi, and that is why he was killed. Now the road is open and people can travel without fear. This was the second aspect of your journey.

"The third event," the Guru then explained, "was the man with the child. For forty years he had been a great devotee of God and had performed much religious duty and prayer. He had love for God and he had worshipped God. He had Faith in God, yet he wanted a child to whom he could give his wealth. Satan and illusion knew this and made a form like a child. This being was actually a ghost or demon which appeared like a child. It was actually a satanic form. The man then forgot his prayers, duty, charity, and devotion. God's place within him was being destroyed. His good qualities were decaying. This man was actually a real human being, but because of Satan he had been tricked. He stopped his devotion to God, and he and his wife became devoted to this child. Therefore, in order to protect this good man, the demonic child had to be killed. The golden vessel was being saved for the use of the demonic child, and because it was saved for this, it had to be taken. Everything saved for this demonic child was not good to keep in the house. After losing the vessel and after the death of the child, the man returned to the true life of God, he returned to charity and prayer. He gave up the world and had firm belief that there is only One God, that the Truth is God's Grace, and that all the rest is false. The original house in paradise was given back and his original devotion returned. Now a house in God's Kingdom is being given and God's Grace is coming to him. The hell there is gone.

"Then there was the fourth episode in your journey," said the Guru. "The miser who would not give even one glass of water and who had no affection for anyone, was given the golden vessel. Inside the heart of this miser who sold buttermilk was the desire to perform charity, to worship God, and to serve. Yet that inner feeling was prevented from being realized by false desires. After receiving the golden vessel from Gabriel, his greediness was destroyed and he became charitable. Now he began giving freely and abundantly. *He* thought that just by giving water he had received gold. Now he gave things freely and did so much charity. He changed inside and the good qualities in his heart began to come out and grow. He had only one cow. Then God's Grace came to him, and before long he had many cows. Not only that, but people began to bring their milk to him to have it changed into buttermilk. His heart became purified. He performed duty, devotion, and prayer. All his former qualities of greed were transformed into the Good Qualities of God. He became a good man.

"The fifth event occurred after you reached the sea. The innkeeper, who was a rich man, owned several boats which he kept by the shore. He had five thieves for captains, who represent the five elements. They charged very low rates to ride, so they had a lot of business. In the middle of the sea they would kill the passengers, take their valuables, and bring the booty to the innkeeper, who represents mind and desire. The five thieves in the second boat were anger, arrogance, pride, egoism, and the possessiveness of the mind. These ten are the ten sins. Some people whom they could not kill would be brought to the inn and would be poisoned there. All who worked in this boat service and in this inn were thieves. After killing the people, the five thieves would carry the corpses to another inn. If anyone saw this, he would think nothing of it and just pass it off as being travelers who had died. This business had been going on for many years. The wealth of many, many people had been taken and accumulated."

The Guru continued. "When the thieves saw the bundles on Khidhr Nabi's shoulder, they planned on killing both of you. They killed everyone who came. The innkeeper put poison in two glasses of milk for you two. Gabriel saw' this, switched the glasses and when no one was looking poured the poison into the glasses of all who were at the inn Those included the thieves who are the forces

of mind an desire and the innkeeper who is mind and desire. They die of their own poison. Do you understand, Khidhr? All the, wealth that had accumulated was gained through the murder of unsuspecting people. So, Khidhr Nabi, do you understand now? Do you understand what is correct?

"All that you have learned without having seen the Truth, all that you have said concerning the inside and the outside, right and wrong, the *Qalb* and the mind, all this amounts to learning without knowledge. God's Secret Grace, His Wisdom and His *Zat* cannot be understood. Through your learning you have not viewed the completely full Hear of God's Grace. That understanding, which is the correct learning, must come through that Light and Grace and must be understood through Wisdom, Divine Analytic Wisdom, and Divine Luminous Wisdom. This Wisdom makes inside and outside visible and reveals the correct understanding of right and wrong. With that understanding, correct action and duty are performed ---as my disciple Gabriel has done.

"Without that Wisdom, understanding will remain within the mind, within knowledge, within the intellect and egoism. Where God exists, within the *Zat* and the Pure Heart, where God stays cannot be understood from within the mind. The inside of Faith, Certitude, and Determination is not known through the mind. The mind does not comprehend the Truth. The mind will not see this. Because this has not been clear, so many things have appeared real and thus correct to you. From inside the Secret Inner Heart, what the mind sees is all false, wrong. What the mind sees appears real to one within the mind, but what the mind sees is unreal to one within Faith, Certitude, and Determination. If you are seeing from within the *Qalb*, then Faith, Certitude, and Determination are revealed, and right and wrong are understandable. When *Iman*, Wisdom, Divine Analytic Wisdom, and Divine Luminous Wisdom are understood, then is revealed the way in which all that is seen by the mind and within the mind is wrong. Gabriel's actions were all correct, all right. They were God's work. You saw the outside, that is the mind's work. From inside the *Qalb*, all that exists outside and within the mind appears wrong. See from within the *Qalb*, and then you will understand that what Gabriel did was God's work. What you learned was the workings of the world of illusion. Understand these two things. Do you understand now, Khidhr?" asked the Guru.

Khidhr Nabi answered, "Now I understand. Right. Please allow me to bow and pay obeisance before your feet. Please accept me. Give me Faith and Wisdom."

The Guru said, "Khidhr Nabi, you see. Accept me. You see. All right, do you see the people who have died? Do you see their wealth?" They both looked at the dead people in the second inn and at their wealth. The Guru said, "Get up, rise up. Take all your wealth." All of them rose up and gathered their wealth.

Khidhr Nabi asked them what had happened. One said, "When I was in the boat on the sea, I was bringing a dowry for my daughter's marriage, a large amount of wealth which had been earned with a great amount of difficulty. The thieves killed all of us in the boat and brought us to this inn." Another man had dowry money for seven daughters, and he had been poisoned at the other inn. This man said that he did not know exactly what had happened after he had gone to the rest

house. He had been poisoned. Each one told a similar history. They all said, "God must protect us." The people who had been killed had true *Iman* and were true human beings. What they had was the Wealth of God.

The Guru said, "Khidhr Nabi, do you understand the Truth?" "Yes, now I see," said Khidhr

Nabi. "Now I understand."

The Guru said, "O Khidhr, it is like this. Without knowing the Truth, without knowing the inner meaning, you have studied so many things. There have been gurus that you have seen, and because of that you have come to this state.

"Now see who this is. See who the one you came with really is." Then Gabriel took his angelic form. The Guru said, "He is my Heavenly Messenger. He is the Heavenly Messenger, Allah's Messenger. He is called Gabriel. He came to teach you. He came to teach you the teachings of the Guru. He came to make understood the right and wrong in everything that is seen. Do you see now? He is neither male nor female. He is the Beautiful Form of Light. Do you understand?"

"O Khidhr, from now on you are to be called the *Hayat Nabi*, the Eternal Life Prophet, and you will exist forever without death. You will be one without death. You will be called *Khidhr Nabi*, the Prophet of the Rays. The Rays come to and from you. These are the Rays of Grace. *Kadir Nabi*, *Khidhr Nabi*, *Hayat Nabi*. That is the *Hazrat*, the *Shaikh*. You will come to understand. I will give you that name. Come here."

The Guru said this and placed his right hand on Khidhr Nabi's forehead. The Guru said, "You will always be *Hayat---Life*. Now look at me." Khidhr Nabi saw only a Light, and the Light ascended. The Guru said, "Now look at Gabriel." As Khidhr was looking, Gabriel ascended as a Light. The Guru said, "One who sees me will be without fault. Do you see him, Khidhr? Do you see him? That is Gabriel. He is my Heavenly Messenger. He is neither male nor female. He is a Light. He exists in the heavens. Now look at me." Then Khidhr looked, the *Hayat Nabi* looked. Without form or self-image, a Resplendent Light was in the heavens. "Khidhr, I am called Allah."

Khidhr Nabi said, "*Ya Allah!*"

The Guru who is God said, "Before this, you saw Me as a form, a body, a guru. It is a form that your mind saw due to your ignorance. That is what was seen previously. You were seeing the form of the ignorance made within the mind. I am not that. I am a Light, a Power. That form is what was seen before in your ignorance. O Khidhr, now the Eye of Wisdom has been opened in you and the darkness of the form of your mind is gone. Now you are seeing Me as Light, as Perfect Formless Resplendence. The Wisdom which sees Me and explains to you is your Wisdom, the Plenitude of the *Noor*, the Light of the *Qutbiyat*. After the darkness of the mind is gone, I am seen as the Light. I am Allah. I can be known. The one who understands Wisdom, *Iman*, and Determination will see Me as Resplendence without form.

"I will exist as Undiminishing, Perfectly Pure Resplendent Light, which will be seen as Resplendence. Those who have no Wisdom will see the many forms and shapes and beauties of the darkneses of the mind. That is the form of the darkness of ignorance of the shadow of the mind, the form of the five elements, the glitter of illusion. Do you understand this, Khidhr?" said Allah.

The Light that is the Guru who is Allah said, "May you teach and spread My Praise, My Truth, My *Zat*, My Light, My *Rahmat*, My Mercy, the Knowledge of My *Rahmat*, the *Rahmat* of My Grace."

Gabriel blended into the *Qalb* and intermingled within the *Noor*, the Plenitude. Then Gabriel and Allah blended into the Kingdom of Heaven, into the *Noor*, and intermingled there.

"*Ya Allah*. All Praises belong to You." Khidhr raised the two hands of *Iman* and praised Allah. Allah's *Qudrat* [Power], *Rahmat*, Wisdom, and Light were explained and made understood to Khidhr. *Ameen*.

Children, this is the State and the Truth which we must understand and know. *Ameen*. May this intention be fulfilled. *Ya Rabbil 'atameen*. O Ruler of the Universes.

May we receive Allah's *Rahmat*. May we be given the Wealth of the three worlds, and may this be given to everyone. May Allah's *Rahmat* be given to you in the world of life, in this present world, and in the world of the hereafter. May the *Rahmat* of the three worlds be given to us. May Allah grant this with His Grace. *Ameen*. *Ya Rabbil 'alameen*. *Ameen*.

God taught this to Khidhr Nabi through Gabriel. Children, when your *Iman*, Determination, Certitude, and Faith are understood and become complete within you, you can know this Truth. Like this, your *Qalbs* are made into Light. Wisdom is made to resplend in order to dispel the darkness of the mind. When the Truth dawns in you, when the inner meanings and the outer meanings dawn in you, when you understand the inner meanings and the outer meanings of the Truth which dawns within the *Qalb*, when you understand the *Qalb*, when the darkness of the mind is dispelled, and when you understand the inner meaning of the *Qalb* of the *Zat*, then Allah's Secrets will be understood. Then we can understand right and wrong. What the mind sees is wrong to Wisdom, what Wisdom sees is wrong to the mind. God has no form. He is the One without form. This you have to understand.

Ameen. *Ya Rabbil 'alameen*. May Allah protect us.

M.R. Bawa Muhaiyaddeen(ral.)

Love and Compassion are the Remedy, God is the Healer.

A short talk given by Muhammad Raheem Bawa Muhaiyaddeen(ral.), may God be pleased with him, on June 2, 1979.

M. R. Bawa Muhaiyaddeen(ral.): My brothers and sisters, my dear friends who are doctors, you have all studied medicine to help the general public, is that not so? It is true that a God exists who created life and who protects all living things; He is a doctor for living things. His medical work is performed with love, with compassion and affection. Because He understands the hearts of His people and the clarity in each heart, He provides treatment for the sickness of the soul, of the body, the eyes, for all the diseases in our intentions and thoughts. He heals all this with His love and His compassion. He is a Ruler who heals millions and millions of different illnesses according to the needs of each heart.

He is a healer and a doctor for all living things. He is God who is the friend and companion. His qualities, His actions, His conduct and His love are His treatment. His love is His medicine. He is the remedy for a patient's love and faith.

You who are called doctors are, therefore, His representatives. Even if someone should beat you, confront you or scold you, even if an enemy should confront you, you must act as God's vice-regents. Have perfect faith and certitude in this one God, have faith in Him, make God Himself the healer, be His assistant, His vice-regent. If you think of yourself as His assistant, He will be the completion in your heart, His qualities will be complete in your heart, His actions will be complete in your heart, His love will be complete in your heart.

If you are in that state, when an operation is necessary, He will be the surgeon, you will be the instrument, like a scalpel or a pair of scissors. You will be the instrument in everything He does, but God alone will be the healer. Your love must embrace the patient as if he or she were your friend, and you have to understand the patient's heart and qualities with that love before your treatment can help.

Medicine and treatments do not heal illness, your qualities heal illness; healing occurs through your love, sickness is healed through compassion. The remedy in your heart will heal a patient. *Your faith in God protects you, your soul and your patient;* this is the wealth which protects you.

My precious brothers and sisters who are doctors, who are the life within my life, who are supposed to be the messengers of God, you who protect life and help living creatures, please drink in the qualities of God which are the most essential remedy, the most essential healer, the most efficient treatment. If you have this remedy within you, you will be able

to protect all living creatures, you will be vice-regents of God and His messengers, you will be doctors and healers of those who come to you suffering with illnesses of the mind, or in pain because of some disease. Treat them by understanding the state in which they come to you: the treatment you offer by understanding their qualities is the right treatment.

My dear doctors, there is something you have to understand; you should negate your ego, you must believe that God is the healer, God is the One who acts, you are the instrument. Whatever race, religion or color the patient happens to be, you must have compassion, do not display or feel any sense of difference because of your religion, your race or your color; such differences are filled with danger.

This is what you who are doctors must do; if you plant faith in God in your hearts, if you act with truth and wisdom and behave with the qualities of God, this is excellent treatment. In this state, if you accept human beings as human beings, if you become leaders among men and women, if you make God the healer, you can treat all the illnesses of your fellow beings very easily. You will be able to understand suffering of the mind and suffering of the body, no matter the illness.

Human beings can have four thousand, four hundred and thirty-eight diseases of the nerves, eighteen thousand diseases of the brain, twenty-one diseases of bodily fluids, they have diseases of the marrow, diseases of tissues, bacterial infection, cellular diseases, diseases caused by viruses, diseases caused by energies, they can have mental diseases, diseases of the eyes, of the nerves in the ear, diseases of the heart, diseases caused by eighty-four kinds of gas, by ninety-six kinds of madness, they have diseases in the seven layers of skin, in the pores, diseases of the kidney, congestive diseases, so many, many diseases. You will be able to understand them all and treat them by using the right qualities; you will be able to mingle God with the medicine.

If you mix God's qualities into the medicine and give this treatment with wisdom and with good conduct, that is a remedy to cure the illnesses of this world, a remedy to foster the growth of your patients' souls, so that they will have peace.

My precious brothers and sisters, if you were to act this way you would eliminate millions and millions of diseases in the world, then mankind would be at peace, you would be at peace, everyone would live in a state of peace.

Please try to do this, all of you. You will be the vice-regents of God if you are in this state, you will be the friends who protect all mankind. Think about it. This is the right kind of treatment; this is what doctors must do. My brothers and sisters who are doctors, this is what you have to do. If you offer treatment this way, in your heart you will understand every illness, and if you understand the illness this way your treatment will heal the sick.

May you achieve clarity with the qualities of God, the grace of God and the love of God.
Amen.

ISLAM & WORLD PEACE

Explanations of a Sufi

by M. R. Bawa Muhaiyaddeen(ral.)

Preface

In the name of God, Most Merciful, Most Compassionate.

It is important in this present day that the children of Adam clearly understand the true meaning of Islam. We must know the value of its purity, of its peacefulness, its unity, its sincerity, its honesty, and the value of its conscience and justice and truth. We must know the greatness of Allah who rules over all this, and we must find tranquility in our lives, so that we will be able to guide others toward peacefulness.

To all those who have accepted Allah and His Messenger, Muhammad, with perfect faith, certitude, and determination¹ before we can bring peace to all lives, before we can eliminate poverty, suffering, illusion, and disease in the world, before we can come to love every life as we do our own, we must first understand the value of absolute faith. That is the purpose of this book. To have determined faith in Allah, the Almighty Lord,² to know Him and to bow down at His feet, to pray to Him and adopt His ways, to believe with complete certitude in His messengers, prophets, and angels, to carry out the commandments sent through them, to bring into our actions His three thousand gracious qualities and His ninety-nine attributes,³ and to dedicate our lives to His service--this is the true meaning of Islam.

Islam is equality, peacefulness, and unity. Islam is inner patience, contentment, trust in God, and praise of God.⁴ One who understands this and puts it into practice will be a true believer. He will be Allah's representative; he will know Allah and His commandments and practice the explanations given through His revelations; in his own life he will demonstrate Allah's qualities, His actions, and His conduct.

We who claim to be in Islam must destroy all the evil qualities that arise within us. We must cut away and discard all that God discarded from Himself, all the differences that separate us from Him. We must remove all the thoughts that disrupt the unity of Adam's children, the unity of Islam. We must fight against the separations that grow within our bodies, sucking our blood like animals and demons.

With the wealth of God's grace and with the help of His messengers, we must wage a holy war against every one of the four hundred trillion, ten thousand evil qualities that come to destroy our good qualities. This holy war, this *jihad*, is not something that can be fought on the outside; our real enemies have been within us from birth. If we are true human beings,⁵ we will realize that. Our own evil qualities are killing us. They are the enemies that must be conquered. We must control and subdue them and keep them in their place. We must show these animal qualities their true master, Almighty God,⁶ and we must win them over and teach them faith in Him. That is the way of Islam, and that is what this book urges us to do.

Allah's perfectly pure qualities, His conduct, His ninety-nine attributes, and His three thousand gracious qualities have all been gathered together with His love and made into the treasure of *Iman-Islam*.⁷ Allah has given this gift of *Iman-Islam* to the true believers, to those who have absolute faith, certitude, and trust. He has given this gift to the children of Adam so that they might receive the wealth of Allah's kingdom and live a life filled with peacefulness. He gave this gift in abundance to the prophets, so that they could help man to free himself from his enslavement to earth, gold, sensual pleasures, desires, thoughts, and attachments. And yet man is suffering and can find no freedom; he is a slave to so many things. He has no peace, tranquility, equality, or love. The children of Adam must release themselves from the bondage of this suffering.

If only man could acquire the wealth of Allah's love and integrity, the wealth of His beautiful laws, then he would never lack anything. That wealth is pure; it is the purity of Islam. If man had such inner wealth, he would never meet with destruction in this world or in the hereafter. He would be beautiful in both worlds. Allah has asked mankind to accept this, to find freedom, and to raise the flag of unity on the tree of love.

My brothers and sisters, in the name of Allah and Prophet Muhammad, please forgive me if there are any mistakes in what has been said in this book. People with wisdom know that it is important to correct their own mistakes, while people without wisdom find it necessary to point out the mistakes of others. People with strong faith know that it is important to clear their own hearts,⁸ while those with unsteady faith seek to find fault in the hearts and prayers of others. This becomes a habit in their lives. But those who pray to Allah with faith, determination, and certitude know that the most important thing in life is to surrender their hearts to Allah. If the pond of the heart is full, then all creations can come and partake of its clear water. If it is shallow, then all those who come will stir up the mud and have nothing but dirty water to drink.

A fruit can only give the taste that it has within itself. In the same way, the children of Adam can only give what they have within themselves. If we have wisdom, others with wisdom will recognize that taste. If we have sweetness in our

hearts, we will recognize that taste in others. If we can find truth, patience, and tranquility deep in our hearts, if we can find Allah and His Messenger there, and if we can find unity among ourselves, then we will be truly exalted people. Unity, compassion, and truth are Islam. Let us realize this and live accordingly.

Let us constantly strengthen our faith, certitude, and determination. We must unite and live as one race, accepting that there is one God and praying together as one family in one gathering. This is the wealth of *Iman-Islam*. God sent this gift to each of the prophets and finally gave it in completeness to Muhammad. The fundamental explanations of perfect faith were resonated to God's messengers, and they in turn shared them with mankind in the scriptures, in the traditions of the Prophet,⁹ and in the Qur'an. There are very deep meanings to be found in these.

In this book, we are revealing to you only an atom of the value of Islam. The words we speak come from the little wisdom of this small man. Those with deeper wisdom may understand even deeper meanings. Such meanings will be seen with clarity by those who have Allah's divine knowledge¹⁰ and His wisdom. If there are any mistakes in what has been spoken here, please forgive me. All the children of Adam, all who accept God and have perfect faith are one family. Therefore, please forgive me as you would forgive the mistakes of those in your own family. We are all in Islam.

Allah is sufficient for all. May His peace, beneficence, and blessings be upon you.¹¹
Amen.

Footnotes

1. *iman*
 2. *Rabb*
 3. *wilayat*
 4. *sabr, shukr, tawakkul 'ala' Allah, and al-hamdu lilliah*
 5. *insan*
 6. *Allah ta 'ala*
 7. *Iman: absolute faith, certitude, and determination.*
- Islam: the state of absolute purity. See glossary.*
8. *qalb*
 9. *ahadith*
 10. *'ilm*
 11. *al-salam 'alaykum wa-rahmat Allah wa-barakatuhu kullu*

Everyone Is Speaking of Peace

I seek refuge in Allah from the evils of the accursed satan. In the name of Allah, Most Merciful, Most Compassionate.

Brothers and sisters born in this world, please listen to this wonder! The heavens and earth have always existed in peace. The sun, the moon, the stars, and the wind all perform their duty in harmony. Only man, who lives on this earth, has lost that peace. He only talks about it. He gives speeches about establishing peace, but then he disrupts the unity and sets out to rule the world. Is this not a wonder? Such is the speech of man.

In this present century, man has discarded God, truth, peacefulness, conscience, honesty, justice, and compassion. Man has changed so much! Instead of searching to discover the three thousand gracious qualities of God, he has lost all those qualities and opened the way to destruction. He seeks to ruin the lives of others and to destroy the entire world. But the world will not be destroyed; the earth and the heavens will never be destroyed. Only man will be destroyed. Man, with all the various means of destruction he has discovered, will in the end destroy only himself. He is like a certain type of moth that is attracted to the glow of a flame, thinking it is food. These moths circle around and around the flame, until finally they fly right into it and die. In the same way, man plummets into evil actions, thinking they will benefit him. He sees evil as good, but the end result is destruction.

Never has destruction been so much in evidence as in the present century. Man has changed the concept of God, who is truth, and debased the meaning of man, who is wisdom and beauty. He no longer understands what a true human being really is. If man could rediscover who he truly is and then change his present self, he would know peace. Man says he wants to bring peace to others, but in order to do that he must first find it within his own life. How can anyone who has not found peace within himself hope to bring peace to others? How can a man who has no compassion, no unity, and no love within himself bring peace to the world?

One who has not found justice, conscience, honesty, and truth within himself will not find these qualities in others. One who has not found the value of patience within himself will not find it in others. One who has not understood his own state will not understand the state of others. One who has not strengthened his own faith in God cannot strengthen the faith of others or be strengthened by the faith of others. One who has not acquired good qualities cannot find them in others, nor can he teach them to others. If he tries, his work will be fruitless. How can a man who carries a water bag full of holes hope to quench the thirst of others? As long as he has not repaired his own vessel, he can never fill that of another man.

To understand this and to establish peace, man must first change the thoughts and qualities within himself. He must change his qualities of selfishness and avarice, his desire for praise, and his love for earth, sensual pleasures, and gold. He must stop thinking, "My family! My wife! My children! I must rule the world! I must advance my position in life!" When a man has all these selfish ideas, how can he possibly create peace for others? However, if he severs these qualities from himself and begins to feel the hunger, the pain, and the difficulties felt by others, and if he treats all lives as his own life, then he will find peace. If he can strive for this understanding and obtain inner patience, contentment, and trust in God,¹ if he can imbibe God's qualities and acquire God's state, then he will know peace. And once he finds that clarity within himself, he will discover peace in every life. If everyone would do this, life in this world would be heaven on earth. But if those who live in this world and rule this world cannot find serenity within themselves, they will only end up destroying the world when they try to establish peace. We must think about this.

One who has not found peace within himself will forever be giving speeches about peace. This world is a pulpit upon which man preaches, and there is no end to this talk! For millions of years man has been speaking this way, but he has not come forward to first find peace within himself. There is no use in making speeches. Man must acquire the qualities of God and live in that state. Only then can he speak of peace, only then can he speak the speech of God and dispense the justice of God's kingdom.

The people who have come to rule the world should think about this. Every man should think about it. Peace can only be found in the heart. Good qualities, wisdom, and clarity must provide that explanation within each heart. Man will only know peace when he brings God's justice and His qualities into himself. Therefore, before we speak of peace, let us try to acquire God's words within ourselves. Let us find tranquility within ourselves. If we can do that, our speech will be fruitful. Then the whole world will be at peace.

Man must find peace, tranquility, happiness, unity, love, and every good quality within his own life, within his own innermost heart.² Only a person who does that can understand the difficulties, the pain, and the misery of others. A man of wisdom will know this, understand this, and rectify his own mistakes. Then he can help others.

We must all think about this. May God help us. Amen.

The Holy War Within

I seek refuge in Allah from the evils of the accursed satan. In the name of Allah, Most Merciful, Most Compassionate.

God is Most Great. God is Most Great. *Allah Akbar. Allah Akbar.* There is no god other than God, and Muhammad is His Messenger. *La ilaha illa Allah Muhammad Rasul Allah.*

My brothers and sisters in *Iman-Islam*,¹ we have affirmed this *kalimah* ² We trust in God and have faith in Him alone, and with that determined faith we accept the revelations brought by the Prophet Muhammad. This is justice and truth, and truth is the silent witness in our life and in the hereafter.³ To accept this truth and establish it is *Iman-Islam* To recite the *kalimah* to Allah with absolute faith, certitude, and determination, and to accept His representatives is *Iman-Islam* To pay obeisance to Him, to worship Him alone without the slightest doubt, to become His slave, ⁴ and to put His actions into practice in our lives is *Iman-Islam* From out of the beauty of Islam emerges Allah's power ⁵ and His wealth.

My brothers and sisters, before we consider the meaning of *jihad*, or holy war, let us think about the straight path and the oneness of Allah. This Unique, Almighty Power has no comparison; nothing is equal to Him, nothing can be likened to Him. That is why He is called the Incomparable One, and that is why we must accept Him.

The Qur'an, the traditions of the Prophet, ⁶ and the *kalimah* are His signs. They provide explanations about His representatives and about His power. The entire Qur'an is an explanation of the oneness of Allah, and the *kalimah* verifies this oneness. The Qur'an tells us with certainty that we are all the children of Adam and the slaves of Allah, our Creator. He is the One who gives according to the needs of each. He shows no differences among His creations; He creates, protects, and sustains us all. He is the Unique One who will call us all back and question us later. The Qur'an states this with certainty, and we must understand this with our seven states of wisdom. We who are the children of Adam must fully accept Him within our hearts. We must bow down ⁷ and prostrate ⁸ before Him. That is the meaning of the *kalimah* and the meaning of *Iman-Islam*.

My brethren, let me tell you a story so that you may better understand the meaning of *jihad*, or holy war. When God formed Adam out of earth, He placed the great trust of the light of *Nur Muhammad* on Adam's forehead and decreed that man would know things that the angels and other beings could never know. The leader of the jinns was watching and listening. He became filled with jealousy, pride, and vengeance, and these qualities changed him into Satan At once he began to speak against God, boasting to Adam, "I am more exalted than you. Allah said that He created you to be most exalted, but you are only made of earth. I am made of fire. If you bow down to me I will help you, but if you attempt

to rise above me, then I will do many evil things to you and make you suffer greatly.

Then that light on Adam's forehead looked closely at Satan, and when Satan saw the radiance, there arose within him an even greater fear, jealousy, and vengeance. Once again he sneered at Adam, "You are created out of mere earth, and yet you dare to look at me like this! Because you were given a higher place than I was, I will create sorrow and suffering for you until the very end." Then Satan spat on him, and the moment that spit landed on Adam, Satan's poisonous qualities entered him and spread throughout his entire body. Those qualities became the darkness of the mind and the veils within the innermost heart.

Upon seeing what had happened, Allah commanded the Angel Gabriel to pinch out that spot of hell where Satan's spit had landed. The hollow that remained became the navel. Even though the spit itself was cleared away, some of the poison of those evil, envious qualities had already entered Adam and in that way were passed on to his descendants, causing all of mankind endless trouble. Because of Satan's actions, Allah commanded that he and his followers be cast out of heaven. Then He elevated Adam to the high position decreed for him.

This is a very great matter. I have related only a small part of it to show you that the most important *jihad*, the holy war that each one of us must fight, is the war against these qualities. Just as Satan was thrown out of heaven because he opposed the Almighty, Unique One, we too must cast out all that is evil within us, everything that opposes God. Those evil qualities of jealousy and vengeance are the qualities that ruin us and take us on the path to hell.

To help us fight this war, Allah sent us the *kalimah* and commanded us, "Recite this *kalimah* and cut away the enemy that is within you. Who is that enemy? Satan's evil qualities. They are an enemy to your body and to My unity and truth. Cut your connection to the evil one and cast out his qualities. Those qualities are the very fire of hell."

Therefore, with the *kalimah* and with Allah's qualities we must destroy the seven hells inside of us, and embrace instead the purity of the oneness of Allah. One who with wisdom and a pure heart accepts that oneness completely, also accepts the first *kalimah*. That is the affirmation of the unity of Allah, ⁹ and that is the first thing we have to do on the path of *Iman-Islam*. We must accept this reality of the oneness of Allah without any doubt. This means that we must also accept everyone, all of Adam's children, as our brothers and sisters. We must think about this deeply, within our hearts.

The meaning of this is very, very profound. The purity we speak of is very deep. The state of absolute faith, certitude, and determination ¹⁰ is also deep, and from it comes the wisdom which will help us to understand these mysteries.

My brothers, the holy wars that the children of Adam are waging today are not true holy wars. Taking other lives is not true *jihad*. We will have to answer for that kind of war when we are questioned in the grave. That *jihad* is fought for the sake of men, for the sake of earth and wealth, for the sake of one's children, one's wife, and one's possessions. Selfish intentions are intermingled within it.

True *jihad* is to praise God and cut away the inner satanic enemies. When wisdom and clarity come to us, we will understand that the enemies of truth are within our own hearts. There are four hundred trillion, ten thousand spiritual opponents within the body: satan and his qualities of backbiting, deceit, jealousy, envy, treachery, the separations of I and you, mine and yours, intoxicants, theft, lust, murder, falsehood, arrogance, karma, illusion, mantras and magics, and the desire for earth, sensual pleasures, and gold. These are the enemies which separate us from Allah, from truth, from worship, from good actions and good thoughts, and from faith, certitude, and determination. These are the enemies which create divisions among the children of Adam and prevent us from attaining a state of peace.

Among the seventy-three groups of man, there are only a few who understand and fight the war against the enemy within themselves, the enemy who stands between them and Allah, the enemy who does not accept Allah and will not bow down and prostrate before Him. To cut our connection to this enemy who is leading us to hell is the true holy war.

Brothers, once we realize who is the foremost enemy of this treasure of truth which we have accepted, then we can begin our battle against that enemy. That is the holy war of faith, of the *kalimah*, and of Islam. That is the one holy war which Allah accepts.

We must not kill each other. Instead, we must wage war against the evil qualities within ourselves. When a child has bad qualities, what does the mother do? She tries to teach him and help him to develop good qualities. Does she call him an evil child? No. If he steals the belongings of another because he wants to play with them, that is a bad quality no doubt, but the child is not evil. Does the mother strike down the child just because he has some bad qualities? No, the mother explains things to him and tries to expel the bad qualities and teach him good qualities. That is her duty, is it not?

Likewise, Allah, who created us, does not strike down His creations for the evil they have committed. It would not make sense if He did that. They are all His children, the children of the Lord of all creation. As their Father and Mother, He helps them to dispel their evil ways and tries to bring them to the straight path. He seeks to make His children happy and good. That is the way God is. And just as God does not kill His children because they have evil qualities, we must not murder others

or cut them down. Instead, we must try to improve them by showing wisdom, love, compassion, and God's qualities, just as a mother teaches her mischievous child to change. That is our duty.

No good can come from cutting a person down. If a mother constantly shows unity and love to her child, that will get rid of the child's bad tendencies. In the same way, we must help others to remove the evil qualities, teach them good qualities, and lead them to the state where they can become the princes of God.

My brothers, if we act with love and unity, we can dispel all our evil qualities and live as one family, as one race, as children bowing to one Lord.¹¹ Once we understand this truth, we will become good children. But as long as we do not understand and do not cast off the evil, then we are bad children.

Of course, when you cut these qualities, it might hurt. It might cause difficulty and suffering. When a child is cut, the pain makes him cry. He may scream and fight or maybe even bite you. He may shout, "I will kill you!" But you must embrace him with love and patiently explain things to him, always remembering that the qualities within the child are the enemy, not the child himself.

My brothers, man has two forms, each with its own set of qualities. The war is between these two forms. One is composed of the five elements and is ruled by the mind; it lives in the kingdom of illusion, creation, and hell. The other is a pure form made of Allah's light, of His resplendence and purity. That form lives in the kingdom of heaven, in the world of pure souls. When man dwells within this good form, he speaks and acts in good ways. When he moves into the form of the elements, he speaks and acts in evil ways. One body exists within him in a formless state; the other exists outside as his form and shadow. These two bodies have opposite qualities and duties.

The heart also has two sections: one is the innermost heart ¹² and the other is the mind. The mind is connected to the fifteen worlds, which are ruled by the energies of earth, fire, water, air, and ether. Just as these five elements are mixed together in the earth and in the sky, they are also mingled within the body.

The fifteen worlds are connected to all of creation, to all forms. Seven of the worlds are above, seven are below, and the fifteenth world, which is-the center, is the mind. It is there, in the world ruled by the mind, that the holy war must be waged. The mind and the energies of the elements roam up and down throughout the fifteen worlds, manifesting as the four hundred trillion, ten thousand miracles that create differences and divisions among men. We have to fight against all these energies in all fifteen worlds. This is the major battle. Once we complete this war, then we are ready to begin our work within the innermost heart.

The innermost heart is the kingdom of Allah. That is where His essence ¹³ can be found. The secret ¹⁴ of the eighteen thousand universes and the secret of this

world are contained within that heart. Allah's messengers, His representatives Es, the angels, prophets, saints, the resplendently pure souls, and His light within the soul are all to be found in a tiny point within the heart. Within that atom is contained His entire kingdom, the kingdom of truth and justice and purity, the kingdom of heaven, the kingdom of enlightened wisdom .¹⁵

The eighteen thousand universes are within ¹⁶ that kingdom of light and divine knowledge, and Allah is the ruler of all those universes. His infinite power, His three thousand gracious qualities, His ninety-nine attributes,¹⁷ His compassion, peace, unity, and equality are all found within those universes. That is the innermost heart, His kingdom of true faith and justice, where one can find peace.

Until we reach that kingdom, we have to wage a holy war within ourselves. To show us how to cut away this enemy within and to teach us how to establish the connection with Him, Allah sent down 124,000 prophets, twenty-five of whom are described thoroughly in the Qur'an. These prophets came to teach us how to wage holy war against the inner enemy. This battle within should be fought with faith, certitude, and determination, with the *kalimah*, and with the Qur'an. No blood is shed in this war. Holding the sword of wisdom, faith, certitude, and justice, we must cut away the evil forces that keep charging at us in different forms. This is the inner *jihad*.

My brothers in *Iman-Islam*, we must cut away the qualities which oppose Allah. There are no other enemies. Allah has no enemies. If anyone were to oppose Allah, the All-Powerful, Unique One, that person could never be victorious. You cannot raise or lower Allah. He does not accept praise or blame.

Praising Allah and then destroying others is not *jihad*. Some groups wage war against the children of Adam and call it holy war. But for man to raise his sword against man, for man to kill man, is not holy war. There is no point in that. There can be no benefit from killing a man in the name of God. Allah has no thought of killing or going to war. Why would Allah have sent His prophets if He had such thoughts? It was not to destroy men that Muhammad came; he was sent down as the wisdom that could show man how to destroy his own evil.

Once we have completely severed those qualities of satan within us, there will be no more enmity among human beings. All will live as brothers and sisters. That is true Islam, the affirmation of the unity of Allah, the oneness of Allah. Once we accept this, Allah accepts us. Once we fight and conquer these enemies of our faith, these enemies of our prayers, we will find peace within ourselves. And once we have found peace within, we will find peace everywhere. This world will be heaven, and we will have a direct connection to Allah, just as Adam had that original connection. Then we will understand the connection between ourselves and all the children of Adam.

Every child must know this and fight the enemy within. We must fight the battle between that which is permissible ¹⁸ under God's law and that which is forbidden.¹⁹

If we do not do this, then the qualities of evil ²⁰ will kill that which is good,²¹ and the truth will be destroyed. But if we can win this huge battle, we will receive Allah's grace,²² and that will enable us to know His eighteen thousand universes. If we can conquer the world of the mind, we will see the kingdom of the soul, His kingdom.

May every one of us think about this and wage our own holy war. Only when we finish the battle and progress beyond will we realize that we are all children of Adam, that we are all one race, that there is only one prayer, and that there is only One who is worthy of worship, one God, one Lord. He is the Compassionate One,²³ He is the Merciful One.²⁴ He creates and sustains all lives, He does not cut them down. Once we realize this, we will stop the fighting, the spilling of blood, the murder.

We will never attain peace and equality within our hearts until we finish this war, until we conquer the armies that arise from the thoughts and differences within ourselves, until we attack these enemies with faith, certitude, and determination and with patience, contentment, trust in God, and praise of God.²⁵ With divine knowledge, with justice and conscience, we must fight and win this inner *jihad*.

May the peace of God be with you.²⁶ Allah is sufficient for all. Amen.

Islam & World Peace, pp. 45-53
M.R. Bawa Muhaiyaddeen

Footnotes

1. *Iman*: absolute faith, certitude, and determination.
- Islam*: the state of absolute purity. See glossary.
2. *La ilah illa Allah Muhammad Rasul Allah*
3. *al-akhirah*
4. *'abd*
5. *qudrah*
6. *ahadith*
7. *ruku'*
8. *sajdah*
9. *tawhid*
10. *iman*
11. *Rabb*
12. *qalb*
13. *dhat*
14. *sirr*
15. *gnanam*
16. *'ilm*
17. *wilayat*
18. *halal*
19. *haram*

20. *sharr*
21. *khayr and al-hamdu lillah*
22. *rahmah*
23. *al-Rahman*
24. *al-Rahim*
25. *sabr, shukr, tawakkul 'ala Allah,*
26. *al-salam 'alaykum*

Unity: The Secret of Creation

I seek refuge in Allah from the evils of the accursed satan. In the name of Allah, Most Merciful, Most Compassionate.

To Allah alone belongs the responsibility for the beginning and the end of all things. He alone knows the secrets of all the creations of the eighteen thousand universes. May we praise only Him. Amen.

In this world, Allah created many different kinds of beautiful and valuable things, but there would have been no creation at all if the five elements had not come together in unity. Earth, fire, water, air, and ether are natural enemies to one another, but God joined them together through the recitation of the *kalimah*: "There is no god except the one God, and Muhammad is His Messenger."¹ It was through the light of *Nur Muhammad*,² that He united them, saying, "O Muhammad, without you I would not have created anything. I have created everything through you."

Before the five elements joined together as one, each proclaimed with great pride, "I! I! There is no one greater than I! I can do anything I want." Water said, "I can do anything I want." Air said, "I can do anything I want." Earth and fire and ether also said, "I can do anything I want." Each one boasted that it was invincible. But if we consider everything that was created out of these five energies, we will see that they all contain some imperfection or weakness³ and that they all are subject to change and destruction. Except for the All-knowing and Almighty Eternal God, everything is imperfect and will change.

To break the pride of the five elements, to destroy their arrogance, and to bring them together in unity, God showed them their many weaknesses.

To earth He said, "Do not think that you are great. Good and evil and all that is filthy and discarded exist within you. And everyone steps on you."

"I am indeed full of faults," the earth was forced to admit.

"Recite the *kalimah* in the name of the light of *Nur Muhammad*," God commanded. And earth recited the *kalimah*.

Then God told water, "You wash away dirt from others, but then you keep it all within yourself, and the millions of worms and insects and germs that grow within you make you smell terrible. What is more, you have no shape of your own; you are trapped by what surrounds you. Only when there is an opening can you flow out and escape. O water, how can you say that you are great, when you can be pushed about by winds and blocked by earth from going wherever you want?"

"I certainly have many faults," admitted water.

"Recite the *kalimah* in the name of the light of *Nur Muhammad*," God commanded. And water recited the *kalimah*.

Then God told fire, "You think you can do whatever you want, but air can blow you out and water can drown you. That should put an end to your arrogance. There is only One who is without fault. That One is Allah, the eternal One who has no beginning or end."

And fire also had to admit, "I am full of faults."

"Recite the *kalimah* in the name of the light of *Nur Muhammad*," commanded God. And fire recited the *kalimah*.

Next God told air, "You look at everyone's face, but no one looks at your face. You think you are great, but there are tall mountain ranges that can block you. And when houses, trees, or mountains stand in your way, what can you do? Nothing."

"I have many faults," admitted air.

"Then recite the *kalimah* and know that there is someone greater than you. That One is Allah." And air recited the *kalimah*.

Then God told ether, "You are maya, you are illusion. You are nothing but glitters. One storm pushes you this way, the next pushes you that way. As soon as daylight comes, your glitters disappear and the beauty of your own light fades. You are powerless in the daylight."

"I am full of faults," admitted ether.

"Recite the *kalimah*," God commanded. And ether recited the sacred words.

And so, when the five acknowledged their deficiencies, affirmed their faith,⁴ and said the *kalimah* in the name of the light of *Nur Muhammad*, they became one, and Islam came into being. Only after they recited the *kalimah* did they join together in unity.

That unity found within all creation is Islam. For both the beginning and the end, Islam came in the form of unity. It came through Prophet Muhammad, through *Nur Muhammad*, through *Ahmad*, through the Muhammad of the nine meanings.⁵ When Allah said, "O Muhammad, without you I would not have created anything, then or now," He was speaking about that light of Muhammad which has existed as Islam since the beginning, in the world of the souls,⁶ and which will exist forever. He was not referring to something that came with the Prophet Muhammad 1408 years ago. If Islam only began on that date, then what happened to all the prophets and all the people who came before that?

In the time of Adam, people worshiped many deities. Were they sent to hell? Did God send Adam to hell? So many yugas and eons have passed since then, so many people have come and gone. Did they all go to hell? No, those who understood and attained clarity in the past were certainly within Islam. They were true believers,⁷ and they reached the eighth heaven.⁸ The light of Muhammad existed as Islam in the beginning as it will in the end. God has been teaching the people step by step, sending the prophets one after another, each with a message for man, each with revelations for a particular time.

God has said that man is the most exalted among His creations, because he has divine analytic wisdom. If he becomes a true believer, he can know and see things that the heavenly beings cannot. God gave the jinns and fairies only thirty-six powers, but to man He has given ninety-six. Beyond those ninety-six powers are four more: true man,⁹ Muhammad, *Nur*,¹⁰ and Allah. The state of a true man, the true form of Adam,¹¹ comes into being once wisdom resplends. Then, when the heart becomes radiant and shines in the face (*muham*) as the beauty of that face, that is the state of Muhammad. And when the light of wisdom becomes complete and ever present, that is the beauty of the *Nur*, the effulgence of Muhammad. Finally, when we block off everything else and stand in silence as the *alif*;¹² and then raise our hands in praise of God,¹³ that is Allah, resplending as wisdom, the One who makes silent things speak and makes them become visible within.

True man, Muhammad, *Nur*, and Allah: these four, together with the ninety-six powers, represent the one hundred names of God.¹⁴ God gave all but one of these names to man so that he could bring them into action. That one name, Allah, He kept for Himself. He is the One who never diminishes, the One who cannot be compared to anything. Allah is not like anything else. We can cut a rough stone, wash it, facet it, and compare its value with that of other stones, but Allah cannot be compared with any of His creations. He is without price, without comparison. He is the most valuable treasure of all, the treasure concealed within man. A man could not even move if Allah were not within him. And a true man is within Allah, hidden within Him, surrendered to Him. He keeps Allah within himself and Allah keeps that man within Him.

Allah created everything in unity. He created truth and the light of truth. He also created flower gardens with different kinds of flowers and countless precious gems with different kinds of light. And He created Adam, without whom no human beings would exist. Eve came from Adam, and they joined together and had twenty-one sets of twins. But instead of living together in unity, the children separated from each other and scattered throughout the land. As they settled in their different environments, they began to imitate the voices of the birds, animals, and other sounds there, and thus formed separate languages. As centuries passed, mankind developed more and more differences and forgot the meaning of Islam.

Allah made all of His creations as one, but some of them have separated and become soiled. Some who came in the form of men behave like animals, while some who came in the form of animals behave like men. An animal or even a satan can be like a man, and a man can be like an animal or a satan. Even though there are such things as evil beings, that does not mean we should discard them, saying, "They do this, they do that. They are not like us. They must be kept separate." Instead we must wash away the dirt and become one again. If a man's shirt gets splashed with mud, does that make it a different shirt? We cannot say that. He doesn't throw it out and say, "This shirt has changed. It is different." It is the same shirt that he bought, and if he washes it, it will return to its original state.

Similarly, you don't discard someone because he falls. You should wash him with the *kalimah*, with wisdom and absolute faith, with unity and good qualities. And when the time comes, he will learn to clean himself. What can we show him in the meantime? Love. Our love must be like soap. If we show the qualities of compassion, love, charity, generosity, justice, and peace, that will bring him along.

We are not Muslims if we discard someone saying, "He holds another belief. He belongs to a different religion. His color is not like ours." None of that matters; what we need is to be one. The only real difference between men lies in their conduct and actions, their qualities, and their faith, certitude, and determination. When these are correct, then men are one, with no differences. So, we must keep the good things and wash away the dirt. We must wash our innermost hearts¹⁵ until they become light. We must make all people one with us.

The Prophet Muhammad explained this to us, but some of us who came to the world forgot the message Allah sent. We must learn to wash away our separations and become one again. That is true Islam. True Islam has never discarded anyone. Once we entrust the *kalimah* to Allah, we will never again perceive anyone as different from us. We will begin to love our neighbors as ourselves.

We must stop looking at the outside, at colors and other such things. If you peel off the skin of a dog, its flesh will look the same as that of a deer. If you peel off the skin of a pig, its flesh might look like that of a goat. You may not even be able to tell the difference between the flesh of an animal and the flesh of a child. All flesh is the same color, only the skin looks different. No matter what color a lampshade is, the light will still shine through. Light is always light. Truth and good qualities are the light in our hearts, and that light must shine within.

We have to look beyond what we see on the outside. A person may have strayed from the path or may follow some other religion, but he is still our neighbor. We must not discard anyone, no matter what belief he holds. We have to understand that people worship in many ways. Hindus may call themselves *saivam*, which means purity. Buddhists acknowledge purity. And Muslims say that Islam is purity. There are many different names for purity.

We must not scorn others just because they follow a different belief or speak a different language. People who know Arabic claim that Arabic is the highest language. Those who know Urdu say that Urdu is the greatest, Hindus claim that Hindi is the best, Tamil people say that Tamil is unequalled, and Buddhists say that Pali is the finest language. The English boast that English is spoken throughout the world; the Italians say that Latin is the language of the scriptures; the Greeks say that Greek is superior; the Japanese and Chinese make the same claim. There are so many different languages, and yet each person claims superiority because of the language he speaks. But greatness does not come from words.

Words are just sounds. In one language a word may have a very nice meaning, but in another language it may be obscene. Often words can cause misunderstandings that lead to fights and disagreements.

Meaning does not lie in words themselves. It lies in understanding. There are so many meanings hidden within everything. There are things beyond, far beyond what we have studied up until now. We must understand this. A person who has learned several languages might think that he is very exalted, but he cannot speak the language that God has given to a bird! There is a story about a man who learned so much from a tiny bird that he threw away all his books.

Once there was a very learned man named Imam al-Ghazzali, who had written nine hundred and ninety-nine volumes about God. As he was finishing his one thousandth volume he began to think, "I have written everything there is to say. There is nothing beyond this."

One day he came to the bank of a river near the city of Rum. After unloading his books from his camel, he cooked and bathed and then sat down to write the closing words of the final volume. Suddenly he saw a small bird, the size of a hummingbird, diving into the river. It flew to the tree under which Imam al-Ghazzali was writing, perched itself on a twig, and dropped two drops of water from its tiny beak onto his book. Then it went back to the river, plunged into the water, flew back to its perch, and again dropped two more drops of water onto the book.

Imam al-Ghazzali knew the language of birds and so he asked, "O bird, what are you doing?"

The bird replied, "I am emptying the river."

Astonished, Imam al-Ghazzali said, "Do you intend to drain the entire river? Why, you can carry only one or two drops of water at a time. At this rate, how can you ever hope to drain the entire river?"

"Of course I can," the bird answered. "And I certainly will." "But how can you possibly do that?" Imam al-Ghazzali asked.

"Well," the little bird told him, "you have been claiming that you have reached the end of everything which can be written about Allah. If you can reach the end of describing Allah and His glory in a thousand books, surely I can drain this river!"

"This small bird has shown me the truth," Imam al-Ghazzali thought. "I have wasted all this time carrying around a mound of books that amount to only a drop of knowledge, thinking that it was the entire river. These books are useless and must be thrown away."

And so all the one thousand books went into the river. Then the little bird said to him, "If you cannot write everything about Allah, then I certainly cannot drain the river. Therefore, I will go on my way. May the peace and peacefulness of God be upon you."

"And may the peace and peacefulness of God be upon you also,"¹⁶ Imam al-Ghazzali replied.

Three or four of those books were saved and are now circulating in the world as the works of Imam al-Ghazzali. Out of the thousand books he wrote, only those few remain.

Now the bird in this story was really the Angel Gabriel. He came to Imam al-Ghazzali to teach him wisdom, and he can also come in different forms to teach us. He may appear as a bird or as the wind, or even as a formless voice, or in the sounds of a child that cannot speak yet. There are so many things we have to learn, so many hidden meanings within things. But it is not enough just to read books. The clarity and understanding we must attain does not come from books; it is not something we can read about. To understand this we have to go beyond words, into our hearts; that is where He has revealed everything. We must dwell within Him and find the tongue that will reveal Him. If we have pride and say, "I have already learned so much. I am indeed learned," then nothing will be revealed to us. We can only attain wisdom if we grab hold of God and hold on and hold on, saying, "I surrender, I surrender, I surrender."

As soon as we accept this with absolute faith and go on the straight path to God, we will realize that the good and evil¹⁷ in the world are within the responsibility of Allah.¹⁸ We will reject the body, the world, and all that is evil, and accept all that is good and eternal. Then when suffering comes closer and closer to us, we will embrace Allah even more. And if we live in God's embrace rather than holding on to the world, everything will be revealed to us. But instead, when we suffer we tend to embrace the world in the way that a crab, when thrown into a fire,

embraces the flames with its claws until it too becomes the fire. This is the way man behaves in his ignorance.

We have to embrace that one God who is without form. That is the highest point of the *kalimah*. Everything but Allah can be destroyed; only that Formless One is indestructible. We must prostrate before Allah as His slaves¹⁹ and worship Him alone in the way that earth, fire, water, air, and ether did. We must accept our weaknesses, saying, "I am full of faults." Allah's beautiful qualities must come to bloom within our hearts, and that fragrance must emit a state of peace that will console and comfort all hearts.

My brothers and sisters, why do we all gather together in one place when we pray? For unity. Why do we all bow our heads at the same time? For unity. Everywhere in the world, Muslims bow their heads as one. When we stand up, we stand up as one. When we bend, we bend together. When we all drop to the ground in prostration at the same time, it is like saying, "We are all dead!" And when we rise as one, that is like saying, "Come to life!" When we gather together in a Muslim house for a happy or sad occasion, we are as one. When we attend a funeral, we recite the funeral prayer in unison to show respect for a departed brother. In the name of God, we pay our respects before the corpse is buried. We do all these things in unity, because Islam is unity. In *Iman-Islam*,²⁰ we must not discard anyone. We must discard only what is opposite to Allah, only what Allah has discarded.

Therefore, don't carry a sword, carry God's qualities. Don't carry a knife or a cannon, carry a heart of truth filled with God's beauty. Bear a compassionate face, radiant with the three thousand beautiful qualities of God. That will bring peace to others. That is Islam. Nothing in the world can conquer a heart with such qualities. Anything that tries to destroy such a heart will fail and be destroyed itself. Anything that tries to swallow something good will itself die.

We must reflect on this. We need to know how to conduct ourselves. We have to make ourselves into these qualities in order to realize our true worth. The taste of the fruit reveals the value of the tree. The fragrance and beauty of a flower show its value. The gleam from a polished gem demonstrates its worth. And we must use our lifetime to try to make ourselves valuable, to make ourselves perfectly clear. That is Islam. We can wear white clothes, but they will be white only as long as we keep them clean. How clean or dirty we are will show on our clothes. In the same way, what we think in our hearts, all the good and evil, is clearly visible to others. What is inside can be seen on the outside.

We must put an end to our desires and our connection to this world in order to know Islam. If we can shut out all that is evil we will see the good, but if we continue to shut out what is good, we will see only evil. We cannot see both at the same time.

It is like a mirror. In order to see the reflected light on one side of the glass, we must block the other side by covering it with silver. Similarly, in order to see the light of the hereafter²¹ in the mirror of the heart, we must block off the world.²² But we have to remember that whenever we try to block evil things, we will always meet with difficulties. Any time we try to dig for something good, we will experience a great deal of evil.

Anything we look at will have a dark side and a light side. When the sun shines on one side of the earth, the other side is in darkness. One side is revealed, the other side is hidden. The mind always wants to look at the dark side, at this world. If we look with the mind, the whole world will manifest itself and appear before us. That is how it takes form. However, to look at ourselves we must look into the light side of the mirror. If we look with clear faith and certitude into wisdom and God's qualities, we will see our own true image.

We have the form of man, and the light within us is a reflection which radiates from Allah. That radiance is Islam. But we are only able to see that light as a reflected image. The complete radiance of Islam extends from the time of creation to the hereafter. Allah alone is true Islam. We must always remember that from Allah we came to Adam as the light of the *Nur*. We are all children of Adam. When we were created, we were adorned with many colors and given different sounds and voices. Just as each string on a stringed instrument produces a different sound, depending upon how the musician positions his fingers, the five strings of earth, fire, water, air, and ether that God placed within us will bring forth the right resonance when they are tuned and pressed in a certain way. In unity, those five strings will play, "There is no god other than the one God, and Muhammad is His Messenger. I witness that none is god except God; He is One without partner, and I witness that Muhammad is His slave and His Messenger."²³ That sound has the power to call God. If our prayer, our remembrance,²⁴ our meditations and worship are established in that way, they too will reach God.

This is an important introduction to the teachings of Islam, the clear teachings brought by Prophet Muhammad, the teachings of the love of Allah. We must gently enter into this. We must study and learn. There are more than four hundred trillion, ten thousand evil spiritual forces we have to contend with. But goodness is one--Allah. May the unity and peacefulness of God be with you. Amen.

<http://www.bmf.org/iswp/> - top

Footnotes

1. *La ilah illa Allah Muhammad Rasul Allah*
2. The light which became completeness within Allah and then emerged.
3. *hayf*
4. *iman*
5. The nine meanings refer to nine names of Muhammad:
Anathi Muhammad (The Unmanifested);
Athi Muhammad (The Manifested);
Awwal Muhammad (The Beginning, the emergence of creation);
Hayah Muhammad (The *Ruh*, the emergence of the soul);
An`um Muhammad (The *Rizk*, the food or nourishment, for all creations);
Ahmad (The *Qalb*, the innermost heart);
Muhammad (The Beauty in the face, a reflection of the beauty in the heart);
Nur Muhammad (The Plenitude, the Light which became completeness within Allah and emerged);
Allah Muhammad (The Light of Allah within *Muhammad*, and the Light of *Muhammad* within Allah).
6. *'alam al-arwah*
7. *mu'min*
8. *firdaws*
9. *insan*
10. The resplendence of Allah, the plenitude of the light of Allah.
11. *surat al-Adam*
12. The first letter of the Arabic alphabet which to the transformed man represents Allah.
13. *takbir*
14. *Asma' al-husna*
15. *qalb*
16. *al-salam 'alaykum; wa 'alaykum al-salam*. A loving, respectful greeting and response.
17. *khayr* and *sharr*
18. *tawakkul 'ala'Allah*
19. *'abd*
20. *Iman*: absolute faith, certitude, and determination.
Islam: the state of absolute purity. See glossary.
21. *al-akhirah*
22. *dunya*
23. The first *kalimah* and the *al-shahadah kalimah*:
La ilah illa Allah Muhammad Rasul Allah. Ashhadu an la ilah illa Allah wahdahu la sharik lahu, wa-ashhadu anna Muhammad 'abduhu wa rasuluh. See appendix.
24. *dhikr*

DAVID FREUDBERG: How can we adapt and be flexible in the world? Sometimes my mind sets up certain rules of conduct, but the situation and wisdom seem to indicate that some other conduct would be more appropriate.

BAWA MUHAIYADDEEN(RAL.): It certainly is difficult. A fish lives in the ocean and spends its entire life in water. That is where it lives. If it were told to live on land, the fish would find it difficult, very difficult!

In the same way, the mind lives in the dark ocean of illusion (*maya*).¹ That is where it spends its entire life. If you try to make the mind change, if you try to make it live outside that dark ocean, it will protest vigorously, will it not?

That ocean of illusion seems to contain water, but, in fact, there is no water. There are no waves, but it seems to have waves. There is no darkness, but it appears dark. There is no sun or moon, but it seems that there is a sun and a moon. There is no world there, only the illusion of a world. There is no earth (soil), but it seems as if there is earth. No fire, but there seems to be fire. No water, only what seems to be water. No air, only the illusion of air. There is no ether, no torpor, no colors—but, to the mind, all these do exist. There doesn't seem to be any feeling of 'I' there, but the 'I' is present. There also doesn't seem to be any *karma*,² but *karma* and *karmic* connections do exist. Thus, everything seems real, but it is an illusion (*maya*).

This is what the ocean called illusion is like. It is within such an ocean that the mind lives, along with all the *karmic* illnesses, such as desire, sin, anger, hastiness, hatred, pride, love for wealth and lands, and love for woman.³ These are the things that provide comfort to the mind, making it laugh with joy at one time and cry in sorrow at another time.

Therefore, for this fish of the mind, which is completely absorbed in its life in the ocean of illusion, to come out of that ocean and live on land is very, very difficult indeed.

Why?

Just as ocean-dwelling fish need salty water, the mind needs the brine of avarice, craving, wrath, envy, treachery, conceit, anger, the pride of 'my religion is better than yours' and 'I am different from you', intoxicants, lust, theft, murder, falsehood, haughtiness, the conceit of 'I am the greatest', the vanity of 'mine', impetuosity—all this salt is what the mind thrives on. If such qualities were not there, the mind would die, for these are the salt of life for mind and desire. It is on these that arrogance and *karma* will grow. If not for these qualities, they would die. Such is the ocean in which the mind dwells.

So, if the mind were to come out of this salty ocean and live on the shore, in the perfectly pure, wide-open space which is wisdom, it would die. Only fresh water is available there, and the salty qualities that are food for the mind would find it hard to survive. They would die.

Therefore, if you want to come out of that salty ocean and live in the wide open space in the fresh water of the perfectly pure heart, the *qalb*, the water that has no salt and is drinkable, the water that is not subject to rebirth and will never diminish, if you want to come out and live in that fresh water and in the open space that is the wealth for all three worlds, living the life of freedom of the soul, then you need to transform yourself into God's three thousand gracious and beneficent qualities of love and compassion; qualities, such as patience, inner patience (*sabur*), contentment and gratitude (*shakur*), surrender to the will of God (*tawakkul-alallah*), praising Him for whatever may happen to you (*al-hamdu lillah*), compassion for all lives, equanimity, tolerance, sympathy, charity, considering all lives as precious as your own, feeling the suffering of others as though it were your own, feeling the joy and sorrows of others as your own, discarding the bad and taking what is good and sharing that goodness with others, and many more such qualities that dwell in God's kingdom of purity.

If the mind were willing to come out, this fresh water would nourish it. However, the salty things would have to be transformed. Those qualities would have to die. But the mind does not want to come out. It is too involved with attachments, blood ties, fanaticism of race and religion, bigotry, pride over family and caste, conceit over wealth, and love for earth, gold, and woman. Therefore, it is difficult to make it come out willingly.

With wisdom, we must reflect on these things, acquire the qualities of grace, and come out of the ocean. Having come out, if we take on His qualities of grace, if we imbibe the pure water, that honey of grace, we can acquire the state of freedom of a true devotee, the state in which we never die and never are born again. Like God, imperishable, eternal, and complete, we can dwell in the kingdom of God's justice. That is the water we must drink, the water that comes from Him...

Questions of Life-Answers of Wisdom vol. 2, pp. 95-97

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Footnotes

1. ***maya*** (T): Illusion; the unreality of the visible world; the glitters seen in the darkness of illusion; the 105 million glitters seen in the darkness of the mind. See Glossary.
2. ***karma*** (T): The inherited qualities formed at the time of conception; the qualities of the essences of the five elements []; the qualities of the mind. See Glossary.
3. Bawa Muhaiyaddeen(ral.) frequently refers to the three desires for *mann*, *penn*, *pon*, which are Tamil for earth, woman, and gold; the interpretation being the desire for land, sensual pleasures, and wealth.

Google Books Link: <https://play.google.com/books/reader?id=PejbOgW5ZbIC&pg=GBS.PA95>

April 1, 1982

...There is a hadith, a tradition, about this situation in which Rasulullah (sal.) said, “I have made satan a Muslim. Now I am a Muslim. I have become a Muslim because I made my *shaitan* a Muslim.” The meaning of this statement refers to the qualities generated by the five elements, the four hundred trillion ten thousand qualities that oppose Allah, the qualities that originate from the elements.

“I have transformed all of these qualities and made them accept *iman* and Allah. The qualities of the five elements have been transformed and I have corrected them so they can turn to Allah’s path. I have converted them.” That is the meaning of what Rasulullah (sal.) said. “I have converted all of the evil actions that came from the faculties of my body, all the evil, all of satan’s qualities, and made them accept Allah. I have made them accept *iman*. I have converted satan, all the qualities that misguide, and made satan a Muslim.”

An individual becomes a *mu’min*⁵⁶ as soon as those qualities attain that state, as soon as the qualities of satan that endeavor to ruin him are converted to accept *iman* and God with certitude and determination. Then he can change and go from being a Muslim to a *mu’min*. That is *Iman-Islam*. That is the explanation Rasulullah (sal.) gave.

When we convert the satanic qualities within us that misguide us and lead us away from the straight path, when we establish Allah and His truth with certitude, our lives become those of the *mu’minuun*, the believers. This is the true meaning of what Rasulullah said.

This is how every human being can become a *mu’min*. This is Rasulullah’s explanation. This is the meaning. Satan does not live within us; satan’s qualities live within us. If we can convert them, we can become *mu’minuun*. This is the *iman* in Islam.

This is the key factor in Islam. *Iman* is the key to Islam—the key and the completion. We can display equality and peace only after we convert and transform the qualities that originated from the five elements that were gathered together and united. Then we can find peace. We must understand this.

If a person becomes a *mu’min*, there will be no divisions for him in Islam, no differences. He will see no divisions between the children of Adam. There were no divisions in the commandments of God that were brought by the prophets. They came down directly from Allah. There can be no separations in what God has commanded.

Islam is like the full moon shining through the clouds, displaying its light, dispelling the darkness.

Islam, Jerusalem, & World Peace, p. 144

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

Footnote

56. *mu’min* (A) believer

... That Power [i.e. God] has no race, no religious fanaticism, no scriptures, and no philosophies. It is beyond this.

It has no color, no hue, no form, and no shape. It is beyond this.

It has no “I” and no “you.” It is beyond this. It has no night and no day. It is beyond this.

It has no disease, no illness, no hunger, and no old age.

It is beyond this.

It has no birth, no death, no end, and no destruction.

It is beyond this.

It has no house, no property, no wife, no children, no relatives, and no form. It is beyond this.

It has no color, no hue, no language, speech, or breath.

It is beyond this.

That complete Power that always exists and that is beyond and beyond all this—is God. He has no murder and no sin. He has no desire, no anger, no miserliness, no attachment, no fanaticism, and no envy.

He has none of these six evils. He is beyond this.

He has no arrogance, no karma, and no *maya*, illusion.

He is beyond this.

He is beyond the three illusory animal qualities of *tarahan, singhan, and suran*⁶

He has no intoxicants, no lust no theft, no murder and no falsehood. He is beyond this.

He is neither male nor female. He is beyond this.

When the *qalb*⁵, inner heart, of any male or female intends Him, that Power comes and gives peace. It is not in a state that can be seen, but functions in a natural way. In is not in a state that can be seen, but, with great care, causes the creation, man, to reach maturity and protects him. It is not in a state that can be captured, but is contained naturally within all *qalbs* and warms those *qalbs* about right and wrong. As the conscience, It warns about what is right and what is wrong.

That (Power) has no school, no learning, no teacher—none of these. It takes our wisdom and clarifies it; takes our speech and speaks to us, providing explanation; takes our breath and explains the breath to us; takes our breath and breathes through that; takes our vision and sees through that; takes our conduct and acts through that; takes our wisdom and teaches wisdom to us; takes our vision and gives explanations about what is seen; takes our breath and gives explanations about that breath; takes our speech and gives explanations about the speech; takes wisdom and gives explanations about wisdom; takes the *qalb* and, existing as the *qalb* within the *qalb*, reveals Itself. It looks at our mind and desire, looks at the witness⁷, the wisdom, and the justice, and gives the explanation accordingly.

Existing as Life within life, as the Treasure that does not hurt anyone or anything, It gives life to that life. Taking our hunger, It gives the way to appease that hunger. Taking our sorrows, It ends those sorrows and gives peace through feeling, awareness and intellect. God is a natural Power like that...

Footnotes

5. *qalb* (A) Heart, the heart within the heart of man, the inner heart. Bawa Muhaiyaddeen(ral.)_(rad.) explains that there are two states for the *qalb*. One state is made up of four chambers, which represent Hinduism, Fire Worship, Christianity and Islam. Inside these four chambers there is a flower, the flower of the *qalb*, which is the divine qualities of Allah. This is the second state, the flower of grace, *Rahmat*. God's fragrance exists within this inner *qalb*.

6. *tarahan*, *singhah*, and *suran* (T) The three sons of illusion, related to the sexual act.

7. witness: In Tamil, the word for witness is *chadchi*. The conscience is the witness of the heart.

God's Psychology-A Sufi Explanation, pp.3-4

M.R. Bawa Muhaiyaddeen_(ral.)

...Some refer to the *Asma'ul Husna* as His names, but they are not His names. They are His duties, the actions of His duties, which he performs. There is no name or city or place for Him. He cannot be a name!

God has said, "I am the complete and perfect One. I have no shadow, no form, no wife, no child, no associate, no beginning, and no end. I am One. I have no darkness, no torpor, no desire, no death, and no birth. I do not have any of these things. That is My state. I have no story." One who has no story has no name; He is only one point.

He is the Ruler of fathomless grace, the One of incomparable love. No love compares to His love. His grace has no end. That is how it is.

Because of this, whenever one needs God's love, whatever his heart needs, or whatever he needs for his hunger or thirst, or for anything, his needs are satisfied through Allah's *Rahmat* [mercy, benevolence]. That is why He is called the *Rahmatul-'alameen* [the mercy and compassion of all the universes]. He provides the wondrous blessings [*mubarakat*] for the three worlds of *awwal*, *dunya*, and *akhir* [the beginning, this world, and the hereafter]. Whatever the soul needs; whatever the world needs; whatever creation needs; whatever the earth, fire, water, air, and ether need; whatever wisdom needs, He will give. He is the *Rahmatul-'alameen* for the three worlds of *awwal*, *dunya*, and *akhir*. He will give the treasure, which is the *mubarakat*. The soul needs the purity of God, and He will give that. The wisdom needs the soul, and He will give that. The *Rahmat* is within Him. He says, "I have that *Rahmat*, that fathomless grace and incomparable love. Because I am the Ruler of fathomless grace, the One who is comparable love, this is My work." He is the *Rahmatul-'alameen*.

"Ask for whatever you need. Call Me. Ask Me." Anyone can do this; anyone in creation can do this. No matter how much is taken and taken, there is no diminishing! Take whatever is needed for your wisdom. Take whatever your hearts need. Although you take and take, there is no diminishing from *Allahooo*—that resonance! Because there is that one resonance, *Allahooo*, you can take and take without diminishing. You can take and take from that 'hooo'. If you take some now and then take some more, the 'hooo' will not diminish even by a drop.

Because He is the giving, giving, undiminishing treasure to your heart, He is *Allahooo*! Hooo, hooo, hooo, hooo, hooo, hooo is continuously giving...

Asma'ul Husna-The 99 Beautiful Names of God, pp. 116-117

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

March 16, 1982 9:30 am

...To understand every being and to give them peace is purity. The purity of life is the explanation of man's psychology. This is psychology; to give purity and peace to every life is man's psychology. We must understand this; we must do this; we must know this; and we must give this...

God's Psychology-A Sufi Explanation, p.179

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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...Fighting and arguing is not Islam. There is one Father; that is Allahu *akbar*. We say, "Allah is the great One. Allah is the great One." To kill one another is not Islam.

Allahu *akbar*, Allah is the great One. Do not destroy someone who is evil, but destroy what is evil (within yourself) and reap what is good. To destroy darkness and create light is purity. To destroy the evil quality and create the good quality is purity. To destroy the bad food and create the good food is purity.

Purity is: to destroy the bad action and create the good action, to destroy bad speech and create good speech, to destroy bad sight and create good sight, to destroy bad smells and create good fragrances, to cut away bad sounds and hear good sounds, to destroy a bad life and create a good life, to destroy the bad path and go on the good path, to cut of accepting bad things and accept the good things from God, to cut away bad thoughts and accept good thoughts, to cut away differences and divisions and have unity, to give up anger and have patience and peacefulness, to cut away arrogance, karma, and maya (illusion), and take *alif*, *lam*, and *mim*—the pure soul, wisdom, and God.

Give up arrogance, karma, and maya and join with the soul, wisdom, and God, the good qualities. Give up selfishness, have equality, and treat all lives as your own life. Purify your qualities and give this purity to others. The purity of one's life is Islam. This is purity.

Islam is purity, psychology: One knows the other and helps him.

One knows the hunger of the other and helps him. One knows the sorrow of the other and helps him. One knows the sadness of the other and helps him.

One knows who has hunger, illness, old age, and death,
and gives him assistance...

God's Psychology-A Sufi Explanation, p.182

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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“Hastiness is the enemy of wisdom. Impatience will eat up wisdom. Anger is the guru of sin. Lust is greater than the ocean. (But) one who does duty, realizing the truth, will receive the plentitude of the grace of God—that is a great gift...”

God's Psychology-A Sufi Explanation, p.170

M.R. Bawa Muhaiyaddeen_(ral.)

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March 11, 1982, 6:15 AM

...This is not in a book. You are still holding onto the book that you learned from in your life. You are holding onto what you perceived as joy and sorrow, and as truth and falsehood, are you not? You have held onto that world. That is the world of creation, the world of sexual games, the sixty-four arts and sciences, and ignorance. You researched into all of these and acted on them. This is science. You learned from books; you learned this and you consider it to be true.

You have kept that book, the book of your birth that shows you what you saw is true and what you saw as false. He (the *Insan Kamil*¹) takes this book that you have, and shows it to you. He also shows you the book that he has, the book of *meygnanam*, true wisdom. He reveals the meanings of both.

He shows you from what you see. He explains:

This is this. This is that.

This is the world. That is the world of God.

This is the life of the world. That is the life of God.

This is the life of ignorance. That is the life of wisdom.

This is the life of the impure spirits. That is the life of the pure spirit.

This is the life of truth. That is the life of falsehood.

This is the life of duty. That is the life of the energy of self-business. This is the life without attachment. That is the life of attachment.

This duty is done without attachment. That duty is done with attachment.

This is a life of compassion. That is a life with blood attachment.

This is Gods quality. That is the quality of blood ties.

This is fascination, *mayakkam*, with truth and God. That is fascination with the world of illusion.

This God's vision. That is the vision of the world, your vision.

This is God's duty and qualities. Those are the qualities of illusion, of the body of the five elements.

This is God's heart or *qalb*. That is the monkey mind of illusion.

This is God's wish, *asai*, His equality, the desire for peace and tranquility.

That is the desire of the dog whose tongue continuously hangs out, panting and licking the world.

This is God's love and happiness. That is the sexual joy of the body for the five elements of illusion and the sensual pleasures.

This is God's path. That is the path of fecal arrogance.

This is God's religion, the religion of truth, *sattiya vēdam*, of one family and one scripture.

That is the religion that contains divisions, fighting separations, and differences.

This is the one learning. That is a learning which contains everything that the mind has gathered from the world, and which causes accidents.

This is the *beauty form*, the one beauty of God's family, God's beauty, God's speech, God's gaze, God's thoughts, actions, and qualities. That is the earth, fire, water, air, ether, mind, desire, and the four hundred trillion, ten thousand spiritual qualities and thoughts.

Suffering is natural to your life. Happiness is also natural to your life.

Whatever you learn in life, whatever you take from it, and whatever you do in it causes your suffering.

The *Insan Kamil* will explain this.

Like this, the *Insan Kamil* will show you these two sections. Feeding you the milk of wisdom, God's love, and God's compassion, he will bring you to wherever you have to be brought. He will explain and show each thing from the book that you have kept and read. He will take your qualities and show you. He will take your actions and show you. He will show you from the way you sleep, the way you sit, the way you act, the way your dress, the way you look, the way you think, the way you eat, and the way you drink. From whatever you have within you, he will show you.

You must give up these qualities and change to the quality of a baby. That baby is the baby of *gnanam*, divine wisdom, which the *Insan Kamil* raises. If you change into that, you become a baby of *gnanam*...

God's Psychology-A Sufi Explanation, p.97-99

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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200.

Try with wisdom to catch And tie up the wandering mind
And you will know the explanation Of the unique birth of man.

201.

A tree is shaken by the wind. Gales can blow it down or uproot it.
A tree can also be destroyed by fire.

Similarly, my son, the eternity of your existence is threatened
by the gales of your base cravings, the storms of your mind,
and the fire of the anger of your arrogance.

They can uproot your life and destroy it
in the same way a gale can uproot a tree; in the same way that fire can burn it.

Therefore, just as the taproot of a tree planted deep and firm gives it stability,
you must plant the taproot of *iman*¹,
the taproot of faith, certitude, and determination in God, to give stability to your
life.

Give Him the praise of *al-hamdu lillah*²
and surrender to His will,
saying, "*Tawakkul-'alallah*³, it is all Your responsibility."

Develop the coolness of *sabur*⁴ and *shakur*⁵
to quell the fire of your anger and the gales of your desires.

Then they cannot injure or
destroy you.

202.

Act with the qualities of God
God's qualities are His kingdom.

Glossary Definitions from *Golden Words*:

1. *iman* (A):

a) Absolute, complete and unshakable faith, certitude, and determination that God alone exists; the complete acceptance of the heart that God is one.

b) *Iman-Islam* (A) The state of the spotlessly pure heart which contains Allah's Holy Qur'an, His divine radiance, His divine wisdom, His truth, His prophets, His angels, and His laws. When the resplendence of Allah is seen as the completeness within this pure heart of man, that is Iman-Islam. When the complete unshakable faith of this pure heart is directed toward the One who is completeness and is made to merge with that One; when that heart trusts only in Him and worships only Him, accepting Him as the only perfection and the only One worthy of worship—that is *Iman-Islam*.

2. *al-hamdu lillah* (A): All praise is to You!" Allah is the glory and greatness that deserves all praise. You are the One responsible for the appearance of all creations. Whatever appears, whatever disappears, whatever receives benefit or loss—all is Yours. I have surrendered everything into Your hands. I remain with hands outstretched, empty and helpless. Whatever happens in the present and whatever is going to happen is all Yours. Lit.: All praise belongs to Allah!

3. *tawakkul-'alallah or tawakkul* (A): Absolute trust and surrender; handing over to God the entire responsibility for everything.

4. *sabur* (A): -

a) Inner patience; to go within patience, to accept it, to think and reflect within it. Sabur is that patience deep within patience which comforts, soothes, and alleviates mental suffering.

b) Ya Sabur—one of the ninety-nine names of Allah. God, who in a state of limitless patience is always forgiving the faults of His created beings and continuing to protect them.

5. *shakur* (A): Contentment; the state within the inner patience known as *sabur*; that which is stored within the treasure chest of patience.

***Golden Words of a Sufi Sheikh*, p. 65**

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Book Link: <https://books.google.com/books?id=hMDs02TOSKsC&q=201#v=snippet&q=201&f=false>

444.

The king of the white ants saw a wise man sitting near the anthill and said to him, "O man, we white ants are also one of God's creations. We build houses to protect ourselves from rain and sun and wind. We undergo great difficulty in building houses to protect our families from destruction. "Then the group called man comes to break up our houses and chase us away, destroying our families. Not only that, iguanas catch and eat our children; rats, snakes, and mongooses come to devour us and claim our houses for themselves. If we escape man, the animals come; if we escape the animals, man comes. So much injustice is inflicted on our families.

"One day we all got together. We decided there had to be an end to it all, so we formed a huge society. We got a majority decision that if someone comes to break up our houses, heads must roll. We prayed to our deity. Then we went to our swami, worshiped him, and asked him to grant our boon: if we bite someone, heads must roll.

"Let it be so,' said our swami, and he granted the boon. But we had forgotten to specify that it was the head of the one we had bitten that must fall. "From that day on, when we bite someone, our heads roll! What is the reason for this? Is it the mistake of the swami who granted the boon, or is it our mistake?" asked the king of the white ants.

The wise man replied, "O king of the white ants, God has made so many millions of creations. He has caused them to dwell under the earth, on top of the earth, in the oceans, on mountains, in caves, in the skies, and in the heavens. God has shared His kingdom among all lives. It belongs equally to all. "But oceans become land and land becomes oceans. Cities become jungles and jungles become cities. Creatures live in one place at one time and shift to another location at another time. Their lives change as the world changes. It is wrong to think the kingdom of God belongs to you, wrong to build the foundation of your house with the intention that the house and the jungle belong to you. "Do not think your house is permanent. It can be torn apart by earthquakes, dissolved by rain, battered by storms, and swept away by waves. You too are subject to change, and you must try to escape and protect yourselves and your children. This is true of all creations in the world. Each must try to escape according to its circumstances.

"Instead of that, you wanted the heads of others to roll when you bit them. That was the thought which came to your tongue, but you forget one important word at the time you spoke. You got exactly what you asked for. Now your heads must roll whenever you bite someone. The fault is yours.

"O king of the white ants, man has been created as the most exalted creation in all worlds. But at the present time, the magnificence of his life has dwindled. His wisdom has diminished greatly. Now he is even worse than you. Just as you forgot one crucial word when you asked your boon, he too has forgotten the one crucial word: God. His actions are directed toward making the heads of others roll. His thought is, 'When I bite, the heads of others must roll.' This is the intention and the focus of all his intellect and wisdom.

But when man intends harm to others, he forgets God and loses his own head. You have not realized this, nor has man.

"One who is wise among men will go on the path of God without depending on the world. Having no desire to hurt others, he will never request that they should be harmed or lose their heads. With the three thousand gracious attributes of God and His state of peace and equality, he will dedicate himself to the lives of others, bringing them tranquility. He will not be concerned with his own life. Such a man will be exalted among men."

Golden Words of a Sufi Sheikh, p. 137-139

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book Link:

<https://books.google.com/books?id=hMDs02TOSKsC&q=201#v=snippet&q=change&f=false>

*from a pamphlet "Beyond Creation" published by the Bawa Muhaiyaddeen(ral.)
Fellowship*

Transcending the Five Elements

February 26, 1973

[The recording begins after a question about chanting the "om" mantra.]

...That is not how to know God. God has no mantra. He has no form, no shadow, no elephant. He has no peacock. He is not a rat. He is not a snake. He does not have five or six heads. He is not a lion, a tiger, or a bear. He does not resemble a crow or cock.

He is Light. For us, He is a Power and a Light.

There is a Power, and this Power is extremely powerful. This Light and this Power exist as the soul in all living beings. This Power makes all things move. This Power exists in the earth and in all things. This Power contains a magnetic power, a ray of Light called the soul.

The power of the soul is the ability to find God...

discourse given by M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

from a pamphlet “Beyond Creation” published by the Bawa Muhaiyaddeen(ral.) Fellowship

...An extraordinary being, Bawa Muhaiyaddeen_(ral.) taught from experience, having traversed the path and returned, divinely aware—sent back to exhort all who yearn for the experience of God to discover the inner wisdom that is the path of surrender to that One.

Bawa Muhaiyaddeen_(ral.) did not tell us much about his life, although there were rare moments when he spoke to those gathered around him of certain memories.

What we know is that he was first sighted by spiritual seekers—a man we know only as Periar and a few others from the town of Kokuvil—at the edge of the jungle near the pilgrimage town of Kataragama in what was then known as the island country of Ceylon. The tiny island that is shaped like a teardrop falling from the tip of southern India is a place known for its legendary as well as its sacred geography. Adam’s Peak in the center of the island is said to have retained the imprint created by the impact of Adam’s foot from when he first touched the earth after being cast out of the Garden of Eden.

Referred to in the ancient text of the *Ramayana* as Lanka, it was the site of Princess *Sita*’s captivity by her abductor, *Ravana*, the evil demon-king of Lanka. The *Ramayana* contains details of the battlefields where the armies of her husband Prince *Rama* fought the armies of the demon-king, and describes the groves of exotic herbs dropped by *Hanuman*, the monkey-king who helped Prince *Rama* rescue his wife.

When the island was called the Isle of Serendib, the voyage of Sinbad was described in the *Thousand and One Nights*. Medieval Arabs and Persians made regular pilgrimages to Adam’s Peak. The fourteenth century Arab traveler and scholar Ibn Batutah made that pilgrimage.

Legends record the visit of the Qutb_(rad.) who after visiting Adam’s Peak meditated for twelve years in what came to be known as the hermitage shrine of Daftar Jailani that lies at the edge of a precipitous granite cliff in the south-central portion of the island, a site that has become a place of saintly visitation and mystical meditation.

Living in that land of legends, those seekers from Kokuvil recognized Bawa Muhaiyaddeen(ral.)_(rad.) as a uniquely mystical being when they began to interact with him, begging him to teach them. He had lived peacefully alone in the jungle for so long that he had almost forgotten human speech. Gradually, he began to speak with those seekers.

Telling those seekers that God was the only Teacher, he consented only to study side by side with them. Working long hours in the rice fields as a farmer by day, he

spoke and sang to them of his experiences of God in the evenings. Eventually, he and that small group of seekers from Kokuvil built an ashram in Jaffna, a town in the northern tip of the country.

Travel was difficult in that small country, yet the refuge of his presence was irresistible. As more and more people came to know about him and to hear him sing and speak of God, many of them began to invite him to stay in their homes. Among those people were Dr. Ajwad Macan-Markar and his wife Ameen Macan-Markar who lived in the city of Colombo. Bawa Muhaiyaddeen(ral.)_(rad.) told them it would not be easy: that he was like a tree upon which many birds needed to take shelter. If he was to agree to stay at their home, they would also have to accommodate these birds. He warned them that there could be many at times. Dr. Ajwad and his wife did not hesitate to agree to open their home to all who wished to accompany him. After that, Bawa Muhaiyaddeen(ral.)_(rad.) always stayed at their home when he was in Colombo. For forty years Bawa Muhaiyaddeen(ral.)_(rad.) spent his time with those seekers until 1971.

In *The Tree That Fell to the West*¹, Bawa Muhaiyaddeen(ral.)(A.S.) _tells us:

“Before I arrived at 46th Street in Philadelphia for my first visit, Bob Demby, Carolyn Secretary, Zoharah Simmons and some others sitting here arranged for me to come.

“They formed a society for that purpose, to invite me here. I did not come to Philadelphia with the idea of establishing a fellowship. There is only one Fellowship and that is Allah’s. There is only one family and one Fellowship. We are all the children of Adam_(a.s.), and Allah is in charge of that Fellowship.”

After that first visit (1971), Bawa Muhaiyaddeen(ral.)_(rad.) went back and forth between Philadelphia and what by then had been renamed Sri Lanka until 1982, when he stayed in the United States until December 1986.

In these distressing times, his words are increasingly recognized as representing the original intention of Islam which is the purity of the relationship between man and God as explained by all the prophets of God, from Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, may the peace of God be upon them, who were all sent to tell and retell mankind that there is one and only One God, and that this One is their Source—attainable, and waiting for the return of each individual soul.

Footnote:

1. Muhaiyaddeen(ral.), Bawa. *The Tree That Fell to the West*. Philadelphia: Fellowship Press, 2003. Print.

83.

O man, with faith and certitude Determination and wisdom
 Fight and root out the demons of the mind Which attempt to fascinate and kill you, And the
 darkness of the fascinations
 Will flee from the battlefield.
 Freed of fear and anxiety
 You will see only peace in your life And the triumph of the soul.

Golden Words of a Sufi Sheikh, p. 44

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book Link:

<https://books.google.com/books?id=hMDs02TOSKsC&pg=PA526&dq=Golden+words+of+a+sufi+saint&hl=en&sa=X&ved=0ahUKEwj17dKmgLveAhVqi1QKHUpOACIQ6AEIKjAA#v=onepage&q=anxiety&f=false>

...My beloved brothers and sisters, we are children who have faith in God. All living beings have faith in God. The earth and the sky, night and light, lives that move, and lives that do not move, all have faith in God; and God knows the hearts of all creations. He knows all thoughts and all intentions. He knows the speech of the tongue. He knows every part of every creation. The Precious One, the Exalted One who is Almighty God, *Allahu to'ala Nayan*, is the Father of all lives. He is the Almighty One, the Able One, the Creator who showers compassion on all lives. He is *Rahman* and *Rahim*, the Most Gracious One, the Redeemer. May we have faith only in Him. *Amin*.

My very precious brothers and sisters, God created *insan*, true man, as the most exalted of all creations. To this exalted life, God has given exalted wisdom. He has given man seven levels of wisdom: feeling, awareness, intellect, judgment, subtle wisdom, divine analytic wisdom, and divine luminous wisdom. God has fashioned the seven levels of wisdom so that man can know God and understand Him through remembrance, contemplation, prayer, and worship. Human beings have faith in various types of worship and remembrance of God.

There are four steps to prayer: *shari'at*, *tariqat*, *haqiqat*, and *ma'rifat*...

Golden Words of a Sufi Sheikh, pp. 1-2

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book Link:

<https://books.google.com/books?id=hMDs02TOSKsC&pg=PA526&dq=Golden+words+of+a+sufi+saint&hl=en&sa=X&ved=0ahUKEwj17dKmgLveAhVqi1QKHUpOACIQ6AEIKjAA#v=snippet&q=faith&f=false>

221.

The sheikh says: O son, if you are to understand something, you must think about the cause within the cause and the thought within your thought. When you look at something, you must open the vision within your vision, the scenes within the scenes, and the wisdom within wisdom. When you look at prayer, you must understand and perform with wisdom the prayer which is within prayer. If you are to love, you must understand the love within love.

O son, if you are to study, you must first understand the learning within learning and then learn. If you are to eat, you must start by understanding the taste within the taste and then eat.

Like this, the clear study of wisdom consists of understanding what is within everything you perceive and then finding the explanation. If you understand with clarity, Allah alone will be within all you learn and all you see. The one God is the point. If you find that point, you will praise only Him; you will not see or praise anything else.

My son, learn and gain clarity with your wisdom.

Golden Words of a Sufi Sheikh, pp. 71-72

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book Link:

<https://books.google.com/books?id=hMDs02TOSKsC&pg=PA526&dq=Golden+words+of+a+sufi+saint&hl=en&sa=X&ved=0ahUKEwj17dKmgLveAhVqi1QKHUpOACIQ6AEIKjAA#v=snippet&q=71&f=false>

... Sufis give up the acting within themselves, burn up even their thoughts of acting, and reach the stage of contentment where they speak without speaking and immerse themselves in God. That is Sufism.

Only when that state is established within us, only when wisdom dawns and God's ocean of divine knowledge appears within us, only when we have true faith and worship can we reach God, who is the wisdom within wisdom. Only in that state do we become creations who can reach God and speak to Him directly. We must realize this. The essential requirements are absolute faith and wisdom. Our progress and the states we attain are in accordance with the level of our faith and wisdom. One who has transcended the four steps of *shari'at*, *tariqat*, *haqiqat*, and *ma'rifat* is a Sufi. One who knows these four steps and knows himself and knows his God is a Sufi. We must acquire the wisdom necessary to reach this state. God has created everything as an example in order that we may acquire and attain that wisdom. Everyone who is an insan, everyone who is a mu'min, everyone who is an insan kamil, and all of us must realize this. My very precious children, my brothers and sisters, we must realize it. May God protect us.

Golden Words of a Sufi Sheikh, p. 6
M.R. Bawa Muhaiyaddeen(rad.)

Google Book Link:

<https://books.google.com/books?id=hMDs02TOSKsC&pg=PA526&dq=Golden+words+of+a+sufi+saint&hl=en&sa=X&ved=0ahUKEwj17dKmgLveAhVqi1QKHUpOACIQ6AEIKjAA#v=snippet&q=faith&f=false>

36.

O man, control outer sounds Listen to the sound of God And you will understand Its uniqueness and bliss.

37.

O man, if you control the tongue You will know goodness in your life And the evil which might have come Will be far, far away.

38.

O man, God has given you all His wealth The wealth of all three worlds Of awwal, dunya, and akhirah [world of souls, this world, and the next world].

Realize with wisdom; Stop your begging; Understand this treasure; And you can give to all.

39.

O man, control what is known as 'I' And realize the rewards.

Golden Words of a Sufi Sheikh, pp. 35

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Book Link:

<https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA34.w.1.14.0>

...If you know these four steps [*shari'at*, *tariqat*, *haqiqat*, and *ma'rifat*], understand them, and then pray to Allah ceaselessly, unmindful of the difference between day and night, that is true prayer, the fifth prayer, the prayer of Sufiyyat. Sufiyyat is the state in which there is no day or night. The prayer called Suftyyat is the prayer in which you do not speak and you do not smile. You speak without speaking, smile without smiling, pray without praying, and intend without intending, and in this way you control and subdue your countless desires. To speak to God without speaking is Sufism.

Sufiyyat means to subdue mind and desire, that is, to restrict your own acting in the drama and to control your connection to blood ties, your cravings, illusions, attachments, vanity, envy, anger, the pride of the 'I' and the feeling of 'you', treachery, deceit, hunger, lust, and obsession.

To cut away all these myriad qualities of satan, to pull them out and burn them to ash through wisdom and faith, is Sufism. Once they have been consumed we can begin to pray.

In the prayer of Sufiyyat, God has ordained 43,242 *sajdahs*, or prostrations at the feet of God, per day. The man who performs these will see Allah before his eyes. He will see only Allah and nothing else. His qalb, which is his innermost heart, will see only Allah's light. His ears will hear only Allah's sound. His qalb will realize only God's sound, God's light, and God's resonance. His nose will perceive only the fragrance of God. The tongue will speak only to Him in the secret silence, and in this silent speech man will die—he must die—in Allah. When he dies in Allah—in the state in which he speaks without speaking, smiles without smiling, and prays without praying, knowing God without knowing Him—that state is Sufism.

In this way, every word must end in God, every breath must end in Him, and every speech must end in Him. Man's entire life must reach God; that is his true prayer. That is the culmination of the prayer of the Sufi. One who attains the clarity of perfect faith is called a Sufi...

Golden Words of a Sufi Sheikh, p. 3

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

Google Book Link:

<https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA2.w.0.2.0>

April 6, 1982

...War does not exist only on the outside. In the life of a human being, the qualities of prejudice and divisiveness are enemies that have joined with the body, fatal afflictions born with us, diseases that will ultimately kill us. The qualities of prejudice and divisiveness separate us from others, grow within us, and suck our blood, nourishing the animals, demons, devils, and satans inside us.

We have to overcome these evil qualities, control them, restrain them, subdue them, and make them peaceful with *iman*. Keeping them in their proper places, teaching them about the consequences of their actions, and restraining them is Islam. Making Allah their Master, making *iman* their good gift, feeding them with it, and controlling them is Islam.

You must accomplish this by yourself and within yourself..

Islam, Jerusalem, & World Peace, p. 5

M.R. Bawa Muhaiyaddeen(rad.)

...Jihad means to root out and reject the four hundred trillion ten thousand spiritual enemies of insan. Jihad means to cut away mantras, magic, mesmerism, evil qualities, envy, jealousy, treachery, deceit, demons, ghosts, desires, the mind, the veils, jealousy, intoxicants, lust, theft, murder, falsehood, lechery, hatred, miserliness, greed, fanaticism, malice, arrogance, karma, maya, hypocrisy, keeping one thing inside and another outside, vengeance, and similar qualities.

Those who cut away and discard these qualities will become *mu'minūn*, or believers, in Iman-Islam. After these qualities are cut away and pulled out by the roots, the war is over. Then the absolutely pure *mu'minūn*, those who establish a direct connection to Allah and the Rasul_(sal.) with certitude, will perform the sajdah, the prostration.

They will understand the family connection that exists between God and all the children of, the same connection that existed between God and Adam_(a.s.) earlier, when Adam_(a.s.) was being created in heaven. They will understand, the connection between Allah and themselves will be reestablished, and the jihad will be over. That is the greater jihad.

To accept the truth as the truth; to accept the One who is the Indivisible Power; to cut down the enemies inside one's own body with wisdom, iman, Allah's qualities, love, peace, and justice is the *tauhid*⁴⁶ of the kalimah. Our enemies are the evil qualities.

The one group that does this is Iman-Islam. It will be clearly evident when the understanding comes. This is the group that cuts away the enemies within themselves.

There may also be a group, a family, that engages in jihad with the children of Adam_(a.s.), with humankind, with other lives. However, Allah does not think of killing other beings or dividing the children of Adam_(a.s.) into enemies. There is no benefit for one human being to cut down another human being, for one human being to kill another human being. That is not jihad. Praising Allah and slaughtering other human beings is not the meaning of jihad...

Footnote:

46. *tauhid*: (A) the indivisible and absolute unity of God

Islam, Jerusalem, & World Peace, pp. 115-116

M.R. Bawa Muhaiyaddeen_(ral.)_(rad.)

...Allah will accept only the jihad in which you praise Him and wage jihad against your own inner enemies. We must increase our understanding of the indivisible Power of Allah through iman in the kalimah, in His words, in His actions, and in wisdom. This is the truth.

For some, these are the words of Allah, related by our great Prophet, the Rasul_(sal.). We will understand these words to the extent that we value them. When the *'ilm* capable of fathoming this, when the wisdom, strength, and clarity come to us, we will know. When those qualities come to us, we will know, and clarity regarding our brothers and sisters will come to us. When those qualities come to us, we will be unable to kill any living being.

When a mother drives out the bad qualities of a child, the child becomes a good child. Is he a bad child then? No. When the child goes out to play and brings home all the things that have accumulated in the village, the child goes wrong through those qualities. Yet, he is not a bad child because of them.

A mother's lot is to remove the bad qualities within her child and to throw away the dirty things he brings home in his hands. A mother's duty is to remove those qualities and throw them away, to correct his qualities, to teach him good qualities, to uplift him, and give him love, is it not? Does she slaughter her child if he acts with bad qualities? No. Does she kill him? No. She does not, does she?

Similarly, Allah will never make it acceptable to kill the creations He created. It is not appropriate to slaughter anyone. Every child is His child. Because they are the children of the Lord who created them, it is not acceptable to Him when His children are slaughtered. It is acceptable to Allah only when a child's bad qualities and actions are dispelled and he is turned into a good child.

Allah is our Mother and Father. It is His will and His happiness when a child's bad behavior is dispelled and the child is turned into a good child. A mother and God are the same: they do not kill. They do not kill their bad children. It is not about cutting down and killing a fellow human being and then praising God. It is a mother's wish to dispel the bad behavior and mischief in her child—her goal is to make him a good child. This is the duty that must be done, and this is what Allah does. Thus, those who have wisdom must understand this.

When a child behaves badly, it is the qualities within the child that are bad. That is what must be dispelled. He must be shown good wisdom, love, and compassion, and be transformed into a good child. That is an undeniable truth. It is not truth to slaughter him. That is not good.

The reason Allah sent down the twenty-five prophets as His representatives and messengers was to make us good children, to dispel evil, and to root out the evil qualities. My love you⁽⁵⁰⁾, my grandchildren. My brothers, and sisters, we must understand this.

Thus, jihad means to cut away evil qualities. Iman-Islam means to embrace those who

have been born with you, to hold them inside your love, to use wisdom to cut away the evil within yourself, and to join together in unity and in a state of love as one family, one brotherhood. This clarity is required for correct wisdom and iman...

Footnote:

50. "My love you": These are Bawa Muhaiyaddeen(ral.) own uniquely phrased English words. He taught us that love should have no "I," no self, no separation.

Islam, Jerusalem, & World Peace, pp. 117-119

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Tauhid^[46]

October 2, 1982

Bismillahir-Rahmanir-Rahim. In the name of God, Most Compassionate, Most Merciful. *As-salamu 'alaikum wa rahmatullahi wa barakatuhu kulluhu.* Peace and the mercy of God and all His blessings be upon you.

Brothers and sisters, I was speaking of *jihad* in the previous chapter of this book and will continue to speak of it in this one so you can understand.

The commendation for bravery on the straight path to Allah is there in *al-kalimatul- 'üla*, the First Kalimah,^[47] that describes *tauhid* and tells us to accept the Indivisible Power that is Allah. The words of that *kalimah* have been revealed to us as *tauhid*. To accept with certitude through the *kalimah* the One who is the Indivisible Power is *tauhid*. To truly reveal within ourselves the reality of the proof of accepting and establishing Allahu, the One who is the Indivisible Power, is *tauhid*. The Qur'an and the *kalimah* reveal the proof of *tauhid*. We must reflect upon this.

The One who is the Indivisible Power has been described as the Inimitable, the Unparalleled. He is neither high-ranking nor low-ranking. Nothing is equal or comparable to Him. He is not similar to anything else, yet He has no differences. The One who is the Indivisible Power is the Creator, the Protector, the Sustainer, the One who calls us back at the end and brings us to account through the questioning. That is how He has been described. The Qur'an, the traditions of the Prophet_(sal.), and the *kalimah* all explain that Allah is the One who is the Indivisible Power.

We the people, the children of Adam_(a.s.), the family of humankind, accept this. We accept this fully and entirely, performing the *sajdah*^[48] and the *rukü*^[49] as the clear evidence of our *kalimah*, the clear evidence of *Iman-Islam*. We need to understand that. This is the reason we accept the One who is the Indivisible Power.

Tauhid is the visible evidence of the One who is the Indivisible Power. When our hearts fully accept and reach this completion, *that is Iman-Islam*.

Brothers and sisters, we must understand this. The entire Qur'an explains the One who is the Indivisible Power. The Qur'an and the traditions of the Prophet_(sal.) give explanations about Him and His representatives. They truly reveal the reality of the explanation, the proof, that we are Adam's children, the slaves of Allah, the Lord and Cherisher of the Universes. They reveal with certainty that He is the Creator, the Sustainer, the Protector, the Preserver. We must understand this through all seven levels of wisdom.

Allah has no enemies. No one who opposes the Indivisible Power that is Allah can ever overcome Him. Allah cannot be elevated by praise or lowered by criticism. He does not have these things nor does He accept these things.

We need to understand that when through *tauhid*...

Footnotes:

46. *tauhid*: (A) the indivisible and absolute unity of God

47. first kalimah: (A) *La ilaha illAllahu Muhammadur-Rasullah*—nothing exists except God and Muhammad is God's prophet

48 *sajdah*: (A) the prostration in prayer 49 *rukū'*: (A) the bow in prayer

Islam, Jerusalem, & World Peace, pp. 109-110

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...The chief concern for people with wisdom is to correct their own mistakes. The chief concern for people without wisdom is to look for the faults of others.

The chief concern for people with *iman* is to keep their *qalbs*, their hearts, clear. The chief concern for people with unsteady *iman* is to find fault with the hearts of others.

The chief concern for those who worship Allah is to pray with certitude and determination and to place their hearts in Allah's responsibility. The chief concern for those who have failed in certitude and determination is to discover and to find fault with the opinions, prayers, and hearts of others. That is what is important to them.

There are many meanings in the life of an individual. The taste of every fruit reveals what it holds inside. The taste of the fruit reveals whether it contains sourness, sweetness, or bitterness. It will not reveal anything else.

Similarly, the section that the children of Adam_(a.s) hold within themselves is also visible outside. When the genuine taste is there, it will be apparent. No sourness, sweetness, or bitterness will be there. What they hold within themselves will taste like exquisite nectar. Similarly, when people of wisdom are clear, they will know only that exquisite taste, and demonstrate nothing else. When only that taste exists in their hearts, only that taste will be visible in their *'ilm*.

Other tastes in other hearts will also be evident. They will not reveal the exquisite taste. *'Ilm*, what we learn, and clarity are like this too—the qualities and actions within us will be visible outside. May we think of this. Those who can see Allah, the Rasul_(sal.), truth, equality, patience, gratitude, trust in God, peace, unity, and serenity within themselves, after thinking in this way, will be the great people.

When the pond is full, everyone can drink all they need to quench their thirst.

When the pond is not full, those who dwell in the pond and those who come to the pond will have to dig in the mud and drink water that is not clear. Then those who live in it and those who come to it will criticize the water. All who live in it and all who come to it will find fault with it.

We are like ponds. If we are clear, those who come to us can drink from clarity. Our *'ilm*, our knowledge, and our studies are the same.

Allah is the One sufficient unto all things. We must trust in Allah and give all praise to Allah.

Unity is Islam. Equality is Islam. Compassion is Islam. Finding peace in life is Islam. Truth is Islam. To realize this and to follow this is Iman-Islam. *Iman* itself is Islam.

May we understand!

Islam, Jerusalem, & World Peace, pp. 7-8
M.R. Bawa Muhaiyaddeen_(ral.)_(rad.)

In the name of God, the Most Compassionate, the Most Merciful
February 7, 1980

Letter to Jerusalem

Since the time of Abraham_(a.s.) long ago, much animosity and many causes of conflict and suffering in the world have arisen from the City of Jerusalem. Only in Jerusalem have such hostilities arisen. All the hostilities I have described have come to Jerusalem. For so many ages, so many people have attempted to capture it, fight over it, and destroy it. Such things occurred there even before the time of Abraham_(a.s.)—they have been occurring there since the time of Adam_(a.s.) himself. Jerusalem must be a place held in common by all of us. It must be a shared place for all of us to express our faith: the faith of the entire human community, the faith of all the religions, the faith expressed by religious devotion. God has sent all His messengers, His *ambiya'*, His prophets, and His representatives as proof of the sacredness of that place since the time Adam_(a.s.) appeared until now. He sent them as witnesses and messengers to say, "There is One God. Believe in Him. There is One God!" However, in the places where the prophets came to say this, the people saw and accepted only the separations.

Some people believed in religion. They accepted religion without accepting God. Some accepted social class and ethnic group without accepting God. Some accepted skin color without accepting God. Some believed in both God and religion. Some accepted both God and the prophets: "We are one family, the children of Adam_(a.s.)." Some accepted the titles, accepting neither God nor the religions. Some accepted satan, the *dunya*, the world, the titles, and the riches of the world, but they did not accept the truth, faith, or God.

Some ruled the land, the gold, and the riches and considered those things their kingdom—some accepted the land-grabbing, but they did not accept the words of God, the compassion, the love, the unity of humankind, the awareness of all lives as their own, or the qualities commensurate with that awareness.

Some of them did not accept conscience, justice, compassion, patience, tolerance, peace, the rights of other people, or a loving kingdom that manifested mercy. Some people did not accept this. They engaged in self-business, selfishness, gaining the titles belonging to their kingdoms, engaging in satan worship, animal worship, snake worship, scorpion worship, demon worship. They accepted the demons' miracles, satan's miracles, earth's miracles, fire's miracles, water's miracles, air's miracles, the miracles of the sun and the moon, and the miracles of *maya*, or illusion. They accepted these miracles and started destroying faith in God, truth, and peace.

In Jerusalem, the proof of this has been demonstrated to the world in countless ways. The proof has existed there from that time until now. We the community of humankind need to understand the proof. Not one of the people who previously ruled Jerusalem in that

manner is here today. No one who conquered Jerusalem by slaughtering the people as if they were animals until Jerusalem overflowed with blood is still alive. Even today, we can see the crimes and murders committed there, and how they create a constant deluge of blood.

However, the prophets were sent down with the word of God to establish laws of God's justice. They were sent down with His ninety-nine beautiful qualities and actions, with mercy, peace, tolerance, and compassion towards all living beings. They were sent down with compassionate minds and hearts to create faith in God. They were sent to nurture unity so that humankind would live as one family. They were sent to establish the worship of One God, the awareness of One God, the acceptance of Judgment, justice, and Judgment Day.

God spoke words like these to the 124,000 prophets that He sent down. Twenty-five of those prophets were mentioned in the Qur'an. This was also explained in the Bible and the Torah.

If the community of humankind had realized this, they would not have engaged in the destruction caused by the insane delirium of war; they would not have destroyed other people or flooded the world with blood. This has occurred throughout the entire world for the past two hundred million years, throughout all four yugas.

Jerusalem is the central place, the sacred place where the proof is revealed. Jerusalem today demonstrates the proof of how places of worship to which everyone should be able to go in unity are turned into battlefields. All of us must understand the battlefield in which the proof has been revealed. All of us must understand this. We who have been born as human beings must realize the words of the prophets, the commandments of God, and their instructions of unity.

No one who ruled in Jerusalem in the past is there anymore. Not one person who came to rule Egypt, Jerusalem, or the world is still there.

Part of Jerusalem has gone into the sea. What was once a sea has become land. What was once a desert has become a city. What was once a city has become a desert. What was once a cemetery has become a city. What was once a city has become a cemetery. This world is being destroyed by the sea, by the wind, by the water, by hurricanes, by fires, by earthquakes.

The community of humankind must realize that all the places in which people once lived have changed and changed, as the sea became the land and the land became the sea. Every human community and every religion must understand the sacrifice of human life, the murders, the overflowing rivers of blood.

For us, there is only one thing: belief in God. Our faith is our wealth. There is one requirement: we who are the community of humankind must live as one family. With justice and conscience, we must endeavor to know that the lives of others are like our

own, the bodies of others are like our own, the hunger of others is like our own, the suffering of others is like our own. We must be aware of each other, join together, and live in unity. If humankind and the four religions could be aware of this, God's sacred places would not turn into battlegrounds. Every community needs to understand this.

We must be aware that this proof has been shown to us through what has happened in Jerusalem. It is certain that we too will pass, just as they passed. The earth will remain, but all of us who rule it will have to pass away. We will all leave it. This is the truth. Therefore, all four religions need to live together in one place, believing with certitude that there is One God, worshiping that One in unity with wisdom, clarity, iman, and peace...

Islam, Jerusalem, & World Peace, pp.21-24

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Gems within my eyes, you need to think. We can receive the taste and fragrance in all things—in leaves, in everything. Please think about it and look at it. The rose fragrance exists in the rose flower. A jasmine tree has a jasmine fragrance. A lemon has a distinct fragrance. An orange has a distinct fragrance. A mango has a distinct smell. A banana has a distinct smell. A jackfruit has a distinct fragrance. Each leaf has a distinct scent. Mint has a scent.

Like this, when we perceive these flowers and fragrances on the outside, we can tell what each is by its fragrance. This is this, this, or this flower—then we can give it a name. Each thing has a distinct taste, and we can tell about it from its taste. Taste exists like that in everything—in goats, in cattle, in everything.

Each thing has a smell, and from the smell of its perspiration we can perceive if it is a goat or a cow. We can distinguish all tastes in this way, and we can perceive smells and distinguish them. But these are all things that we perceive on the outside. They exist as things which can be understood. Everything has an identification like that, a point like that.

What identification is there for man? What smell does he have? How can that smell be perceived? Everything else—each flower and each animal has a smell or a scent. But what does man have? He has only stench. This must be thought about and looked at a little.

Man has a stench, a very sweaty smell. He has all sorts of things collected inside of him, and, when he tries to use the scents of flowers and trees on the outside, that becomes smell upon smell. On the outside, man's body has a very bad odor. Even though he uses the essences of flowers and buds, he uses them only on the outside. He uses them on the outside form to try to hide stench. He uses them to cover over his smell. He uses one smell to cover over another. That becomes smell upon smell!

Everything displays an identifying scent. Man, too, has to have such an identifying fragrance, does he not? He must have a fragrance. Man's Fragrance is that of the Trustee of God. Everything else displays its fragrance on the outside, but Man's Fragrance is on the inside. That is the *Qalb*, the Heart. The form built with Wisdom is the *Qalb*. This is the Flower Garden.

The other is the mind, the chest. What is within it are the five elements—one fistful of earth. That is what the stench is. That stench can be perceived on the outside. Man's stench, the stench of the body, is perceived on the outside. Everything else has a fragrance or a scent, but man's body has a stench. That stench is the 'fragrance' of the body. What is in his mind is fragrant to him—that is the stench. The mind is stench; the body is stench. A flower has fragrance, but man's food and nourishment and all that he heats smells bad. This is the stench. This body is stench. No matter what he tries to use on it, he cannot conceal that stench. This form, which he has taken, is not Man. Man is Original. What came from hell is stench; what rolled around is stench. The egg he came from is stench; the embryo is stench. What came from that is stench. His form is stench.

That stench is the fragrance of his form. The stench comes from his body like fragrance from a flower. This must be thought about a little.

What Man is, is not this form. One thing is the form that came from hell. The other is the Form that came from the Trustee of God. The Fragrance of the Trustee must come forth. That Form is called the *Qalb*, the Flower Garden. That is the Flower Garden, the Lotus of the Heart, the Rose Flower. The Fragrance of that Garden is very sweet. That is what can be perceived by Wisdom. That Flower Garden can be perceived by God's Qualities. It is inside. That is Man. That is Man's Fragrance. The Fragrance of that Form is known to God; it is the Fragrance which God imbibes. It is the Son of God. It is that Fragrance which He imbibes.

When that Flower blooms, God will take it. He will come with His Sound to take the Natural Honey which is there. The Honey, the Fragrance, its Beauty—its great, great Beauty—will be there. When that Flower of the Heart blooms, God will come, and He will take that Trustee, that Fragrance, into His Kingdom. He will give His Kingdom to that Form—to the Son. That State is *Shanti* [Peace]; that is Tranquility. That is peace. This is the Trustee for Man...

The Guidebook to the True Secret of the Heart, Vol. 1, Introduction, pp. xviii-xxx

M. R. Bawa Muhaiyaddeen(ral.)_(rad.)

*In the name of God, the Most Compassionate, the Most Merciful
April 24, 1982*

Iman Islam

Faith in God is Islam. A person who accepts Islam has Allah's peace. For a person who accepts Islam and God, there is only peace. The name for a person who accepts this state is "Iman Islam." We who are Muslims need to realize that the *ruh*, the soul, of Islam is peace. Our Leader is Allah. The Leader who governs Islam is Allah. Peace! We, the brothers and sisters in Islam, must understand peace. When God is the Leader of Islam, there is no conflict.

The Soul of Islam Is Peace

Purity is Islam. Justice is its task. Peace is Islam. Peace! Purity, justice, and peace are Islam. Allah is the Leader of those good qualities. He is the One who makes them come to pass. Islam is justice. Islam is peace. A person who accepts Islam has Allah's peace. For a person who accepts Islam and God, Islam is peace.

The name for a person who accepts this state is "Iman-Islam." We who are Muslims must realize that the *ruh*, the soul, of Islam is peace.

Our Leader is Allah. The Leader who governs Islam is Allah. We the brothers and sisters in Islam must understand peace. When God is the Leader of Islam, there is no conflict. God spoke certain words through Angel Gabriel_(a.s.) to the Rasul_(sal.), and the Qur'an was sent down with warnings.

The Rasul_(sal.) is no longer living here in his physical body; he has passed. Gabriel_(a.s.) is no longer bringing the *wahy*, the revelation. We must now understand the purity and justice of those words within ourselves. The Qur'an, the words, and the actions are still here. Bringing this justice, truth, and purity into action within one's self is peace. Bringing peace into action is Islam. That is still here, within you!

Peace establishes this state. War does not. We must think not of war, but of peace. Islam is justice, peace, truth, and purity.

The Leader of Islam is Allah. This Leader is still here. You cannot act against His word. Because Allah is the Leader, we need His words now just as we did before, when Gabriel_(a.s.) brought the revelations to the Rasul_(sal.). To make peace, we must be just. That is peace! We must understand this. Brothers and sisters in Islam, as-salamu 'alaikum, peace be upon you.

Islam, Jerusalem, & World Peace, pp.9-12
M.R. Bawa Muhaiyaddeen_(ral.)

...In Islam, there are no separations, no black or white or yellow. There are no separations, no divisions. Allah rules the world with this truth, this *iman*, this good conduct, this peace, and these good qualities. This is the kingdom that Allah rules. This is the kingdom that is Allah's wealth. To accept this is Islam. Color and complexion do not exist in this kingdom.

Here, it is *iman* that rules the world, protects the world, and captivates the *qalb* of *insan*, the human heart. This is what makes *insan* grow. This is what brings him to life. This is what makes him accept Islam. The underlying cause of it all—for making him grow, for captivating his heart, for captivating his wisdom, for captivating the truth—is *iman*. After he is captivated by the truth, this is what makes him worship Allah. This is the unity.

There is no separation in Islam. The state of Islam is a place without separation. Wherever this state exists, wherever peace and unity exist, wherever the community unites at a funeral in the presence of the dead and joins together in sorrow and in difficulty, it is called Islam.

Islam establishes the unity of worshiping Allah in the world and in the kingdom of God, existing as safety and security in the inner realm and in the outer realm. Embracing face to face, and giving the *salam*, saying, "*Asalamu 'alaikum*. Peace be upon you," to each other in the *dunya* _and in the *akhirah* is Islam.

Those who can stand and act as one in this unity, this harmony, this peace, this truth, this prayer to God, and this worship are in *Iman-Islam*...

Islam, Jerusalem, & World Peace, pp.135-136

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...When we read the Qur'an, we must read it exactly as it came from Allah. Every sound that came from Allah was first a resplendence, a light, a resonance, and a grace. When it came to Gabriel_(a.s), it was light. When it came to Muhammadur-Rasul_(sal.), it was grace Allah's mercy and His beautiful qualities and actions. When it came to us from the Rasul_(sal.), it came as the *ahadith*, the traditions, the teachings. When it emerges from us, it exists as sounds.

The *ahadith* were the teachings. What emerged from the teachings was turned into letters. What emerged from the letters was turned into histories. When the histories arose, they became paths and divisions. They had changed. Wars, fights, separations, and prejudices arose from those divisions. This is what is occurring now.

If we look closely, we will see that we must enter the Qur'an in the way that it came from Allah. If we proceed in that manner, we will see the Rasul_(sal.). We will understand what the Rasul_(sal.) understood. We will understand the Qur'an and see the Rasul_(sal.). Where we see the Rasul_(sal.), we will see Gabriel_(a.s) —how Gabriel_(a.s) came to him, and how the Rasul_(sal.) received the grace from him. We will see that Light.

When we look at what emerges from that Light, we will understand the resonance of Allah in the Qur'an. When the resonance resonates from Allah, we will see our life, our death, and Judgment Day, and understand the beautiful qualities and actions that emerge from Him. That is how we need to understand Islam.

Islam, Jerusalem, & World Peace, pp.73-74

M.R. Bawa Muhaiyaddeen_(ral.)_(rad.)

...When Adam_(a.s) came, the people were Hindus. Did they get hell? Did those who came after him to bring clarity get hell? Did Noah_(a.s) get hell? God gave each step for each time, lifting the people up to a higher awareness, level by level. Islam existed then and all who attained clarity were Muslims and *mu'minun*.

All who attained clarity even then, all who attained the Light that is Muhammad_(sal.) since the beginning have been in Islam. Islam existed then and Islam exists now. Islam has existed since the beginning, as has Muhammad_(sal.). Anyone in the state of Islam can be called a Muslim.

Those who existed then were given heaven. They reached firdaus, the eighth heaven. Firdaus is the heaven that is built after the "I" is annihilated. It is built to give God a place. Let us build it for the sake of Allah, to give Him a place in ourselves! None of it exists as it is described in the books. The books do not reveal what we learn there, beyond, when we penetrate what is within us and go inside. This must be revealed directly from Allah Himself.

The tongue that can reveal Him must bring it to us. We must bring our hearts to Him. That is where it must come from. It will never be revealed by someone who says, "I have learned! I have learned!"

It can be accomplished only with surrender, surrender, surrender—handhold by handhold!

If you throw a crab into fire, what will it do? It will keep embracing the fire. It must embrace the fire in pain until it too becomes fire. It has to hold on to the fire until then. Therefore, when the world comes to oppose us, we must embrace and hold on to Allah, not the world. When suffering comes to control and crush us, hold fast to Allah! We must hold on to Allah like that. We can see that state only if we live in that state. This will always be true, regardless of who is experiencing it.

If a poor man's clothes are dirty, does that make him different from us? The color of our clothing could be different, but would the dirt be different? Dirt is just earth, and it will be gone when it is washed away. Just because someone's clothing is dirty, can we say he is different? When a man wears clothes that become muddy from walking on the road, can we call him different? His clothing was purchased in the same store from which we bought ours. We cannot call him different. After his clothes are washed, they will be the same as ours.

The washing is the work. We do not throw away our clothing merely because it needs to be washed.

Although God created all of us as one, there are many sections in Allah's creation. There is evil within it, where the dirt has touched it. The matter is one of washing away the dirt. When people say, "This is different, that is different, that is this way, this is that way," it is just a business decision.

In Iman-Islam, we must wash away everything opposite to Allah. We must wash away what Allah has discarded. The work is to wash it away. God has only that one thing. Islam discards no one. It rejects no one, nor does it say, "That is different, this is different, that is different, this is different; that color differs from this color which differs from that color..."

Islam, Jerusalem, & World Peace, pp. 155-156
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

A History of the Battle for Jerusalem *as of February 8, 1980*

*In the name of God,
the Most Compassionate, the Most Merciful*

The Purpose of the Letter

The reason I wrote the letter to Jerusalem was to explain past events that occurred in the City of Jerusalem and the causes of those events. Actually, there were no causes—there were simply events that happened in the past. I wrote the letter because of the state of the events that have been happening for so long in Jerusalem, so we can be aware of them and free ourselves from them, so we can understand how we need to attain peace, so humankind can attain peace, and prevent the deluge of blood with wisdom. Now I will explain what occurred in Jerusalem at certain times in the past. Being aware of this and knowing what can occur in the future, we human beings must use this knowledge appropriately and act in peace so the community of humankind can unite and live together.

We must be agreeable, and create a state in which we can unite and live together in peace. That is the reason I mentioned those points.

Furthermore, this understanding must come to the heart of each person. What is the benefit of doing this?

What will happen in the end?

Who will rule this world and who will leave it? We must use our own consciences, open our own hearts, and look within ourselves to understand these things. I wrote the letter because each one of you must choose peace. Every child must forgive me! Forgive me, open your hearts, and look into them! Crimes, murders, separations, overflowing rivers of blood, and battles should not exist in a sacred place that belongs equally to all, a place designated by human beings and by the religions as a sacred place for the worship of God.

This is why I wrote the letter. I wrote it so each of you would endeavor to think of that letter, make your hearts clear, and unite in peace and harmony. Please reflect upon this and upon what was said before this.

Amin.

Please understand each of the events that have occurred in Jerusalem—realize a little of what is being described below.

We must understand what we must do and what the rights of the community of humankind are.

Amin.

1900 BCE Abraham_(a.s) enters Jerusalem. Melchizedek, King of Salem, welcomes and blesses him.

1300-1240 BCE Moses_(a.s) leads the Israelites from Egypt; his followers, led by Joshua_(a.s), arrive in Canaan. Joshua_(a.s) defeats the King of Jerusalem, who is the head of the alliance of cities, but the city remains Jebusite.

1000 BCE David_(a.s) wrests Jerusalem from the Jebusites and makes it the capital of his kingdom.

970 BCE Solomon_(a.s) succeeds David_(a.s) as King of Israel.

950 BCE Solomon's Temple is completed.

928 BCE Shishak of Egypt sacks the city.

- 721 BCE** Tiglath-Pileser of Assyria conquers northern Israel, and tiny Judea is all that remains of the empire of David_(a.s.) and Solomon_(a.s.).
- 701 BCE** Sennacherib, King of Assyria, lays siege to Jerusalem but is repelled.
- 587-586 BCE** Nebuchadnezzar of Babylon conquers Jerusalem, destroys Solomon's Temple, exiles the Jews to Babylon, and for all intents and purposes, Judea ceases to exist.
- 539 BCE** Cyrus of Persia topples the Babylonian Empire, Jerusalem is freed, Nebuchadnezzar's victims are released, and the descendants of David_(a.s.) are allowed to return to Jerusalem. Construction of the Second Temple is begun under Sheshbazzara, a descendant of the House of David_(a.s.) and Governor of Judah, and is continued by his nephew, Zerubbabel.
- 515 BCE** The rebuilt Temple of Solomon_(a.s.) is inaugurated.
- 445 BCE** Nehemiah completes the fortification of Jerusalem.
- 332 BCE** Alexander the Great of Macedon conquers the Persian Empire but leaves Jerusalem untouched.
- 312 BCE** After a series of battles between Alexander's generals, Ptolemy wins control over Jerusalem and takes Jewish prisoners to Alexandria.
- 312-198 BCE** Rule of Ptolemaic dynasty.
- 198 BCE** Antiochus III drives the Egyptians from the city.
- 198-169 BCE** The Seleucids rule Jerusalem. Antiochus IV marches on Jerusalem to impose conformity of worship. The Jews are forced to conform to the Greek world and give up circumcision and their codes of cleanliness and diet. They are also forced to worship Zeus. The Temple is pillaged. Antiochus IV erects a pagan altar and sacrifices pigs before the idol of Zeus. The Scroll of the Law is torn up and burned. **164 BCE** The Maccabees rise in rebellion and drive the Seleucids from the city and Temple. They cleanse, purify, and rededicate the Temple.
- 63 BCE** Pompey and his Roman legions conquer Jerusalem. They defile the Temple and dedicate it to Imperial Rome.
- 40 BCE** The Romans are driven out and the city is briefly ruled by Mattathias Antigonus the Hasmonean king. The Romans reconquer the city.
- 39 BCE** Herod is chosen by the Romans to be King of the Jews. (Herod's father was an Arab who had been forcibly converted to Judaism, and so he was readily adapted for Roman uses. Mark Antony made him a Roman citizen, and thus his son, Herod, learned Roman politics.) **20 BCE** Construction begins on Herod's Temple.
- 4 BCE** Birth of Jesus_(a.s.). Death of Herod.
- 29 CE** Trial of Jesus_(a.s.) and his departure from the world.
- 66 CE** Gessius Florus' troops loot the Temple's treasury, slaughtering worshipers and rabbis. This touches off the revolt of the population of Jerusalem.
- 70 CE** Titus captures, sacks, and destroys the Second Temple. Thousands upon thousands are killed, and again Jerusalem falls into the hands of the Romans. (Six hundred and fifty-seven years after the Babylonians plundered and razed the First Temple, the Second Temple fell and none has risen since.)
- 132 CE** The Jews, led by Bar Kokhba, drive out the Romans and again make Jerusalem the Jewish capital.
- 135 CE** The Roman Emperor Hadrian destroys Jerusalem and builds on its site a city with new walls called Aelia Capitolina, with a temple on Mount Moriah dedicated to Jupiter. Hadrian bans the Jews from Jerusalem, and any Jews who defy the ban are executed.
- 324 CE** Constantine the Great of Byzantium conquers Jerusalem.
- 325 CE** Constantine embraces the Christian faith, thereby inaugurating the first Christian rule over the city. He marches under the flag of Jesus_(a.s.), uniting the Eastern and Western Roman Empires. The City of Jerusalem is rededicated. His mother, Helena, makes a pilgrimage to

Jerusalem and identifies the sites for the Church of the Holy Sepulcher and the Church of the Nativity.
336 CE Constantine builds the Church of the Holy Sepulcher. (This was the rebirth of Jerusalem, both as a spiritual center and as an objective of religious pilgrimage.)

570 CE Birth of Muhammad_(sal.).

614 CE The Sassanid Persians led by Khosrau II push south through Palestine to the Sinai and Egypt, conquering Jerusalem, killing sixty thousand Christians selling thirty-five thousand into slavery, and demolishing the Christian shrines.

629 CE The Byzantine Emperor Heraclius returns to Jerusalem, massacres the Jews, expels the survivors, and restores the ruined city.

630 CE Mecca surrenders to Muhammad_(sal.), and during the next seven years, the empire of Heraclius begins to fall to the rising Muslim nation.

632 CE Death of Muhammad_(sal.).

638 CE ‘Umar Ibnul-Khattab_(a.s.), the second Muslim caliph, takes possession of the key to Jerusalem and builds the first mosque on the site where Solomon_(a.s.) had erected the First Temple. ‘Umar(A.S.) is deeply conscious of Jerusalem’s universal sacredness and during his rule, there is justice and freedom of worship.

687 CE ‘Abd al-Malik orders the erection of the Dome of the Rock (the oldest Muslim sanctuary still standing in Jerusalem) for the purpose of attracting pilgrims to the Holy City.

691 CE Dome of the Rock completed. Christians and Muslims coexist peacefully and their pilgrims share the Holy City.

1077 CE A fierce band of Turkish nomads called Seljuks swarm through Persia, Iraq, and Egypt finally seizing Jerusalem. For over twenty years the Christians are prevented from worshiping in the Holy City.

1096 CE In retaliation the first crusaders depart for the Holy Land. Their number is made up of Christians from England, France, and Germany. Over one hundred thousand foot soldiers pillage and battle their way across Asia, without order or discipline. Less than ten percent reach Jerusalem.

1098 CE By the time the crusaders reach the Holy City, the Egyptians of the Fatimid Empire have recaptured the city. Though the Fatmids had always given Christians the freedom of the city, in 1099, the crusaders, led by Godfrey de Bouillon, capture Jerusalem, butchering its defendants and inhabitants, men, women, and children alike, and defile the Mosque of al Aqsa and the Dome of the Rock. De Bouillon becomes the Defender of the Holy Sepulcher.

1100-1118 CE Reign of Baldwin I, first ruler of the Crusader Kingdom of Jerusalem. Plaster is applied over Arabic inscriptions, and the Dome of the Rock is transformed into a Christian church. Muslims and Jews are forbidden to reside in Jerusalem.

1187 CE Saladin, Vizier of Egypt, is determined to restore the Dome of the Rock to Arab rule. Through daring political and military maneuvers, he becomes King of Egypt and Syria. Finally, he achieves his objectives and captures Jerusalem. He restores Muslim and Jewish inhabitation of the city.

1192 CE Saladin and Richard the Lion-Hearted sign a five-year truce ending the Third Crusade and giving Christians the right to make pilgrimages to Jerusalem.

1193 CE Saladin dies.

1229 CE The two succeeding monarchs, the Sultan al-Kamil and Frederick II of Germany briefly revert the Holy City to Christian rule. Then warfare again sweeps the city, and Jerusalem is recaptured by the Arabs. Jerusalem is not governed by the Christians again for nearly seven centuries after this.

1250 CE The Mamelukes rise against the Ayyubid caliphs in Cairo, seize power in Egypt, and turn Palestine into an Egyptian province, beginning a two hundred- and sixty-seven-year reign of Egyptians, during which forty-seven sovereigns briefly sit upon the blood stained throne.

1260 CE The city is pillaged by the Tartars.

1267 CE The Mamelukes take control of Jerusalem and inaugurate a period of architectural beautification of Muslim Jerusalem. They also rebuild the walls of the city.

1400 CE The city is sacked by Genghis Khan's Mongols.

1453 CE Muhammad II, a Sultan of the Ottoman Turks, successfully besieges the city of Constantinople.

1517 CE Salim I (Muhammad II's grandson) captures Jerusalem from the Mameluke army. He gives the Christians jurisdiction over their holy shrines in accordance with the original writs of 'Umar_(a.s.)

1537 CE Suleiman "the Magnificent", successor of Salim, begins his campaign to rebuild, beautify, and fortify Jerusalem.

1816 CE A decree of the reigning Sultan allows the Jews free entrance to Palestine. From this time on, the Jewish population increases rapidly.

1827 CE United States opens the first diplomatic mission in Jerusalem.

1839 CE British Consulate is established in Jerusalem, extending protection to the Jews.

1847 CE The Catholic Church is renewed in Jerusalem.

1854 CE The Crimean War is fought by Turkey, England, France, and Russia, ostensibly to settle the question of jurisdiction over Jerusalem's holy sites.

1860 CE The first Jewish suburbs are built outside the walls.

1896 CE Theodore Herzl publishes "The Jewish State," a pamphlet which details a plan for the establishment of an autonomous Jewish state in Palestine under the authority of the Sultan.

1897 CE First Zionist Congress in Basel. The creation of a homeland for Jews in Palestine is proclaimed as the goal of the Zionist movement. There is a tremendous upsurge of Jewish migration to the Holy Land.

1917 CE The British enter Jerusalem. The Ottoman army surrenders to the British. The Balfour Declaration puts Great Britain on record as favoring "a national home for the Jewish people." This declaration is then supported by France, the United States, and Italy.

1919 CE The awakening Arab nationalism is voiced, with the Syrian Congress declaring its opposition to further Zionist migration.

1929 CE Attacks on Jews in Jerusalem, Hebron, and Safad rekindle religious antagonism. The ancient Jewish communities of Safad and Hebron are almost wiped out.

1937 CE Publication of the Royal (Peel) Commission, recommending the partition of Palestine. **1939-44 CE** World War II. Six million Jews are killed by the Nazis. British government issues White Paper in 1939, limiting immigration of Jewish refugees.

1945 CE Germany surrenders and thirty thousand Jews are released from Nazi concentration camps.

1946 CE Underground, illegal immigration to Israel of Jewish survivors of the Nazi concentration camps commences.

1947 CE United Nations votes partition of Palestine and creates Israel as the new Jewish state. **1948**

CE British withdraw from Palestine. The state of Israel is proclaimed with Jerusalem as its capital. War engulfs the area. Jerusalem is partitioned.

1951 CE King 'Abdullah of Transjordan, early advocate of Arab confederation, is assassinated in the Mosque al-Aqsa'.

1956 CE War. The Sinai Campaign.

1967 CE Six-Day War: Israelis seize Golan Heights, Sinai, Gaza, the West Bank, and Old Jerusalem from the Arabs. The city is under Israeli rule.

1973 CE Yom Kippur War.

1979 CE* Israel and Egypt reach a peace agreement. A timetable is set for returning captured lands.

Footnote:

* 1979 CE The situation has not improved since this discourse was given by Bawa Muhaiyaddeen(ral.)_(rad.). Ed.

Islam, Jerusalem, & World Peace, pp. 39-48

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Peace

My children, who are the jewels of my eyes, my dearest children in America, on the continent of Europe, and all the children of this world, you must realize that there is One God. His Secret is within you, and your secret is within Him. His Peace is within you, and your peace is within Him. Your food is within Him. That food of love, which you give to Him, is within Him.

Like this, there are many beautiful qualities and actions that you have to realize. God has created Man as the most beautiful form. Within Man, God has placed His Grace and His *Zat* [Essence]. Man must keep God's Wisdom, His qualities, and His Strength within himself. God has placed within Man the Most Gracious Qualities and the Most Gracious Actions. He has placed that Truthful and Complete Treasure there. You must return to Him His Qualities, His Love, and His Compassion.

This is the secret of Man. In the life of Man, this is a very subtle secret. It is not like any other creations that God has created. It is not like any other actions which God has created. It is not like any other of the creations of God.

Out of the six types of lives, the Soul of Man is that Ray which came from God. This is a Light to the world. The Human Soul is a Light to the body. It is a Ray which came from God. God is All-Pervasive; He is plenitude...

The Guidebook to the True Secret of the Heart, Vol. 1, pp. 1-2

M. R. Bawa Muhaiyaddeen(ral.)_(rad.)

April 2, 1982

...We need only Allah. He is the Treasure that is the Gold. That *'ilm*, those qualities, and those actions are His section, and they are the Gold. What is the Gold required in the lives of we who have faith in God? Only the One who is Allah. Only Him.

It does not matter where we search for Him, whether we search in the East, whether we search in the West, whether we search in the North, or whether we search in the South. It does not matter if we follow the Hindu scripture, the Zoroastrian scripture, or the Christian scripture. It does not matter if we are Muslims, if we are Jews, or if we are anything else. All of us need only One Thing—the Gold, the Inexhaustible Gold. It is the only Thing the children of Adam_(a.s) need. There is only One Thing for which they can search. They cannot accumulate dirt and other things with it.

We must think of this. Regardless of who they are, those who have faith in Allah require only that One Treasure.

For those without faith, there are many treasures in hell: pride, jealousy, envy, cruelty, separation, unjust actions, unjust governments, politics, selfishness, pride, and resentment.

None who have faith will accumulate these things. This must be known. We who have wisdom must realize that we require only that One. For those who have wisdom, the search is always for the Inexhaustible Gold. Allah is the Eternal and Indestructible Gold we seek in the inner world, the outer world, birth, and death. He is the Gold we seek through prayer, worship, peace, and unity, as one family, one people, worshipping One God, the only One worthy of worship.

This is the wisdom we must seek. On the day we attain clarity of wisdom, *'ilm*, good qualities, actions, justice, and conscience, we will find the path to peace...

Islam, Jerusalem, & World Peace, p. 56

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Precious children, jeweled lights of my eyes! When someone builds a large pond, what is his expectation? He hopes for rain. He thinks, “If the rain comes to fill this pond, I can do what ever I want with it forever and ever. He hopes for rain. “Then the pond will be full, he thinks. However, if it does not rain for a long time, everything will dry up, and the pond will crack, will it not? If it does not rain, it is certain that a pond without a spring will dry up.

All the cracked and dry lessons we study, all the histories and allegories, all the book knowledge and book lessons and everything else we learn will be like that pond. We cannot live on it, gain peace from it, attain serenity from it, or run the world with it.

That *‘ilm*, that kind of education, that kind of wisdom are like that pond—they will dry up after a time. The water will evaporate. Those things will dry up and crack like a pond. They will never benefit our lives or bring us the truth. They will not benefit us when we have to pass away. They will not benefit us during *maut* or *hayah*, death or life, or during times of suffering and trouble in our lives. They will not remedy those things. They will crack. That *‘ilm* will crack.

Thus, you can get water only when you open the eye of the spring within yourself and the spring water bubbles up, is that not so? You must open the spring of *‘ilm*, the spring of faith in Allah and His qualities, within yourself. If you open it in a good clear way, pumping out any dirty water with your *iman*, emptying out the dirt with your clarity and faith, and filling it with fresh water, you will benefit. You will benefit by being able to live in peace, tranquility, and serenity for *Qiyamah*⁸ after *Qiyamah*. This wisdom will be the *‘ilm* that enables you to wash away the dirt of your birth and live without want. You must think of this.

In any kingdom, in any religion, in any social class or ethnic group, this is the only thing for which we all search: how to open the eye of that spring within ourselves. When we open it, we must endeavor to study, to clarify, and to understand the *‘ilm*. That will give us a good outcome.

Do not go forth to preach the lessons and the book knowledge of the world like a man hoping to fill his pond with rainwater. We will evaporate just as the pond water evaporates. We will crack just as the pond cracks. Do not go forth to preach those lessons to the world. Do not preach to the world with those separations. Justice cannot be done, nor can you make anything peaceful, serene, or united. Unity can never be established like that.

Find unity in yourself! Find peace in yourself! Look for serenity in yourself! When that spring bubbles up within you, you can use the water from that place for yourself and give it to others in great quantities. Then you can create unity, harmony, peace, tolerance, and serenity.

Otherwise, if you maintain separations within yourself while hoping for rainwater, you will be unable to get wet from saying, “We will make the world peaceful.” All of that will evaporate. None of the lessons you learn from that intellect and that wisdom will make you peaceful, nor will they make others peaceful. It can never be done. This is just

one thing we must reflect upon.

Anyone who is to act with justice must first find within himself the conscience and the justice to discover his own faults. He who does not correct his own state cannot correct the world or make peace in the world. If he sets out like that to correct the peace and tranquility of others, he will create only destruction—he will not make the country peaceful. He will create only destruction, separation, and conflict. This is certain.

Children of wisdom, if you have love and affection for Allah and faith in Allah, you must study this *'ilm*, correct yourself, dig within yourself, and search for the *'ilm*. That will be good. You must understand and endeavor to root out your own faults. That will be correct. Then you can reach peace.

That is worship. It will be worship when, through doing so, you unite with each other and do *tasbih*, recitations that glorify God, with faith. Then peace and worship will come into being within you and bring you peace. That will be peace and unity in your life. That will be peace in the world and in yourself.

Amin. Endeavor to search for this. *Amin*. *Amin*.

As-salamu 'alaikum wa rahmatullahi wa barakatuhu. Peace and the mercy of God and His blessings be upon you.

Footnote:

8. *Qiyamah* the Day of Resurrection, the Day of Judgment

Islam, Jerusalem, & World Peace, pp. 57-58

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

April 2, 1982

...At that time, when man wanted to beautify himself, he did not beautify his body. He did not have a thought of beautifying letters. He had only the determination to make his *qalb* beautiful. He had the determination to make his *qalb* beautiful; he had devotion and faith in the connection to God.

That devotion, *bhakti*, and the beauty of his *qalb* made the connection to God, the connection between the two, very close.

Those times were a time of bliss between man and God. It was a time of devotion and trust. Those were times in which men spoke directly to God like prophets, *gnanis*, men of wisdom, *qutbs*, and those who were *Insan Kamil*, those who were *insan*, true human beings.

Man was in such a state that, when he cried, God Himself would come to wipe away his tears.

In what state is man living today?

A man of those times strived to obtain the wealth of the connection to God. "O God, You are the greatest wealth." He had that *iman*. He lived, accepting God alone as his wage. Only God was his God. He lived with the faith that God was his Creator, his Nourisher. In those times God gave man whatever he wanted. God gave man influence of Him.

Precious children, jeweled lights of my eyes, the beauty of those times was the *qalb*, the heart. The beauty of those times was *iman*. The beauty of those times was faith, determination, and certitude,

Man was in a state capable of having a connection with God. He did not decorate his writing or his body. He did not decorate his language. He did not decorate religions, separations, or scriptures.

A man of those times made his *qalb* beautiful; he made his *iman* beautiful; he made his faith sure, his wisdom light, and Allah his only wealth.

In the times when Allah was man's only wealth, what did he have?

He had Allah's qualities. He had Allah's actions. He had Allah's love. He had Allah's Laws and *wilayat*, powers. He had Allah's ninety-nine *wilayat*. He had God's qualities, actions and conduct. He was able to reveal God's qualities through his conduct. He had the habits of patience, *sabur*, *shukur*, *tawakkul*, and *al-hamdu lillah*...

Suratur-Rahmah, The Form of Compassion, pp. 87-89

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...If he wants to understand the suffering and hunger of other living beings and how to make peace, a human being must have peace, compassion, love, and mercy towards other living beings—he must change the qualities within himself. If within himself he holds the qualities of selfishness, greed, pride, desire for celebrity, desire for land, desire for sexual pleasure, desire for gold⁴ self-centered ambitions, dishonesty, deceit, treachery, thinking his own property, wife, and children must prosper, and so forth; if he thinks of titles, that he must get a good position in his kingdom and live well—how can he find peace in others? Every person who wants to find peace must cut away these qualities. If he can become aware that the illness of another is his illness, the hunger of another is his hunger, the suffering of another is his suffering, the life of another is his life, the difficulty of another is his difficulty; if he can achieve forbearance, patience, gratitude, trust in God, God’s qualities, and good thoughts; if God’s will can be his will; if he can develop intentions of equality, peace, and tranquility; if he can see the world’s suffering in his own suffering; if he can see the happiness of all people in his own happiness; if he can clearly see their difficulties and their troubles in himself; if he can realize this, understand this, and find peace in himself through doing these duties, he will guide all living beings to find peace within themselves. He will open the way for them.

However, the speeches of the people who have not found peace within themselves will go on forever! They have been giving the same speeches for the last one or two hundred million years! Not one of them has found enough peace within himself to be able to come forth to guide other living beings to peace. How can a person without peace, tranquility, serenity, unity, or compassion bring peace, tranquility, and serenity to the world? How is he going to do that? Man has been giving the same speeches for the last two hundred million years. It has been one continuous fiction: the speeches men have been giving from their pulpits have been never-ending stories with no resolution. Man will find peace only when God’s qualities and the justice of God’s kingdom come into him. When he finds peace, all lives will find peace. Each person must find this peace within himself.

Footnote:

4. desire for land, desire for sexual pleasure, and desire for gold. This comes from an old Tamil adage: “desire for land, desire for woman, and desire for gold” describing the three underlying causes of all conflicts in the world. Bawa Muhaiyaddeen(ral.)^(rad.) told us that “woman” referred to sexual pleasure for both genders.

Islam, Jerusalem, & World Peace, pp. 16-17

M.R. Bawa Muhaiyaddeen(ral.)^(rad.)

October 2, 1982

...Through the *kalimah*⁴⁷, we in Iman-Islam must fully accept the absolute purity of the One who is the Indivisible Power.

The meaning of this is: “Children of Adam_(a.s.), accept that absolute purity!” When we accept Allah as that absolute purity, the *tauhid*⁴⁶ of the *kalimah* reveals the proof of *tauhid* in the One who is the Indivisible Power.

With the First Kalimah we accept the One who is the Indivisible Power with all the wisdom, the heart, and the determined strength inherent within us. That is what we first have to accept. We must reflect upon this.

The meaning is very deep; the wisdom is deep; the *iman* is deep.

Tauhid is the wisdom that understands and accepts the absolute purity and the truth within the heart. To understand and to accept the One who is the Indivisible Power, to understand truth as it exists, to accept Him without the slightest doubt is *tauhid*. Let us think about this...

Footnotes:

46. *tauhid* (A): the indivisible and absolute unity of God

47. First *Kalimah* (A): *La Ilaha illAllahu—Muhammadur Rasulallah*. There is nothing other than You, O God. Only You are Allah. Muhammad is the Messenger of God.

Islam, Jerusalem, & World Peace, p. 113

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

April 6, 1982

...Those with deep wisdom who possess *'ilm* will understand even more—as much as they wish—from the book we have written with this small amount of wisdom.

If there are mistakes in it, please forgive us. Islam tells us that if we fight at *'asr*, the time of the afternoon prayer, we must make peace at *maghrib*, the time of the prayer performed just after sunset.

To do *taubah*, to repent, for what has occurred in the past; to do *tasbih*, to perform recitations that glorify Allah, in the present; and to place the future into Allah's *tawakkul*, His responsibility, is Islam. *That* is Islam.

Possessing treachery, jealousy, and similar evil qualities is not Islam.

Iman-Islam adopts and displays the good state that Allah's words describe. This is the unity of Islam. All the children of Adam_(a.s.), all who have *iman* are Muslims. All who accept Allah are Muslims. May we understand this!

If there are mistakes in this book book, please forgive them just as you would forgive the mistakes committed in your own homes. If there are mistakes, please forgive them in that same way, for the sake of Allah and the Rasul_(sal.).

Amin. Amin.

Islam, Jerusalem, & World Peace, pp. 6-7
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

March 31, 1979

...Jeweled lights of my eyes, when a well becomes dirty, it is only if we drain it and dig it out that we can get new water, and then reopen the spring. If man does not keep it clear, insects, worms, and bacteria will congregate in the well. It is only if we use a machine to drain it and dig it out that we can see the eye of the spring again. If we just look at the surface, we cannot see the spring, can we? It is only after we have drained and made it clear that we can see the location of the spring.

Then we can see where this one [stream of water] comes from and where that one comes from. Then we can see the eye of the spring. And, after we make it clear, we can also make it bigger. Can we not?

Did we see the spring before? No! Dirt, bacteria, and foul odors were present then. It was only after the well was made clear that the spring becomes visible.

It is the same for the state of our minds. Filth, dirt, and foul odors have oozed in. Section by section, they have drifted in and covered us. We cannot drink that water! It is full of bacteria. It stinks! There are dead rats lying about—dead dogs, dead cats—all lying there. It is, therefore, undrinkable.

If we dig them out, empty the well, and find the eye of the spring, we will see the places from which the water flows. We will see where the springs originate. When we taste the water from one spot, we will say, "Ah, good water. Good!" If we taste it in another spot, it might be brackish, salty water. "Shari, stop!" we will seal off that spot. We can use the appropriate materials to block that spring. We can drink from the other one. "That is good water! Let's make that hole a little larger." In another place there might be four or five springs. When you taste one of them, the water is sour. "Shoo! This will not do." We must use some cement to seal it. Then we can drink the good water, because the other has been blocked.

It is in this manner that we must drain the water within ourselves. So many qualities exist within us. We must try to drain them out. Then we can see what the springs are like.

It is only when all the dirt is gone, and we tasted the water from the spring, that we will know what it is. Only then will we understand what it is. Only then will we understand the water of 'ilm, of divine knowledge, that connects us to Allah; the water of grace, the water that satisfies our hunger and quenches our thirst, the water that will may our hayah, our lives, long—the water that will speak to us as a connection between us and God.

We can know the spring of the light of grace only if we drain ourselves of dirt. We can taste it only after blocking many other springs, and opening the good spring. Then we can open the spring that says, "Allah is One." Then we can open the spring that

says, “Insan [humankind] is one.” Then we can open the spring that says, “One family!” Then we can calmly drink that water and find peace.

It is by doing this that we can establish the connection with God. It is only then that the spring will be revealed...

Suratur-Rahmah, The Form of Compassion, pp. 87-89

M.R. Bawa Muhaiyaddeen_(ral.)

Letter to the People of the Dīn

May 3, 1980 & May 6, 1980

...The Qur'an cannot see separation. The words of the Qur'an cannot be seen as something "other." We cannot make separations between the prophets or the messengers who were mentioned by the words of the Qur'an. We must see them in unity. We must take into our hearts everything that the Qur'an accepts. We must welcome into our hearts everything the Qur'an welcomes. That is Islam.

Accordingly, in Islam we must accept people regardless of which religion they follow, regardless of whose *sahabah*,^[27] they are, no matter whose *ummah*^[28] they are. For Islam, there is only unity. We must accept this. This is what the Qur'an shows us.

Rasulullah has said, "When I am no longer here, the Treasure I have brought you will remain." That is what he called the Qur'an. Because the Qur'an is the Treasure, we must look into it.

We can identify our enemy; we must see where that enemy is described in the Qur'an, and how the Qur'an instructs us to deal with it.

The Qur'an tells us that Allah Himself taught each *nabi*, each prophet, that He Himself gave them the words to say, and that He Himself sent down the revelation. We must reflect upon this. After reflecting, we who are Muslims must then understand what we can ever accept as a separation.

The wars fought at the time of Rasulullah were fought over matters in which Allah was not accepted. What are we waging war for now? What should Muslims do now? If we understand and accept the words of Rasulullah and the Qur'an, we will see no one as an enemy. We will not wage war for any reason.

The only enemy is that one who disobeys Allah. The Qur'an has told us that all who accept Allah are brothers. No matter which religion they follow, no matter which scripture they read, no matter which prophet they follow, all who accept Allah are children of Adam, our brethren, the ummah of Rasulullah. We are children of Adam from the lineage of Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, the peace of God be upon them all!

La ilaha illAllahu wa inni Adam-Safiyullah. There is nothing other than You, O God. Only You are Allah, and, indeed, Adam is the Purely Created of God.

[There is another prophet to come.]

La ilaha illAllahu wa inni Nuuhun-Najiyullah. There is nothing other than You, O God. Only You are Allah, and, indeed, Noah is the Saved of God.

[There is another prophet to come.]

La ilaha illAllahu wa inni Ibrahim Khalilullah. There is nothing other than You, O God. Only You are Allah, and, indeed, Abraham is the Friend of God.

[There is another prophet to come.]

La ilaha illAllahu wa inni Isma'il Dhabihullah. There is nothing other than You, O God. Only You are Allah, and, indeed, Ishmael is the Sacrificed of God.

[There is another prophet to come.]

La ilaha illAllahu wa inni Musa Kalimullah There is nothing other than You, O God. Only You are Allah, and, indeed, Moses is the One Who Speaks to Go

[There is another prophet to come.]

La ilaha illAllahu wa inni Dawud Khalifatullah There is nothing other than You, O God. Only You are Allah, and, indeed, David is the Vice-Regent of God.

[There is another prophet to come.]

La ilaha illAllahu wa inni 'Isa Ruuhullah There is nothing other than You, O God. Only Only You are Allah, and, indeed, Jesus is the Soul of God.

[There is another prophet to come.]

La ilaha illAllahu Muhammadur-Rasulullah. There is nothing other than You, O God. Only You are Allah. Muhammad is the Messenger of God.

The Qur'an has told us this. If we were to realize and to look into this state, could we ever find separation in anything? Muslims must think of this. All Muslims must think of this in their hearts. All who are filled with the light of *iman* must reflect.

If we think in this manner, Muslims will realize that the five-times prayer is the weapon that will overcome the shaitan that is our pride, the shaitan that is our jealousy, the shaitan known as the "I." The prayers are the mercy that is Allah's will. To use the weapons of the five daily prayers and *sabur, shukur, tawakkul, al-hamdu lillah*, and then to cut away the evil qualities within ourselves is Islam. We must cut them away and thus annihilate our internal enemies.

We must dwell in unity with our brothers, embracing them all, joining together as one, face to face, and ultimately uniting on the Day of *Qiyamah*, the Day of Judgment, where we, the children of Adam, must proceed as one front on *Allahu ta'ala Nayan's*^[29] path to His kingdom, to His *firdaus*, His heaven.

These are the riches of *iman*. We must reflect upon this. Every Muslim community must think of this.

What is the war here? The war is within the self. The weapons of Islam are the five daily prayers, patience, gratitude, trust in God, and giving all praise to God. If we Muslims accept and understand this, we will not fight in the world...

Footnotes:

27. *sahabah* (A): companion

28. *ummah* (A): community, people, followers, family

29. *Allahu ta'ala Nayan* (A): God, the Almighty Lord

Islam, Jerusalem, & World Peace, pp. 79-82

M.R. Bawa Muhaiyaddeen_(rad.)

September 13, 1974, 10:45 am Sri Lanka

...Give us good *gnanam*, the conduct of the good path,
 Your qualities, Your conduct,
 Your patience, tolerance, peacefulness, Justice, integrity, tranquility, amity, and the duty
 of the path on which we will not stray from You.

Give us the goodness and the grace of Your words of power,
 the blessing of compassion, the gaze and vision of Your eyes,
 the heart which contains Your resonance,
 Your Light-explanations and the path of truth.
 O Lord, O Ruler of Grace,
 O Original Protector of the Faithful, O our God,
 You must come to us and
 end the suffering of Your followers.
 Give us love and protect us. Pour Your qualities into us.

Impress upon our hearts
 the ability to show compassion towards all lives and regard all lives as our own.
 Give us the ability to know
 that the suffering of others is our suffering.
 Give us unity and exaltedness.
 Make us one family, So we can realize Your beauty,
 Your blessing, Your patience, Your qualities.
 Give this to us; make us realize this. You must protect us with Your grace...

Suratur-Rahmah, The Form of Compassion, pp. 217-218

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

A Prayer for My Children

August 1, 1980

*One of unfathomable grace, One of incomparable love, bestow unto my children
Your undiminshing wealth of grace to illumine their inner hearts.
Shed on their intentions the rain of your gaze, making their inner hearts blossom into
flowers.
And You,
as the Fragrance of the flowers, reside in their inner hearts
and
guide them on the path of love.*

*Your fragrance pervading their every duty,
guide them onward on the straight path.*

The Fast of Ramadan, The Inner Heart Blossoms, p. 93

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

“Our qualities are the arms that embrace our brethren. Our qualities will change the tiredness and sorrow in the hearts of our brothers and sisters.”

To Die Before Death: The Sufi Way of Life, p. 231

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

December 8, 1981

...As long as we live our lives in the ocean of maya, we will never find peace. There is only one way to find peace. When the explanation comes to us, to a certain extent, about what we have to see and what we have to discard in order to find peace, it will be like standing in front of a mirror and making ourselves *clear*. The work is to stay in front of the Shaikh, *clearing* ourselves.

You need a mirror if you want to make yourself beautiful. Before you go on a journey, you look at it. You comb your hair and so forth. You turn around and look back at it. You look at the mirror and, when everything is adjusted properly and correctly, you leave. You check your clothing and everything. This is what you do before you go on a journey.

It is like this for your soul's journey, too. You need a Shaikh for the journey of your soul. When you go there the work is to make yourself *clear* with wisdom. You must make your life *clear*, your mind *clear*, your ignorance *clear*, your qualities *clear*, your actions *clear*. You need a Shaikh to make yourself *clear* like this. When you come to the mirror, it will show you how to do the work of making yourself *clear*. It will show you.

It will show you yourself.

Then you can make yourself *clear*; you can make yourself beautiful...

Sheikh & Disciple (2019 ed.), pp. 82-83

M.R. Bawa Muhaiyaddeen^(ral.)

Suratur-Rahmah, The Form of Compassion, pp. 217-218
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Birds Along the Nile

My love you, my grandchildren, my daughters and sons, my brothers and sisters. Today let us go to the Nile River in Africa. This river is close to six thousand miles long. It runs the length of Egypt and then empties out into the sea.

Thousands upon thousands of different kinds of birds live along the banks and in the trees near this river. Come and look at the beautiful white storks, the pink flamingos, and all the different kinds of cranes standing along the riverbanks. There are also eagles and vultures. All these birds have gathered here for different reasons. Some came to catch fish, some to eat water bugs, and some to feed on certain kinds of crabs. Others just come here to sit. Look at them all There are small and large birds, tall and short birds, birds with very long beaks, and birds with bright red beaks. Look at the variety of colors in their feathers: gray, pink, white, black, red, and sometimes the colors of the earth and trees. Even the birds' legs are colored, some red and some black. Aren't they all beautiful? Do you see the bird with the lovely rose-colored feathers? People use the colorful feathers from all these birds to make hats and headdresses.

My grandchildren, the birds along the Nile are so lovely. Aren't they a treat for our eyes? They are even more beautiful than the river. But all their beauty is in their feathers. Without these feathers, the birds aren't useful to anyone except the dogs, foxes, hyenas, and people who like to eat them. If you pluck all their feathers, what will happen? The brilliant colors and subtle hues will be gone.

My grandchildren, man is like these birds. His form, his color, and his titles are all just feathers, covering him like clothing. This clothing with its many colors is the outer beauty of man, and this is what people look at in others. They are struck by outer appearances and distinctions, and they belittle or praise people accordingly. "Oh, that man has such a high rank, such honorable titles. This man is rich, that one is a king, and that one is a president." That is the way people talk. They gossip about clothing, money, titles, and family names.

So, what is the difference between men and birds? A bird has two wings, and man has two arms. They both have two legs, two eyes, and two ears, even though the bird's ears are only little holes. The bird has a beak and man has a nose. There is really no difference at all. As soon as you take away his signs, symbols, clothing, and makeup, man is just like a plucked crane. Once he is stripped of all his outer distinctions, he has lost his value, and the foxes, jackals, lions, tigers, worms, insects, and beetles will be waiting to devour him.

The crane's feathers are beautiful, but this beauty is of no use. Man is in the same state. Like a bird without feathers, he is of no use when all his outer trappings are taken away. Yet he holds on tightly to these things so people will be impressed by him. He is praised or blamed for the way he looks. But this kind of beauty is useless, for eventually, he is left naked in the grave.

However, my grandchildren, there is a wonder and a beauty within man. There is a man within man, and within that inner man is a truth. Within that truth is a light, within that light is a brilliance, and within that brilliant light is the resplendence of wisdom and divine knowledge, or *'ilm*. Within that *'ilm* is another *'ilm*, and within that inner *'ilm* is the *Rabb*, the Lord God. And ultimately within God is a plenitude which is His justice.

That is the great wonder within man. God's three thousand gracious qualities and His ninety-nine duties and actions, His *wilayats*, all exist in that man within man. This is the greatest, most amazing beauty in the whole world. It is the greatest wonder in the kingdom of the soul, the kingdom of the world, and the kingdom of the hereafter. It is the greatest wonder in the eighteen thousand universes. Except for the wonder of Allah, which is within this wonder, there is no other beauty, taste, or joy. For man's life, for his wisdom, for his qualities and actions, for his patience, inner patience, contentment, and surrender, for his love, his prayer, his worship, and his devotion-this is the most amazing and most beautiful treasure.

If man can understand this, then he will be truly beautiful. Then his body, his form, his vision, his speech, and his thoughts will have that original beauty. There is no wonder or beauty greater than this.

My grandchildren, wherever you look in the world, the beauty you see is not lasting. If you look at these birds, at man, or at the trees, what do you see? When the leaves fall, the beauty of the tree is gone. When the feathers are plucked, the bird's beauty is gone. When you take away a man's clothing and titles, all that remains is skin and bone.

There is no wonder or beauty in these outer things. The secret of the man within man is the real wonder. It is a beautiful, exalted wonder, which you and I must try to know and understand and follow.

My grandchildren, my daughters and sons, my brothers and sisters, you must search for God's beautiful qualities and His divine knowledge, or *'ilm*. You must know this wonder of your life with absolute certitude. My love you. May God help you.

M.R. Bawa Muhaiyaddeen_(rat.)

May 23, 1983

... Although he lives in the world, he will be like a lotus blossom blooming above the water without holding on to water. He will live in the world, but he will not hold the world within himself. Living in the world like an exquisite lotus, he will hold within himself the beauty, the Light, and the completion of Allah. It is as if within him there exists a blossoming rose, every petal holding sweet fragrance. When Allah's qualities grow in him, when compassion, unity, love, iman, conscience, and justice grow in him, their fragrance will emanate from every petal of that rose blossom. Allah's three thousand divine qualities, the ninety-nine miraculous qualities that are God's qualities, will be the fragrance that emerges from his qalb, his heart. God's fragrance, beauty, and Light will come from each petal of the lotus flower known as his qalb. We must think of this.

Thus, we can look for the inner meaning and the outer meaning in each category of 'ilm. There is an inner and an outer component in every visible thing. This is clearly evident with a mirror—one side differs from the other. There is a difference between the inner and the outer part of the sun and the moon. There is a difference between the inner and the outer part of a fruit. Like this too, in every food there will be a difference between the inner and the outer part: inside, there will be the taste; outside, there will be the food.

A snake is beautiful outside but poisonous inside. Similarly, there will be both an inner aspect and an outer aspect in the 'ilm, the wisdom, and the qualities we study. Everything we see has an inner part and an outer part. One thing will be beautiful outside but lack inner sweetness. Another thing will be beautiful and sweet both inside and outside. Something else may lack outer beauty but be very sweet inside. There will be an inner component and an outer component like this in all the 'ilm, wisdom, qualities, and actions we study.

In the body too, there are differences between the inner and the outer. We must look both inside and outside for understanding. We must understand this in our 'ilm, our studies, our wisdom, our life, our qualities, justice, conscience, ignorance, desire, attachments to friends and relatives, unity, compassion, and equality.

This understanding and this clarity are Islam. To properly plumb the depths of the inner and to comprehend the outer, to understand the inner and to be clear about the outer are the riches of the good gift that is Īman-Islam. Until this clarity grows, it is certain that the destruction will arise, the destruction of the entire world. The destruction of the life of man and of the world will come about in this state, as has been foretold to us through Allah's words, through what was commanded and made known to Rasūl(sal.) through revelation. It is described in the ahadith. We know this.

After the Rasūl(sal.) had taught them, some of his companions did live in the state of Islam. 'Umar ibnul-Khattab(a.s.) was in this state when he went to Jerusalem to accept the key to the city gate. Umar(a.s.) went to Jerusalem with only one other man not with an army. Although there were so many soldiers, armies, and warriors waiting for them in Jerusalem, only two men went to accept the key to the gate: one was 'Umar ibnul-Khattab(a.s.) and the other was the camel driver.

In Jerusalem, the Patriarch had been waiting for him, saying, “ ‘Umar is the commander of the army, a great man, a great Muslim leader, and therefore we must pay proper homage to him. We must make preparations for the army that will accompany him.” They had gathered enormous numbers of people and soldiers to honor him and his army. Yet only two men came to Jerusalem. They came from Damascus on one camel. When ‘Umar ibnul-Khattab_(a.s.)

first mounted the camel, he told the camel driver there was one rule. “Because we will be traveling through the desert, I will ride the camel for a certain distance while you lead it. After that, I will get off and you will ride the camel, while I lead it. We will take turns on our journey like this until we reach Jerusalem.” This was his instruction to the camel driver and this was how they journeyed. When the camel driver rode, ‘Umar ibnul-Khattab_(a.s.) led the camel. When ‘Umar_(a.s.) rode, the camel driver led the camel.

The Patriarch and the army were waiting for him in Jerusalem. They had been told to expect ‘Umar_(a.s.) at a certain time but they did not yet see anything. The Patriarch and the entire army were expecting his arrival. At long last, they saw two men and a camel in the distance. One man was riding the camel. At that time, the camel driver was riding the camel and ‘Umar_(a.s.) was leading it. When they approached the gate, the people bowed in obeisance to the camel driver.

Only two men had arrived. There was no army, nothing.

The Patriarch and the people of Jerusalem rushed towards the camel driver to pay homage, saying, “We come to honor the holy leader of Islam!” The soldiers all turned towards the camel driver.

“I am not that man, he is! I am the camel driver!”

‘Umar_(a.s.) then spoke to the Patriarch of Jerusalem who was now running towards him with the key to the city. “This is Islam. It has been written in our histories since the time of Adam_(a.s.) and Abraham_(a.s.) that Jerusalem will belong only to a people who exist in a state of equality. That is Islam.

“It is written in our scriptures and the prophecy has been fulfilled. It is written that only a person of equality is capable of ruling here in Jerusalem. Others will be incapable. It has been ordained by God.

“The prophecy states that only destruction will occur if a person without this capacity for equality, a person without this state, rules in Jerusalem. There will be no peace. It has been revealed to us in those words. Only a just man can rule Jerusalem so that a king and a slave will be shown equality there. Then a herdsman can sit on the throne of the king and a king can sit on the chair of a herdsman.

“Jerusalem, the City of Peace, can be ruled only with peace. Jerusalem means peace; it means only someone with the strength of peace is capable of ruling it. Islam exists in anyone who has this peace. Only he can rule. Until this state comes, Jerusalem will never have peace. The rulers and those who live there will never have peace without the state of equality.” That is

what ‘Umar_(a.s.) told the Patriarch of Jerusalem.

The Patriarch bowed down before him and gave him the key to the city gate. Then he invited him to pray in the church. “Come, pray here in the church,” he said.

‘Umar_(a.s.) looked inside and saw certain Christian symbols there. “Today, I will pray outside,” he said. He spread his prayer mat outside and prayed there.

After his prayer was complete, the Patriarch asked him, “Why did you not pray inside the church?”

‘Umar_(a.s.) said, “Islam means peace. There are four sections: the land and the sky, hell and heaven. There are four elements: earth, fire, water, and air. He who has successfully transcended earth will gain its benefit at the end. He who has successfully transcended fire will gain the section he needs at the end, taking what he needs and discarding everything else. He who has successfully transcended water will gain that taste at the end. He who has successfully transcended air will gain the air of the *riih*, the soul. Until he reaches the great and ultimate state, those four may be places in which he needs to dwell. “What is in the earth will remain in the earth. What is in the water will remain in the water. What is in the air will remain in the air. What is in the fire will remain in the fire. This is unavoidable. Only when someone understands the taste will he leave behind those four on his own. We cannot destroy him in the meantime. We must give him room.

“As long as he lives in the world, the world will have to be there for him. When he successfully transcends the world, he will know heaven. When he successfully transcends the world, his world will be the *akhirah*, the kingdom of God.

He can understand the *akhirah* then. When he understands the *akhirah*, he will reject anger, arrogance, karma, and his bondage to friends and relatives in the world. He will reject those qualities and accept Allah’s heavenly qualities. This is heaven. When he rejects those things, he will succeed. When he understands, he will do it. “When the clarity of ‘ilm and wisdom come to him, he will know that Allahu, his Father, is his only possession for the beginning and for the end, for *hayah* and for *maut*, for life and for death, and that there is only One God, no other.

We cannot attack him just because that state has not yet come to him. He has to successfully transcend the place in which he dwells. He can understand only after that, only after he has known each part,” said ‘Umar ibnul-Khattab_(a.s.). The Patriarch of Jerusalem continued to listen to him very intently and with much wisdom.

“If I had prayed here, the brothers who follow Islam in the future would take over Christian houses of worship and attempt to destroy the symbols of Christianity. These symbols have to remain here until the people themselves understand and find clarity. The four steps—*az-zabiür*, *aljabbiirat*, *al-injil*, and *al-furqan*—have to remain. I prayed outside the church so that these places would not be taken over. I prayed outside in order to safeguard them.”

The Patriarch replied, “You are truly the one who is worthy,” as he placed the key into ‘Umar’s hands.

At the end, the Patriarch said to him, “I have given you the key now. How long will it remain in your hands? When will it be returned to us?”

“Islam will have the key for as long as the good qualities and the good conduct I have described, and the following four conditions, remain in effect: “First, Islam will have the key only for as long as equality, peace, tranquility, Allah’s qualities, good conduct, and unity remain in Islam. “Second, there must be justice. I did not bring soldiers with me to meet you. I came alone, with only one other man. Islam will have the key only for as long as *sabiir*, *shukür*, *tawakkul*, love of Allah, justice, and conscience exist in Islam. “Third, Islam will have the key only for as long as good conduct and virtue remain within it, for as long as a state similar to the way in which I arrived remains within it. Islam will have the key only for as long as a king and a slave can live with equality in the same place. Islam will have the key only when the king can live where the slave lives and the slave can live where the king lives, only when the king’s food is for the slave, and the slave’s food is for the king. Islam will have the key only for as long as equality exists in Islam. “Fourth, Islam will have the key only for as long as the blessings of unity, the one family, the one people, the love for Allah, the striving for and the worship of Him without parallels exist in Islam.

“When Islam loses these four, the key to the gate of Jerusalem will change hands. It will leave their hands. It is then that the number of Muslims in the world will be as many as the particles of flour in a loaf of bread. Their numbers will be great. Those who can hold the key will be as few as the grains of salt in that loaf. They will be just a few. Only when a little salt is added to a lot of flour will the taste come. It will be like that. That is when the key will leave the hands of Islam.

“Then the good qualities and all that I have been describing will be lost from Islam. Justice will be lost from it. At that time, this is what will occur. At that time, the destruction of the world will arise, the genuine riches of Islam will decrease—Allah’s riches of unity, love, trust, and harmony will decrease.

When divisions between a king and a herdsman arise, when the time of inequality arrives, the key will leave them. It is then that the time of destruction will begin. It is then that the imminent destruction of the world will be apparent. That is the sign.” These are some of the words spoken by ‘Umar ibnul-Khattab_(a.s.) to the Patriarch of Jerusalem. We who are Muslims need to understand what Islam is.

Islam is the same, inside and outside. Inner actions and outer actions are the same. Inner justice and outer justice are the same. Inner speech and outer speech are the same. Allah is the One who is not obscured by anything. Is that not so? Islam is similarly unobscured. Light behind which nothing else exists is Light. Words spoken without hidden envy are words. Love offered without prejudice or favoritism is love. Unity without high-rank or low-rank is unity. Compassion that regards all lives as its own and acts accordingly is compassion. It is grace. Justice without divisiveness, without the separation of one thing for the self and another thing for someone else, is justice.

Conscience is knowing our own faults, knowing our own state and the states of others, and taking the position of the accused. It is seeing our own faults in the faults of another, and seeing another's faults in our own faults, examining those faults, and thinking, "If I had been in his position, could I or could I not have done what he did? Yes, if I had been in his state of poverty, I too could have committed this theft. I too could have told those lies. I too could have done the same things. Therefore, I too would be guilty!" Realizing this, showing *sabiir*, showing *shukiir*, thinking of what caused this situation to happen to him, comforting him, giving him love, making him peaceful, and bringing him to the good path is Islam. This is the way, this is conscience.

Similarly, when correcting our own faults feels better than examining the faults of others, when we come to a state in which we can bring peace to others, that is Islam. Islam is Allah's good gift, the resplendent perfection that can bring peace to all lives. Islam is love, grace, unity, and compassion. Islam is one people, one family, one group. To see that is Islam.

That is what conquers the world. Islam is that which conquers every heart with love. The love conquers them. The compassion conquers them. The unity conquers them. Allah's conduct, virtue, actions, and demeanor conquer them. The state of conquest by love, compassion, and unity is Islam, not the sword. Only that. Love is sharper than any sword. Such is love! Equality, love, and peace are more powerful than anger. They are an exalted, exalted sword.

Patience is a victory greater than any other. Patience, gratitude, and trust in God are the greatest prayer for the attainment of Allah's wealth. This is what we must think of. This state is Islam.

If we think of this state, we can understand the good gift, the wealth, that is Islam. When the dunya attains these qualities and this wealth, the dunya will become the akhirah and the akhirah will become the dunya. That life will be a heavenly life. It will be a life of rahmah, a life of mercy. That this itself is Islam is certain.

We, the blessed people who have received the good gift of Islam, we, the intelligent and wise people who have gained the light, the exalted goodness, and the love that constitute *iman*, must reflect upon what it is that actually constitutes the wealth of *Iman-Islam*. Our endeavor to make peace with it is the 'ilm of the good gift that is Islam.

We must know this, brothers and sisters. We must understand what it is that can conquer each thing. We must endeavor to see which things are needed to conquer which hearts

Islam, Jerusalem, & World Peace, pp. 299-307
M.R. Bawa Muhaiyaddeen^(rat.)

Footnotes:

98. 'umrah (A): the pilgrimage to Mecca performed at any time during the year

...All Muslims must first have patience. For what occurs beyond our ability to be patient, when the *adab* of the *dunya*—the punishment of the world—comes to us, we must have gratitude. For what occurs beyond our ability to be grateful, we must place our trust in Allah. For what occurs beyond that, we must say, “All praise belongs to God.” Praising Allah and surrendering to Him are Islam.

We need to understand that our Islam consists of unity, beautiful compassion, harmony, and peace...

Islam, Jerusalem, & World Peace, p. 4
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Wednesday, September 11, 1974
 Jaffna, Sri Lanka

...O man, realize this and observe it.
 Know this inside yourself and observe it.
 Realize it clearly with wisdom and observe it.
 There you will see the grace of God.
 The peace of His qualities will resplend there.
 The fragrance, the Completion,
 His grace, His qualities will bring the bliss.

That love is most exalted.
 That love is most exalted.
 That is what rules *'alamul-arwah*, and everything.
 That is what makes all lives fall in love.
 That is what brings the grace.
 That is what brings that state.
 Those are the qualities that nourish us.
 That is what brings that state.
 Those are the qualities that nourish us.
 Those are the expanding rays of light,
 the resplendence of light.
 Those rays belong to the most exalted path
 of the love of that completed Treasure.
 What can compare to that?
 O mankind, realize this, and observe this.

Everything is ruled by love.
 Everything can be brought together with His grace.
 When this song can be sung with a heart full of compassion,
 the divine Light of the Creator
 will become complete;
 it will become complete.

O mankind, realize this and observe it.
 Know this within yourself and observe it.
 With clarity, gather together all lives, one by one,
 and dwell among them.

What can compare to that love?
 O mankind, realize and observe this.
 What can compare to that love?
 It is love that will melt the heart.
 It is wisdom that will bring the good exalted Light.
 The completeness of that love
 will make compassion flow
 and the hearts of all lives to intermingle.
 It is the hearts love that makes all lives to intermingle.
 What can compare to that?

O realize and observe this, O man

There are countless thoughts
that should not be thought.
If you think them and then act,
separating [mankind] by race and religion,
running about without the peace of good qualities,
if you distinguish thus where to place your love,
you will commit the sin
that will follow you for generations.

Adi [God] is endless love.
Search for His love.
Melt your heart with wisdom.
Melt the love in your heart with wisdom.
Place your love in that state.
Form an attachment to all lives.

If you can realize this within,
what can compare to that?...

Suratul-Rahmah, The form of Compassion, p. 79-81
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Wednesday, July 30, 1980
1:14 pm

...O God, *O Rahman*¹,
please take the children of Adam_(a.s.) to the shore.
Almighty One,
strengthen man's *iman*²,
turn his heart into melting wax
so that he will show compassion to all lives,
so that he will serve You and Your 'abd, Your slave.
Grant him Your grace
so he will act with good qualities.
Bring this man, who runs, rushes around and
searches like a dog, onto the good path.
Give him the *iman* to realize this.
Give him the wisdom to correct his heart.
Please give him the blessing
to live as a good being.

Allahu, please intend this and
grant him Your grace.
Make him the commonwealth for all lives
so he can serve and do duty to them.
Please grant him the grace to live with *iman*.
Please grant him the grace to see the shore
that is *dinul-Islam*³.

You treat those who are good, and
everyone, equally.
You are the Almighty One who rules the country.
You have established the Day of Questioning
tomorrow on *Qiyamah*⁴, *Adi Rahman*.
You have established the Day of Questioning
tomorrow on *Qiyamah*, *Adi*⁵ *Rahman*.
You have formed and made birth and death
for all human lives.
O Rahman,
*ya Rabbal-'alamin*⁶,
You, Yourself, have done this.

Man has forgotten death.
He has failed to remember the judgment at *Qiyamah*.
Please remind him of this state.
Establish the flag known as *dinul-Islam*
so that his love and his *iman* melt,
so that Your grace and Your treasure
are understood by him,

so that his heart melts like wax
while he does duty to all lives.
Please grant him the grace to do Your duty.

He has fallen under the spell of an ignorant state.
Look at this man of ignorance,
give him wisdom,
and make his *iman* strong.
Make him grow in love.
Almighty One,
ya Rahman, ya Rabbal-'alamin.

You are One.
He received both *khair*⁷ and *sharr*⁸ from You,
and *haram*⁹ and *halal*¹⁰.
You are the One who knows the good and the evil.
O Rahman, You are the One who rules
everywhere in this land, in this country.
ya Rabbal-'alamin,
You are One.
You must make man help all lives,
and be clear so that all lives are like his life.
You must make good peace, tranquility, and
tolerance grow within him.
You must make him comfort all lives with love.
You must make him help all lives.
You must make him an *insan*, a human being.

Allahu, You alone can do this.
You can correct any life.
You must give all of them good wisdom.
You must catch man with love.
You must nurture him with Your grace.
You must guide him on the path of goodness.

In this country, in this land,
in this *dunya*¹¹, You must make him a good person
with your grace.
you must give him grace so that his *iman* will grow,
and so he can do good things.

Allahu, *ya Rabbal-'alamin,*
my own Allahu.
Amin. Amin.

1. *Rahman* (A): name of God, Merciful One
2. *iman*: (A): faith, certitude, and determination

3. *dinul-Islam* (A): the path or way of absolute purity
4. *Qiyamah* (A): the standing forth, the Day of Questioning or Reckoning
5. *Adi* (T): God
6. *Rabbal- 'alamin* (A): Creator of the universes
7. *khair* (A): good, goodness
8. *sharr* (A): bad, evil
9. *haram* (A): impermissible
10. *halal* (A): permissible
11. *dunya* (A): this world

Suratul-Rahmah, The form of Compassion, p. 200-202
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

May 2, 1974

Colombo, Sri Lanka

(from a letter to Sonia Gilbert in Philadelphia, U.S.A.)

...May the wants of my children's hearts, may the waverings of their hearts, may the difficulties of their hearts, may the tiredness in their hearts, may the torpor in their hearts, the running-around of the maya and the mind, may all of these be removed, and may the Wealth of Grace fill your hearts; may God give you, his Grace. Ameen.

May He give you very, very much Grace; may the Resonance of the Radiance of Wisdom, the Plenitude of What is known as the Noor, the continuous Plenitude of the Resonance of Il Allahu, always be in your hearts. May this Explanation be given with Wisdom. May Love continue to grow. May compassion expand. May the Compassionate Justice, which is called Conscience, be done without fail. May this be understood without fail. May the God, who is with us then now, and forever, give us this Explanation in the 'form' of Love, and may He give us His Grace. Ameen. Ameen.

Child, and all the children: this Compassion is His Pride; it is Compassion which is His Wealth of the Mubarakat. May He give this Grace to the Fellowship children, to all the children, to your family, to the 2 male children, to the 3 female children, to your sister's children and husband, to Meignana, and to all the little children and babies in the Fellowship, to the male and female children, and to each child.

God protects us. His Eye of Compassion always sees us. He knows our meaning and our thoughts. He knows our mind and our hearts. He knows all of the understandings; He removes the darkness called ignorance. He fills us with the Light, which is called *Meignanam*.

May He take us with Him to His Church, to His heavenly Church. May He take us to the Shore. May He feed us with His Milk of Grace. May He give us His Honey of Love. May He take us into His heart, and may He give us His Grace. Ameen

Child, tell our Fellowship children to live in the 'form' of Love. Tell your father to live his life in the 'form' of Love. The Compassion which is called Restraint needs to grow. We have to grow Allah's Justice and Truthfulness in our Fellowship. Hastiness kills Wisdom. Hastiness eats up Wisdom. Anger is the guru of sin. Lust is greater than the ocean. Duty is greater than God. One who acts without purpose or careful investigation will be overwhelmed by sadness and difficulty. Arrogance, karma and maya exist as the three evils. They are all shaitan's qualities. These should be removed, and then lust, miserliness, jealousy, egoism, ignorance, and hatred—these 6 evils should be removed. Go beyond the 14 worlds, and open your hearts; and go to that which is called God's Church in what is called the Light of Grace in what is called the Heart, which is the Resonance within the resonance within the heart; which exists as the Church of God, Church where God exists. He will be in the 'form' of the 15th world. It will exist in the 'form' of His Grace. His Plenitude will be in the 'form' of Purity. Keeping Him our Hearts, Loving other lives as our own, trusting them, growing the plants of Restraint, Tolerance, and Peacefulness, you should teach the children, all the children, this Compassion and this Compassionate Love and this Tolerance.

Dick Thambi, Mitch Thambi, Bob Thambi, your father, the children doint the printing work, the children who are supervising the printing work, Amy, Matchi, their mothers and fathers—I am asking all of you to do this—Sonia Pullay, Virgina Pullay (See her and care for her so that she can get well), (take care of Mitch’s son carefully), each child in the Fellowship who ‘flows’ in the ‘form’ of Love. Keeping our hearts like the hearts of little children, all the children should be in unity. Roger, Shina Michael, Salihu, Maria, and all the children who come to the Fellowship, should be as God’s Lights of Grace; understanding this State, you should stay in this State. You should stay in this State.

Intoxicants, lust, theft, murder and lies. Removing these and going on the Direct Path, on the True Path, staying in the State of being Human, giving Compassion to all lives, calming all lives, my Wise child, my children, this Wealth which is called Calmness, this Wealth which is called Conscience is what you must use. The Wealth of treating all other lives as you treat your own is the Wealth which you must never forget to use. Everyone must live in unity. If we like one person, then we will not treat another fairly. If we feel the same Love for everyone, the Justice will be correctly done. Therefore, child, you and the children there should act with this Justice, and with Calmness and Restraint...

M.R. Bawa Muhaiyaddeen_(rat.)

...To control the mind and to just be—is the most exalted state.

Man can accomplish all else except this one thing. He can do everything else. Man cannot accomplish this one thing. If you accomplish this, it will be a miracle. If you can accomplish this, you will have peace in both sections—your soul will be at peace and your life will be at peace.

You must study wisdom in order to obtain wisdom and good qualities. You must study God's qualities and God's divine wisdom. You must search for both. There is no necessity for you to search for miracles. The miracles are within you. You must know that the miracle is to find peace within yourself.

This praise: "I am god, you are god, I am the greatest, you are the greatest," is not a miracle. The peace that man finds within himself is the miracle.

You alone will know. You will know the good and the evil. You will know the right and the wrong. No matter what you do, the warning will come to you afterward: "What you did was wrong. *Chee, chee, chee!* What you did was wrong. Why did you hit him? Why did you criticize him?" it will say. No matter what you do, the warning will come to you. It will come afterward, saying to you, "What you did was wrong. He is a good man."

Judgment is within you. The decision between right and wrong is within you. You yourself know the meaning of the good and the evil in what you have done. The warning comes. The judgment and the justice are there to show you and to make you aware of everything you have done. Wisdom makes it *clear* and reveals it to you.

You need no other court—the court is within you. You need no other judgment—the judgment is within you. You need no other hell or heaven or judgment—those places are within you. The warnings regarding good and evil are within you. They do not exist outside. Everything is within you. There is no separate truth. It is there within you—so you can understand. The lessons are within you for your understanding. Your lessons are warning you, are they not?

You need a man of wisdom, God's qualities and God's divine wisdom to make them function correctly. For this point, you must search for wisdom in order to obtain peace in both sections, to know what you need to know, and to be *clear* about this *clear* task...

Sheikh & Disciple (unabridged, 2019), pp. 102-103
M.R. Bawa Muhaiyaddeen_(rat.)



al-'ilm
the knowledge, the divine knowledge

It is not about attacking others. The war is waged by the self, within the self. This is the clarity of Islam. It is not for attacking others.

We must correct whoever it is within ourselves that makes the mistakes. We must correct the mistakes of our minds.

Correcting the mistakes in our own minds is Islam. Training the mind to act with God's qualities, correcting it, and bringing it to the state of God is Islam. Learning this 'ilm is the value of Islam.

If you understand 'ilm, you will understand and know what Islam is.

Islam, Jerusalem, & World Peace, p. 189

M. R. Bawa Muhaiyaddeen_(raI.)

December 22, 1983

In *arwah*, the world of souls, God gave peace to all living things, but they forgot this peace when they came here to this world. May that same peace, emerge within all of them again, and may I also have that peace. May that peace be within us all, all my children, all my brothers and sisters. May we all have that peace...

The Tree That Fell to the West—Autobiography of a Sufi, p. 49

M.R. Bawa Muhaiyaddeen_(rat.)

November 13, 1972

I farm now and, because my life is dedicated to helping others, I can help many families with my work on the farm. When I first came to this farm it was jungle I had to clear; then I had to dig the earth with nothing but a spade before I could plow it and make drainage ditches. I grew rice and vegetables for the people, supplied fodder for cows and goats—I even put a fence around the land.

I have worked at many jobs. I have been a baker, a laundryman; once I worked as a slave. I have also practiced medicine. I have exorcised demons and taught divine knowledge. I have done many different jobs, yet, while I was doing all this, I have never failed to carry out God's commands. I do God's work, and, when I leave here, I will continue to do His work. I do God's work, but I also do the world's work, the world that you, my children, need.

I teach only what I know and what I have experienced—only what I have learned from personal experience. If I have not profited from a particular I do not teach it. Since I taste every ingredient of the food, if it is poisonous, I will not offer it to you. If it has a sweet taste, I will recommend it. Once I have tested, examined and discarded the wrong, poisonous things from my own experience, I give you the best tasting food.

My children, every word I utter comes from my personal experience. If I tried to offer you something I have not experienced, it would be like information found in a book—it would be of no use to you—it would be doubtful. What I give you is the wisdom and knowledge of my experience, so that it will be useful to you in this world; I utter each word without any doubt. That is its taste.

I would like each of you, my children, my sons and daughters, to learn and absorb knowledge through direct personal experience. There is no other way to find God. God-man, man-God: this means, if a true human being is there, God is also there; if a true human being is not there, God is not there. If a human being becomes the prince of God, that person will see the divine radiance of God because God and the true human being are in the same place—and there, at that place, the human being is a divine radiance who knows the world and everything in it. Like the sun, he can light up the whole world with the divine light he has within himself, a light which knows everything. This human being knows both day and night; he knows every limitless aspect of creation.

What you see on the outside is nothing but illusion and doubt. You need light to overcome illusion, and you can only have this light with direct experience, as I did. No one has ever given this important explanation in all four *yugas*¹, not in two hundred million years, but this is my personal direct experience.

My children, please reflect upon this and understand it well. It is all a dream. The only truth is what wisdom sees. May Allah help you. *Amin.*

The Tree That Fell to the West—Autobiography of a Sufi, pp. 71-72

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Footnote:

1. *yuga* (T): A period of fifty million years in the world's existence. Each cycle of creation consists of four *yugas*, or two hundred million years. This universe is now nearing the end of the fourth *yuga*.

October 29, 1983

...We must understand the state of living as one family with One God, worshiping only Allah, doing *tasbih* to Him, praying to Him, doing the five daily prayers to Him. We must understand the state of doing this together, living together in peace, eating together, living in the world, and uniting again to become one in heaven, in the kingdom of God.

It is not to divide and kill. When the evil in a child is dispelled, he is a good child. When he understands the truth, he is a good child who accepts God. If he does not understand the truth, understanding only evil and playing with it, he is a bad child. Yet we cannot slaughter him for this. To dispel the evil actions within him without harming him is *Iman-Islam*.

Using love, compassion, patience, tolerance, peace, trust in Allah, and the unity of Allah's qualities and actions, we must wage the *jihad* against the aspects of the qualities that are ignorant and lacking in wisdom. We must root out those evil qualities with wisdom, but the weeding must be done with love! Show him love!

Yet, as you pull out each evil quality from within him, it will hurt. He will have doubts. There will be difficulties and there will be suffering because of it. When these qualities are being rooted out, there will be pain.

External wounds can be treated with medicine. The child who is being corrected with wisdom will cry and shout and weep and try to stop us, fight with us, and bite us. He will wail, he will feel pain, he will shout, he will try to stop us, he will swear at us, and say, "I see what you are doing! I will kill you!" He will say all sorts of things. We must patiently root out and remove each evil quality, and embrace that child with love. We must embrace him. It is only the things inside him that are the enemy.

The child is not the enemy. The children of Adam_(a.s.) are not the enemies. They are not God's enemies. The qualities within them are the enemies. It is most important that we cut those qualities out by the roots using love, wisdom, compassion, patience, tolerance, peacefulness, God's qualities, and His duty.

That is *jihad* as waged by the Rasul_(sal.). We must reflect upon this state. It is *jihad* only after we understand this state. Until we understand, we will wage the *jihad* against humanity. Yet we cannot call it *jihad* when we wage *jihad* against other lives.

There are two sides: those doing it one way and those doing it the other way. However, he who wages the outer *jihad* will be questioned and brought to account at *Qiyamah*, the Day of Resurrection. Allah can accept the inner *jihad* and not require answers about it to His direct questions tomorrow in *Qiyamah*, in the grave, in death, or in life. There will be no need to answer questions.

In the outer *jihad*, the answers to the questions Allah may ask will have to be given. He will ask about the outer *jihad*. We must think of this.

The outer *jihad* will be fought for the sake of one's own property, land, possessions, children, wife, or wealth. Those things will be incorporated into a *jihad* that is waged

for land. A part of the self will be incorporated into this *jihad*. A part will be combined with selfishness: grabbing land, grabbing a country, seizing the belongings of others, obtaining property, doing these things for the sake of children, house, livestock, or property. The outer *jihad* will be fought for one of those reasons. Those things will be incorporated into the outer *jihad* and that is the reason Allah will question that *jihad*.

Those things will not be intermingled in Allah's *jihad*. He is the One who is the Indivisible Power. The inner *jihad* will consist of *Tauhid*, *iman*, the *kalimah*, surrender to Allah, and cutting away the evils within the self. In that *jihad* one cuts away the state of self—he cuts away his own arrogance.

Allah will not question that. The questions will come when one's own possessions and the section of the world are incorporated into it. Thus, the outer *jihad* will be questioned...

Islam, Jerusalem, & World Peace, pp. 119-121

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Look! So many things come to the pond—those who bathe, those who urinate in it, those who wash their clothes in it, and floodwaters—so much dirt comes to the pond and gathers there. However, the pond works hard to push away the dirt with its waves. It moves in the same way that milk is churned into butter. The water moves within itself and pushes the dirt to the shore. The waves roll and the dirt is pushed down to the bottom.

Just as milk is churned into butter, the water churns the dirt within itself—here and there, here and there—rolling the dirt towards the bottom. It pushes some of the dirt to the shore. The pond stays clear.

It is like this that, as long as the pond is there, it cannot exist without dirt. The dirt will gather there—dirt from the past and dirt from the future. It pushes the dirt that is in front of it to the shore. Later the connection will come. That is dirt, too.

It is like this—that as long as we continue to take this birth, our story, our sins and our virtues, the dirt and every single thing we have done, will continue to come to us.

Through God’s qualities, through His actions, through His wisdom, through His blessings, every breath must rise up as a wave to clear away dirt—just as the water in the pond does. We must place some karma under our feet and stomp on it. We must stomp on that dirt and say, “Go!” We must place maya and the *shaktis*, the illusions and the energies, under our feet and stomp on them. We must beat down certain kinds of karma and drive them out, through wisdom and good qualities.

The eyes accumulate everything they look at. Even if we cover the nose, the smells will be brought to us through the holes. Even if we plug our ears, they will still bring us the sounds and the hypnotic delusions. Even if we close our mouths, our perceptions will still bring us certain kinds of karma, certain kinds of smells, certain kinds of thoughts. Therefore, they will come to us.

What you did before will come back later. What you did in the past will come back in the future. The connection is there, and those thoughts will come to you.

When those thoughts come to you, one thing you should do is ask God for forgiveness—using those qualities. When the memory comes to you, you must say, “*A’udhu billahi minash-shaitanir-rajim*. I seek refuge in God from satan, the accursed. Begone!”

If it comes back after you’ve discarded it, you must say, “*A’udhu billahi minash-shaitanir-rajim*. Begone, *shaitan*, begone! I don’t need you. *Al-hamdu lillah, all praise belongs to God*. O Allah, protect me!”

Say this as each thought comes to you: “Allah, protect me!” As each memory comes to you, praise God. As each memory of what happened in the past comes to you—or even if a thought of what will happen in the future comes to you—do the same thing: “*A’udhu billahi minash-shaitanir-rajim*. Begone! O God, protect me from this. Forgive me.”

If you use these words, if you do this correctly every day, you will become young like a baby without any karma. Although the body will be a big body, if you become a child to God inside, the beauty of a baby will come to your heart. You will be like an innocent child.

“*Astaghfirullaahal-‘aliyyal-‘azim. A’udhu billahi minash-shaitanir-rajim. Astaghfirullaahal-‘aliyyal-‘azim. I beg forgiveness of God, the Supreme. I seek refuge in God from satan, the accursed. I beg forgiveness of God, the Supreme. O God, forgive me. Forgive me.*”

If you always keep to this point, your sins will be destroyed: the thoughts that come to you will change; they will be dispelled, and you will become a baby to God. To the world you will be either a baby boy or a baby girl. Your beauty and your light will be apparent.

That state can come into being. There are many who have become like that—who have triumphed like that. They exist in the Puranas, the ancient histories. We can see them. Do you understand?

*pamphlet: **Can We Ever Regain Our Innocence**, pp. 2-4
Fellowship Press © 2016
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)*

November 16, 1984

*...Come down here to the poor, O Almighty One.
 Where have You gone
 after leaving the place in which the poor dwell?
 O God, where have You gone?
 So many diseases and demons
 have come searching for and seeking out the poor,
 hunting us down wherever we are, wherever we are.
 So many diseases and demons
 have come searching for and seeking out the poor,
 hunting us down wherever we are, wherever we are.
 They are coming to search for us.
 O Lord, when we tell them You are One,
 they have no faith, they have no faith.
 O God, where have You left the poor?
 Where have You gone, O God?
 We are suffering terribly from diseases and demons,
 from the pain of grief and sickness.
 Do You not know the pain, the pain we are suffering?

You are the One who said You would be everywhere.
 You are the One who said Your Name was God,
 that You were the God who would be clearly evident
 by night and by day.
 You are the Exalted One who is examining us.
 Will You not come down to the poor?
 Will You not come to dispel the suffering of the poor?
 Have You abandoned the huts in which the poor dwell?
 You are the One who said You would be everywhere.
 Have you left the homes of the poor?
 Have You left them now forever?
 Do You see nothing, O God?

We do not know how to recite.
 We do not know how to read.
 We do not know how to pray.
 We do not know how to recite in Your Name.
 We do not know how to read in Your Name.
 We do not know how to worship You at all.
 We know only one thing: how to think of You.
 When suffering comes,
 we know only how to think of You and to cry,
 just as a hungry infant thinks of,
 and cries for, his mother.
 That utterly helpless child knows only his hunger.
 Knowing no language, he knows only how to cry.

That is how it is, O God, for us who are the poor:
 we know only how to cry, Allah.
 We do not know the reading or the prayers.
 We know only how to call You and to cry.

O Lord, come here to dispel our suffering.
 Give us strong faith, determination, and certitude.
 Feed us with the wisdom and strength that will give us
 that *himmah*, that courage and certitude.
 Give us the wondrous Light and Wisdom
 by which to worship You.
 Give us *iman*, certitude, and strong hearts.
 O Wealthy One, You must stay with us,
 dispel all the sicknesses and diseases in our bodies,
 drive out our suffering and our poverty.
 O True Friend, You are the Only One.
 Stay with us, protect us day and night.
 O God, feed us with the grace...

*pamphlet: **Can We Ever Regain Our Innocence**, pp. 24-26*
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 M.R. Bawa Muhaiyaddeen_(rad.)

November 19, 1973

A'udhu billahi minash-shaitanir-rajim.

I seek refuge in God from the accursed satan.

Bismillahir-Rahmanir-Rahim.

In the name of God, the Most Compassionate, the Most Merciful.

The Foot of the Qutub

M. R. Bawa Muhaiyaddeen(ral.)_(rad.)

The following traditional honorific phrases in Arabic calligraphy have been used:

(sal.) *sallAllahu 'alaihi wa sallam*, may Allah bless him and grant him peace, is used after mentioning the name of Prophet Muhammad_(sal.), the Rasulullah, the Messenger of Allah.

(a.s.) *'alaihi-salam*, peace be upon him, is used following the name of a prophet, a wife of a prophet, or an angel.

(rad.) *radiyAllahu 'anhu* or *'anha*, may Allah be pleased with him or her, is used after mentioning the name of a companion of the Prophet Muhammad_(sal.), the Qutb_(rad.), or an exalted saint.

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includes the entire content of the talk given by Muhammad Raheem Bawa Muhaiyaddeen(ral.)_(rad.) on the date(s) noted.

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Qutb_(rad.) and Qutbiyyah

The Qutbiyyah is the *hikmah* and the *rahmah*, the wisdom and the compassionate grace, that came from God Himself. In the *anadi* before *adi*, that which was without beginning before the beginning, before creation came into being, when Allah existed as darkness, when He was worshiping Himself, when He did not understand the world or anything else, a manifestation appeared from His *rahmah*, from His *qalb*, His heart. A power emerged from Him. The Nur came when the power came. The Light, the *Nur*, emerged from Him at the same time the power emerged. The Light called Nur and the power rubbed against each other. It was then that Allah asked, “Who are you? Who are you?”

The reply came: “Ya Allah! This was made to appear in You when You appeared. This is Your *qudrah*, Your power, Your wonder, Your *rahmah*. That *rahmah* was made into the *Qutbiyyah*. This is what is called Qutb_(rad.). The Qutbiyyah was what arose from You in *arwah*, the thing that appeared from You. This is what is called Qutb_(rad.)...

“This is called Allah, Muhammad, and Muhaiyaddeen(ral.). This is Allah. Allah is the completion that exists in absolute silence. Muhammad is the Nur, the Light. Muhaiyaddeen(ral.), the *din*, is the manifestation. There are three powers—this is the Triple Flame. *Ya Allah*, this is what You keep within Yourself!”

It has been said that the Light of this manifestation must touch you in the *awwal*, in the

beginning. The meaning of this is that it must touch you in *hayah*, in life. That foot, that manifestation, has to have touched you when your *ruh* first appeared.

No one will have the imprint of divinity unless it touches him at the time of the appearance of the *ruh*—the completion of the Light will not come to him. The mystery of Allahu will not enter into him. This is the *Qutbiyyah*. It is a mystery.

A'udhu billahi minash-shaitanir-rajim.
I seek refuge in God from the accursed satan.

Bismillahir-Rahmanir-Rahim.

In the Name of God, the Most Compassionate, the Most Merciful.

November 19, 1973

The Foot of the Qutb_(ral.)

(A small group from California has come to see Bawa Muhaiyaddeen(ral.). The leader of the group has asked Bawangal for a Muslim name.)

Bawa Muhaiyaddeen(ral.): I have given you a name. I will tell it to you tonight. There is still time.

The man from California: Thank you.

Bawa Muhaiyaddeen(ral.): If you wish to receive God's divine wisdom, the foot of the Qutb_(rad.) must touch you. His foot must touch you, or there is no divine wisdom. There is no illumined being, sage, or saint who has not been touched by the foot of the Qutb_(rad.). This is what has been said. To accept a Shaikh means the foot of that Light has to have touched you in that same way.

The man from California: (laughing) The Qutb_(rad.) has been kicking for many years, but there was lots of resistance!

Bawa Muhaiyaddeen(ral.): (sighing and speaking very quietly)
Study with understanding. There is one thing: it is not what it is said to be. It is difficult and rare to act accordingly. You must think about it a little. I will tell you.

Bawa Muhaiyaddeen(ral.) begins to sing:

O Ruler in Baghdad!
O Ruler in Baghdad, in Baghdad, in Baghdad!
Grant me the imprint of your foot of divine wisdom,
O King of the wealth of wisdom!
O Ruler in Baghdad, in Baghdad, in Baghdad!
O Ruler in Baghdad!
Grant me the imprint of your foot of divine wisdom!
O Ruler in Baghdad, in Baghdad, in Baghdad!
O Ruler in Baghdad!
Grant me the imprint of your foot of divine wisdom,
O King of the wealth of wisdom!
When I sing of you, tears pour down my face
and all my karma flies far away.
When I sing of you, tears pour down my face
and all my karma flies far away.

I need to see your foot now as I sing this song.
 Protect me with your grace, O Muhaiyaddeen(ral.)_(rad.)!
 O Ruler in Baghdad!

Grant me the imprint of your foot of divine wisdom,
 O King of the wealth of wisdom!
 Just King of the qualities of God,
 King of blossoming grace,
 grant me that eternal felicity, O Muhaiyaddeen(ral.)_(rad.) !
 Just King of the qualities of God,
 King of blossoming grace,
 grant me eternal felicity, O Muhaiyaddeen(ral.)_(rad.)!
 The need to see you is overflowing from within me,
 O divine gem of my Creator!
 The loving God from whom divine wisdom
 flows with grace and
 the light of expanding divine wisdom
 that know the way and show the way,
 exist as the Wisdom within the wisdom of
 the one who has received the grace of Adi, the Great Light.
 He is the one who has obtained
 the divine wisdom known as the 9 gems,
 the one who has received the grace of Khuda¹.
 When you come to me, come gently into my qalb²,
 O expanding jeweled light of my eye!
 O gem of grace who gives all the explanations!
 O divine jewel of divine wisdom,
 you too must come to give your grace to me.
 O divine jewel of divine wisdom,
 you too must come to give your grace to me.
 Existing as the Qalb within the qalb,
 you are the King who is
 the jeweled light of the eye of divine wisdom.
 You exist as the atom of Love within love.
 You are the jeweled light of the eye of di, the Great Light,
 the One who exists within justice
 in these words that He is singing.
 You are everywhere we turn.
 You are the ripe fruit of love inside our qalbs.
 You must come to us, you must come to us!

You must come to give us your grace.
 Dispel the darkness of the qalb,
 fill it with the treasure of grace.
 Grant our request, grant us the promise of divine wisdom.
 O jeweled light of the eye upon which we are focused!
 O gem of the grace of our gnana³ Khuda!
 O lord of love, you yourself must come to comfort us.

You are the jewel that dispels the darkness,
 the words spoken by the Guru
 that come from the light
 within the eye of God, our Khuda.
 Take us into the grace,
 O most rare and precious gem!
 O gem! Stay in our qalbs and grant us your grace
 as the Help that resides within help,
 the unwavering state of the ever bright lamp in the heart.

You are the wonder of the goodness
 within these dancing words.
 You have 12 weapons of grace.
 The daylight of divine wisdom is the only cure.
 Grant us grace in the state of iman⁴
 with your love, O King.
 O King! O Rahman! O Most Compassionate One!
 O King of the wealth of divine wisdom!
 Most excellent flame of light within the gem
 that is the lamp of grace within the qalb!
 If the heart is to see the shore,
 it will be past the place where the 5 senses
 have been rejected.
 The fulfillment there will be grace,
 an endless plenitude of light inside the lamp.
 O divine gem of the qalb!
 O gem of grace that brings the vision of divine wisdom
 as the Body within the body,
 as the One with the one,
 as the medicine of grace in the lamp,
 as the light of the lamp within the gem of divine wisdom!
 You are the treasure that exists

iman faith in God, determination, and certitude
 as the Guru,
 as the grace, as Khuda.

You are the grace, the treasure.

O grace that has transcended
 adi, the beginning,
 and anadi, the time of darkness
 when there was no creation!

You exist
 as man, as insan,⁵
 as the one who has no enmity,
 as happiness,
 as the friend who has transcended sorrow,
 dwelling beyond it,
 as the Purity within purity within purity,
 as radiance without end,
 as Wisdom within wisdom,
 as Light within light,
 as Completion within completion,
 as endless, everlasting Nur,
 as the ruh,⁶
 as the subtlety and as the Subtlety within the subtlety.
 as the ‘*arsh*⁷ and the *kursi*⁸—
 and yet you are the one
 who has transcended all those things.

First of all, you are insan, the original treasure
 that is Insan within insan, that shines as Man-God,
 that is radiant as insan kamil, the perfected human being,
 the resplendence of purity,
 that is the grace, the Qutb_(rad.) the one treasure
 that has transcended the 5.

O Qutb_(rad.) of Light,
 existing as endless, everlasting completion
 in the heart of grace!

O the ripe fruit that speaks!
 When we reject the things we do not need,
 those unspeakable things,
 those things devoid of good conduct,
 those colors that are outspread before us—
 when we oppose and destroy them,

cut them away and go beyond them,
 the King of indivisible perfection,
 the King of the wealth of wisdom
 within the never-ending *al-u(a)md*,⁹
 the never-ending praise,
 the King of the blossoming
 of the grace of al-u(a)md within the qalb,
 the King who is the wealth of wisdom
 in the 125 letters [of the Suratul-Fatihah] and
 in the 5 [Arabic letters],
 alif [ا], lam [ل], mim [م], ha' [ح], dal [د],
 in the adab¹⁰ of the ruh,
 will become the reverberance: Allahu.
 The exalted mim is within the sifah¹¹ that is
 the sirr¹² of the sirr among all creations—
 mim within mim within mim—3 mims.
 Among them shines the mim that is Muhammad(sal.).
 The Light that is the lam is inside the embryo.
 The commandment that is the Light of explanation
 is the ruh within wisdom.
 That is the Nur, the Light, brought by the Angel Jibril(A.S.).
 Within that is the resplendent explanation
 that is Nur-Muhammad(sal.).
 The reverberance comes from the explanation.
 Allahu is the radiance of that reverberation.
 The letter ha' is radiant within insan
 as the beauty of man's surah,¹³ his form.
 That is what shines clearly within the body,
 within that thing made
 of the five elements of the surah.
 In the letter dal, in the embryo itself,
 are all the nafs,¹⁴ the maya,¹⁵
 the darkness, the satans, the hypnotic delusions, and
 the 400 trillion glitters that shimmer in the 5 letters.
 Maya and satan dwell inside their borders.
 The hells form the borders of that realm.
 There, the difficulties are
 the intentions of the nafs, the mind's focus,
 and all that they request in their prayers and 'ibadah.¹⁶
 Understand the 5 letters clearly.
 Know that they make up the surah that is al-u(a)md.
 You will know the explanation
 when the radiance
 of the Suratul-Fatihah begins to resplend—

the Suratul-Fatihah is the explanation
 of the radiance that is suratul-insan.¹⁷
 Insan will come into being within that surah.
 The Suratul-Fatihah will come into being within insan.
 The Suratul-Fatihah is the al-u(a)md.
 Within them shines the radiance
 of the explanations of all the ambiya ' .¹⁸
 Yet, you must know that it is not that, it is not that!
 Understand that there is always something further inside!
 After the death within death
 comes the explanation of the Silent Treasure.
 The explanation is
 for the ahad and the wahid,¹⁹
 the radiance is for the 'arsh and the kursi.
 The reverberance is within iman
 in the Radiance that is illAllahu.
 That reverberation will resplend.
 That explanation will speak without words.
 That explanation is the reverberation
 that pervades the dunya ²⁰ and the akhirah.²¹

 The Resplendence is "Allahu, Allahu,"
 the radiant Light that gives and gives without end.
 "IllAllahu" is the explanation given by the grace
 that can bestow all things.
 The resplendent Light is seen in that unspoken word.
 The Light of that explanation comes
 after transcending dunya and akhirah.
 This dunya is not there, look!
 The akhirah is not there either, say it!
 Allahu, the one reverberation
 exists without dunya or akhirah.
 It is very difficult to reach—I have told you—
 and knowing that is the subtlety within it.
 But let us go with good iman in our qalbs.
 Let us open our hearts to the explanation of the Qutb(rad.):
 The 27 letters shine inside
 the form that is suratul-insan.
 Look at them!
 The 28th is the light that shines there as
 the radiance of Adam(A.S.) and Eve(A.S.).
 That sifah is the dawn of creation.
 That is the trust
 placed in the creations that are the sirr.
 But within them also shines a love for darkness, look!
 Maya also shines there as ignorance, look!
 There are 27 shining constellations.

The 27th explanation is the most pure.
That Light called mi ' raj²² is the Light of explanation
that meets Allah directly.

The 27 exist in mi ' raj without any darkness.

They resplend as the wasiyyah, the legacy,
of resplendent Muhammad(sal.).

22 mi ' raj Prophet Muhammad ' s(sal.) miraculous night journey to Jerusalem, then up through the seven heavens,
to the Throne of God and back

Final Footprint of the Qutb.indd 9 1/1/17 11:39 AM

10

The explanation resplends
as the reverberation of the grace of the Pure One.

Mi ' raj is a resplendent Light,
the explanation that arrives
resplending as Nur-Muhammad(sal.).

As Pēr-arivu²³ within Pēr-arivu,
as Resplendence within Resplendence,
as Nur within Nur,

as the Most Subtle One, Allahu,

It resonates as Allah within Allah.

Everything can be understood within it.

Because of this,

24 of the letters make the declaration of iman.

In the 25th letter,

Muhammad_(sal.) shines as a Resplendence, look!

The surah within the 26th
shines as the ruh, look!

The 26th letter is

the resplendent reverberation that is the ruh.

The 27th shines in mi ' raj, the Resplendence shining there.

It is there that the subtlety is seen in
the command to meet Allah.

It is there that the meeting becomes prayer and ' ibadah,
the 51 'awqat²⁴ of the Almighty One.

It is there that the 51 'awqat
became the commandment,
the destiny bestowed upon us by Allahu.

It is in mi ' raj

that the 51 'awqat are made 5 'awqat.

The surah, the form,

23 Pēr-arivu the ultimate, seventh level of wisdom

24 'awqat (sing. waqt) time(s) of salah, of prayer

Final Footprint of the Qutb.indd 10 1/1/17 11:39 AM

11

shines as 5 'awqat, 5 radiant letters, look!

Earth is a waqt.

Water is a waqt.

Air is a waqt.

Fire is a waqt.
 Colors, religions, and ethnic groups are a waqt.
 After the prayers of these 5 'awqat are cut away,
 what remains is ma 'rifah.²⁵
 In the first waqt²⁶
 the connection to earth is cut away and destroyed.
 In zuhr²⁷ the connection to
 the sirr of the sifat, the mystery of the creations, is cut away.
 In the waqt of 'asr²⁸
 the connection to the fire of the nafs is cut away.
 The waqt of 'asr cuts away that connection
 when the thoughts and intentions of the nafs,
 the affections and focus of the dunya are cut away.
 After that, the fire of the satans, jinns, fairies, and devils,
 and the fiery activities
 of the galloping speed of mind and desire
 are cut away.
*Maghrib*²⁹ cuts anger, the qualities of iblis.
 The prayer of *maghrib* is the fourth waqt.
 When that anger is cut away, what remains is ma 'rifah.
 Above it are the words that are the real words:
 The work is to cut away everything
 except the qualities of Allahu.
 The meaning of *ma 'rifah* is
Final Footprint of the Qutb.indd 11 1/1/17 11:39 AM
 12
 mari—change, and pattu—10.
 This means: destroy the ten sins,
 understand the Ten Commandments.
 This is the meaning of exalted divine wisdom
 in the words of the resplendent Nur.
 Allah is everything—there is nothing else.
 Nothing is like Him.
 He cannot be described.
 He is the Supreme Being,
 the Great Resplendence that shines everywhere.
 To recite: There is only the One
 who is Allahu, nothing else,
 is the waqt of 'isha' .³⁰
 These are the 5 'awqat of prayer.
 If you can pray even one waqt while you are still alive,
 there will be no Questioning,
 no Reckoning,
 no death for you—
 the Rahman will give you His blessing.
 This is what shines as the 5 'awqat in mi 'raj.
 The 51 'awqat commanded by Allah are the one Qutb(rad.).

The 51 written symbols are 51 annotations and letters—
 27 of the huruf³¹ resplend within the surah of insan;
 the 28 huruf resplend as the Qur ' an.
 30 ' isha ' the fifth daily prayer, performed after the red light from sunset is entirely gone
 31 huruf (sing. harf) letter(s)

Final Footprint of the Qutb.indd 12 1/1/17 11:39 AM

13

The zēr,³² the zabar,³³ and the maddah³⁴ in the Qur'an are
 vocalization marks that make the Book speak.

It is according to this calculation
 that there are 51 resplendent symbols
 that make up the Qur ' an.

Among the 51 huruf, the shaddah³⁵ exists as light.

The explanation that is the Qur ' an is light.

It is the vibration of Khuda.

The one who explains the vibration is the Qutb(rad.).

The sound and reverberation of the Qutb(rad.)

is an explanation of the vocalization mark
 known as shaddah.

The maddah [̣], the lid, is a name for creation.

The state of their supernatural powers
 is just another name for the nafs of the sifat.

Zēr is a name that refers to the shart.³⁶

The explanation of sharr and khair³⁷ is given when the
 shaddah and maddah speak.

The nuqtah³⁸ is the dot that is the dunya.

It is a dot.

When an embryo takes form,

that dot is what forms all the creations in the dunya.

32 zēr an Urdu word for the Arabic kasrah, the diacritic that makes the "i" sound

33 zabar an Urdu word for the Arabic fat-hah, the diacritic that makes the "a" sound

34 maddah an Arabic diacritic similar in appearance to a tilde. In the Qur ' an, it indicates an extra long vowel.

35 shaddah an Arabic diacritic used to indicate doubling of a consonant.

36 shart condition; the way it has been stipulated

37 sharr and khair evil and good

38 nuqtah a dot [.]; the dot placed over or under certain Arabic letters to differentiate one from another

Final Footprint of the Qutb.indd 13 1/1/17 11:39 AM

14

It is called the nuqtah.

The sukun³⁹ contains all the 18,000 worlds,
 the entirety of 'alam and arwah.

The nuqtah is insan ' s surah and his dunya, his world,

The nuqtah is his qalb.

Within it are the 18,000 worlds.

When it becomes radiant as the sukun,
 the qalb becomes luminous with light.

If you accept and act according to
 the Islam described by this explanation,
 that is the one true waqt.

These 51 symbols
 that make up the Qur ' an are its reverberation.
 The explanation of the reverberation
 is the radiance known as the Qutb(rad.).
 That is the explanation of Allah ' s sound
 that has existed
 since adi ⁴⁰ and anadi.⁴¹
 Within it is the blissful Resplendence that is
 the explanation of Nur-Muhammad(sal.).
 The Nur known as Muhammad(sal.) is Allah ' s face
 and the Qur ' an is Allah ' s qalb.
 For that, the explanation of Nur-Muhammad(sal.)
 is radiance without nutfah,⁴²
 creation without seed,
 the explaining radiance of the light of grace.
 If you do not understand this meaning,
³⁹ sukun a tiny circle [] used in the Arabic language to denote a
 consonant with no vowel; lit. silent; quiet
⁴⁰ adi the primal beginning, the source, the origin
⁴¹ anadi the beginningless beginning, the state of darkness in which God meditated upon Himself

42 nutfah sperm

Final Footprint of the Qutb.indd 14 1/1/17 11:39 AM

15

you will not shine in the dunya,
 nor will your wisdom, the meaning of insan,
 or your surah have any beauty.
 When the meaning is understood,
 you will understand that it is the
 Kamil Shaikh who is Insan.
 The explanation of ' alam and arwah⁴³ will come from him.
 Just try to realize and understand that in your shari ' ah.⁴⁴
 Try to measure these words with it!
 The 27 letters are an explanation
 of the radiant beauty of the surah.
 The 27 constellations shine as 27 zodiac signs.
 The 5 letters,
 alif, lam, mim, ha ' , and dal,
 are a container.
 There are 27 constellations in the house of al-u(a)md.
 The 27 huruf, the 27 constellations, are your horoscope.
 The 5 letters are the horoscope called panj-acharam.⁴⁵
 When those 5 letters are seen through the Qur ' an,
 they make up the ripe fruit that is the qalb.
 There are 5 letters within it
 that are given the name panj-angam.⁴⁶
 Panj means that there are 5 things,
 a house made of 5 things.
 The letters are there as 5 shastras.⁴⁷

They are spoken of collectively as 12 signs of the zodiac—
12 signs of the zodiac, 27 constellations.

43 ‘alam and arwah this world and the world of pure souls

44 shari ‘ah the first level of spiritual ascension

45 panj-acharam 5 letters

46 panj-angam earth, fire, water, air, and ether; lit. five limbs; the Hindu philosophical scriptures that support the
vēdas

47 shastras scriptures of astrological instruction in Hinduism

Final Footprint of the Qutb.indd 15 1/1/17 11:39 AM

16

This is how the qalb has been shown to us,
as written by Khuda .

Two eyes,

two nostrils,

two ears,

one mouth,

one navel, and

two openings below.

These are the 9 planets.

There is another here [in the center of the forehead]
and one here [on the crown of the head].

Including the navel that has been closed off,
those are the 12 signs.

There are 27 resplendent letters that are constellations
in the surah of insan.

The panj-angam is made of 5 letters:
earth, fire, water, air, and ether.

With the addition of wisdom,
the six-pointed astrological star is formed of them.

The wisdom of the Qutb(rad.) is the 6th
so that this can be known with certainty.

If you want to understand the characteristics
that reveal the meaning of this system of astrology,
you will see that there is

a sign of the zodiac like a cow.

That is the Suratul-Baqarah.⁴⁸

There is a sign like a cow,
a sign like a goat, a sign like a lion,
a sign like a fish,

a sign like a balance scale, your conscience is like a scale.

48 Suratul-Baqarah Bawa Muhaiyaddeen(ral.)(rad.) is giving this a double meaning: the second chapter of the Qur
'an, The Cow; the form of the cow, held sacred by the Hindus.

Final Footprint of the Qutb.indd 16 1/1/17 11:39 AM

17

Shining there is the constellation called Capricorn,
another called Gemini.

There are 12 of these signs
that exist within you as symbols,
within the letters written by Khuda.

But these signs limit you to animal qualities.
 This is not your horoscope.
 If you look with understanding, you will know this,
 you will know how ancient it is.
 Allahu exists within the reverberation.
 If you understand the depth of this explanation
 with adab, with good conduct,
 the Light of the explanation of
 the 'arsh and the kursi will come into it.
 The ma ' rifah of divine wisdom is such that
 this explanation will shine
 and explain throughout all the worlds.
 This is the wondrous resplendence that will meet Allah.
 This mi ' raj in the qalb
 is the explanation that meets Allah.
 Wisdom is the light of iman;
 if you know what is within it, that is the explanation.
 If you do not realize this,
 the form of insan will not shine within you.
 The form of insan is the form of 'ibadah.
 Both sharr and khair shine within it.
 Both khair and sharr are there.
 Both goodness and evil are there.
 Hell and heaven,
 darkness and light are there.
 Desire and truth are there.
 Maut and hayah⁴⁹ are there.
 49 maut and hayah death and life
Final Footprint of the Qutb.indd 17 1/1/17 11:39 AM
 18
 Allah and maya are both there.
 Truth and falsehood are both there.
 Know this with a clear understanding.
 It has all been laid open before you
 so that you can know.
 It is difficult.
 To do this, you must follow the instructions
 of the Shaikh to the letter.
 Realizing the meaning of the divine wisdom
 that has been shown to you
 is not easy, it is not easy.
 It is not easy for you to know
 the 18,000 worlds and all the sirr, the mysteries,
 within them, or
 all of God ' s secrets, or
 the 8 heavens, or
 the explanations of the 7 hells, or

the meanings of the 15 spheres, or
 the Resplendence that is Allah
 who is our Padishah, our King of kings, or
 the Sirr that is Allah, or
 the meaning of His creations, or
 the radiance of grace, or
 the meaning of anadi, or
 the radiance of awwal, the beginning, or
 the explanation of adi, or
 the explanation of anadi, or
 the indivisible perfection of the meaning
 of that which existed as anadi before adi, or
 all of the explanations of the dunya and the akhirah.
 It is not easy for you to know
 the radiance and the explanation.

It is not what you think it is.

Final Footprint of the Qutb.indd 18 1/1/17 11:39 AM

19

There are countless, countless difficulties
 in knowing yourself.

It is not what it is said to be.

It is not what you think it is.

But if even a drop can touch you,
 it will be good, it will be good.

Think of this.

If a dot, a drop of that taste, can touch you
 it will be good, it will be good.

Think of this.

It is not easy. It is not easy. It is not easy.

It is not what you think it is.

The more you know and know
 the more wondrous, wondrous, wondrous, wondrous it is!

It is astonishing, astonishing, astonishing, astonishing
 bliss, bliss, bliss!

It is an endless, endless, endless wonder!

As you look and look at this bliss,
 the ten sins will be rejected and forgotten within it.

This penultimate state will absorb itself.

The wonder.

The great wonder.

It is not what it is said to be.

It is very difficult.

Very difficult.

Understand and know this explanation.

Know and be clear about it.

Know yourself and understand yourself.

Understand its exaltedness and be clear.

Al-hamdu lillah!⁵⁰

November 20, 1973

The Foot of the Qutb^(ral.)

(The talk with the group from California continues)

Bawa Muhaiyaddeen^(ral.): In the grace of God, the Qur'an was made into the 99 Divine Names of God. Those 99 Divine Names were made into 99 *hayawat*, 99 living beings. The *hayawat* were made into *rahmah*, compassionate grace. The *rahmah* was made into the good qualities. Allah granted His grace so that those qualities could be shared with everyone.

(Translator asking Bawa Muhaiyaddeen^(ral.) to repeat what he just said): What did you say the Divine Names were made into, Bawangal?

Bawa Muhaiyaddeen^(ral.): They were made into *rahmah*.

Translator: There was something you said before *rahmah*. It was made into the Divine Names, the Divine Names were made into the *rahmah*, and the *rahmah* was shared with everyone.

Bawa Muhaiyaddeen^(ral.): The *adhkar* were made into *rahmah*. The *rahmah* was made into divine blessings. The divine blessings were made into God's divine qualities. The qualities were made into grace and the grace was made into iman. The iman was made into completion. The completion was made into perfection. The perfection was made into Muhammad^(sal.). Muhammad^(sal.) was made into Nur. The Nur was made into Allah.

The Treasure that is Allah was made into what is called *iman-Islam*. *Iman-Islam* means absolute purity—inexhaustible, absolute purity. That is what was sent down. This is what now exists in the world. It is from these divine blessings that anyone, no matter who, is given one of them to satisfy his needs. Of that *rahmah*, one has been given to him.

Thus, those 99 Divine Names have been recited as 99 types of *adhkar*. This is when one of the benefits is targeted in making a *du'a* [personal prayer]. This is when an intention is targeted. These are all performed for things associated with the *dunya*, for things loved by the *dunya*. These are done for the sake of the things that people intend and ask for.

These are the *adhkar*, the remembrances, which relate to the *surah*, the form, of the *asma 'ul-husna*, the 99 Divine Names. This is called the *rahmah* of Allah. The *asma* ', the Names, refer to the *surah*, the form. The *husna*, the beauty of this *surah*, is *rahmah*. This is what has been said.

That is the *dhikr* that is performed in the world. They will recite it a hundred thousand, two hundred thousand, three hundred thousand, one thousand, ten thousand, or twenty thousand times. They say each name like that as a *wasilah*⁵³ that is a means to achieving a certain objective.

How will you understand the way to do this? There are three jinns⁵⁴ attached to each *harf*, each letter, of the Surat-ul-Fatihah, guarding it. There are seven jinns for *at-tahiyyat*.⁵⁵ There are seven

jinns for the *Suratul-Ya-Sin*, as guards. There is a jinn placed on every harf to guard it. If you recite without understanding, the jinns will become a hadir, a presence, there. When those jinns present themselves, it will not be in the hal, the state, of the harf. It will be in the hal of the jinns instead.

Those are the qualities of fire. Some people can even die as a result of such a wasilah. Some people can be destroyed as a result. Some people can become ill as a result. Some people can go insane as a result. Some people can become subject to hell. Some people can do magic with it. Some people can experience wonders with it. Some people can see glitters and fantastical masquerades—and reach hell through them.

This is how it is said that *Allahu ta'ala Nayan* has protected the Divine Names. I have seen with my own eyes how the jinns guarding each harf are activated. I have spoken to them.

The significance is known only to the *Qutbiyyah*. This morning I said that the title of auliya' or oli [saint, illumined one] will not be given to anyone unless the foot of the Qutb_(rad.) touches him. You did not understand the meaning of what I told you. You said that the foot of the Qutb_(rad.) had been kicking and kicking you so many times. Thus, you did not understand the meaning. You did not even understand the meaning of what you were saying. The group that came with you did not understand either. You did not understand what the *Qutbiyyah* is, what the kicking is, or what the foot is. You only said that it had been kicking and kicking you!

That is the *hikmah* [wisdom] you must receive from the *Kamil Shaikh*. It is not just something that can be extruded.

The *Qutbiyyah* is the *hikmah* and the *rahmah*, the wisdom and the compassionate grace, that came from God Himself. In the *anadi* before *adi*, that which was without beginning before the beginning, before creation came into being, when Allah existed as darkness, when He was worshipping Himself, when He did not understand the world or anything else, a manifestation appeared from His *rahmah*, from His qalb, His heart. A power emerged from Him. The Nur came when the power came. The Light, the Nur, emerged from Him at the same time the power emerged. The Light called Nur and the power rubbed against each other. It was then that Allah asked, “Who are you? Who are you?”

The reply came: “Ya Allah! This was made to appear in You when You appeared. This is Your *qudrah*, Your power, Your wonder, Your *rahmah*. That *rahmah* was made into the *Qutbiyyah*. This is what is called Qutb_(rad.). The *Qutbiyyah* was what arose from You in arwah, the thing that appeared from You. This is what is called Qutb_(rad.).

“Its Light is perfection, completion, resplendence. This is why the hundredth Name, Allahu, is the completion that is Nur. [Nur/hundredth: in Tamil, the word “nur” means 100. Bawa Muhaiyaddeen(ral.) is giving a double meaning: The word “Nur” in Arabic is the absolute completion of Light and the word “nur” in Tamil is the completion that is represented by one hundred, one hundred percent.]

This Name is in Your hands. The Nur is the perfect Light. The Nur is completion. The Nur is the

Light of the *Qutbiyyah*. This is the Qutb_(rad.). “This is called Allah, Muhammad, and Muhaiyaddeen(ral.). This is Allah. Allah is the completion that exists in absolute silence. Muhammad is the Nur, the Light. Muhaiyaddeen(ral.), the *din*, is the manifestation. There are three powers—this is the Triple Flame. Ya Allah, this is what You keep within Yourself!”

It has been said that the Light of this manifestation must touch you in the *awwal*, in the beginning. The meaning of this is that it must touch you in *hayah*, in life. That foot, that manifestation, has to have touched you when your *ruh* first appeared. No one will have the imprint of divinity unless it touches him at the time of the appearance of the *ruh*—the completion of the Light will not come to him. The mystery of Allahu will not enter into him. This is the *Qutbiyyah*. It is a mystery. It does not kick anyone. It does not kick.

A Shaikh has to take the original manifestation of wisdom from Allah and give you that original birth. This must occur in your *qalb*. It is unseen. What is hidden must be brought out. That is why wisdom is a necessity.

It is a wonder. To understand it, that *Qutbiyyah*, that *Nur*, that *rahmah*, that mystery, must be brought into being. It must manifest as wisdom. The Qutb_(rad.) is the wisdom that appears from within the [original] manifestation. You must receive the wisdom from a Shaikh of *hayah*.

It is not the wisdom you now possess. You must receive the Light that is the manifestation of wisdom. You must receive the completion. You must receive the mysterious blessing of the *rahmah*. You must receive it and then place it back into itself. Only through doing so can you fulfill your *hajjah* [wish, request]. That is done through the hundredth Name, the Name that means Creation, Protection, and Sustenance, Allah’s divine blessing. That remains in His hand.

In the world the 99 Names are the *asma’ul-husna*. You can ask for things through the Names and you will be given what you ask for. You can do a *dhikr* for whatever you want—you can ask for it and it will be given. You can do a hundred thousand repetitions and your *hajjah* will be fulfilled. If you want a wife, you can ask for a wife and it will be given. If you want to cure an illness, you can recite a *dhikr*, ask for the cure, and you will be cured. If you want an intention to be fulfilled, you can ask for it to be fulfilled. You can go wherever you want by reciting a *du’a’*. It will be granted.

However, this is not like that! The 99 are this way, but that is that way. For that, you need to die before death. The “I” has to die. Desire has to die. The *dunya* has to die. The *nafs* have to die.

Allah must be Allah—the Light must appear from within Him. The *Qutbiyyah* must emerge from Him. The *Nur* must emerge from that. Allah must emerge from that. That is the Triple Flame, *alif*, *lam*, and *mim*. This is how it is. This is what you must understand.

It will be given to you. Take it, develop it to maturity, and give it to the Rasul(sal.).

The people brought their words to the Rasulullah(sal.). “O God! I am poor, it is difficult. Please end this poverty,” they would plead with him.

Did the Rasul(sal.) have a lot of money? No. He took in the words the people gave to him, brought them to life, transformed them, and gave them back. He transformed them and gave them back. He brings to life the penny that you give him, transforms it into plenitude, and gives the same

penny back to you in plenitude. That is what will satisfy you.

Similarly, whatever you bring in your *qalb* will be given back to you. That is what is given to you. That is what is brought to life. However, if you do not give it in the correct way—if you give less, you will get less. This is how it is. If you offer him words that do not fully surrender, you will not be satisfied. That is not his fault.

Similarly, when you offer him your *iman*, you must give it fully. You must offer it with full surrender. If you give it like that, your Shaikh will take it, turn it into perfect light, and give it back to you. He will transform it and give it back to you. Then you can see everything. If you give less, he will give it back according to your own boundaries. This is not his fault. You need to understand this a little, Hammad. It can be given to you. I will give it to you. The right time has now passed, but I will give it to you. I will give you that One. You should not focus on the 99.

All kinds of ships can sail on the ocean, but some of the ships cannot go very far—they have to stay near the shore. A ship that can sail on all the oceans will not come to the shore. I will build you a ship like that.

You need patience and tolerance. You must put down the things that you now have and pick up Allah 's things. We must put down the things that we now have and pick up those things. They will work after that. Then His kingdom will work. His kingdom will work with His things. Do you understand?

There will be no fault in His kingdom. There will be no mistake in His work. There will be no flaw, no defect. This is the way that the work He performs is completed.

Everything we do is defective. What we do is false. We make mistakes. We have not learned very much. Our accountant makes mistakes. Our mechanic wears out engines. We have to find someone else. It is because God is the Greater One that He knows all the sections of the work He performs. He knows how to make them new. As soon as something wears out He can instantly replace it.

If we can give it into His hands, it will be easy. We are the instrument. He is the Doctor. That is the correct way. Then the blame and the recrimination will not come to us. Does the blame fall on the instrument or on the Doctor? We are the instrument. He is the Doctor. If He were to make a mistake when He cut, then the misfortune would be His. If He were to make a mistake when He sewed, the misfortune would be His. The instrument would not be at fault.

May that come to be. We must be the instrument and He must be the Doctor. We must not turn into doctors. Do it like that. Every child must be like this. It is only then that you can reach the Truth. Aye?

The man from California: Am I to understand that the attribute was given? I understand a general outline, but I do not understand the specific detail. Was an attribute of mine given?

Gnaniar explaining what Bawangal said: He has never given any attributes. He has said to

understand the One Thing that he will give and that you have to take [from him]. The rest [the 99]—do not think of it.

The man from California: Then there are four questions. Maybe this is not the time...
(The tape is turned off and then on again.)

Bawa Muhaiyaddeen_(*ral.*): There are now three or four questions that the children in California have. One is about coming to Ceylon, one is about receiving the kalimah, one is about the difference of opinion among you. There are three or four such questions. You can come to Ceylon. You can come whenever you want. We can talk about it.

Did you understand how Allah's creation came into being? When He existed as darkness, He was everything, but He did not understand. Two Lights emerged from within Him—that of the Qutbiyyah and that of the Nur—and began to resplend and explain creation to Him.

It was then that He understood He was Allah. It was then that He perceived the movement and the sound of the atoms. He heard the sounds and understood the way in which they moved and they prayed to Him. He looked around at every ray of light. He understood how the atoms moved and scattered in every direction. Those were the souls.

He existed in that state for many ages, acting with understanding upon understanding, doing this again and again until He dispelled the darkness that had been within Him. He dispelled all the pride that had been within Him, the selfishness that had been within Him, the darkness that had been within Him, the maya that had been within Him, the hypnotic delusion that had been within Him, the anger that had been within Him, the sin that had been within Him. He dispelled all those things.

What came to Him in their place? Tolerance came to Him, peace came to Him, patience came to Him, and all the good qualities. It was then that God said to Nur, "Ya Nur! You separated from Me. You appeared from within Me. Now look at what has appeared from you! Do you see? It has taken a form like yours."

God's shadow, His beauty, is insan. *Insan's* shadow is *maya*—earth, fire, water, air, and ether. This is a shadow. This shadow follows him wherever he goes. What follows God is man, wisdom, light. What goes before God is Light. That is a shadow to God, a friend. That is *Nur*, wisdom.

But man's shadow is *maya*. This is what comes with him. It is earth, fire, water, air, and ether. It is like him: it has taken a form like his, a form of darkness. If he stands in it, there is a shadow like him that comes into being from him. All creations have one. Even the moon has one. A shadow comes from the moon.

Except for God, everything else has this shadow. All creations have this shadow. This is what has been dispelled from God alone. He has become pure Light. Everything else has been dispelled from Him. All other creations, even a toy that you may make, contain the five elements: earth, fire, water, air, and ether. Thus, it has a shadow. Look at an ant. That too has a shadow! Put a light near it; you will see that it has a shadow. It too has five elements. Look at the

moon. That too has a shadow. Look at a star. That too has a shadow. This is creation.

Only That which is called God does not have this shadow. He does not have this shadow. His shadow is insan. That is the wonder.

Man's shadow is maya. It is for this that God said, "Ya Muhammad! Look at this! You came from within Me. You were within Me. However, something also came from within you. This is the body. This is maya. This is the shadow. If you attempt to catch it, it will seem to be very much like you. Do you see? It has a beauty that is like yours. It has taken a form like yours. It stands just as you stand. Do you see?"

"Ah!" he said, trying to capture it. When he moved towards it to capture it, it moved away from him. It kept moving away from him.

"Ya Muhammad! That is a shadow. You are Light. The more you move towards it, the more it will move away from you. It will always move away from you. You cannot pick it up. You must move into it. It is only after you move into it that you can capture it. Then, you must get it to go on the good path. You must control it," said God.

"That is how you must capture its essence. You must dispel maya from yourself just as maya was dispelled from Me. This must be dispelled from your ummah," God said.

It is like this that the Light known as wisdom must go within. It must go within and capture the five elements: earth, fire, water, air, and ether. It must hold on to that power and extract the essence from within it.

It is just like when the earth said, "I accept Adam." This is what must be accepted. When Adam_(a.s.) was created with earth, the Light known as the Nur was pressed into his forehead. This is why that place in the forehead is called the kursi. You must bring back this Light. This is the Light of creation. It was buried there. It was buried in Adam_(a.s.). This kursi, this Light, is his original Light. It is Adam_(a.s.)! This was pressed into the forehead of Adam_(a.s.). This is divine wisdom. This is Truth.

This is what you must get. You must get this beauty. This is Nur—Light. You must get the Light and discard the rest: "That is nothing! That does not exist!"

This is the Light that has to meet Allah. This is what has to pray. This is what has to see Him. This is what has to worship Him. This is what is called Nur. This is what is called the eye of wisdom. This is the Light of Nur-Muhammad_(sal.) that was placed on our foreheads. We must accept that Original [Light] and pray.

He who can extract that Original [Light], he who can give you that power, he who can give you that explanation, he who can feed you that wisdom is the Shaikh. You must proceed through that Shaikh. You must proceed exactly like this and dispel what has to be dispelled. The power of the earth must be dispelled and you must go into it. You must dispel creation and go into it. You must filter it. The anger and the sin of fire, the selfishness, and the pride must all be dispelled. Then the mano-shakti, the speed of the mind, the mind that wanders throughout the ether, the

nafs ammarah,⁶² desire, all of it, all that wanders and roams throughout the ether, must be dispelled.

Earth is maya—it holds everything within itself—it is the stage. Water is creation’s semen, the ocean of maya. Fire is hell—anger is the firewood of the house of hell—the jinns and the fairies were all *mala’ikah* that were created from fire. This is the house of hell, here in the stomach. Air is here in the chest. This is what touches the section of the ether, here, there, saying, “I want this! I want that! I want this! I want that!” This is what makes the sound, the music. That is its song. This is all nafs *ammarah*. Ether is the religions, the races, the colors, the desires, the glitters. This is the intellect, the intellect of the nafs.

They must all be squeezed, and the essence within them extracted. Earth declared its iman to Nur-Muhammad_(sal.). You must extract the essence of that iman. Water declared its iman. You must extract that. Fire declared its iman. You must extract the power of that iman. Air declared its iman. You must extract that power. This section of ether that is the qalb, the mind, declared its iman. You must extract that. You must extract those five essences.

After you extract the five essences and look at them, that is Nur-Muhammad_(sal.), what then dawns from the qalb is Nur-Muhammad_(sal.). That is the Qutbiyyah. After you extract the five essences, that wisdom is the Qutbiyyah. The Light of Nur-Muhammad_(sal.) comes from the *Qutbiyyah*. This Light is within that Light. It is from the Shaikh that you must learn how to extract the Light. This is *Suratul-Insan*, *Suratul-Fatihah*.

Al-hamdu lillah. All praise belongs to Him. We cannot convey that praise. This is how you must learn. All the lessons you studied before this, all that you learned in the dunya, the mistakes of the dunya, and the prayers performed in the dunya exist in one way.

The prayers and lessons studied by this ant-man exist in a different way. When you look at that, it is the opposite of this. When you look at what the ant-man has studied, it is the opposite of that. There is a difference. There is only one group in the section that the ant-man has studied. It is difficult. There are 72 groups in the section that the world has studied—they are the majority group. The majority does not exist in the section the ant-man has studied. This is the truth of God.

Thus, there are less people in God’s section and more people in the section that belongs to hell. It is indeed difficult. That is why you have to understand this section. It is difficult. In the world, there is only one part of 73 that is God’s part.

There was a time that I battled with satan. Satan came. I was going to drink water from a place where the water was very, very good. No one except the people from that one group could climb down to drink it. Satan was circling that place because he too wished to drink that water but he couldn’t go there.

I had been with Fatimah, Maryam, and ‘A’ishah, giving them certain kinds of advice. Afterwards, I went to that place to drink a little water.

I was climbing down the steps to drink, but when I looked back, I saw that someone was following me. There is no one as filled with darkness as he is. There is no darkness like that darkness. He was lame in one leg. He was only this tall, a short man. He followed me, asking, "Are you going to drink the water?" When I looked back, I saw that it was him!

"Are you satan?" I asked him. "Are you iblisan?"

"You spoke the truth," he said. "You spoke the truth indeed. I am the one who was discarded by God. I am indeed satan."

"Begone, satan!" I shouted.

"No," he said mildly, "you are the Qutb. Allah has placed this water here for you. It is the water of rahmah. We too want to have some of it. But because Allah has driven us out, we are not permitted to go to it. We can climb down to it only if we follow someone. We have to drink when they drink. We can only drink if we follow someone down to it. We cannot go alone. Therefore, I followed you because you are going to drink. I climbed down in your footsteps so I could drink too."

"Begone, satan!" I shouted again as I climbed back up the bank without drinking any water.

He ran. He fled, limping and limping and limping and limping. I did not drink any water at that time. I left, walked around, and came back. There was a white crystal rock, unlike any crystal in the world. It was such a wonder that no one could look at it directly. The five *kalimahs* were written on that rock. The rock was as high as the sky. When I looked at it, I saw that a temple had been built at a little distance beyond it, a little, black Hindu temple. In it was a black idol. As I was looking at the five *kalimahs*, he came circling back again.

"Are you satan?" I asked again.

"O Qutb, what is written on this rock?" he asked. "Tell me."

I read out the First *Kalimah*.

"What is written after that?" he asked.

I read out the Second *Kalimah*.

"What is written after that?" he asked.

I read out the Third *Kalimah*.

"What is written after that?" he asked.

"Begone, shaitan!" I shouted. "Have you come here as well, shaitan? Have you also come to the *arwah*? Have you come up even to the level of the *ma 'rifah*?" I yelled.

“Allah has given me permission. I am the pujari, the priest, of that temple. Thus, Allah has also given us permission. We can be here until the Day of *Qiyamah*.”

I shouted, “Begone, shaitan!” Then I made a dua: “May you and your flock be destroyed!” His temple fell into ruins. “Run, shaitan!” I yelled.

O Qutb! You have completed everything, but our group

That occurred when the stars had already begun to fall, and the world was beginning to crumble. Many other events were also occurring. After it was over and everything had been destroyed, the four scriptures were still there, but there was not a drop of water left. It was all hell. There was only urine to drink! Only one or two drops of water were left in the river that fed the pond where I had gone to drink. The pond was located at a place that was very high. The river was below it. It needed to flow up to a great height but there was only a drop or two left.

Past the river, it was all excrement. The people from all four scriptures were there. There were cattle, goats, fish, and all kinds of creatures. Only one or two drops of pure water flowed there. Their water was urine. They drank the urine excreted by the cattle. They drank it mixed with feces. That was what they slept upon. That was where they lived. The four religions were doing the same thing.

I said, O God, You put such beautiful water here. This is just wrong! They are drinking their own urine. They are catching and eating the fish that live in it here in hell. This is how they die. O God, bestow Your blessing!” This was the *du‘a* I requested. They were all like animals. There was no truth left.

I walked away from them and then came back. I saw that all who had assembled there had been burned. They were all destroyed by fire. The stars had fallen and everything was burned. Everything had been destroyed and was gone—satan too had perished, I thought. When I came back and looked, I saw that the dunya was finished.

Then I spoke to the stars and to the Nur.

When I returned and stood there, again intending to drink some water, satan spoke to me,

“Shaitan! How did you escape from that?” I yelled. “Everything is totally gone! How did you escape?”

“Allah has given me and my flock permission to live until the Day of *Qiyamah*. I will be here until the Day of *Qiyamah*. Do not be proud, thinking that you have annihilated my flock. Do not be proud, thinking that you have won. You should not think: ‘ I have completed everything. I have destroyed everything in that section. Satan is no more! ’

“However, Allah, the One, is there. As long as He is still creating the children of Adam_(a.s.), as long as He is still creating a creation, as long as He is making anything appear, 72 parts will

become my children—72 parts will become my children. Only one part will become your group. May you remember this! If He had not created anything, my children would not exist. If He does create something, 72 parts will be my children. May you remember this!”

“Begone, shaitan,” I shouted at him. He ran away, saying, “Remember this!”
These are words I actually said directly to him.

That place looked as if a fresh calamity had struck it. Everything had been completely annihilated, but he did not die. At the end, he said those words and left. He ran away hopping and scurrying towards the east.

I whispered to myself, “Shaitan said that 72 of 73 parts of everything Allah created in His creation are for him. He said, ‘Since the time His creation was first created 72 parts are for me. Do not be proud. Do not ever think you have destroyed me. Do not be happy thinking you have finished!’ This is what he said as he hopped away.

“Ya Allah, there is no *qudrah* like Your *qudrah*. You created even shaitan.”

Shaitan had been a jinn, created of fire. He was the commander of the jinns in the celestial world. He is a jinn—what we call a Hindu jinn. The jinns that do not have faith in God are called Hindu jinns, or Tamil jinns. They are created of fire. That is why some people worship fire. When you see a shaitan, it means that the essence of fire is there, the essence of maya, the essence of the glitters, that burn.

This is the reason that the trees, fruit, houses, livestock, and crops burned at the time of Job_(a.s.). That fire was satan. The houses were burned. At that time, the hunters killed and drank the blood of their prey. This is what they did at the time of Job_(a.s.)—this kind of worship. They commonly worship fire. They called it effulgence and fire, as they lit candles and other things and bowed down before them. This is the section of the jinns.

Some *mala'ikah* were created of fire. Some *mala'ikah* were created of light. Amongst them, the jinns are short. They are black, short men, and their hair is like needles. If it touches you, it pricks. That was the situation. In Tamil those short men are called demons, or Hindu jinns. They have stubby little fingers. Such things do exist.

We must escape from them. There is only one group [that escapes]. Shaitan lies in wait in places that are difficult to escape from. He too has plenty of room in his qalb. He has a share in the five elements: the part that is maya, the part that is the nafs is his. We must overcome this.

The escape is accomplished through divine wisdom and iman. You must understand this. A few of my children know that. This is the truth. It is my work only to say this and leave. This is the truth. Your work must be to endeavor to receive it and to use it.

Here, our concern is not reciting mantras. Our concern is not doing dhikr, reciting the 99 Names, and asking *du'a'*, saying, “Give me this! Give me that! Give me this! Give me that!”

This is Light. Light! It is Allah becoming Allah. It is insan becoming Light, Nur. It is within this that everything is understood. It is a matter of seeing everything. It is a matter of seeing all the explanations, all the resplendences. You must accept this with determination. It is not a matter you can accept while wavering. If there is any vacillation, if there is any duality, satan could enter there.

No matter where you go, there is room for satan to go with you. Where is he? Satan dwells in bile. He was one of the five angels—he is the jinn that dwells in the bile. If the bile is shaken, anger comes. The Angel Mika'il_(a.s.) dwells in the moisture in the lungs. The Angel Israfil_(a.s.) is the air. *Iblisan, saniyan*, dwells in the bile. He dwells between the bile and the air. He does his work between the bile, the lungs, and the liver. This is how they work. Angel Jibril_(a.s.) and Nur dwell in the mind, here between the *'arsh* and the *kursi* as *wahi*, as revelation. This how they operate.

Where Muhammad_(sal.) dwells is a place that cannot be described. There is a diagram in one of the books that shows which angel is in which place. It is there in a picture. We must see each one of them and speak with them. When we think of them, they will take form.

If someone's bile is shaken, he may commit murder. That shaking will incite hatred within him. It will make him arrogantly think, "I am more intelligent than you!"

Satan does not exist in a separate place. He is inside you. Maya does not exist in a separate place. It is inside you. Hell does not exist in a separate place. It is inside you. Lust does not exist in a separate place. It is inside you.

The beauty of the heavens does not exist in a separate place. It is inside us. Mecca and the Ka'bah are here within us. *Arwah* is here. *'alam* is here. *'alam* and *arwah* are here. The *'arsh* is here. The *kursi* is here. The Ka'bah, the mosque, and the church are here. *Dunya* is here in the central place, the eighth world. The highest balcony of the eighth heaven is here.

We must understand this. It is only if we understand, only if we know, that we can overcome what we need to overcome—even if we wish to overcome death, 'Izra'il_(a.s.). We must overcome each section like this. We must speak with each one. Light, wisdom, must speak. To do this, your iman must be strong. You must endeavor to obtain this power called iman.

This is what the Shaikh must give. You have to speak with each one, using that power. You have to speak with Jibril_(a.s.) you have to speak with the Nur, you have to speak with Mika'il_(a.s.), you have to speak with Israfil_(a.s.), you have to speak with 'Izra'il_(a.s.). There are two angels in the grave: Munkar_(a.s.) and Nakir_(a.s.). On the left side there is an angel that records the evil we do and on the right side there is an angel that records the good we do: these are the *katabah*, the recording angels. Those angels are within us. Satan too is within us.

The mighty Nabi Muhammad_(sal.) exists in places that cannot be mapped. Where is the beauty of Allah? It cannot be mapped. Where is that *aham*, that heart? We cannot diagram it. Where is that muham, that face? We cannot diagram it. Muhammad_(sal.) is the aham and the muham, the heart and the face. We cannot map it or describe it. Nur-Muhammad_(sal.) exists within us as the

completion. He is the Light. This is God's beauty, not a *surah*, a form. This must be understood.

We have to understand this and speak to them. 'alam and *arwah*, this world and the world of pure souls, the 18,000 universes, and everything are here. We must ask each thing to arise and then question it.

In the *dhikr* you have been reciting, there is a *nafs: an-nafsul-mutma'innah*, when the *dhikr* is recited to achieve a certain purpose. That is one of the *nafs*, a jinn. When you told me you saw forms, that is what you saw. That is one of the 7 *nafs*. That is why the lights and the forms came to you and did certain things.

That is not the way. This has no form at all! It is a vibration. The answer will come, the words will come, the reply will come. When wisdom asks, the reply will come from the Nur. The answer is a vibration. What is it that investigates? Light.

It has no form, but it travels between the question and the answer. It has no form, but you can see that it is Light, the beauty of Light. It is not this light. It is the Light of the power of the Nur. Its *surah* and beauty are that of the *awwal surah*, the original form.

This form arrives looking like your own form. You can take a different form that resembles your form. You can go anywhere. You can disappear instantly. You can reappear instantly.

I could disappear into the Nur when the two of us traveled together. I could disappear into it. When it was said, "Two cannot enter here, only one can do this. Ya Qutb, you must disappear into this," I instantly disappeared into it. When I was taken past that place, I emerged from it. There was a border past which only one person could go. I entered it in one place and came out at another. When I was told, "Come out!" I emerged. There I was shown the wonders. Even though I was hidden within the Nur, I could see all the details and understand all the explanations. This is how it is.

Hammad, this is how you must do it. This is how you must study. This is how you must recite. You are the leader of that group and you must make it grow on the path of Allah. You must guide the children under you onto that path. At the very least, you must be part of the one group.

Do not be part of the 72 groups! That is easy. That you can accomplish by doing nothing. If we do nothing, we will be swept along with everything else, and satan will take us. There are so many difficulties in being part of the one group. You must progress in that group. You must gather together the section in California that has iman and guide it to the good path.

Bawa Muhaiyaddeen_(rat.) begins to speak in a very soft voice: *Allah, la ilaha illAllah. Allah, la ilaha illAllah. Allah, la ilaha illAllah.*

[The recording is turned off and then on again.]

Your intention needs to say: "Are you Jibril_(a.s.)? If you are, stay there. May the answer come and be given to me." Or else your intention needs to say: "My Guru, my Shaikh, may he come to

me! O my Shaikh, come to my *qalb*. You must see who this is.” If you look at your *qalb*, your Shaikh will come. If your *iman* is correct, you will see him standing in front of you and in your *qalb*. He will tell you whether it is Jibril_(a.s.), Mika’il_(a.s.), Israfil_(a.s.), or ‘Izra’il_(a.s.)? He will tell you who he is. It will come as an image. When that image appears, you can see who it is.

However, satan can also come like that. To prevent that, as soon as you see the image you need to say, “If this is satan, let it be burned away! Let it be annihilated, let it be burned! If this is satan in disguise, a jinn, a devil, or a fairy, let it be burned! If it is from a mantra, let it be burned!” This is what you must say with that intention in your *qalb*.

Then you must recite the *SubhanAllahi Kalimah*:

*SubhanAllahi, wal-hamdu lillahi,
wa la ilaha illAllahu,
wallahu akbar,
wa la haula wa la quwwata,
illa billahi, wa huwal- ‘aliyul- ‘azim.*

That is what you must recite. If after reciting it you say, “If this is shaitan, may it be burned!” it will immediately burn and disappear in a puff of smoke—if it is satan. If it is Jibril_(a.s.) or Mika’il_(a.s.), he will carry out your command. If it is something else, it will burn. Certain satans or entities conjured from mantras or magic will take various forms and keep changing shape. For them you must say, “O my Shaikh, I need your blessing. Cut this away!” The moment you make this intention in your *qalb*, a chakra, a razor-sharp battle wheel, or a sword will come from your *qalb*. When you say this in your *qalb*, the entities will be cut away. The weapon will do whatever you tell it to do. The sword will cut it. The battle wheel will cut it.

The weapon will take whatever form you want it to take. If you need an arrow, it will be an arrow. If you want it to be a sword, it will be a sword. If you need the *dhul-fiqar*⁶⁴, it will be the *dhul-fiqar*. If you need a battle wheel, it will be a battle wheel. If you need it to burn, it will be fire. These things will work according to the strength of the *iman* in your *qalb*.

Do you understand this?

The man from California (Hammad): I understood the meaning, not all the words.

Bawa Muhaiyaddeen(ral.): Ah. Then do this. Do it like this. Say those words. Say them for everything you do. Then you will understand. Then you can know what kind of entity or being it is. Those words must come whether you are walking, resting, sleeping, dreaming, or thinking. You need the blessing of the Shaikh. Your *niyyah* needs to focus on the Qutb_(ral.). It is only when this comes that it will work. All right, both of you, say it.

Who else is here from your group?

There is a discussion as to where the various members of the group that came from California are at the moment. The people from the group who are there gather more closely around Bawa Muhaiyaddeen(ral.).

Bawa Muhaiyaddeen(ral.): Repeat after me: *A'udhu billahi minash-shaitanir-rajim*. O my God, protect us from the shaitan that was cast away from You. *Bismillahir-Rahmanir-Rahim*.

(The group from California repeats what Bawa Muhaiyaddeen_(ral.) has said.)

Bawa Muhaiyaddeen(ral.): In this world, in the world of grace, and in the world of life, in the world of Your *awwal*, Your beginning, and in the world of the *akhirah*, Your kingdom, O God, may You protect us. May You sustain us. May You stop the evils of maya and satan and protect us. *Al-hamdu lillah*. I surrender to You. All praise belongs to You. *Bismillahir-Rahmanir-Rahim*. *La ilaha*, there is no one other than You. *IllAllahu*, You are Allah. *La ilaha*, there is no one other than You. *IllAllahu*, You are Allah. *La ilaha*, there is no one other than You. *Ill Allahu*, You are Allah.

The group from California repeats what Bawa Muhaiyaddeen_(ral.) has said.

Bawa Muhaiyaddeen_(ral.): Every day you must say, “*La ilaha*, there is no one other than You,” with the breath that goes out through your left nostril. You must bring it down and exhale it like that. You must take the “*illAllah*, You are Allah,” from the iman that is the Light, the Nur, inhaling through your right nostril and establishing it in your qalb. Do this with the 21,621 daily inhalations and the 21,621 daily exhalations of your breath until you can make it the ruh that is with your ruh. Train your breath. Train it with this *dhikr*: “*La ilaha*, there is no one other than You. *IllAllahu*, You are Allah.” That *niyyah*, that intention, that focus, must work within wisdom.

Bismillahir-Rahmanir-Rahim. *Awwal kalimah tayyibu*, *la ilaha*, *illAllahu*, *Muhammadur-Rasulullah*. *Bismillahir-Rahmanir-Rahim*.

May the Light come into being within you and may your eye of wisdom open. All right. Make that *niyyah*. Hammad, you have to stay in California. Hammad, you must be the shaikh and train the people in California. You must bring them to the true path of Allah. The *niyyah*, intention, focus, and rahmah must increase there. You must nurture that increase and make your ummah grow. You must be the shaikh there and bring up the children there.

You can write to the Fellowship or to me if there is anything you need to understand. If your *qalb* is right, you will be able to see it directly—you will be able to see it every second. You will be able to see it in your qalb as soon as you think of it. If you think of it and look at it like this, you can see it. You can see the reply. The moment you think of it, the reply will come. This is how it is. You must ask, “Should I do this, or is it wrong and I should not do it?” The reply will come. “Do this!” or “Do not do this!”

Ask in this way. All of you must ask in this way. All the children must do this. Please do this.

Bismillahir-Rahmanir-Rahim. *Al-hamdu lillah*. All the children, *al-hamdu lillah*.

Translator: Then is Hammad his name, Bawangal?

Bawa Muhaiyaddeen(ral.): It is Hammad—Shaikh Hammad. The name came today. Hammad was the Shaikh to Khidr_(a.s.) to the Qutb_(rad.), and to so many of the prophets. All right, may that *iman* come. Become good. Do this. You must speak to Allah. Every child must speak to God!

A'udhu billahi minash-shaitanir-rajim.

I seek refuge in God from the accursed satan.

Bismillahir-Rahmanir-Rahim.

In the Name of God, the Most Compassionate, the Most Merciful.

1 *Khuda*: God
 2 *qalb*: innermost heart
 3 *gnana(m)* divine wisdom

5 insan human being
 6 ruh the soul
 7 'arsh the throne of God on the crown of the head
 8 kursi Allah 's seat in the forehead between the eyes; the eye of wisdom between the physical eyes in the center of the forehead

9 *alhamd*: *al-u(a)md*. There is a triple reference here: the praise; the Suratul-Fatihah, the first chapter of the Qur ' an that begins with the words: "Al-hamdu lillahi, all praise is due to God;" and the five letters, alif [ا], lam [ل], mim [م], ha' [ح], and dal [د], the five elements, earth, fire, water, air, and ether, that make up the *surah*, the form, of man.

10 *adab* the good conduct exemplified by the Messenger of Allah(sal.)

11 *sifah* (pl. sifat) manifestation(s)

12 *sirr*: mystery

13 *surah*: form, body @beginning with the Arabic letter ص chapter
 (beginning with the Arabic letter س)

14 *nafs*: the self from which the base desires arise; lit. a person, spirit, personality, inclination, or desire which goads or incites one towards evil

15 maya illusion

16 ' *ibadah*: service to God and worship

17 *suratul-insan*: There is a double meaning: suratul-insan means the form of man. Suratul-Insan also refers to the 76th Chapter of the Qur ' an;

18 *ambiya'* (sing. *nabi*) prophet(s)

19 the *ahad* and the *wahid*: The tauhid, the Oneness of Allah, has two aspects: the *ahad* is the absolute oneness of the multiplicity of His manifestations; the *wahid* is the Unique One who is absolutely alone.

20 *dunya*: this world of physical form

21 *akhirah*: the kingdom of God

25 *ma'rifah* the fourth level of spiritual ascendance

26 first *waqt*: the first daily prayer is *fajr*, performed before dawn

27 *zuhr*: the second daily prayer, performed just after noon

28 ' *asr*: the third daily prayer, performed at mid-afternoon

29 *maghrib*: the fourth daily prayer, performed just after sunset

50 *al-hamdu lillah*: All praise belongs to God.

51 *adhkar* (sing. *dhikr*) the remembrances; devotional practices in Islam in which words or short phrases are repeated silently or out loud

52 *du'a'*: a supplication made to Allah

53 *wasilah*: an act of devotion; a means of connecting or meeting

54 *jinn*: a being created of fire

55 *at-tahiyat* "At-tahiyatu lillahi was-salawatu wat-tayyibat: The divine greetings, the blessings, and the pure things belong to Allah." This is a short phrase that is said while in the sitting position during salah.

62 *nafs ammarah*: the part of the nafs, the self, that urges one to sin

63 *mala'ikah*: angels

64 *dhul-fiqar*: The name of the legendary double-bladed sword of 'Ali ibn Abi Talib_(rad.) which is said to have been given to him by Muhammad_(sal.) in the Battle of Badr. The sword was brought by Angel Jibril_(a.s.) at the command of Allah.

60 *kalimah La ilaha illAllahu*: There is no one other than You, O God. You are Allah. The recitation or remembrance of God that cuts away the influence of the 5 elements of earth, fire, water, air, and ether, washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart and causes it to become resplendent. The kalimah washes the body and the heart of man and makes them pure, makes

man's wisdom emerge, and impels that wisdom to know the self and God.

M. R. Bawa Muhaiyaddeen(ral.)_(rad.)

The words of Muhammad Raheem Bawa Muhaiyaddeen(ral.)_(rad.) reveal the mystical Sufi path of esoteric Islam: that the human being is uniquely created with the faculty of wisdom, enabling him to trace himself back to his Origin—Allah, the Creator and Cherisher of all the Universes who exists in Oneness with all lives— and to surrender to that Source, leaving the One God, the Truth, as the only reality in his life.

This is the original intention of the purity that is Islam. Bawa Muhaiyaddeen(ral.)_(rad.) spoke endlessly of this Truth through parables, discourses, songs, and stories, all pointing the way to God. Over fifteen thousand hours of this ocean of knowledge were recorded. People of all ages, religions, classes, backgrounds, and races flocked to hear and be near him; he interacted compassionately and lovingly with all of them, opening his heart to them equally, regardless of who they were. Presidents of countries and fakirs from the streets, the proud and the humble, the high-ranking and the low-ranking, the ordinary and the extraordinary, the extremely poor and the extremely rich all sat side by side in his presence.

An extraordinary being, Bawa Muhaiyaddeen(ral.)_(rad.) taught from experience, having traversed the path and returned, divinely aware — sent back to exhort all who yearn for the experience of God to discover the inner wisdom that is the path of surrender to that One.

Bawa Muhaiyaddeen(ral.)_(rad.) did not tell us much about his life, although there were rare moments when he spoke to those gathered around him of certain memories. What we know is that he was first sighted by spiritual seekers—a man we know only as Periari and a few others from the town of Kokuvil—at the edge of the jungle near the pilgrimage town of Kataragama in what was then known as the island country of Ceylon. The tiny island that is shaped like a teardrop falling from the tip of southern India is a place known for its legendary as well as its sacred geography. Adam ’ s Peak in the center of the island is said to have retained the imprint created by the impact of Adam’s foot from when he first touched the earth after being cast out of the Garden of Eden.

Referred to in the ancient text of the Ramayana as Lanka, it was the site of Princess Sita’s captivity by her abductor, Ravana, the evil demon-king of Lanka. The Ramayana contains details of the battlefields where the armies of her husband Prince Rama fought the armies of the demon-king, and describes the groves of exotic herbs dropped by Hanuman, the monkey-king who helped Prince Rama rescue his wife.

When the island was called the Isle of Serendib, the voyage of Sinbad was described in the Thousand and One Nights. Medieval Arabs and Persians made regular pilgrimages to Adam’s Peak. The fourteenth century Arab traveler and scholar Ibn Batutah made that pilgrimage. Legends record the visit of the Qutb_(rad.), who after visiting Adam’s Peak, meditated for twelve years in what came to be known as the hermitage shrine of Daftar Jailani that lies at the edge of a precipitous granite cliff in the south-central portion of the island, a site that has become a place of saintly visitation and mystical meditation.

Living in that land of legends, those seekers from Kokuvil recognized Bawa

Muhaiyaddeen(ral.)_(rad.) as a uniquely mystical being when they began to interact with him, begging him to teach them. Bawa Muhaiyaddeen(ral.)_(rad.) has told us his voice was like a bird's then. He had lived peacefully alone in the jungle for so long that he had almost forgotten human speech. Gradually, he began to speak with those seekers, although his voice retained its high bird-like pitch for many years.

Telling those seekers that God was the only Teacher, he consented only to study side by side with them. Working long hours in the rice fields as a farmer by day, he spoke and sang to them of his experiences of God in the evenings. Eventually, he and that small group of seekers from Kokuvil built an ashram in Jaffna.

Travel was difficult in that small country, yet the refuge of his presence was irresistible. As more and more people came to know about him and to hear him sing and speak of God, many of them began to invite him to stay in their homes. Among those people were Dr. Ajwad Macan-Markar and his wife Ameen Macan-Markar who lived in the city of Colombo. Bawa Muhaiyaddeen_(ral) told them it would not be easy: that he was like a tree upon which many birds needed to take shelter. If he was to agree to stay at their home, they would also have to accommodate these birds. He warned them that there could be many at times. Dr. Ajwad and his wife did not hesitate to agree to open their home to all who wished to accompany him. After that, Bawa Muhaiyaddeen_(ral) always stayed at their home when he was in Colombo.

For forty years Bawa Muhaiyaddeen_(ral) spent his time with those seekers until 1971, when he accepted an invitation from Carolyn Andrews and a small group of people in Philadelphia in the United States who had heard about him. After that, he went back and forth between Philadelphia and what by then had been renamed Sri Lanka until 1982, when he stayed in the United States until December 1986.

In these distressing times, his words are increasingly recognized as representing the original intention of Islam which is the purity of the relationship between man and God as explained by all the prophets of God, from Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, may the peace of God be upon them, who were all sent to tell and retell mankind that there is one and only One God, and that this One is their Source—attainable, and waiting for the return of each individual soul.

We invite you to visit:

The Fellowship in Philadelphia, Pennsylvania, where Bawa Muhaiyaddeen_(ral) stayed when he visited the United States, continues to serve as a meeting house and a reservoir of materials for everyone wishing access to his teachings.

The Mosque of Shaikh M.R.Bawa Muhaiyaddeen_(ral) is located on the same property as the Fellowship. The five daily prayers and Friday congregational prayers are observed.

The Mazar, the resting place of Bawa Muhaiyaddeen_(ral) is an hour west of the Fellowship and open daily between sunrise and sunset.

For further information about visiting, Fellowship events, branch locations, and meetings:

The Bawa Muhaiyaddeen(ral.) Fellowship
5820 Overbrook Avenue
Philadelphia, Pennsylvania 19131

Phone: (215) 879-6300 Fax: (215) 879-6307

Qutb_(raL) and Qutbiyyah

The Qutbiyyah is the *hikmah* and the *rahmah*, the wisdom and the compassionate grace, that came from God Himself. In the *anadi* before *adi*, that which was without beginning before the beginning, before creation came into being, when Allah existed as darkness, when He was worshiping Himself, when He did not understand the world or anything else, a manifestation appeared from His *rahmah* from His *qalb*, His heart. A power emerged from Him. The Nur came when the power came. The Light, the Nur, emerged from Him at the same time the power emerged. The Light called Nur and the power rubbed against each other. It was then that Allah asked, “Who are you? Who are you?”

The reply came: “*Ya Allah!* This was made to appear in You when You appeared. This is Your *qudrah*, Your power, Your wonder, Your *rahmah* That *rahmah* was made into the Qutbiyyah. This is what is called Qutb_(raL). The Qutbiyyah was what arose from You in *arwah*, the thing that appeared from You. This is what is called Qutb_(raL).”

“This is called Allah, Muhammad, and Muhaiyaddeen_(raL). This is Allah. Allah is the completion that exists in absolute silence. Muhammad is the Nur, the Light. Muhaiyaddeen_(raL), the *din*, is the manifestation. There are three powers—this is the Triple Flame. *Ya Allah*, this is what You keep within Yourself!”

It has been said that the Light of this manifestation must touch you in the *awwal*, in the beginning. The meaning of this is that it must touch you in *hayah*, in life. That foot, that manifestation, has to have touched you when your *ruh* first appeared.

No one will have the imprint of divinity unless it touches him at the time of the appearance of the *ruh*—the completion of the Light will not come to him. The mystery of Allahu will not enter into him. This is the *Qutbiyyah*. It is a mystery.

...There are many such signs that indicate the state of a human being. There are many kinds of signs, just like the signs that differentiate male from female, male animals from female animals and male birds from female birds. Like that, there are also signs that differentiate a human being from a human animal. There are many different types of evidence.

How can we see those signs? We can see them through wisdom. We can see them through the truth of God. We can see them through peace. We can see them through tranquility. We can see them through compassion, through love, through truth.

We can see them through *tawakkul*, giving all responsibility to God. We can see them through *shukur*, contentment, through the three thousand beautiful blessings of grace and through the ninety-nine *wilayat*, the powers, of the *asma'ul-husna*, the beautiful names of Allah. It is through these qualities that the signs can be known.

And as man is revealed through those signs, God, God's *wilayat*, powers, God's qualities,

God's actions, God's behavior, God's conduct, God's love and goodness, God's compassion will dwell within him.

There will be nothing else in that heart. Truth alone will live in his heart and truth alone will be with him. Truth will make him peaceful. Truth will do service. Truth will do duty. The truth will protect his state.

Allah has said this in the *Suratur-Rahman* [a chapter in the Qur'an]. God gave many explanations in this *surah*, this chapter.

He said, "O Muhammad, tell mankind this: I have given all of My wealth, *daulah*, to man. I have given all of My *daulah* to *insan*. I have given all of My qualities to man. I have given all of My treasures to man.

"I have given all of hell to him. I have given him all of heaven. I have given him all of My earnings. I have given him all of My peace, My tranquility, My justice and My truthfulness. I have given him everything.

"I have only one thing left: that perfect place, that place which contains the state of creating, the food that nurtures those creations and the beauty that protects them. I have only that. I alone have the right to judge those creations; judgment is Mine. I have given everything else to mankind. I have given that.

"Human beings have heaven inside them. They have hell inside them. I have given everything to mankind. I do not have any wealth of My own. Everything that exists was given into the hands of man. I have said that everything is their wealth. O Muhammad, tell them that. Tell them that," Allah said this to Muhammad_(sal.)...

Suratur-Rahmah—*The Form of Compassion*, pp. 3-4
M.R.Bawa Muhaiyaddeen_(raL.)

...“If anyone intends to reach Me, he will have no qualities other than the *rahmah*, the grace.

“There will be no other qualities: no ignorance, no jealousy, no vengeance, no backbiting or anger. There will be no qualities of shaitan or any such things. There are many thousands of evil qualities, but none will be there. Jealousy, treachery, deceit and vengeance — no such qualities will be there.

“The pearls I have placed in the qalb of insan are the pearls of My qualities, the pearls of My rahmah that fill all of the universes. Those pearls are like the seeds that fill the pomegranate. It is like this that I have placed the rahmah within the qalb, the heart, of man. That is heaven.

“O Muhammad,” Allah said, “tell mankind more,” God said further in *Suratur Rahman*. “I have not kept anything for Myself.

“Man has so many of My actions and qualities. He has *sabur*, *shukur*, *tawakkul*, *alhamdulillah*, inner patience, contentment, the quality which gives all responsibility to God and the quality which gives all praise to God, patience, compassion, generosity, kindness, justice, integrity, directness and honesty. All of My three thousand qualities are within man.

“Each of those qualities serve him; they are the *khidmah zahn*, the children who serve him. His compassionate qualities are his children. Those are called houris. They are called houris or heavenly virgins. These are the qualities that come to him as houris; they come as children to serve him.

“The qualities of man come as *auliya*’, guides, to serve him. And all of My qualities are *malaks*, angels, there which serve. All of My qualities are lights within him who do service to him. All of My qualities exist as heaven there. All of My actions — as he performs those actions, they become the prophets. All of those qualities which become his qualities will exist as lights in the house of man.

“All of My thoughts shine there as stars. All of My teachings, all of My commandments are wilayat, powers, which protect his life.”

Allahu ta‘ala has said, “My three thousand gracious qualities, My ninety-nine divine names, My *wilayat*, My powers, exist as man’s qualities. These are his wilayat. Those are his treasures. Those are his angels and archangels; those are the lights of God, the jinns and fairies, the houris that serve him, the *auliya*’, the saints, and the *ambiya*’, the prophets.

“Like that, all of My qualities exist within man. He must search for those qualities. That is what will serve him.”

That wealth is his heaven. That wealth is his throne. That wealth is his God. That wealth is his Nur, his Light. That *daulah* [treasure, wealth] is the Rahmatul-‘alamin, the Mercy of all the universes. There is no other wealth that a man can ever have.

God has said, “My qualities will do duty towards him and serve him. If he acquires My qualities and acts with them, then the ruh, the souls, of those qualities, the hayah, the lives, of those qualities, the wilayat, the powers, of those qualities, the duties of those qualities and the splendor of those qualities will be the saints, the prophets, the qutbs, the angels, the archangels, the moon and the stars, the sun and the angels Gabriel^(a.s.), Michael^(a.s.), Raphael^(a.s.) and Israel^(a.s.), all of the angels and archangels.¹ These are My qualities. One who acts with My qualities will receive service from them

in his heart. This is what man will see as heaven. This is what man will see as the wilayat. He will see them as the compassionate qualities.”

God has said, “This is My wealth. Anyone who reaches the wealth of My qualities will discover this to be his heaven. The qualities will be his wilayat, his powers, and they will serve him. They will be the saints, the qutbs, the sages, the archangels and the angels who serve him: they will be

the houris who perform duty towards him.”

God has said to those who have reached this state, “This is not My wealth. This is the wealth of My qualities. When I took on these qualities — at the time they appeared within Me — all of those qualities served Me in so many ways. All who serve Me are My qualities. They are My actions. They are My thoughts, My intentions, My focus, My ‘ibadah, My prayer, My worship. This is what they do. This is what is called heaven.

“What manifested from Me is heaven. My qualities are what is known as heaven. What was discarded from Me is hell. The beautiful qualities, the good thoughts that came from Me are heaven. This is what has been given to mankind.

“I have given all of My wealth to mankind. One who wants to obtain My powers must obtain My qualities...”

Suratur-Rahmah-The Form of Compassion, pp. 6-8

M.R.Bawa Muhaiyaddeen(ral.)*(rad.)*

1. *“Have you not observed the political government here? The president is the leader, is he not? After him, are the vice-president and the ministers. Similarly, in the kingdom of God and in the kingdom of gnanam, divine wisdom, there are angels, prophets, representatives and the heavenly messenger, Gabriel_(a.s.), who is of the first [rank of angels]. There are four archangels: Gabriel_(a.s.), Michael_(a.s.), Raphael_(a.s.) and Israel_(a.s.). Gabriel_(a.s.) is the heavenly messenger who brought the commandments from Allah to the prophets. Gabriel_(a.s.), Michael_(a.s.), Raphael_(a.s.) and Israel_(a.s.) and Ruqa’il_(a.s.) are the five angels who bring warnings to sections of the body. These angels of earth, fire, water, air and ether reside in the body. Allah gives commandments to these angels. He gives them revelations and explanations so that they can do their work...”*

...There is only one connection between *insan* and Allah. *Iman* is Islam.

What does “*iman* is Islam” mean? It means purity of heart, purity of *qalb*. The beauty! It means the beauty of Allah’s qualities; the beauty of Allah’s actions; the beauty of Allah’s conduct; the beauty of Allah’s compassion; the beauty of Allah’s patience; the beauty of Allah’s duty, the duty performed without favoritism; the beauty of Allah’s peace and tranquility that is without separations; the beauty of Allah’s three thousand blessings; the beauty of performing the actions of all of Allah’s qualities. The beauty of all of His good qualities is the *qalb*. When that beauty develops in the *qalb*, the body of such a person turns to gold. His body becomes light. The connection to Allah is established.

These are the benefits of this state that we must know. These are the benefits of being in this state that we must understand. These are the requirements of being in this state that we must realize.

Precious children, jeweled lights of my eyes, the connection between ourselves and Allah is one. There are many meanings for the word Allah. You can say that word in every language. You can say, my God, Rabbu or Rahman. You can say it in many, many ways — Allah, Rahman. You can say it every way, in every language, with every sound. Allah is an Arabic word, but there are ninety-nine ways to say the word God in Arabic alone. That word can be said in any of those ways. It can be said in other languages as well.

But [if we do not understand the meaning], what is there to say? We must understand what is connected to what. What is the connection between God and us like? We must know the language of that connection. It will not come from that other beauty that decorates itself but does not make the *qalb* beautiful.

Man decorated his writing, not the *qalb*. He decorated religion, not his qualities. He decorated race, not his wisdom. He decorated the forms of the idols of [evil] qualities, not the pure light of the *qalb*. It is in this manner that he decorated religions and races, earth, gold and wealth, but not his *qalb*.

It is because of this that Allah sent down the prophets — so that mankind would once again decorate [the *qalb*], so that mankind and He could again be connected. The prophets have come for the past fifty million years because we have turned into animals. They have told us, “Change back into human beings! Reclaim the connection to God!”

Our connection to God is very rare. Our connection is very rare. It is rare for us to live as human beings. It is rare to establish the connection between man and God.

It is so easy for man to turn into an animal. It is so easy for man to make deities of stones, earth, fire, water, cattle, goats, donkeys and horses, dogs, foxes, cats and rats, snakes, scorpions, tarantulas and monkeys. It is easy to see many deities. It is easy to see the sun, the moon and the stars. It is easy!

But to see God within yourself is difficult. To see the beauty within yourself is difficult. It is

difficult for man. Why?

Because he has changed. It is like letting a dog loose in the street. Even though you might have raised it beautifully, allowing it to sleep on a bed, nevertheless, if it is let loose in the street, a dog will wander here and there throughout the whole neighborhood seeking a female dog.

You might say, "Let's catch it and tie it up." But [if you do] it will bark every night, the whole night long, and it will bark all day long, every day.

"Untie me! Untie me! Val! Val! Val!" it will say. The dog will make noise, and you will not be able to sleep. You will have no peace, no rest, no prayers, nothing. That is what a dog will do.

During the last hundred years, it is in this manner that mankind has untied the dog known as desire. He has freed the monkey mind and allowed it to jump. He has fostered an attachment to earth and woman. He has allowed it to grow. He has adopted blood ties, possessions and religions. He has let all of them out to graze. If he were to catch them, and tell them to stay in one place, if he were to tie them up, they would bay all night long and he would get no peace. He would have no rest, no peace.

"Val! Val! Val! Val!" they would bark.

"Woo! Woo! Woo!" they would howl.

"Maaah!" they would moo.

"Aaah!" they would yowl.

Each form would come to stand by his side and make noise. Because of this, it is difficult. It is easy to give in to them. To reach God is difficult. Why? You must clear out what is within yourself in order to see God...

Suratur-Rahmah-The Form of Compassion, pp. 96-98
M.R.Bawa Muhaiyaddeen(ral.)*(rad.)*

from June 8, 1976 song "The Fruit Hidden Behind the Leaves"

...A true man of wisdom is one
 who has good conduct and demeanor,
 who lives in a state of
 love, justice, tolerance, peace,
 wisdom, tranquility and compassion.
 He loves other lives as his own.
 His form is that of the peaceful qualities of truth.
 He has the grace of God, and the love.

One who has attained the treasure
 that he has searched for
 will place it into his heart.
 He will hide it within himself.
 He will keep it within himself
 and make it his state of peace.

He will conceal his own state.
 He will never tell anyone.
 Only he will understand
 the precious gem he possesses.
 He will hide his name from the world.
 He will be a man of wisdom
 who has received the grace of God,
 a guide on the path of truth.

He will become a small person in the world.
 He will be smaller than an ant.
 He will appear to be low-ranking even in wisdom.
 Inside he will be great.
 Outside he will be low-ranking and small.

He will perform his duties.
 He will bestow the divine grace of the Creator,
 the divine grace of the Creator,
 upon those who want it,
 according to their intentions.
 He will bestow it upon them
 in the way they want it,
 to the extent that they want it.

He will be a small person,
 but he will be established
 in wisdom, grace and tranquility.
 He will do his duty

and live his life in a humble manner.

In the world, they will not know him.
He will live like the fruit hidden beneath the leaves.
He will live like the fruit hidden beneath the leaves.
This is how he will dwell in the world.
He will conceal himself and praise his Master.
He will lose himself and
reveal the state of his Master ...

Suratur-Rahmah-The Form of Compassion, pp. 150-151
M.R.Bawa Muhaiyaddeen(ral.)_(rad.)

from the song “*The Creation of the Pearl of Light in the Qalb*”

Monday, July 11, 1983, 9:38 A.M.

Philadelphia, PA USA

...In the place within the heart
 known as *iman* in Allahu,
 inside the form, the surah, of faith
 is the oyster of *iman*.
 The Pearl of the *rahmah*
 that falls from Allahu, the Wealthy One,
 is the transcendent Pearl
 known as Nur Muhammad.
 That Pearl must fall from the mouth of faith
 into the ocean of the ‘*ilm* of Allah.
 Because that original Pearl emerged from Allahu,
 Allahu’s divine mouth of *iman* must accept it.
 It must be taken into the *qalb*,
 the *qalb* of *iman*, and
 it must be placed into the oyster of faith, deep inside
 the ocean of divine knowledge, *bahrul-‘ilm*.

It must be placed into the oyster
 and allowed to mature, that Pearl,
 that Pearl of the Light known as Muhammad_(sal.).
 It must be placed into the heart,
 into the oyster of *iman* to mature.
 Then it must be taken to the Wealthy One,
 the *Rahman*, who will ascertain its value.
 Life, *hayah*, and death, *maut*, must both be seen.
Hayah and *maut* must both be seen.

Awwal, *dunya* and *akhirah* must be seen.
 The Day of Judgment in death,
 the day of death must be understood.
 The day in the grave, *qabr*,
 the good and evil that were written,
 and the circumstances [surrounding them]
 must be known.
 The Light known as Allahu must resplend.
 He must be visible in our hearts.
 We must make His Light Muhammad,
 Oli Muhammad,
 luminous within us.
 It must mature, and its full value
 must come into our hearts.
 That human being, *insan*,

must become Muhammad,
and Muhammad must mature into the Nur,
and become resonant.

When the Nur resplends as Allahu,
the *qalb* becomes the wealth of the *rahmah*
in both worlds.

That *qalb* will be the Light of *dunya* and *akhirah*.
The *qalb* that resplends
in *akhirah* and *dunya* is heaven.
That is the kingdom of our Creator.
That is the place where God will dwell.

In our lives, that will be the Ka'bah.
The center of such a *qalb*
will become the focal point of everything
in '*alamul-arwah*, the world of pure souls.
All the prophets, the lights of God, the *olimar*,
the *qutbs* and the *auliya'* will pray there.
They will turn to it from all four compass points
which represent *Zabur*, *Jabrat*, *Injil* and *Furqan*,
the four religions.
There you can see all the religions praying as one.

You can see this in the center.
You can know *Mannar Mahmud*.
You can know the Complete Light that is the Nur.
You can see Allahu, the Complete One,
in that subtlety.
The *qalb*, becoming that, will be the Ka'bah.
That will be the place
where all lives pray.
That will be a place
where prayer, *toluhai*, '*ibadah* and *dhikr*
are eternal and complete.

That is the Ka'bah formed
by the *sirr*, the secret, of the Almighty One.
That is the flower of the *qalb* that has been
formed as the *sirr* of the Almighty One.
The sky, the earth, the oceans, the lands
and all lives are there.
It is the truth; it is the focal point.
That is the loving place where *haqq*, the truth, and Allahu dwell...

Suratur-Rahmah-The Form of Compassion, pp. 61-63
M.R.Bawa Muhaiyaddeen(ral.)_(rad.)

Thursday, October 24, 1978, 8:35 P.M.

... The state in which God exists has to be given to God. Those thoughts, those ideas, that focus, those intentions, those qualities, those actions of God, all must be given to Him.

You should not give the thoughts that belong in God's house to satan. You should not give God's house to the children of satan. You should not give God's house to satan's arrogance. You should not give any of God's things to satan.

Therefore, from now on, you must think. Each child, children of the Fellowship, children of any Fellowship, all of our children, all of God's children — none of those evils should appear within your minds.

If those things do appear, if any of those things appear towards your brothers or sisters, you have to immediately say to them, "I have been thinking of certain things. What should we do about it?" You must speak directly to your brothers and sisters. Anytime, you must finish the matter right then and there as it occurs. You have to clear it up right then and there at that time.

You are all brothers and sisters. Unity — mothers, children, older people and younger people must be in that state. If you become pure, everything will be pure. You can see this. You must think of this. Each child must think of this.

You should not think bad thoughts. Bad thoughts are the way that satan can get to you. The thoughts of God are in the Suratur-Rahman [a chapter in the Qur'an]. Please try to read it in the Qur'an.

The qualities of Allah that you have are the saints and the sages that serve you. These are the lights, the ruh, the soul, the houris, the angels, the archangels, the jinns, the fairies, those three thousand qualities of grace, the *asma'ul husna*, the beautiful names of God, the ninety-nine *wilayat*, the powers of God. Those are your qualities. They are the people who serve you.

God explained and showed this to the Prophet Joseph_(a.s.). At the time of Prophet Muhammad's_(sal.) *mi'raj*, the night journey through the heavens, God gave him this explanation of Joseph_(a.s.). He said, "Joseph's brothers put him in a well and sold him for some silver dirhams."

As the Rasul_(sal.) was ascending to God, when he reached the fourth heaven, Prophet Joseph_(a.s.) was placed there. Six thousand people surrounded Joseph_(a.s.). *Houris* and angels were serving him. The angels and the archangels were serving him. He had a great royal crown on his head. He was sitting on a throne and everyone surrounded him, doing duty towards him. He was on a throne and preaching to the others.

The Rasulullah, the Messenger of God_(sal.) saw him. He saw Jesus_(a.s.). He saw Adam_(a.s.). He spoke to Adam_(a.s.). He spoke to Abraham_(a.s.). He spoke to each prophet. He gave his salams, his greetings of peace, to all of them, and afterwards he saw Joseph_(a.s.) and spoke to him.

Allah did not only place those beings, those prophets, those angels there. They are the qualities you searched for. They are all within you. Those actions are within you. They exist, living within you. They are all alive. They have all received life within you. Those qualities do not die. They are your wealth.

Therefore, you should leave satan's qualities in hell. His qualities, his form, his torpor, his darkness — let them go. Instead take on the qualities of Allah; they exist eternally. They are alive. They exist as light. This is what performs duty. This is light. They are the sun, the moon and the stars. They are within you. They all exist as light doing duty towards you. This is what Allah has said.

You have to read this section from the Qur'an. You have to try to open the path of truth. You should not hurt one another. You should not be jealous or suspicious of each other.

You have to immediately and directly speak of each incident as it comes up. Anything that comes to your mind — it should not even come in the first place! Jealousy should not come. Envy should not come. If you each do your own duty, you will not get jealous. If you each do your own duty, then deceit will not come.

A person once piled up some hay. There was nobody to guard it except a dog who happened to be there. The dog could not eat the hay, but he would not let the cattle eat it either. He would not let the cattle near it. If the cattle went near the hay the dog would bark, "Val, val!" keeping the cattle from eating. Finally, the man who owned the straw died, but the dog was still there. He would not let the cattle eat it, so the hay rotted. It was all wasted.

Some of your actions are like that. You do not perform your own duties so you find fault with those who do perform their duties. That is not good! Each person should do his own duty. Then it will be good. Each person must endeavor to do his own duty. No fault will occur if each person does his own duty.

We should not have any blemishes. We should not have anger. We should not have resentment. We should not have vengeance. We should not have doubt or suspicion. All of these are satan's qualities.

You have to throw these things away. My children should not have these qualities. The children of God should not have such qualities. These qualities should not exist in the funny family. You must throw out those qualities...

Suratur-Rahmah-The Form of Compassion, pp. 23-26
M.R.Bawa Muhaiyaddeen_(ral.)

...It is the mind that makes this very small world
into a very big world.

The mind makes it a very big world.
For one who does not know,
the world is a vast and depthless ocean.
For one who does not know,
that ocean is a vast and
bottomless world of illusion.

For the dance of the thoughts of illusion,
the sexual games,
the sixty-four arts and sciences,
it is a big world, a big world.

For those who have faith in God,
determination and certitude,
For those who have faith in God,
determination and certitude,
the world will be a place
in which to wash themselves.
The world will be a place
in which to wash away their birth.

The world will be a place
in which to cut away their karma.
The world will be a place
that makes them close their eyes and live in silence.
The world will be a place
that makes them close their eyes and live in silence.

The world will be a place
in which to search for wisdom.
The world will be a place
in which to destroy the ignorance of their birth,
and search for meynanam, true divine wisdom.
It will be a world for wisdom.
The world will be a place
in which to cut away ignorance
and to search for meynanam.

The world will be a place

in which to burn that which is false.
 The world will be a place
 in which to dispel the terrible qualities
 and create good qualities.

The grace of the Guru
 will kill those evils without killing them
 and nourish that which is good.
 The words of the Good Guru Nadan
 will kill those evils without killing them
 and nourish that which is good.
 Wisdom will come to one who trusts and follows
 the words of the Good Guru Nadan;
 the clarity of his iman, determination and
 certitude will flourish.

When that comes into his heart,
 the world will be a mustard seed.
 The world will be a mustard seed and
 he will be greater than that world.
 Within him will be heaven,
 the eighteen thousand universes
 and a life of total freedom,
 a life of total freedom...

Suratur-Rahmah-The Form of Compassion, pp. 106-107
 M.R.Bawa Muhaiyaddeen(ral.)_(rad.)

...Similarly, no matter what duty you may be doing, the remembrance of Allah, that intention, must always be present. It must be ongoing in your heart; that intention must be constantly within you. Without missing even one minute or one second, that thought should move with your breath. If you have that intention within you, that will be completeness. Focusing on the thought of Allah, having the remembrance of Him, and having the intention for Him, is the greatest prayer. This is the most exalted prayer.

Even if you do a thousand prayers of *tolu hai*, the thoughts, remembrance of your qalb must always give all responsibility to God. This is what God accepts. You give the responsibility to Him, and He accepts it. If that thought is within you, the One who accepts it will take it. There is no limit for that; there is no *waqt* for that. For that intention there is no *waqt*, for that remembrance there is no *waqt*, and for the eye *iman* that focuses on that One, there is no *waqt*. You must strengthen this. This is your duty. When you do all of your other duties, you should have this in your awareness. This is a duty that you must do!...

Prayer, pp. 194-195
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Earlier, the mother has to show the child how to dress and cover his backside. The child does not really understand so the mother has to show him. Then, one day the child will understand how to do this by himself. That is the state of the child. Like that, when the child has his own awareness, his own wisdom, and his own state, when he has the proper understanding, he can dress himself with a sense of modesty.

Prayer is like that. You must come to a state where you can pray on your own. Then you will understand all the explanations of good hygiene; you will understand what is clean, and you will discard what is unclean. You will understand *sharr* and *khair*, bad and good; you will take the *khair* (good) and act accordingly—and understand and discard the *sharr* (bad). You will understand *halal* and *haram*, what is permissible and what is not permissible—and will take and eat what is *halal* and avoid what is *haram*. You will understand *dhat* and *sifat*, essence and creation—and will take and act according to the *dhat* and discard the *sifat*, the attachments. Like this, day-by-day, you will grow and you will realize your state.

It is the same with prayer. As you continue, you will understand more. That will be *vanakkam*. Then, there is what is called '*ibadah*'. What you are now doing is *toluhai*. You have made what is known as *toluhai*, the five-times prayer, into a *tollai*, a difficulty. It is an inconvenience for you.

Vanakkam is to pay obeisance to Allah. '*Ibadah*' is to become an '*abd*', a slave to Allah, a *murid*, a disciple. *Vanakkam* is to surrender to Allah. You must accept Him and prostrate to Him. '*Ibadah*' is to praise Him alone; you praise only Him. *Sufiyyah* is to die in Him. You die and study within Him. You understand within Him; you learn within Him; you are aware within Him; you know within Him; and you speak within Him. Like that, to understand these meanings called *vanakkam* and '*ibadah*'...

Prayer, pp. 218-219
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...You have said that everything,
the earth, fire, water, air, and ether,
the sun, moon, stars, grass, and shrubs,
should belong to all.

You have decreed that each
should be given the sustenance that is his.
But, the wealth that You spread out for everyone
was not disbursed in this way.

Man appropriated this wealth
and made it
his own.

He fell subject to selfishness,
took what belonged
to all lives,
and created scarcity today.

For man to realize what he had done,
You, O God, said,
“O Muhammad, make man realize,
make these into ordained duties,
make them understand these five tasks.”
Allah
taught this with His divine grace.

Allah declared,
“These will be the tasks which are the ordained duties.
This common wealth will be made common to all lives.
These are the duties
that will show all lives
how to share the common wealth.”

The first duty is to believe in *Allahu ta'ala*,
the Singular God who rules and sustains.
Believe in Him and live.
Have faith in Him.
Have certainty and worship Him.
Realize that He has no form or shape
and cannot be contained by anything.
He has no hunger or illness,
no old age or death, no wife or child,
no house or property,
no wealth or possessions,
no titles, no passion,
no sex or sexual games,
no birth or death.

He existed before the primal beginning.
 Know that He is the Supreme Being
 and have faith and certitude in Him.
 Know that His wealth is given
 equally
 to all.

“I have created the nourishment for each life.
 Offer prayers and worship
 to Me alone.”
 This is what He decreed.

“I worship him who worships Me.
 I think of him who thinks of Me.
 I seek him who seeks Me.
 I believe in him who believes in Me.
 I speak to him who speaks to Me.
 If he calls Me once, I call him ten times.
 If he cries once, I cry for him ten times.”
 Thus declared Allah with His words of grace.

He said this to the prophet *Muhammad Mustafa Rasul*,
 may the peace and blessings of God be upon him.
 He declared this and instituted the five duties.
 The first duty is believing in God.
 The second is praying to God,
 and believing that all things belong to Him.
 God decreed this so that everyone may live in
 equality,
 peace,
 and equanimity.

Because man did not realize this,
 God introduced another duty,
 the third duty of charity.
 “Realize this,
 and share the wealth you have gathered
 with everyone.
 Live in equality, everyone!
 Live in peace, everyone!
 Live as one life, everyone!
 Realize the hunger of all ives and serve.”
 Thus declared Allah.

But, once again, man forgot.
 He claimed things for himself
 and created difficulties for everyone.

He caused sorrow and poverty.
 He seized land,
 took away homes and property,
 and made others destitute.

Thereupon, God spoke His divine words of grace:

“Ya Muhammad^(sal.),
 tell the people to fast,
 and through this,
 make them realize the difficulties of others.
 Through the fast,
 they will understand their own difficulties,
 and realize how they lose strength and courage.
 Within a month and ten days,
 within these forty days,
 they will experience how their bodies change,
 lose strength,
 and become fatigued.
 Upon perceiving this,
 may they realize the immense suffering
 of those who face this all year round.
 Make them realize this...

Ramadan-The Inner Heart Blossoms, pp. 17-20

M.R. Bawa Muhaiyaddeen^(ral.)^(rad.)

...Precious children, jeweled lights of my eyes, God is a commonwealth. Truth is a commonwealth. Grace is a commonwealth. *‘Ilm*, divine knowledge, is a commonwealth. A human being is a commonwealth. Prayer is a commonwealth. Heaven is a commonwealth. Hell is a commonwealth. Birth and death are the wealth of the dunya, the world. God has created this as a mysterious secret. God has created a commonwealth which belongs to everyone. Within this commonwealth, He has created tens of millions of other things. Within them is the secret.

It is there that justice exists and injustice exists: gnanam, divine wisdom, exists and lack of wisdom exists. Falsehood exists and truth exists. Killing exists and that which does not kill exists. Jealousy exists and tolerance also exists. Like that, there are tens of millions of forms that God has created within man.

Precious children, jeweled lights of my eyes, it is only when man understands the family of mankind that man will see man. When man does see man, there will be nothing else — God alone will exist. Only man can see man. But if man does not see man, he will see an animal bearing the face of a man.

God’s words prove this state; His many words prove it. They reveal the evidence, the proof. According to the creation of God, precious children, jeweled lights of my eyes, in the life of man, there are many types of exaltedness and things that truly belong to us. Among those exalted things which belong to us are truth and light. Darkness, torpor and lack of wisdom do not exist among those things. Only the light of truth and plenitude will be seen there.

For a human being who sees that plenitude and truth, there is a plenitude. For a human being who sees that plenitude, there is a resplendence. One who sees that resplendence, sees God within it. Within that resplendence is the completeness of God, and God is seen there as perfect purity. Within that perfect purity, a human being sees himself. Within himself, he sees the Power of God. That state exists in one section.

Other than that, nothing else can be seen there. There will be nothing else that can be observed there. Man must realize this.

There are many such signs that indicate the state of a human being. There are many kinds of signs, just like the signs that differentiate male from female, male animals from female animals and male birds from female birds. Like that, there are also signs that differentiate a human being from a human animal. There are many different types of evidence.

How can we see those signs? We can see them through wisdom. We can see them through the truth of God. We can see them through peace. We can see them through tranquility. We can see them through compassion, through love, through truth. We can see them through *tawakkul*, giving all responsibility to God. We can see them through *shukur*, contentment, through the three thousand beautiful blessings of grace and through the ninety-nine *wilayat*, the powers, of the *asma’ul-husna*, the beautiful names of Allah. It is through these qualities that the signs can be known.

And as man is revealed through those signs, God, God’s *wilayat*, powers, God’s qualities, God’s

actions, God's behavior, God's conduct, God's love and goodness, God's compassion will dwell within him. There will be nothing else in that heart. Truth alone will live in his heart and truth alone will be with him. Truth will make him peaceful. Truth will do service. Truth will do duty. The truth will protect his state.

Allah has said this in the *Suratur-Rahman*. God gave many explanations in this surah, this chapter. He said, "O Muhammad_(sal.), tell mankind this: I have given all of My wealth, *daulah*, to man. I have given all of My *daulah* to *insan*. I have given all of My qualities to man. I have given all of My treasures to man.

"I have given all of hell to him. I have given him all of heaven. I have given him all of My earnings. I have given him all of My peace, My tranquility, My justice and My truthfulness. I have given him everything.

"I have only one thing left: that perfect place, that place which contains the state of creating, the food that nurtures those creations and the beauty that protects them. I have only that. I alone have the right to judge those creations; judgment is Mine. I have given everything else to mankind. I have given that.

"Human beings have heaven inside them. They have hell inside them. I have given everything to mankind. I do not have any wealth of My own. Everything that exists was given into the hands of man. I have said that everything is their wealth.

O Muhammad_(sal.), tell them that. Tell them that," Allah said this to Muhammad_(sal.). There are many *ayat*, verses, in *Suratur-Rahman*, and there are many, many sections there that contain these meanings.

"I do not have any *houris*, heavenly virgins, or heavenly beings. I do not have any *mala'ikah* or *malaks*, archangels or angels. I do not have any celestial beings, *vanavargal*. I have not kept any of them for Myself. I have given them all to man

"And I, too, live with mankind. My wealth lives within mankind. My rahmah, My compassion, lives with mankind and My *wilayat*, My powers, are also with mankind. My qualities, My actions — I have given everything! Muhammad_(sal.), tell mankind this!

"Therefore, I have given My *wilayat*, My powers and My actions to mankind; that is the wealth of mankind. Tell them that. Tell this to them with firm certitude," Allah said to Muhammad_(sal.).

"Muhammad_(sal.), tell this to *insan*, tell this to man, tell this to your *ummah*, your followers: "Muhammad_(sal.)," Allah said, "I have created a pomegranate fruit with such beauty. I have created that fruit, and that fruit is similar to the qalb, the heart of man. It is extremely beautiful.

"If you open the pomegranate fruit, the color is different inside. Look at the inside of the pomegranate; see how I have filled it with seeds.

"It is like this that I have created the heart of *insan*, man. Within his qalb, I have placed all of My *wilayat*, powers. How many millions of ways they exist there! They are all beautiful.

“Similar to the pearl-like seeds within the pomegranate, My pearls of grace are within the *qalb* of man. In the pomegranate there are membranes like skin that hold the seeds. These are bitter and cannot be eaten. The section of creation is like that. This is *dunya*, the world. This is hell. This is the skin. That bitterness is connected to the flesh. These are the things that are joined with the earth.

“But the pearls that are revealed within are My *rahmah*, My compassion — what beauty they have! What absolute beauty!

“There are white pearls and rose-colored pearls and pearls which are both rose and white. Green pearls are there; coral colored pearls are there. I have created so many different kinds of pearls in the *qalb* of man. That *rahmah* is in the *qalb* of man.

“If anyone intends to reach Me, he will have no qualities other than the *rahmah*, the grace.

“There will be no other qualities: no ignorance, no jealousy, no vengeance, no backbiting or anger. There will be no qualities of *shaitan* or any such things. There are many thousands of evil qualities, but none will be there. Jealousy, treachery, deceit and vengeance — no such qualities will be there.

“The pearls I have placed in the *qalb* of *insan* are the pearls of My qualities, the pearls of My *rahmah* that fill all of the universes. Those pearls are like the seeds that fill the pomegranate. It is like this that I have placed the *rahmah* within the *qalb*, the heart, of man. That is heaven.

“O Muhammad_(sal.),” Allah said, “tell mankind more,” God said further in *Suratur-Rahman*. “I have not kept anything for Myself...”

Suratur-Rahmah-The Form of Compassion, pp. 2-6
M.R.Bawa Muhaiyaddeen(ral.)_(rad.)

Habits

Question: My question is about the additional ten days of fasting. Is that something we can do, should do or not do?

Bawa Muhaiyaddeen(ral.): First, do the thirty of fasting properly. You will not do the extra ten. Have you finished fasting for thirty days? No, you have not. Finish that first, and, when that Great Day arrives, we can look ahead to the Divine Day. Complete the thirty days first. I have not seen you fast for thirty days; you have not completed this part. Do this first.

Whatever you do, do it properly. Whatever you set out to do, correct yourself and do it well. Whatever needs medicine, give it the right medicine—then the illness will be cured. Know the remedy—know what needs to be joined with what—and do it properly.

[A baby begins to cry aloud. Bawa Muhaiyaddeen(ral.) talks to the child very lovingly, “Oh, no, no, no. My love you, my love you. *Anbu*. You should not cry; there is love here.” The baby stops crying immediately, and Bawa asks, “Did you father pinch you?” The father replies, “No, it is twenty minutes past her bedtime.”]

Bawa Muhaiyaddeen(ral.): That is alright. If you have habituated the child day after day in this way, that is how it is.

If you habituate a child to eat at a certain time, the child will say, “I’m hungry, I’m hungry.” The intellect will search for food, asking, “Where is the food, where is the food?” A certain energy is present. Perception and awareness (*unarvu* and *unarchi*, two of the seven levels of wisdom in man) remind the child and the child begins to search. Intellect (*pudthi*) says, “There is food here,” and the child experiences hunger immediately.

*Perception, awareness, and intellect
operate like this in every part of the body.
As soon as perception stirs something up,
awareness picks up on it,
and the different organs start to function.
Perception ignites everything:
sleep, memory, intention, attachment, and passion.
It is an energy in the skin.
Then awareness stirs,
causing the intellect to cry out immediately,
“O my daughter, my wife, my child,”
and being its search.
Everything is initiated by perception and awareness.*

Therefore, if one has acquired the habit of sleeping at a particular time, then, as that time approaches, the kindling begins. Sleep, love, lust—everything functions in this manner. As soon as perception and awareness stir things up, the intellect starts to operate, the search begins, and the person is mesmerized. If a man acquires the habit of sleeping during the day, he will have to fall asleep at the scheduled time. The kindling begins without his knowledge—but if he refuses to sleep, drives it away, and says, “Go away, “ he will not fall asleep. You must push

away the perception—chase it away.

It is the same with every illness, demon, ghost, and satan. There is a magnet, an energy, in the five elements, and every habit is kindled at the appropriate time. As soon as it is aroused, the one who will be mesmerized gets mesmerized, the one who will sleep grows sleepy, and the one who will get hungry heads off to eat. Perception, awareness, and the mind of man govern his body and the world.

Habits formed in the cradle are taken to the grave. Just as parents foster habits in the cradle, man continues to foster habits until he reaches the cemetery. He develops habits for every aspect [of this life]. For each habit, a certain energy is activated at the appropriate time, intellect operates, and man sets out to do the task. The intellect acts on everything it sees. This intellect, this monkey-mind, will do whatever it sees, repeating what it has done before. This is the activity of the intellect.

Wisdom, on the other hand, analyzes and researches. It will delve deeper. The height of intellect is religion and philosophy. The boundaries of religion and philosophy are the boundaries of the intellect. The intellect operates on, and stores, everything it perceives—scriptures, ancient legends, histories. But what is its limit? Its limit is religion and philosophy. It will go up to the level it perceives. It absorbs and takes for itself what it has seen. That is the level it can attain.

But the path of God is far beyond the scriptures and philosophies; it is the path of Wisdom within wisdom. It is far, far beyond all the energies, cells, and viruses. Intellect, however, ends with the scriptures...

Ramadan-The Inner Heart Blossoms, pp. 273-275
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Great Mystery

...And, within man (*Insan*), there is an insignificant and imperceptible piece of flesh, a relatively small thing, a small central spot. It is a small piece of muscle. Yet, within that small piece of flesh is located all the mysteries, the secrets (*Sirr*). And, within these secrets (*Sirr*), there is the Essence (*Zat*). And, within the Essence (*Zat*), there is Grace. And, within Grace, there is man (*Insan*); i.e. the Perfect Man, Human perfection or Perfection. And, within man (*Insan*) there is infinity. And, within it, there is Reality. And, within man, there is perfection, and perfection embraces knowledge infinite.

But, within that containment itself, the Almighty (*Rabb*) reposes. And, within the Almighty, the Omniscient, the Omnipresent, the all-pervading effulgent Radiance of the Divine Intelligence exists. And, within it, lies man's innate Reason (*Arivu*). And, within that Reason (*Arivu*) is the enlightenment to perceive the Reality of all other things. And, within that enlightenment is centered the essence of Reason (i.e. the original, Divine Code or Programme like the genetic code, Primeval Reason, *Purana Arivu*), which in its Perfection pervades all. That is why we say that He created His Secret within a secret.

This remains the basic concept; that is, He created Man (*Insan*) as a secret mystery (*Sirr*) and planted a secret within that Secret (*Sirr*), and caused a further secret within that secret...

Wisdom of the Divine, Vol. 2, pp. 59-62
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...These are My qualities. One who acts with My qualities will receive service from them in his heart. This is what man will see as heaven. This is what man will see as the *wilayat*. He will see them as the compassionate qualities.”

God has said, “This is My wealth. Anyone who reaches the wealth of My qualities will discover this to be his heaven. The qualities will be his *wilayat*, his powers, and they will serve him. They will be the saints, the qutbs, the sages, the archangels and the angels who serve him: they will be the *houris* who perform duty towards him.”

God has said to those who have reached this state, “This is not My wealth. This is the wealth of My qualities. When I took on these qualities — at the time they appeared within Me — all of those qualities served Me in so many ways. All who serve Me are My qualities. They are My actions. They are My thoughts, My intentions, My focus, My *‘ibadah*, My prayer, My worship. This is what they do. This is what is called heaven.

“What manifested from Me is heaven. My qualities are what is known as heaven. What was discarded from Me is hell. The beautiful qualities, the good thoughts that came from Me are heaven. This is what has been given to mankind.

“I have given all of My wealth to mankind. One who wants to obtain My powers must obtain My qualities.

“If he wants to become a saint, he must become one through My qualities. If he wants to be a star, he must do it through My qualities. It is done through good thoughts, the qualities of justice, mercy, charity—flawless qualities that are free of anger, deceit and pride. It is done through qualities of patience and compassion.”

God has said, “Tell them this, O Muhammad...”

Suratur-Rahmah-The Form of Compassion, pp. 7-8
M.R.Bawa Muhaiyaddeen(rad.)

...Each of you must understand this. What is *iman*? What is belief? What is a Sheikh? How should we merge with him? Think about these things, and strive to live accordingly. Only then can you end the karma of this birth, realize the perfectly pure light of the soul, attain the divine kingdom of the liberated soul, and receive God's treasures. In the presence of God, in His kingdom, you can receive His wealth and become His prince. But, if you do not attain this, it [this failure] is only your karma—the disturbances of Satan. Your own difficulties and worries will then be the only things that transform you. Think about this.

Each one of my children, think about how you should live with faith in the Sheikh. If you realize the nature of a perfected man—and believe in him—that will be very good. The Sheikh believed in God, received His wellness and merged with Him. If, through that same faith, you merge with the inner heart of the Sheikh, you will attain that same wellness. Make your faith strong and certain. The Sheikh is a father, a soul-father, and you must become children who receive soul-liberation. If you change into a baby of this kind, and, if he is a soul-father, you can receive the wealth of freedom. Your illness, karma, and maya will end, soul-liberation will dawn, and you will receive beauty, bliss, and happiness in life. You will attain peace. You will become tranquil. You will know equanimity.

Think about his. I had to tell you these things so that you might, at least from today, correct yourselves and act accordingly. These words had to be said, but I did not say them. The One who must say them speaks. He sees what is happening here and speaks. He is saying this Himself, and, if you wish to listen to and follow what He says, if you intend to establish faith, then live like that. These are not my words; the One who speaks and the One who is saying it, are He. These are His words. Understanding your actions and your earnestness, He is telling you not to let anything overcome you—escape!

This is why He speaks. If you understand this and live, that will be good.

Strengthen *iman*! Strengthen wisdom! Have faith, free of all doubt! Trust in God! That will be good. *Amin. Amin.*

May Allah, the Lone One who rules and sustains, give you this resolute faith and these honorable qualities. May He give you faith, determination, and certitude. May He help you to live your life free of doubt and suspicion. *Amin. Amin.*

May the peace, the beneficence, and the blessings of God be upon you.

Suratul-Rahmah, The form of Compassion, p. 432-433

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

A'ūdhu billahi minash-shaitanir-rajīm.

I seek refuge in God from the accursed satan.

Bismillahir-Rahmanir-Rahīm.

In the name of God, the Most Compassionate, the Most Merciful.

The Rays of Light

July 18, 1982

Precious jeweled lights of my eyes, *Lailatul-Qadr*, the Night of Power, is described in the *ahadith*, the traditions of the Prophet^(sal.), and in the Qur'an as the day the rays of Light descended.

The day the Rasulullah^(sal.) went on *mi'raj*—the miraculous night journey from Jerusalem to the throne of God—and *Lailatul-Qadr* are the two days that are described as being very exalted. Therefore we must understand them. They say that of the thirty days of fasting *Lailatul-Qadr* is the day that the rays of Light descend.

Precious jeweled lights of my eyes, Allah is a merciful Being, a Being of *rahmah* and Light. He has always been a Being of Light. His Light, His rays of Light, and His *rahmah* descend every second. His *rahmah* is descending even today. That Light descends continuously upon the angels, the truthful, the true human beings, those who are the *Insan Kamil*, the *ambiya'*, the prophets, the *aqtab*, those exalted beings sent by Allau through His grace and mercy, and the people who are the *insan*, the human beings, in the *dunya* and the *akhirah*, this world of form and the kingdom of God. The truth is like this. It is through these rays of Light that the destruction of the *dunya*, all the sections of destruction, are held back. Otherwise, the world would be destroyed because of the sins, because of the karma, because of the separations in the *dunya*. Destruction is held back because these rays of Light descend upon the good people, the people with *iman*.

It is said that the month of Ramadan is exalted. However, there is not a second, not a day, not a month, not a *waqt*, not a moment in time, in which *Allahu ta'ala* does not bestow His *rahmah*. Allah's *rahmah* continuously descends every moment, every second. His *rahmah* descends upon things that are alive and things that are not alive, things that move and things that do not move, things that speak and things that do not speak, things that exist as atoms and all living things, all things that have *hayat*, life. The weeds, the grasses, the trees, the bushes all contain a sparkle, a light. Without His *rahmah* the taste would not come into a fruit. The sparkle would not come into a weed. The light would not come into a leaf. Because all things contain that spark of Light, that beauty, it means that Allah's *rahmah* has come down into them.

The Lord who created all things sends down His *rizq*, His sustenance, at each *waqt*, each time. He sends the *rizq*, the water, and the food, does He not? Such a Being who gives like that would

also keep sending down His rays of Light. That Light always descends every second, forever. That is why the hunger of His creations stops. The fire of hell that is hunger stops. If that Light did not descend, the fire would not be extinguished. The *rizq* that is His *rahmah* extinguishes the fire.

Thus, the mother of illness, old age, and death is hunger. Illness and old age come from hunger. When hunger comes, the Ten Commandments fly away. When hunger comes, man forgets his sincerity, modesty, restraint, fear of wrongdoing, and faith. The fire of hunger is an immense and cruel fire that exists in all things—a fire that exists in all things God has created.

The fast during the month of Ramadan was decreed because there is a month in which that fire needs to be understood, a month in which that fire needs to be known and a duty needs to be done.

This duty has been decreed so that each person can understand the fire within himself and bring peace to the fire within others. Anyone who owns anything in the *dunya*, a house in the *dunya*, or wealth in the *dunya*, needs to share it with others as well, in order to extinguish the fire of hell. He needs to share and obtain peace.

This is the meaning of having the certitude of the Kalimah, of knowing that there is only one God worthy of worship, that there is nothing other than Allahu. This is the meaning of saying the Kalimah with certitude and of having *iman*, of having faith in God...

Lailatul-Qadr: The Day of Light, pp. 51-52

M.R. Bawa Muhaiyaddeen_(raL)

255.

One who gives medicine to the world suffers agony, unable
to treat the ailments of the cage of his own body.

256.

One who attempts to treat the craziness of the world weeps,
unable to find a cure for his own craziness.

257.

One who fattens himself by killing and devouring other lives
has forgotten to kill the animals which, day by day,
are killing and eating him from within.

258.

One who sets out to guide the townspeople is dreaming in
the darkness of his own life, unable to find his way.

259.

One who earns titles to teach the people of the land
forfeits his wisdom
and stands dazed, unable to teach wisdom
to his own mind and desire.

260.

One who places his trust in someone who offers to build ships
and help people cross the ocean of illusion called maya is like a
man holding on to the tail of a buffalo to cross the narrow, muddy
river of his birth. When the buffalo reaches the middle, it will
lie down, and the man will be drowned in the mud.

261.

One who sets out to teach good conduct and wisdom to his neighbors children
is unable to teach good conduct and wisdom to his own children.

262.

One who sets out to give peace of mind to the world stands perplexed,
unable to teach peace to his own mind.

263.

Do not ridicule others. It would be better to think of the
actions and state of your mind
and ridicule them.

Golden Words of a Sufi Sheikh, pp. 79-80

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

My son, there are different types of people in the world. Each does things differently. They may meditate under trees, in caves, on mountains, at intersections, in public buildings, in churches, or in temples. Some say, "I have seen God and I pray to Him." Others say, "I have given up the land and all my attachments to the world, to my wife, property, and possessions. Now I am on the path to God."

But although they claim this exalted state, hunger, old age, illness, and death have not left them. Hunger says, "I have never left you, not even for a day, and you have never left me, either."

My son! You are trying to deceive the world. Give up this deception and realize that you are only deceiving yourself. If you realize that by continuing this deception you will be liable to punishment by God, you will cut your attachments. Until then, no matter where you sit and meditate, you will be deceiving yourself.

Open your heart and give all responsibility to God. Give your house to Him and enter His house. Give your comforts and your qualities to Him and take His comforts and qualities. Give your wealth to Him and take His wealth. Take what belongs to Him and die in Him. If you pray to Him in this state, you will be victorious.

Your world and everything you have belongs to Allah, and your duty is to give Allah's property back to Allah. Then Allah will become your property. This is what you have to understand. You must return what was given to you by Allah. Otherwise on the Day of Judgment, it will be revealed that you were deceiving yourself and the world. Understand this.

Amin, may this intention be fulfilled. *Al-hamdu lillah*, all praise is to God.

Golden Words of a Sufi Sheikh, p. 351-352

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...When we correctly perform the obligatory duties, when we are ready to extinguish the fire of hunger in others, the cruel fire of the sorrows and suffering and illness of others, when we give clothing as charity so that others can safeguard their modesty, when that *niyyah*, that intention, and those qualities come to us, it is then that we will complete the fast every day. We will be fasting every second with “*La ilaha illAllah.*” That will benefit us. Every day, every second, every moment there are so many kinds of fasting that take place just like the fast that takes place during the month of Ramadan. There are so many kinds of fasts.

We must be aware of the reasons for the fast. Even if you do not or cannot fast, you must know that the reason for the fast is to realize that we must extinguish the fire in others at least during this time. He who is *insan* needs to correctly understand this *fard*.

If he gains a clear understanding of this explanation, he will be a person who will be in *‘ibadah*, a state of worship and duty to God, a person with God’s qualities, a person who does God’s duty without fail in order to extinguish the fire of hell in others. He will be a person who is able to extinguish the fire of the *qalb*, the fire of the stomach, the fire of the *nafs*, the fire of desire, the fire of *maya*, the fire of the hypnotic delusions, and the fire of *shaitan*. He will be a person who can extinguish all these fires in himself, in others, in his brothers and sisters, in his neighbors, in all who have been born with him, in his parents, in his children, in everyone. He will be a person who can extinguish the fires and bring peace.

He will complete the fast during his lifetime on the day he can be aware of that with certitude and do that duty. Then he will complete the fast. He will obtain the reward on that day...

Lailatul-Qadr: The Day of Light, p. 54

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Islam is the section of *sabur*. There is no begging in Islam. It is not very good to give charity to someone who has to beg for it. To give five cents or ten cents to someone who is begging—to get change for one rupee and distribute it to ten people, to give out five or twenty cents at a time to beggars—this is not Islam! This is not the *hadiyah*, the gift, that Islam gives.

Hadiyah means to dedicate oneself, to offer oneself as the gift. In days long gone by, *hadiyah* meant to give one's own *ruh*, one's own soul, to Allah while giving one's own body to the people as a gift. Such a person gives away his own well-being so that others can be well.

Similarly, *hadiyah* means to give so that poverty-stricken young girls can afford to be married, to give to women without husbands, to give to orphans, children who do not have mothers or fathers. A wealthy man should look around the entire region to see what is needed. He should give anonymously, wherever the need exists, to help the people find peace. This is Iman-Islam. This is the *fard* of Islam.

Some people go begging from house to house because of the pain of hunger. Some people make begging their occupation. Currently in Islam, there are a few who are wealthy and many who are forced to beg. It is not enough to give ten cents to a beggar! You must search out people who are in need, give to them, and make them peaceful. To bring this state into action is the meaning of Islam. We must realize this. We must do this for as long as we are alive.

Begging does not exist in Islam. If there is food in one house, there is food in all the houses. If there is starvation in one house, there is starvation in all the houses. If there is a funeral in one house, there is a funeral in all the houses. If there is sadness in one house, there is sadness in all the houses. If there is sorrow in one house, there is sorrow in all the houses. If there is happiness in one house, there is happiness in all the houses. This is Islam...

Lailatul-Qadr: The Rays of Light, p. 58

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...You who have faith, you who are true believers, you who worship only Allah, you who are true men—you must think of this.

When we place our faith only in Allah, when we set out to fight the wars in the innermost heart, there will be many obstacles and dangers. First we need patience, second we need the inner patience called *sabur*, third we need contentment or *shakur*, fourth we need surrender or *tawakkul*, and fifth we need to give all praise to God, *al-hamdu lillah*. Through these five we must complete and perfect our hearts. Allah has given these five in their fullness to those who have faith, to those who can be called true believers, to true men, and to perfected men. As long as we make use of these five treasures we will face no danger, no suffering.

My very precious brothers and sisters—you who are human beings, you who are the children of Adam_(a.s.), you who are the resplendent lights within my eyes, you who are the love within my heart, you who are born with me, you who are my body, my life, my love, and my eyes—my brothers and sisters who are filled with that completeness, we must realize these things.

We have ascribed so many meanings to Almighty God in the many religions; but no matter how many names have been given to Him, He is one.

The names in the religions were given by us, but Allah has not changed; He remains one. Just because men call Him by different names, that does not mean He is different beings. Just because the many religions give Him different names, that does not mean He is a different God, a different race, or a different form for each religion.

God is without form or shape; He has no name and no country. He is a power, the power which dwells within all lives, the power which can protect, understand, and sustain all lives.

Each of us, each of the children of Adam_(a.s.) must reflect on this. God is one and the family of Adam_(a.s.) is one. There is only one God to whom worship belongs. We must realize this without the slightest doubt. We must realize it with certitude and absolute faith. That will be best.

My brothers and sisters, no matter how we understand it, the names of God and His words and the revelations known as the Qur'an have been sent down as 6,666 verses. The words of all the prophets which were sent down to them in their respective times all appear in the Qur'an. The explanations given to the twenty-five prophets who were mentioned in the Qur'an and to certain *qutbs* and *olis* were sent down as specific chapters in the Qur'an. Each message came down at a different time, in a different chapter. The revelations were sent down 6,666 times.

Apart from this there were also words which came straight from God to the prophets, as described in the *ahadith*, or traditional Islamic stories. And no matter what people may say, every story and every word of the Qur'an is contained within the inner heart of every man.

If everyone who is human opens his heart and looks within, he will understand that story. He will see and be able to read the history of all three worlds in the divine scripture called the Holy Qur'an. The innermost heart is the Qur'an. If we reflect on this, we will realize the true state of our lives. We will realize what Allah is like and what prayer and worship must be like.

Let each of us reflect on this. O you who love God, you who have absolute faith in God!

There is only one God and there is only one race. When we accept one God and one race, when we worship God without creating differences, then our prayers will be fulfilled. Only on that day will our prayers be genuine.

All the time we fail to perceive that total oneness, our prayers will be the prayers which divide people...

Golden Words of a Sufi Sheikh, pp. 16-17

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books link: <https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA15.w.0.3.0>

310.

My son, do not set out to measure the mind of another. If you understand his qualities, you will know. If they are good qualities, put them to good use within yourself.

If a person has evil qualities, avoid him. Do not linger and speak ill of him. The spoken word can be a fault, but an evil thought is a scar imprinted deep within you.

If you find fault with another, the fault will come back to you. When you assume God's duties in performing judgment on another, you become guilty on two counts. First, for finding fault with another, and second, for usurping the function of God.

Think of this.

The other man is doing what he came to do. You must also do what you came to do. If you have wisdom you will understand this. If not, find a man of wisdom and learn.

Golden Words of a Sufi Sheikh, p. 87

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Google Books link:

<https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA87.w.1.2.0>

536.

The sheikh says: My son, if a man evaluates his own actions with justice, inquires into the state of his own heart, and carries out the judgment of Allah on everything within his own heart which is guilty of causing him to do wrong—that will be more exalted than seventy times of prayer and worship.

Golden Words of a Sufi Sheikh, p. 224

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Google Books link:

<https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA224.w.0.11.0>

593.

There are many types of insanity in the world. We will talk about five common ones:

The insanity originating in the brain,
 The insanity for women,
 The insanity for money,
 The insanity for intoxication,
 The insanity for wisdom.

At a crossroads near a park, there was a shady tree. Five people with these five forms of insanity were sitting beneath the tree. They were talking to themselves. To the passersby, the five crazy people looked alike, but there were different reasons for their craziness.

The man who was mentally insane picked up all the scraps of paper and dead leaves on the ground and turned them around in his hands, jabbering to himself, "You went this way, you went that way."

The one who was obsessed by women picked up all the scraps of paper thinking they were love letters. He muttered, "She wrote this, she wrote that. She said, 'I will come to you!'"

The one obsessed by money picked up all the scraps of paper, looked at them, turned them this way and that, and mumbled to himself, "This bank, that bank. This amount, that amount. My bank."

The one who was insane from drink stood up and staggered onto the road, bumping into people and things. Finally, he fell unconscious by the roadside, and robbers took his clothes. When he came back to consciousness he was ashamed, so he went home, fought with his wife, and blamed his family for his own faults.

But the one who was obsessed by wisdom took up a dead leaf and smiled wistfully. "What beauty you had when you emerged as a tender shoot. At first you were a lovely green color which soothed others. Then you became yellow, and now you are the color of earth. You are a dried leaf and you will go into the earth as fertilizer. Everyone and everything will suffer the same fate. Everyone and everything becomes food for the earth." He laughed and cried, but not on the inside. The man obsessed with wisdom laughed at his own explanation. He said, "What a life this is! O God, I search for You and become crazy. You are the only doctor who can cure my craziness. If You do not come, I will die like the leaf. You are the One who creates, protects, and sustains me. You are the One who understands and knows me. Give me Your medicine of grace, wisdom, and love and fulfill my needs. I am Your slave in this world." His heart opened, and he surrendered to God.

The other four did not realize this. They were speaking of what was within them. But to the world, all five people looked crazy.

Son, understand these states. Do not follow the ways of the world. If you see one who truly understands himself, loses himself in the obsession for wisdom, and dies in God, you should respect him and learn good words and wisdom from him. That will make

you exalted.

Golden Words of a Sufi Sheikh, p. 224

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books link: <https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA257.w.0.16.0>

408.

Sugarcane is tasty to an ant.
 Feces is candy to a dog.
 But only God is tasty to the wisdom
 Of one who is truly a man.

If one knows and understands what sort of things are tasty to each being, and if he selects with his wisdom what is tasty to a true man, that will be best.

409.

Do not pour water onto fire.
 Do not put fire into water.
 The nature of both will change.

Like that, do not put devotion to God into the mind, and do not put the mind into devotion. That would be useless, like putting fire and water together.
 Separate the mind from devotion and keep each in its own place before you pray.
 That will bring you grace and peace.

410.

Just as the sun's radiance scatters the clouds which threaten to hide its light, you must use the resplendence of your wisdom to scatter the darkness of your mind.

Golden Words of a Sufi Sheikh, p. 117-118

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Book Link:

<https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA117.w.0.8.0>

192.

The sheikh says: My son! You must reflect on the life into which you have come. Everything you see is a transient, impermanent dream of your mind. Do not bring your dream into your thoughts and hold on to the things you see, for you will not take them with you when you leave.

Think of that One whom you were holding on to when you came to this world. You brought only one treasure with you at that time. Seek to take back only that one treasure and discard everything else. Reflect on this with wisdom.

It's all false!

It's all a dream!

It's all crazy!

It's all gone!

It's all right!

Let's see what's next.

My son! We must return with the same treasure we brought with us when we came here. Throw away everything else.

We must try to stabilize our lives so that we can go back to Him in the same way we came from Him. We brought only Him and we must take only Him when we go. Understand this, my son.

Golden Words of a Sufi Sheikh, p. 63

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Google Books link:

<https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA63.w.0.3.0>

My son, this paltry life lasts for only a few days. Do not think of it as real.

There is an eternal life within you and a resplendent body of light for that life, which is the body you brought with you when you came. The body you see now, however, is just a schoolhouse, and you have come to study in it. It is a rented room. God who created you has sent you here to use your inner wisdom to study His artistic creations and, through this, to know yourself, know Him, and understand all of everything.

Having studied and passed your examinations, you must return to the beautiful body of light in which you came to the world. The moment you change, your lessons and your research in this school will end, and you will receive your position in the kingdom of God, the permanent position for your eternal life.

Golden Words of a Sufi Sheikh, pp. 95-96

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books link: <https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA95.w.0.2.0>

707.

The help you give to others must be your happiness. It is good if that help is returned, but it is not good to expect it. If you help a snake and then ask for its help in return, the only thing it can give is its poison. Do your duty with a perfectly open heart, and it will elevate your life.

A crane has a selfish motive when it stands in the water for hours and hours; it is expecting a fish. Standing on one leg, it holds its wings, body, and shadow perfectly motionless for as much as a whole day.

Similarly, no matter what kind of yoga exercises he does, the meditation of a man who expects any profit, miracle, praise, glory, title, or honor will be like the meditation of a crane. Real meditation is to lose the self, destroy selfishness, and discard from oneself desire for land, gold, and sexual pleasures. First, control the mind so that it is perfectly motionless, and then meditate on only the one God.

Golden Words of a Sufi Sheikh, p. 306

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books link: <https://play.google.com/books/reader?id=hMDs02TOSKsC&printsec=frontcover&pg=GBS.PA94.w.0.7.0>

...There is not nearly as much hunger in the stomach as there is in the mind. The hunger in the mind is the hunger of the *nafs*, the self. No matter how much wealth *insan* amasses, his hunger does not cease. He will not give to others. He will not allow himself to be aware that others are starving—he will not give to others.

His hunger never ends. No matter how much *rahmah* God gives him, if one of his neighbors possesses an atom of something, he will attempt to take even that atom from him. He will attempt to seize it for himself. Such is his hunger! Whether it is his neighbors or other people, if they have an atom of something, he will still try to gain possession of that atom—even if he himself has shiploads of wealth. Such is the hunger of the mind! It is a hunger that will never end.

The animals seek food for their one-span stomachs and their hunger stops. They seek food for their hunger. All created beings seek food when they are hungry. When that fire comes, they find something to eat and say *al-hamdu lillah*, all praise belongs to God.

Only man does not search purely for the hunger of his stomach. He searches for what his *nafs* tell him, for what his mind shows him. The hunger of the mind will never end. His hunger will not end in hell, in the day or in the night, when he is asleep or when he is awake, in profit or in loss. He will never control that hunger even on the day of his death.

Allahu ta'ala Nayan has decreed this month of Ramadan for the person who possesses this kind of hunger, for a person whose mind is hungry. He has told us to feed the hungry, to extinguish the fire in the stomachs of those who are hungry. He has demonstrated this by decreeing the month of Ramadan to be a month of fasting. He has said, "I have given *rahmah* to you as I have given fruit to a tree. Share it with everyone."

The Rasūl^(sal.) has demonstrated this to us in his actions and his demeanor. However, man did not realize what he was being shown. He did not act accordingly. The fast was sent down just as each *ayah*, each verse, of the Qur'an was sent down. The 6,666 *ayat* were sent down for specific reasons. There are countless *ahadith* that came down for specific reasons.

We must think of this during our lives. Day and night we must think of how to end the hunger of others, the illness of others, the suffering of others. When the thought of *shukūr*, gratitude, comes to us when we are hungry, when we tie the stone of *iman*, *sabūr*, and *shukūr*, faith, patience, and gratitude, to our own stomach for the sake of the hunger of others and share the food that we have with others who are hungry, *that* is the day we will be fasting.

Such a person will be completing the fast every second. His fast will be kept according to his intention. He will obtain the *rahmah*. The Light will appear within him. The *rahmah* will pour down upon him endlessly. The Light will come down upon him. The Light of Allah and the blessing of Allah will come down upon him every day.

The qualities, the *rahmah*, and the blessings of Allah will come down upon him every day and alert him to do more.

The eye of Allah's grace will look upon him every day and protect him. God's protection will be with him day and night. Allah will protect him. Just as such a person is aware of others and just

as he safeguards others, Allah will safeguard him. That day is *Lailatul-Qadr*. That *waqt* is *Lailatul-Qadr*.

Every day that *insan* receives this reward is an exalted day. We say that the month of Ramadan is an exalted month. For a person of wisdom, every day that he shares with others the *rahmah* that he has been given is an exalted day for him.

A person whose wisdom has not fully blossomed should at least become aware of these things during this month. That will be a good time for him. If he can do this for at least one month out of the year, it will bring him a reward in his life.

Islam is not something that gives because someone is begging for alms. It is something in which you must give all of yourself. Islam does not wait for a hungry person to ask for food. A Muslim looks at another person's face and his state to see if he is hungry. He looks at such a person's house and finds that person so he can give to him. This is the meaning. This is Islam.

We must think of this during our lives. Day and night we must think of how to end the hunger of others, the illness of others, the suffering of others. When the thought of *shukūr*, gratitude, comes to us when we are hungry, when we tie the stone of *iman*, *sabūr*, and *shukūr*, faith, patience, and gratitude, to our own stomach for the sake of the hunger of others and share the food that we have with others who are hungry, *that* is the day we will be fasting.

Such a person will be completing the fast every second. His fast will be kept according to his intention. He will obtain the *rahmah*. The Light will appear within him. The *rahmah* will pour down upon him endlessly. The Light will come down upon him. The Light of Allah and the blessing of Allah will come down upon him every day...

Lailatul-Qadr: The Rays of Light, pp. 56-57

M.R. Bawa Muhaiyaddeen_(raL)

**The Bank of the Guru,
Part 2**

March 14, 1977, 6:30 P.M.

You have to place all of your thoughts, intentions, sadness, sorrows, anxiety, and suffering, everything that you have, into the bank of the Guru. Not what you earn or what you acquire. Do not give that! You should deposit your thoughts, intentions, sorrows, sadness, and anything that you are searching for into that bank.

Then, from the Guru, you must get the receipt, the check, that is your birthright. You must get that check of *iman*, faith, certitude, determination, patience, compassion, tolerance, peacefulness, and the *tawakkul* that gives all responsibility to God. The Guru will give you that check, and you must keep it in your hands. Everything else you must give into his hands. You must give your mind into his hands and receive the receipt of grace from him.

So, like that, you will receive that receipt for what you give to him. The value of that check will be such that you can tear it off and use it for anything you need. The Guru will give you that check. This is the wealth you will receive; he will give you that check.

That is surrender. If that state comes, then, just as you deposit your wealth and money in a bank and then receive a check for it, if you deposit the thoughts of your mind, your birth, death, sorrows, troubles, difficulties, all this, into the bank of the Guru, you can use that check that is given to you to withdraw what you need. If you keep that in your hands, then that is surrender. If you give all responsibility to the bank, then you can withdraw whatever you need at the time it is needed.

That is surrender. When you reach that state—that is surrender.

Therefore, whether it is your body or your material things, if you put your thoughts, intentions, worship, prayer, devotion, wisdom, ability, and so forth into the bank, if you give all the responsibility to the Guru, and, if you get a receipt from him, then that is surrender. Then it becomes his responsibility, and he must protect everything.

As soon as you need something, that point will come to you, and you will have peace. Neither satan, nor thieves, nor robbers, nor burglars will be able to come near you, because you have the receipt. No one can come to rob you, so you can be peaceful. If someone wants something, he will have to break into the bank. And the one who protects the bank will stop anyone who comes to steal. Whoever comes there to steal will die; that thief will die.

That is surrender. When you reach that state, then that is surrender to the Guru.

Prayer, pp. 125-126
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

The Protection: Climbing Up

September 27, 1981 Colombo, Sri Lanka

Jobs, titles, honors, races, religions, colors, hues and *political* (issues) are all motivators, so that when hunger, illness, disease and similar things come into your life, you will climb one step higher in His qualities, and in your love for Allah.

We must climb up one step in faith. We should not say, “He has given me this suffering. What has He given me?” Please do not do that!

He is lifting you up.

(Bawa sings)

“This is an unsteady step.

Climb up to a firm step.

When another problem comes,
climb to the next step!

This is a step up for your love
and your determination.”

Never think that Allah is testing you.

That is not His work.

Think instead that He is lifting
you up another step.

“When a problem approaches,
climb up one step.

Climb with determination and certitude!

“When you have ascended the ninety-nine steps,
everything you saw before
and after will be gone.
You will see only Me.

“These (problems) are all coming
so you can come to Me.

“When they say they do not want you, climb up!
They are all *sharr*, evil,
and the *sharr* are your attachments.
Shed them, and come up.

“Climb!

Climb higher!

Climbing is *khair*, good.

Going down is *sharr*, evil.

It is all in My *tawakkul*, My responsibility.

They belong to Me.

Come to My side. Climb!”

We must have that determination,
that certitude, that *iman*.
Then we will attain liberation.

But, if instead we say,
“He is testing me.
O God, why have You given me this?
Would a God like this exist or not?
What is this, O God...”
that is not the cause.

“I have placed both
sharr and *khair*, evil and goodness,
before you.
This is what that is (*Sharr*).
This is what this is (*Khair*).
That is an enemy to you,
and it will definitely chase you away.

“Just climb up one step.
This is *khair* for you.
The next thing will come.
Climb up one more step, *khair*.
That is the reason.”
We must have that (faith).
That is the reason...”

The Point, Where God and Man Meet, pp. 61-63
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...A man of wisdom observes and studies creation, attempting to realize who he is and who God is. He tries to discover and understand the story of God, the story of man, and the story of all creation. In his studies the man of wisdom learns that God is within man and man is within God. If there were no God, there would be no life. If there were no life, there would be no God. If there were no human beings, no one could discover God. If there were no God, there would be no creations who pray to God or try to understand Him with the clarity of wisdom.

A man who has the level of wisdom to make this discovery is given the name *rasul*. *Rasul* is an Arabic word meaning a man of wisdom or the state of having the wisdom to understand every creation of God. Such a man understands and realizes the story of God and the story of creation. Having understood this, he discovers the station in which God and man exist in the same place and he discovers the relationship between them.

One who has faith, one who is a true believer who believes that nothing but God exists sees only God's splendor. He praises nothing other than God. Wherever he turns to look he finds that there is nothing but God in anything he sees, because God is the light within every creation. God is the One who creates and gives the nourishment of His essence, or *dhat*, to all creations. He is the One who forgives everything. He is the One who calls all creations back to Himself. He is the only One who can pass judgment. He is the One who sustains us with compassionate love. He is the Father who creates, nourishes, and sustains us.

Realizing this, a true believer dedicates his body, mind, and soul to that one God; he surrenders to Him and merges with Him as one. Such is the action of one who is a *mu'min*, a true believer who has the perfect faith and certitude in God, which is called *iman*.

Those who have forfeited their wisdom believe in the world and in the sixty-four kinds of worldly knowledge and the sixty-four sexual arts. They love everything they see and cherish all the tricks and various magical illusions perpetrated by these energies, or shaktis. They hold dear the miracles arising from occult powers and the fame, titles, and honors, which they earn by these illusory tricks. They become enamored with the wealth, land, gold, and woman they acquire. They place their faith in religions, castes, and philosophies. They carry their titles, fame, honors, and the joy they derive from these like billboards in front of them. These are the billboards for hell.

Having fashioned these billboard advertisements, they put on their acts. Such men treat the world as a stage for drama. They stand up as performers and act out their respective parts. Pretending to search for God, they attempt to win prizes from God. From the babe in arms to the old man ready for the grave, everyone acts and competes for prizes from the kingdom of heaven. They hold up advertisements for religions, philosophies, and doctrines: "This is my heaven. This is the true heaven. My god is the pure god. My religion is the true religion. My caste is the real caste. My color is the finest color." In this way they dance and act and vie for prizes from God. Such people change the world from a flower garden into a dramatic stage and they act throughout their entire lives.

Thus, human beings are in these four different states. My very precious children, we must think of these states. We came from God as one family and one race, the family of Adam_(a.s.) (A.S.), the

society of mankind. We came from where we were one race and we all still belong to that one race. The human generation has come as many different fruits from the same tree. All seeds have come from one seed. All grace has come from the one grace. We have all been manifested from that one source.

My very precious children, when we came we certainly came as the society of mankind and when we return we must return as human beings.

Golden Words of a Sufi Sheikh, p. 26-27

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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Explanatory Note to Golden Words of a Sufi Sheikh

by M. R. Bawa Muhaiyaddeen_(ral.)

Bismillahir-Rahmanir-Rahim. Al-hamdu lillah. *In sha'Allah, ma sha'Allah. Tawakkul-'alallah, Allahumma labbaik.* In the name of God, Most Merciful, Most Compassionate. All praise belongs only to God. If God so wills, whatever God wills. I place my trust in Him and am obedient to His will.

May all responsibility be given only to Allah, the One who is limitless grace and incomparable love, the One who gives us His blessings.

Bismillahir-Rahmanir-Rahim. In the name of God, Most Merciful, Most Compassionate. It is from Allah that all beginnings come, that everything begins. Because of Allah, our destinies and our lives continue. Allah alone is the *Rahmatul-'alamin*, the mercy and compassion of all the universes. We praise You, we believe only in You, we have certitude only in You, and we pray only to You, O Allah. We accept with certitude that there is no God worthy of worship other than Almighty God, *Allahu ta'ala Nayan.* Al-hamdu lillah, all praise belongs only to God.

O children of Adam_(a.s.), we are the creations of Allah. He has created true man, insan, as the most exalted of all His creations. God has given the most exalted wisdom and the most exalted capabilities to man. Of all His creations, He has given man the most exalted qualities and actions. God has made man the king of all creation and has endowed him with all the forces, miracles, powers, and wisdom, and the ability to control them. God has given man the wealth of wisdom, the daulat with which he can summon and control all the angels, heavenly beings, jinns, and fairies. He impressed the resplendent light called Nur on the forehead of Adam_(a.s.), at the time Adam_(a.s.) was created.

O men who are human, there is something we have to realize. We must cut away the darkness, which envelops and veils our hearts, the illusions, which conceal our absolute faith, certitude, and determination, and the base desires which hide the truth. We must dispel satanic thoughts and qualities, the envy and jealousy, which cloud our wisdom, satanic looks, and the deceitful and treacherous intentions, which can turn life into death. We must cut away the desires for land, gold, and women, which conceal our connection with Allah. We must cut away all the arrogance, selfishness, vanity, pride, and the color, class, and religious divisions which cut off the connection by which we can live in unity with Allah.

If we, who are men, can cut away these evil connections to satan and these sections of satan, then we will live in close association with Allah and His people, doing our duty toward Him and toward all lives. We who are human beings must realize this.

Allah has given the explanations of the wisdom of true man, or insan, through His *rahmat*, which is the benevolence of His grace, through His words, His actions, His duties, His three thousand divine attributes, His ninety-nine *wilayats*, or powers, His behavior, and His conduct. If we can remove the veils of our evil qualities through wisdom, certitude, and faith, we will become the wise ones who can perform duty for the children of Allah, slaves giving service to Allah. We

will become messengers in constant communion with Him, praying to and worshiping only Allah. May all who are human reflect on this.

It is for this purpose that *Allahu ta'ala Nayan* has impressed on us that we must discard racial and religious discrimination and make our qalbs, our innermost hearts, stable and firm through faith, truth, and certitude.

The qualities of satan, which cause divisions within us, will come to attack our faith. When that happens, we must put our faith and certitude only in Allah. We must pray to Him without considering anything His equal. Without comparing anything to Allah, we must raise our hands to Him in worship. Believing that He is the only God, we must bow low in obeisance. Allah has given us the capacity for this kind of worship. May we reflect on this. Everyone who is human must reflect on it.

We must accept Allah. To do this He has given us the seven levels of consciousness: feeling, awareness, intellect, judgment, subtle wisdom, the divine analytic wisdom which is the explaining wisdom of the *Qutbiyyat*, and the divine luminous wisdom which is the *Nur* or resplendence of Allah. In the Qur'an Allah has given these seven levels of wisdom as the seven diacritical marks. By placing a mark above or below the letter alif, we can give it different sounds. God gives sounds to each of the consonants through the seven diacritical marks. It is through these seven marks that He makes the sound of the Qur'an resonant. These sounds become the sounds of the seven levels of wisdom within the heart, and the heart of a true man is the Qur'an. The sounds of the seven levels of wisdom must dawn within us.

In the same way that the sounds arise from the seven marks, the resonance of the revelations within the Qur'an are explained by the seven levels of wisdom. Allah uses the seven levels of wisdom to reveal to us the sound of the resonance of the Qur'an in the same way that the sounds of the revelations came to Prophet Muhammad_(sal.). The sounds of Allah resonate through these seven diacritical marks, do they not?

This is how each human being must take into his heart the sounds of the Qur'an. The Qur'an is the resonance, which came from Allah. When it came to the Rasulallah_(sal.) in the form of explanation, it was a command. When it came from the Rasulallah_(sal.), it became a teaching. When that teaching rests within the qalb, the innermost heart, it becomes the writing of the Qur'an. Each of us who is human must open his qalb and read the inner Qur'an. With our faith, we must pick up the Qur'an inside our qalbs, open it, and read it with wisdom. To give sound to the writings in the inner Qur'an, Allah uses the seven levels of wisdom. You can read the words of Allah in the Qur'an only by using these seven levels of wisdom, which are like the seven diacritical marks.

O mankind, O children of Adam_(a.s.). Open your qalbs and read the Qur'an. The qalb is the Qur'an. The qalb is the Ka'bah which, in Islam, is the central place of worship. The qalb is paradise. The qalb is the station of prayer. It is the throne of God, or *dhahut*, the throne of the true believer, or *'arshul-mu'min*. It is His kingdom, the station from which He rules. We must read the Qur'an in the qalb. It is from the qalb that we must pray to Him and bow in obeisance to Him. Those of us who are human must realize this.

When satan and his actions and qualities come, we must utilize our faith and wisdom to face his attack. This is the holy war. The holy war must be the only war within our hearts; it is the fight between the qualities of Allah and the evil qualities of satan. At that time we will experience suffering, grief, difficulty, and trouble.

This is the holy war, the jihad, the battles in which the armies of our evil actions confront us. This is the battle of Badr, the battle of Uhud. This is the real jihad. We must wage jihad against all the armies which attempt to cut off our connection to Allah, against the enemies within who attempt to disrupt the unity among people by dividing one man from another. Armies of monkey forces, horse forces, bull forces, vulture forces, eagle forces, lion forces, and elephant forces will come to fight against us. All the armies of illusion and the demons, ghosts, and dark forces of satan will attack. The war we wage against them internally is the holy war. Evil forces will try to sever our connection with Allah. They will attempt to destroy our faith and shroud us in darkness. We must divide and destroy these ghosts and demons. Everyone who is human must fight this war within his qalb. We must use the wisdom and the faith which we were given as the victorious sword of the Rasulallah_(sal.) to fight these forces.

We who are born as human beings, as *insan*, must realize this with the seven levels of wisdom, strengthen ourselves with faith, and fight the inner war with certitude.

My very precious children, you who are *insan*, you who are true believers, you who have the firm faith, certitude, and determination in God called *Iman*, you who have accepted God as the Father, you who have accepted God as the Creator, you who have accepted Allah as your God—the battles each of us has to fight are within the qalb.

The qalb is the place called Karbala'. Karbala' is the sphere of prayer; it is heaven, the kingdom of God, the place in which He rules supreme. It is also called the '*arshul-mu'min*, or the throne of the true believer. The satans and the evil jinns and fairies wage their wars in order to capture this kingdom and bring it under their own control. We must confront them there, fight them, and defeat them, using the mace of and the sword of *dhul-fiqar*, which is the double-bladed sword of Iman and wisdom. Each of us must understand this and do it. We who are *insan* must realize what the Karbala' truly is.

For this reason, God has sent down the 124,000 prophets, the qutbs, the saints, and the *olis*. He sent down His prophets so that our hearts and our wisdom would not become weary, so that our certitude would not fail. God sent down His prophets to help us stand up, fight, and win this war against satan and his forces. Each prophet, qutb, and messenger was sent down for a specific time. God has manifested this state from the time of the universe of the soul to the end of the next world and until the Day of Reckoning.

The war we must fight is not an external one in which we destroy other people. It is inside, between the qualities of God and the qualities of satan. For a human being, an *insan*, there is no enmity between one man and another or between man and Allah. There is no hatred within the qualities, prayers, or unity of man. But the millions of evil qualities change men into beasts and lead them to hell. It is then that war between the evil qualities of satan and the good qualities of Allah must be fought, because divisions and enmity are inherent in evil qualities. But between

man and man there should never be any division. There should be no racial, color, or religious differences.

God is one. All the prophets spoke of only one God. Only one God sent down all the commandments. We who are men must reflect on this. There is much we must realize through the internal wars. My very precious children, jeweled lights of my eyes, we must strengthen our faith in God, make our wisdom mature, and develop firm certitude and determination. Every child who is human must establish that state and open his heart; he must accept *toluhay*, *'ibadat*, *dhikr*, and *fikr*, or prayer, worship, remembrance, and contemplation. As we perform each of these, we must develop firm certitude within us and continually strengthen it.

We must also recite the five *Kalimahs*. The First *Kalimah* is meant to cleanse the earth within us. The Second *Kalimah* is meant to cleanse the fire of anger, hunger, and disease which envelops us. The Third *Kalimah* is to clear our hearts of the jealousies, envies, treacheries, and all the qualities and miracles of satan. The Fourth *Kalimah* is to clear away the section of death. The Fifth *Kalimah* is to remove all the faults and blemishes which emerge from the senses: the eyes, ears, nose, and tongue. The Fifth *Kalimah* washes away the torpor and hypnotic fascinations of illusion, the sounds of illusion, all the dancing and singing and music of the sixty-four arts, and the qualities which make us succumb to the sixty-four arts. It wipes away all the sins we commit through our eyes, noses, ears, and tongues, and severs the blood ties which arise from the five senses. Such is the power of the five *Kalimahs*.

There are also the five times of prayer. The first prayer, the prayer of *subhat*, cuts away the connection to the earth. The second time of prayer, which is at midday, is called *zuhr*; it cuts away the connection to fire, to the jinns, and to hunger, disease, aging, and death: the connections to hell. The third, the prayer of *'asr*, cuts away the qualities of the ghosts and the demons which arise in the heart. The prayer of *'asr* relates to air, to the worship of spirits and vapors, to the base desires, and to the jinns, elemental spirits, and all the miracles and forces which come from them. All of these are dispelled by the prayer of *'asr*. The fourth is the prayer of *maghrib*, which concerns life and death and the questioning by the angels in the grave about the good and evil which have been written during our lives. All the illnesses which arise from arrogance are blemishes, and *maghrib* clears them away. At the fifth time of prayer, *'isha'*, we worship *Allahu ta'ala Nayan*, dying within Him without consciousness of day or night. To have that connection to Him is the prayer of *'isha'*. In that prayer, all thought is dead. In the prayer of *'isha'*, we merge with God, becoming lost within Him, dead within Him.

The five times of prayer overcome the energies of earth, fire, water, air, and ether: the crescent moon, the stars, and the illusions in the clouds. Beyond the five times of prayer is the prayer of *Sufiyyat*, in which we speak without speaking, pray without praying, and perform 43,242 prostrations before Allah every day, bowing to Him in every moment and with every breath. This is the resplendent prayer of *Sufiyyat*, which performs duty to Allah, duty to the king, duty to the people, and duty to the world. One who does these four kinds of duties will dwell in the universe of the soul, in this world, and in the next world, maintaining his connection with Allah in all three of these worlds.

This is the prayer of a Sufi. He will make himself die by transforming himself into wax and

burning himself in order to give light to others. He will sew up the twelve holes in his body, the twelve openings, which relate to birth and death, the holes of the thoughts and base desires. He will close up every hole in everything he looks at. Holding them together with wisdom, he will sew them up so that nothing other than Allah, the Rasulallah_(sal.), and the resplendent light of Nur can enter. If he succeeds in doing this, then even a million years will be only as much as a hair's breadth in the expanse of his life. This is the state of a Sufi.

You who have faith, you who are true believers, you who worship only Allah, you who are true men—you must think of this. When we place our faith only in Allah, when we set out to fight the wars in the innermost heart, there will be many obstacles and dangers. First we need patience, second we need the inner patience called *sabur*, third we need contentment or *shakur*, fourth we need surrender or *tawakkul*, and fifth we need to give all praise to God, *al-hamdu lillah*. Through these five we must complete and perfect our hearts. Allah has given these five in their fullness to those who have faith, to those who can be called true believers, to true men, and to perfected men. As long as we make use of these five treasures we will face no danger, no suffering.

My very precious brothers and sisters—you who are human beings, you who are the children of Adam_(a.s.), you who are the resplendent lights within my eyes, you who are the love within my heart, you who are born with me, you who are my body, my life, my love, and my eyes—my brothers and sisters who are filled with that completeness, we must realize these things.

We have ascribed so many meanings to Almighty God in the many religions; but no matter how many names have been given to Him, He is one. The names in the religions were given by us, but Allah has not changed; He remains one. Just because men call Him by different names, that does not mean He is different beings. Just because the many religions give Him different names, that does not mean He is a different God, a different race, or a different form for each religion.

God is without form or shape; He has no name and no country. He is a power, the power which dwells within all lives, the power which can protect, understand, and sustain all lives. Each of us, each of the children of Adam_(a.s.) must reflect on this. God is one and the family of Adam_(a.s.) is one. There is only one God to whom worship belongs. We must realize this without the slightest doubt. We must realize it with certitude and absolute faith. That will be best.

My brothers and sisters, no matter how we understand it, the names of God and His words and the revelations known as the Qur'an have been sent down as 6,666 verses. The words of all the prophets, which were sent down to them in their respective times all appear in the Qur'an. The explanations given to the twenty-five prophets who were mentioned in the Qur'an and to certain qutbs and olis were sent down as specific chapters in the Qur'an. Each message came down at a different time, in a different chapter. The revelations were sent down 6,666 times.

Apart from this there were also words, which came straight from God to the prophets, as described in the *ahadith*, or traditional Islamic stories. And no matter what people may say, every story and every word of the Qur'an is contained within the inner heart of every man. If everyone who is human opens his heart and looks within, he will understand that story. He will see and be able to read the history of all three worlds in the divine scripture called the Holy Qur'an. The innermost heart is the Qur'an. If we reflect on this, we will realize the true state of

our lives. We will realize what Allah is like and what prayer and worship must be like.

Let each of us reflect on this. O you who love God, you who have absolute faith in God! There is only one God and there is only one race. When we accept one God and one race, when we worship God without creating differences, then our prayers will be fulfilled. Only on that day will our prayers be genuine. All the time we fail to perceive that total oneness, our prayers will be the prayers which divide people. In the same way that satan divided people from one another, our prayers will divide people from one another. The qualities of satan separate us from Allah, and prayers which fail to perceive that there is only one God are prayers of separation. As long as division exists, true prayer does not exist. Only when we pray with the realization that we are all one, one family and one people, will true prayer to God occur.

My precious children, if we want to discover ourselves, our Lord, His history, and our history, we must open the Qur'an which exists within the innermost heart, the *qalb*. The divine scripture exists within the *qalb*. It does not appear in any book. It does not appear in any writing. It exists as resplendent light in the *qalb*. It exists as a sound and a revelation within the *qalb*. It exists as a resonance within the *qalb*, giving the explanations. Only if we have wisdom and the absolute faith called *Iman* can we understand the explanations. When we understand, we will never die. One who understands is a Sufi.

My very precious children, jeweled lights of my eyes, it is impossible for us to see the Qur'an in its totality. The Qur'an and the revelations within it, which came from God, have been explained by the prophets. The sounds must be kept inside, not merely carried in our hands as books. The books certainly can be in our hands but the sounds and the explanations and the resonances must stay within our hearts. The inner Qur'an, the inner Bible, and the inner scriptures are Allah's commandments. The books in our hands can be consumed by fire, water, or air. But when God's words of wisdom are imprinted on our hearts, that is the Qur'an, that is the Bible, that is the scripture, and nothing can consume them. This is the truth.

We must open this book and look. We can never complete our study of Him. As we go on digging and digging with our wisdom, God will appear to be further and further away from us. No matter how much we discover with science, that which stands beyond research is God. No matter how much we study, that which appears to be further and further away from us and from our learning is God. No matter what we eat, the taste which remains beyond our reach is God. No matter how many scenes we may look at, the beauty which always lies beyond everything we see is God. No matter how much we pray, God is the One beyond the deepest depth of our prayers. No matter how much wisdom we use to open up and dig deep within the heart, that which exists beyond all the digging is God.

To worship Allah and to serve His children, eliminating the divisions among them, wisdom must be the instrument. Therefore, my precious children, you who have faith must seek wisdom. Only then can you achieve the highest victory and attain that beauty.

My very precious children, we have explained this through the very few words in this Sufi book, *The Golden Words of a Sufi Sheikh*. This book contains only a very small amount of wisdom, but we must study the subtlety and understand the explanation of every word and every sentence.

Each time we take these words into our hearts and examine them, our wisdom will grow. As we go deeper and find more meaning, our wisdom will expand and expand. As we read more and more, we will discover greater depth of meaning. But if we remain on the surface, the explanations we receive will be limited. If our wisdom fails to develop, we will see the words as a show. Anything we look at superficially will seem to be a show. We must understand the help that wisdom can give.

My very precious children, please look at this book, *The Golden Words of a Sufi Sheikh*. We are the slaves of God. We have faith and trust in God; through our faith and certitude we must accept God without the slightest doubt and stand close to Him. When we stand with Him and read this book of Sufi wisdom we will receive many meanings and explanations.

In this book there are 975 sayings, each with a different meaning. It is necessary for us to read between the lines and between the words. This book is a map by which we can open our hearts and find the way. It is a map by which we can open ourselves and look within with our wisdom. If each of us who is human, if each of us who is of the children of Adam_(a.s.), if each of us who believes that Adam's_(a.s.) children are one race with one prayer and one God, if each of us opens this book and reads it with a heart which knows no prejudice, no racial or religious differences, we will derive great benefit.

We may see many divisions in the world, but when we leave here and go to the next world, we will realize that there is only one God, one race, and one family. Until we reach the grave there will be differences in the world—one grave for you, one grave for me; one grave for my race, one grave for your race—but when we reach there we will see that there is only one grave, and that grave is hell. There is also one palace called heaven. It is possible for all of us to live in that one palace of heaven as one race. But if we go with the qualities of satan we will have to go to that one grave which is hell. There will be only two houses in the next world: heaven and hell. We have many different cemeteries for the different kinds of people here, for the different castes, religions, and races, but there is only one cemetery in the next world.

These are the only two things fashioned by God, so it would be good if we would open our hearts with wisdom and faith and look within. If you read this Sufi *gnani* [wisdom] book and take every meaning into your heart, it will help you in wisdom. It will help you to understand the society of mankind and to understand who we are as well as to understand who created us, who our Father is, and who our God is. This book will give you the fullness of that meaning.

Each child must reflect on this. We have printed many books, of Sufi wisdom. This book contains the meanings in short sayings. If you read this book of short sayings and then read the other books, it will help you a great deal.

When our wisdom becomes mature and we see the true path, we can take that path. Until we find the path we need to nourish our wisdom and bring it to maturity. My children, my brethren, we must think of the way in which to do this. *Amin*.

Golden Words of a Sufi Sheikh, p. 10-20
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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...The *wudu* we perform on the outside is accomplished by taking water and cleansing the hands, mouth, teeth, nose, face, eyes, arms, head, neck, ears and feet. Washing the hands and the feet is the ordinary *wudu*.

The *wudu* for worshipping Allah requires that we do *wudu* in the *qalb* in sixteen steps. If we can purify our *qalbs* like that, we will never be sick people. We will not have eye diseases or illnesses that cause delirium.

We will not be people whose noses smell bad—we will not smell offensive; we will be fragrant. We must be transformed into people whose mouths, sweat, urine, and feces do not smell offensive. We must be transformed into people who hear no evil sounds in their ears, who think no evil thoughts, who indulge in no evil pleasures. We must be transformed into people whose seat and body do not smell offensive. We must be transformed into people free of inner germs, illnesses, and diseases.

Allah has said:

Thus, please tell them to perform those sixteen steps of *wudu*—it will give them the brightness and beauty of youth. Tell them to do this *wudu* at every waqt, every moment in time, before they do *tasbih* to Me, before they pray to Me. This is the *wudu* of the *qalb*.

Precious children, jeweled lights of my eyes, this is not what we do when we only wash with water. We must wash ourselves in Allah's *'ilm*.

It is not only about washing with water—we must wash ourselves in Allah's words. It is not only about washing our noses and faces with water—we must wash ourselves with the *rahmah* of Allah. It is not only about washing with water—it is washing our *qalbs* with faith in Allah. It is not only about washing with water—we must wash our *qalbs* with Allah's qualities.

It is not only washing with water—we must be among those who wash themselves with Allah's actions. It is not only washing with water—we must be among those who wash themselves with Allah's *sabur*. It is not only washing with water—we must be among those who wash themselves and do *tasbih* with *shukur* amidst the good and the bad in life. All who wash themselves like this will be among those who wash themselves with Allah's *tawakkul*. We will not wash only with water—we will be those who wash themselves with *al-hamdu lillah*—all praise is Your praise! We will not wash only with water, we will be those who live as slaves and who wash themselves with the Light of Muhammad_(sal.). We must surrender.

These are the sixteen steps of *wudu*, of cleansing ourselves with the Kalimah. We will wash not only with water—we will be among those who wash themselves with absolute *iman*, *iman* that contains no doubt whatsoever.

These are the sixteen steps of *wudu* for the *qalb*. This is done for the *qalb*. We must know this *wudu*. If we perform this *wudu*, we will not experience the diseases of the *dunya*, the diseases of

the *nafs*, the diseases of prejudice and bias, the diseases of *shaitan*, the diseases of demons, the diseases of the *nafs ammarah* and anger, the diseases carried by viruses, cells, and the air, the diseases of evil thoughts of *shaitan*. We must discard all the diseases like this.

If we understand, we can obtain perfect health. That *is* perfect health. If we endeavor to perform this *wudu* before we do *tasbih* to Allah, that is worship. That worship belongs to Allah. We must understand how to cleanse this house of the *qalb*, as it is described in the Qur'an Sharif. We must do this *wudu* and this *ibadah*. This is what Allah has told us. This is the way we must do it.

The day that we have finished doing what we need to do is called *Lailatul-Qadr*. We must do *tasbih*. It must all be understood...

Lailatul-Qadr: The Day of Light, pp. 40-42
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Make them know who it is that is *Insan* within *insan*.
 Make them perceive who it is that is the *Kamil*, the perfection,
 within *Insan Kamil*, the perfected human being.

Make them understand and know the *Qutb*
 that exists as the Light within the *Kamil* and *Insan Kamil*.

Make them perceive the *Qutb* within the *Qutb*,
 and perceive who the *Qutb* is.

Make them know.

Make them understand who it is
 that resplends as the *Nur* within the *NurI*.

Make them perceive who it is
 that resplends as the Ultimate Perfection.

Make them understand what the Treasure is
 that exists as Allah with the *Nur*.

He who understands the *rahmah* that abides
 within Allah—in whom everything is contained—
 anyone who understands—will become

a *mu'min* a believer,

Insan Kamil, *Dinul-Islam*, the path of purity.

He will never see hell.

He will never see death—

he will never see death or hell.

He will be the one who is eternally alive, *hayah*,
 the one who has received the *rahmah*.

He will be the Life to all lives.

He will live with compassion.

Within that *rahmah*,

he will live with the name 'Abdullah,
 as an '*abd*, a slave, to the *Rabb*.

He will be the one who does the duty.

Once he realizes the reverent path of *iman*,

he will live only as an '*abd* of the *Rabb*.

Make them perceive this state.

When man perceives this and sees this within,

I will be the *Rahmah*.

When he becomes *Insan* within *insan*,

when he perceives the *insan*

and becomes the *insan*.

I will be the *Insan* within that.

I will be the *Kamil* within the *Insan Kamil*,

I Myself will be the '*Ilm* within the '*ilm*.

I will exist within it as *Iman* within *iman*.

We will be the *Sadaqah* within the *sadaqah*.
I alone will be the *Sadaqah* within the *Sadaqah* within the *sadaqah*.

I will be the One who is the Fast within the fast.
I will be the One who is the *Hajj* within the *hajj*.
I will be the One who exists as the *Kalimah* within the *Kalimah*.

We will be the Five Daily Prayers within the five daily prayers.

I will be the One who is seen as Faith within faith.
I will also be the One who is the Eye within the eye.
I will be the One who is the Wealth within the wealth.
I will be the One who is the *Nur* within the Nur.
I will be the One who is the *Qalb* within the *qalb*,
the innermost Heart within the innermost heart.
I will be the Resplendent One within *'ilm*.

I will be the One who is the *Qutb* within the *Qutb*.
I will be the One who is Allah within the *Nur*.
Existing as Allah within Allah,
I will be the One who received the name *Rahmatul-'alamin*,
the One who does the duty.

Ya Muhammad, recite this to our *ummah*,
to those who have wisdom, to those who have *iman*,
to those who have certitude,
to those who have become *'ibad*, slaves.
Give this explanation to your *ummah*...

Lailatul-Qadr: The Day of Light, pp.12-14
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...We are destroying God's treasure, we are destroying God's love, we are destroying God's qualities, we are destroying God's equality, and we are destroying God's tranquility. We are murdering those born with us. We cause suffering to those born with us, and destroy them. We disrupt their peace and take on their karma and their attachments. As animals, as bears and lions, we drink the blood of others with each thought. As snakes, rats, and eagles, we change into demons that eat corpses. We change into vampires that drink blood.

It is to transform these qualities that God sent down the 124,000 prophets. They were sent for us to realize peace, tranquility, and serenity—and to reach God's kingdom. They were sent so that, through them, we can know our Protector and Guardian and learn the lessons that are necessary for understanding the learning of *'ilm*, the learning of grace, the learning of *gnanam*, and the learning of the soul. They were sent so that we can understand and realize the teachings of the Guardian who is the Protector. These representatives were sent so that we can understand God. We must realize and reflect upon this. We must understand the prayer of Jesus_(a.s), Moses_(a.s), and Abraham_(a.s).

What is prayer? What is *toluhai*, the five times prayer? What is the *panjasila*, the five precepts? What is *tanadharma*, the prescribed duties that you should do? In every religion they say that you should perform *tanadharma*. In all the scriptures they say that you should perform *tanadharma*. They say: have faith in God; pray to Him; show love to all lives; treat all lives as your own life; feel the sorrow of other lives as your own sorrow; show compassion and affection toward all lives; love others as you love yourself; give your own food to those who are hungry; if someone is angry, have *sabur*, inner patience; and do not cause suffering to another life. God instructed the prophets to teach this.

Like this, all of the religions—Hinduism, Hanal [Zoastrianism], Christianity, and Islam—say this. Finally, this was made complete. Everything that each of the prophets taught was collected together and given by God to the Rasul_(sal), as the 6,666 *ayat* [verses] of the Qur'an and as the *ahadith*. What each of the prophets brought as proof is revealed there. We must think about this.

You must consider carefully what each religion says, what Jesus_(a.s) and Moses_(a.s) said. But you cannot truly understand what they said through the world, through religions, through races, or through languages. If you analyze the scriptures, if you analyze hell with hell, what will you find there? You will find worms and insects. The world and the differences [between people, between religions, and between nationalities] are hell. With the exception of God's qualities, everything else is hell. If you investigate using the religions, you will see only destruction.

If we analyze a snake, what will happen? We will find that it has poison within it. With that poison, it might try to kill something else. An eagle eats corpses. If we analyze that eagle, what will we find? We will find that it has bad smells within it—it has the smell of corpses. Like this, if we go to analyze evil qualities, if we analyze what should be discarded, we will only find the evil things that are there.

Like that, if we go to analyze religions, races, differences, separations, colors, and languages, what will we find inside them? We will find selfishness, differences, and separations. It will be

selfishness, differences, separations, jealousy, envy, and vengeance that will be seen. We will see only divisions. If you extract the essence from those divisions, what will happen? You will murder the truth. You will kill the truth and cause harm to others. You will destroy wisdom, truth, the heart, and God.

This is what is revealed there. If you use these divisions to analyze, if you try to find clarity through religions, this is how it will be. If you try to find clarity by using things that have differences, this is how it will be. If you try to find clarity through religions and separations, this is how it will be.

You must transcend all of these things and find clarity in God, in His qualities. To achieve that clarity there is prayer, faith, charity, fasting and *haji*. There is prayer to God. These must be done. Christianity, Jesus, Moses, David, Adam, Noah, and Muhammad, may the peace of God be upon them all, have told you this. They have all spoken about charity, justice, compassion, patience, and prayer to God. You must understand this...

Prayer, pp. 315-17
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...There is a Guardian who gives you whatever you desire. He asks, “Is this it, is this what you need? Go there!” and He gives it. “Is this what you desire? Come here!” Whatever you want, He gives. He gives whatever you ask for.

You alone experience the sorrow and joy resulting from what you seek. If you desire something that gives sorrow, you will receive that sorrow. If you desire something that gives happiness, you will receive that happiness.

That will be your birth. God will give you whatever you ask for. If you ask for evil things and hell, He will say, “Ah *shari*, all right, here it is,” and you will receive it. If you want heaven, “Ah *shari*, all right, here it is. Ah *shari*.” The joy or sorrow resulting from what you seek will be understood by you.

We have to analyze this state with the nine different wisdoms, with *‘ilm*. God is inside. You must know what is wrong. You must know what your sorrow is and what your happiness is. To know this, there are the five and the six obligatory duties.

First, you must understand the five. You must accept God with certitude. If you want to cut away this birth, you must understand that there is Something that created you and is protecting you. You must understand that there is Something, a Guardian, that is accompanying you. Now you are an orphan. Do you think that it was your mother who gave birth to you? No. You need to know who it was who brought you up before you came into the womb of your mother. Was it your earthly mother who created you? No.

You must realize that God is the One who made water into blood, the One who made blood into a piece of flesh, the One who placed an atom within that piece of flesh, the One who placed a zygote within that atom, the One who created a *mim* within that zygote, the One who created a light within that *mim*, the One who created a wisdom within that light, the One who created a soul within that wisdom, the One who created a clarity and a beauty within that soul, the One who placed His plenitude and His qualities within that beauty, the One who resplends within those qualities, the One who placed His paradise within that resplendence, and the One who exists within that paradise, giving explanations and protecting you.

So, He is the One who protects and feeds you in the womb and who is feeding you now. He is your, *Pida*, you Father. He is your Guardian. You must realize that He is the One who created you and who is giving you food. You must accept Him.

He is your Father—He is the One who is always protecting your house. He keeps you in a place, a cage, and protects you and makes you grow. This house is a house that has a limit. This is the house that your Mother and Father gave you, is it not? This house has a limit—it is where you are kept. A piece of flesh is kept in this house. That house has a limit—it has an end, and it will leave.

Once your house is destroyed, it is finished! That house is gone—it is a house with a limit. So does it belong to you? No. That house did not come from you, did it? It was given to you by

your Father. You must understand who gave it to you. Once you understand, you will know it is your Father who gave you this.

As long as we do not know that Father, we are orphans. We are orphan-people; we are *minskins*, paupers. Once we understand our *Pida*, our Father, then we are wealthy.

So when we understand our Father, when we understand our Allah, our Father will be there; our Mother and Father will be there. God is he One who gave us milk, so that is the Mother. He is the One who made water into milk, the One who made water into blood, the One who made water into a piece of flesh, the One who made water into *hayah* (life), the One who made water into a form, a light, and the One who made water into clarity. He is the One who made water into light, into resplendence.

If we understand all of this, we will understand that He is both the Mother and the Father.

Only when you understand your Father, will you know your family...

Prayer, pp. 318-320
*M.R. Bawa Muhaiyaddeen*_(rat.)

...O, all who have wisdom, come!
 Focus on Adi Rahman.
 O, all who have wisdom, come!
 Focus on Adi Rahman.
 Search for that one Truth.

Sing, He is the only One; there is nothing else.
 Sing, He is the only One; there is nothing else.

All good qualities and wisdom are within Him.
 The lands, the cities and the heavens
 are within Him.
 Your belongings, your freedom and
 your peace are within Him.
 If you seek happiness,
 those are the undiminishing treasures.
 If you seek happiness,
 those are the undiminishing treasures.

He is your Father.
 He is your Beloved.
 He is your trusted Friend.
 He is the Guru.
 He is the grace.
 He is the good qualities.
 He is the fragrance.
 He is the food.
 He is the One who is the quality of truth
 that will bring peace.
 He is the ever-present and complete One
 who is God.
 He is the ever-present and complete One
 who is God.

Have faith in that ever-present and complete God.
 Search for Him.
 Have absolute faith in Him.
 Play together — He with you and you with Him.
 Then you can see the three worlds.
 Play with Him, and you can see the three worlds.
 You can see the three worlds:
awwal, dunya and akhirah.
 You can understand where life [the soul] is
 You will know bliss.
 Other than this, what is there?
 What other help is there for you?

You will know bliss.
Other than this, what is there that you need?
What else will you need?
What else will you need?
Amin.

Suratur-Rahmah, pp. 110-111

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Google Books link: <https://books.google.com/books?id=FctOu1ffwJoC&printsec=frontcover&dq=suratur-rahmah&hl=en&sa=X&ved=2ahUKEwiB07b7gpfkAhXKvp4KHe2jCxQQuwUwAHoECAMQBQ#v=onepage&q=110&f=false>

August 15, 1981, 5:50 am

...My love you, my children. It is necessary that I start some of you at the beginning. Some have to start at the beginning. Others can start at the end. This is what I am now doing, showing you the separations that must be cut away. You cannot pray the one prayer if you have not cut away these sections. The one who has not cut his connections will be unable to pray the one prayer, while the one who has finished the cutting will not need to pray the beginning prayer. If you cut away whatever is separating you, then there is no more cutting to do. If you cut away what is in you, then there is no more cutting to do. Once you have cut away each section, if you have nothing other than God, if you have nothing other than His Light, then that becomes your prayer. Only if you have finished this cutting can you do this prayer. You must cut the four sections and go beyond.

You must study the four books. These are the four steps, the four religions: *shari'ah, tariqah, haqiqah, and ma'rifah*. ...

Prayer, pp. 184-186

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Allah speaks to the Nur:

“O resplendent light that is My *Nur!* I am one without race, religion, family, sect, property, possessions, or differences. All the created beings who have come to know Me will speak with Me in many different languages, with many different tongues, many different sounds, many different voices, and in many different dialects.

To speak with them, I have countless tongues.

I have countless eyes.

I have millions of hands.

I have millions of feet. I have millions of ears.

My creations speak millions of different languages, so when they come to know Me and speak to Me in a particular language, I will reply to them in that same language. Even though they call to Me in a vast number of languages, I will answer with sounds belonging to the same language and dialect as the one in which they called out. However, even though they will hear My sound, they will not see Me.

“They will ask, ‘*Ya Allah!* Where are you?’

“I will reply, ‘I am everywhere. I exist hidden within each one of you, but you are unable to see Me or know Me.’ Thus, will I speak to them, in sounds matching their respective languages. *Ya Nur!* The radiance of the divine analytic wisdom of these creations remains concealed within their hearts. It does not shine forth. That is why they are unable to see Me, even though I am within each and every one of them.

“*Ya Nur!* You, My effulgent radiance, are My essence, My *dhat*. You are with Me, both in front of Me and behind Me. In order that all My creations (who cry out to Me in millions of languages but exist without seeing Me) may stand behind you, see you, and be brought here by you, I am now going to give you three explanations of grace in the Arabic language, the language in which the revelations were sent down to you, the final Prophet.

“Use this divine utterance to awaken the resplendence of the divine analytic wisdom of *Nur* that lies buried and hidden within their hearts; make it resplendent within their awareness; use it to reveal the house in which I dwell, and then make them open their hearts and look within.

“*Ya Rasul!* The words are *Bismillahir-Rahmanir-Rahim**...”

The Resonance of Allah, pp. 471-472

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

*Explanation of *Bismillahir-Rahmanir-Rahim*: ‘In the name of God, Most Merciful, Most Compassionate.’

- *Bismillah*: Allah, the first and the last, the one without beginning. He is the One who is the cause for creation or the lack of creation, the cause for the beginning and for beginningless-ness. He is the One who is completeness.
- *Ar-Rahman*: He is the King, the Most Compassionate; He is the One who reigns with justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself.

- *Ar-Rahim*: He is the One who redeems, the One who protects us from evil, the One who preserves us and confers eternal bliss. He is the tolerant One. No matter what fault we may commit, He forgives us and accepts us back. One the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is the Saviour.

- *Allah* is the *Rahman* and the *Rahim*, who creates, protects, and sustains the three worlds. That is His Duty. Only He can do this. He is the One in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world), and re-absorption (the hereafter).

The Resonance of Allah, Glossary, p. 693
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

from “The Anatomy of Iman—Its Varied Facets” in Chapter 7

...*Allahu ta’ala Nayan* has created man in a most excellent mold. But it is up to man to use his wisdom to discriminate, analyze, and know for himself. Moreover, when he acquires certitude of faith, determination, justice, honesty, patience, sense of duty, compassion, and other similar virtues, then that bone of wondrous valor and strength, which is the divine *kalimah*⁴⁵ of *Muhammad Mustafar-Rasul*_(sal.) (*Allahu ta’ala Nayan’s* Messenger of excellence), will be the backbone of *iman* for one who is *insan*. The valor of that bone is such that it severs all the evil sins of the world and burns them to ashes, rules all the universes with the wonderful sword of *iman*, hides within the light of the divine incarnation call the *Rasul Nabi Muhammad*_(sal.), and stands with certitude, resplending in both worlds. Such is the backbone of *iman* of an *insan kamil*.

Even if all the universes were to come crashing down upon him, even if the seven oceans were to come rolling and tumbling over him, or if jinns and satans, taking many different forms were to converge upon him, and *insan* would vanquish all of them, using the backbone of *iman*. Then that *iman*, blending together the *qudrat* (power) of *Allah*, the honey of His *Rasul*_(sal.), and the milk of the *Thiru Qur’an*, will feed this to that *insan kamil*, thus giving him the strength to overcome even dangerous beings—with utmost certitude, faith, and courage—without the slightest fear or trepidation. This will be the backbone of *iman* that strengthens the back the *qalb* of an *insan kamil*, by feeding him with that hone of *Allah’s* grace.

21. *The stomach of iman:*

- To follow the truth in one’s actions
- To love other lives as one loves his own life
- To abstain from speaking falsehood
- To avoid stealing
- To avoid treachery toward others
- To avoid backbiting
- To abstain from killing other lives
- To abstain from willful underpayment of wages
- To control one’s own hunger and appease the hunger of others
- To perform charity in the right manner
- To have compassion for other lives
- To speak only the truth at all times
- To live without swerving from justice and integrity
- To live without slipping from one’s duty and patience
- To eliminate lust and wrath
- To abstain from committing adultery
- To abstain from desiring others’ wives
- To abstain from alcohol and other intoxicants
- To recognize the hunger in the face of a hungry person and offer him food
- To make the compassionate form of God appear within
- To be born as man, to live as man, and to die as man
- To cut away selfishness
- To avoid quoting one law for oneself and another for others
- To avoid cheating for treacherous self-gain
- To avoid distorting justice for the sake of keeping up appearances and good relationships
- To avoid suppressing the truth of God for the sake one’s own success.
- To abstain from ruining another so that one may prosper in one’s own life

- To abstain from disparaging elders and great ones
- To avoid slandering, saying that one has seen something one has not seen
- To abstain from saying something different from what one really feels within
- To worship *Allahu ta'ala Nayan* day and night

- To avoid breaking any of His commandments
- To avoid trying to correct others when one has not attempted to correct oneself
- To avoid scolding others without knowing oneself
- To speak *Allah's* truths, and keep extolling those truths at every moment
- To preach the divine names of *Allah* to the good ones, without failing for even a second
- To pray and worship in accordance with the wondrous truth of *Allah*, performing *sajdah* seventy thousand times a day, *tasbih* seventy thousand times a day, *dhikr* seventy thousand times a day, and *fikr* seventy thousand times a day
- To offer prayers of supplication (*du'a*) to *Allahu ta'ala Nayan* and to plead with Him and with His Messenger without ceasing for even an instant
- To expound to others the truths and beneficial laws given by the prophets, *auliya*, *qutbs*, great ones, elders, and those of wisdom (young and old) who abide by the laws of truth (those who have earned the praises of *allah*, the king of justice) and also to teach them the truths that can be learned from the lives of chaste women and virtuous men of excellence, thereby making their *iman* steadfast
- To teach and to instill in others the *iman* of certitude, filled with faith, determination, patience, compassion, and perfect purity
- To expound *Allahu ta'ala Nayan's* truth, the *Rasul's*_(sal.) truth, and the truth of the *Thiru Qur'an* to others, and to gather all the good in these a preach it to them, feeding them with it
- To love others as one loves oneself, feeling the hunger of another's stomach as the hunger in one's own stomach

And in this way, without swerving even an atom from *Allah's* truth, to go on scooping up and imbibing those truths again and again until the hunger of one's soul is appeased—this will be the stomach of *iman*.

Thus to sever and push away all the evil sins along with their roots and to scoop up and imbibe *Allah*, *Rasul*_(sal.) and the truth of the *Qur'an*, thus appeasing one's hunger—this will be the stomach of *iman*, called *Iman-Islam*...

The Resonance of Allah, pp. 118-121
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

45. The first *kalimah*: *La ilaha illahah, Muhammadur-Rasulullah* (None is worthy of worship except Allah, and Muhammad_(sal.) is His Messenger).

...What you my children, whose hearts are receptive, have to consider is the state of the present age in the world we live in, wherein prevail vigorous divisive forces, based on the four main religions, the four creeds, as well as upon several other factors like race, caste, class and colour. If there are such distinctions, then we seem to over emphasize them in our relationship with others, in spite of our innate Reason (*Arivu*), our humanity, our attainments, our nature, our understanding and our education, and it is these habits of mind that we must carefully consider.

You would have seen as to how the four great religions developed, creating four main divisions. You are also, perhaps, aware as to how in the distant past, in the present, (and, perhaps, will be in the future), several divergent and conflicting interpretations of the teachings of these four great religions occurred, and will occur.

These religions, these distinctions of class and caste, the superiority of colour and race—it is these that we pride ourselves and our actions appear to be influenced by the divergent *mores* and interpretations, which we ourselves choose to place upon them. Yet, it is according to such divergent interpretation that every religion, every creed, every race, and every nation is divided. In consequence, we see the spectacle of such diversity of worship, of conduct, and of action, in relation to the number of symbols worshiped, their representations which are deified, the philosophies and dogmas which compel worship, that we are stupefied by the myriad ways obeisance is rendered to the Almighty. We observe these differences in every religion, which are made so clear to our sight, our intelligence, and our understanding.

Yes, every religion, every creed has its several modes of worship, each based on its separate dogmas, philosophies, symbolisms and representations, and its own deified heroes, as well as everything that the ingenious mind of man creates for the purposes of worship, and these constitute the distinctive weapons of such religions. And, these weapons we carry about in our hands, weapons which we ourselves create to do battle with other religionist, in total ignorance of the fact that we are all children constituting a single human family, a single brotherhood, which reflects the Oneness of God, Who created us all, a single Almighty.

Of course, in all the man-made creeds, there will be those who bear titular or hereditary rank, which fact becomes incomprehensible to us when we realize that there is only One God, and that the human family is but one...

Wisdom of the Divine, Volume II, pp. 1-2
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

August 15, 1981, 5:50 am

...My love you, my children. It is necessary that I start some of you at the beginning. Some have to start at the beginning. Others can start at the end. This is what I am now doing, showing you the separations that must be cut away.

You cannot pray the one prayer if you have not cut away these sections. The one who has not cut his connections will be unable to pray the one prayer, while the one who has finished the cutting will not need to pray the beginning prayer. If you cut away whatever is separating you, then there is no more cutting to do. If you cut away what is in you, then there is no more cutting to do. Once you have cut away each section, if you have nothing other than God, if you have nothing other than His Light, then that becomes your prayer. Only if you have finished this cutting can you do this prayer. You must cut the four sections and go beyond.

You must study the four books. These are the four steps, the four religions: *shari'ah, tariqah, haqiqah, and ma'rifah*. ...

Prayer, pp. 184-186
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Allah speaks to the Nur:

“O resplendent light that is My *Nur*! I am one without race, religion, family, sect, property, possessions, or differences. All the created beings who have come to know Me will speak with Me in many different languages, with many different tongues, many different sounds, many different voices, and in many different dialects.

To speak with them, I have countless tongues.

I have countless eyes.

I have millions of hands.

I have millions of feet.

I have millions of ears.

My creations speak millions of different languages, so when they come to know Me and speak to Me in a particular language, I will reply to them in that same language. Even though they call to Me in a vast number of languages, I will answer with sounds belonging to the same language and dialect as the one in which they called out. However, even though they will hear My sound, they will not see Me.

“They will ask, ‘*Ya Allah!* Where are you?’

“I will reply, ‘I am everywhere. I exist hidden within each one of you, but you are unable to see Me or know Me.’ Thus, will I speak to them, in sounds matching their respective languages. *Ya Nur!* The radiance of the divine analytic wisdom of these creations remains concealed within their hearts. It does not shine forth. That is why they are unable to see Me, even though I am within each and every one of them.

“*Ya Nur!* You, My effulgent radiance, are My essence, My *dhat*. You are with Me, both in front of Me and behind Me. In order that all My creations (who cry out to Me in millions of languages but exist without seeing Me) may stand behind you, see you, and be brought here by you, I am now going to give you three explanations of grace in the Arabic language, the language in which the revelations were sent down to you, the final Prophet.

“Use this divine utterance to awaken the resplendence of the divine analytic wisdom of *Nur* that lies buried and hidden within their hearts; make it resplendent within their awareness; use it to reveal the house in which I dwell, and then make them open their hearts and look within.

“*Ya Rasul!* The words are *Bismillahir-Rahmanir-Rahim**...”

The Resonance of Allah, pp. 471-472

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

*Explanation of *Bismillahir-Rahmanir-Rahim*: ‘In the name of God, Most Merciful, Most Compassionate.’

- *Bismillah*: Allah, the first and the last, the one without beginning. He is the One who is the cause for creation or the lack of creation, the cause for the beginning and for beginningless-ness. He is the One who is completeness.

- *Ar-Rahman*: He is the King, the Most Compassionate; He is the One who reigns with justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself.

- *Ar-Rahim*: He is the One who redeems, the One who protects us from evil, the One who preserves us and confers eternal bliss. He is the tolerant One. No matter what fault we may commit, He forgives us and accepts us back. One the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is the Saviour.

- *Allah* is the *Rahman* and the *Rahim*, who creates, protects, and sustains the three worlds. That is His Duty. Only He can do this. He is the One in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world), and re-absorption (the hereafter).

The Resonance of Allah, Glossary, p. 693
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...*Allahu ta'ala Nayan* has created man in a most excellent mold. But it is up to man to use his wisdom to discriminate, analyze, and know for himself. Moreover, when he acquires certitude of faith, determination, justice, honesty, patience, sense of duty, compassion, and other similar virtues, then that bone of wondrous valor and strength, which is the divine *kalimah*⁴⁵ of *Muhammad Mustafar-Rasul*_(sal.) (*Allah ta'ala Nayan's* Messenger of excellence), will be the backbone of *iman* for one who is *insan*. The valor of that bone is such that it severs all the evil sins of the world and burns them to ashes, rules all the universes with the wonderful sword of *iman*, hides within the light of the divine incarnation call the *Rasul Nabi Muhammad*_(sal.), and stands with certitude, resplending in both worlds. Such is the backbone of *iman* of an *insan kamil*.

Even if all the universes were to come crashing down upon him, even if the seven oceans were to come rolling and tumbling over him, or if jinns and satans, taking many different forms were to coverge upon him, and *insan* would vanquish all of them, using the backbone of *iman*. Then that *iman*, blending together the *qudrat* (power) of *Allah*, the hone of His *Rasul*, and the milk of the *Thiru Qur'an*, will feed this to that *insan kamil*, thus giving him the strength to overcome even dangerous beings—with utmost certitude, faith, and courage—without the slightest fear or trepidation. This will be the backbone of *iman* that strengthens the back the the *qalb* of an *insan kamil*, by feeding him with that hone of *Allah's* grace.

21. *The stomach of iman:*

- To follow the truth in one's actions
- To love other lives as one loves his own life
- To abstain from speaking falsehood
- To avoid stealing
- To avoid treachery toward others
- To avoid backbiting
- To abstain from killing other lives
- To abstain from willful underpayment of wages
- To control one's own hunger and appease the hunger of others
- To perform charity in the right manner
- To have comassion for other lives
- To speak only the truth at all times
- To live without swerving from justice and integrity
- To live without slipping from one's duty and patience
- To eliminate lust and wrath
- To abstain from committing adultery
- To abstain from desiring others' wives
- To abstain from alcohol and other intoxicants
- To recognize the hunger in the face of a hungry person and offer him food
- To make the compassionate form of God appear within
- To be born as man, to live as man, and to die as man
- To cut away selfishness
- To avoid quoting one law for oneself and another for others
- To avoid cheating for treacherous self-gain
- To avoid distorting justice for the sake of keeping up appearances and good relationships
- To avoid suppressing the truth of God for the sake one's own success.

To abstain from ruining another so that one may prosper in one's own life

The Resonance of Allah, pp. 118-121

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

45. The first *kalimah*: *La ilaha illahah, Muhammadur-Rasulullah* (None is worthy of worship except Allah, and Muhammad_(sal.) is His Messenger).

891.

A child asked the sheikh, "Do you have any suggestion as to how we can attract more people to the Fellowship and to our meetings so that we can make the Fellowship grow?"

The sheikh replied, "After you make yourself grow, it will be easy to make the Fellowship grow.

"These are the things you must have to help you grow; these are the things you must have at your meetings:

- First is patience.
- Second is inner patience, or *sabur*.
- Third is contentment, or *shakur*.
- Fourth is to give all responsibility to God, *tawakkul-'alallah*.
- Fifth is to give all praise to God alone, *al-hamdu lillah*.
- Sixth is determination, determined faith in Allah.
- Seventh is the absolute faith, the *Iman* by which you can further establish and strengthen your determination.
- Eighth is compassion.
- Ninth is the awareness that there is only one family.
- Tenth is equality, seeing all lives as equal to your own.
- Eleventh is the sharp point of intellect that gives you the awareness to treat all lives as your own.
- Twelfth is to be as concerned about the hunger of others as you are about your own and to give your food away.
- Thirteenth is not to kill any life, not with a weapon, a thought, the mind, or the eyes; not to kill because of race or religion or color or beliefs. You must have the purity of the light of wisdom which will cut away these evil qualities.
- Fourteenth is the subtle wisdom to be aware that the pain and illness of every life are like the pain and illness of your own body and life.
- Fifteenth is the eye to see all lives as one.
- Sixteenth is to realize that God exists omnipresently in all lives, to have absolute faith and trust in Him, to imbibe the qualities of His path, and to put them into action.
- Seventeenth is to realize that all lives have both good and evil qualities. If evil qualities come, you must be forbearant and patient. If good qualities come, you must try to elevate them by giving them more wisdom.
- Eighteenth is to do duty without selfishness or attachment.
- Nineteenth is to realize the faults you may have committed in the past and to try not to commit those faults in the future. Then, if anyone else committed a fault, realizing that it may be the same fault you committed in the past, you must forbear with patience and show love. You must realize that the other person is not at fault and that you committed the fault first. Realize that, in time, others can correct themselves in the way you corrected yourself. While existing in a state of awareness, try to correct them gradually. Teach them the wisdom of peacefulness, establishing and conducting yourself in the state of tranquil brotherhood.
- Twentieth is to realize the ways of justice within God and man and to perceive unity.
- Twenty-first is to realize that God has created all kingdoms and that He rules them all with divine justice. He rules all lives with pure and perfect justice. Realize what that justice is,

take it into yourself, and act accordingly.

- Twenty-second is to become the king of your body. Within your body are many worlds and millions of creations—all the creations of all the worlds are within you. All the creations visible on the outside are seen within as shadow forms, as energy forms, as cell forms, as demonic bloodsucking forms, or as beastly forms. You must become king of justice for that world, making God's justice into the justice of your rulership and bringing forth that justice to rule all the animals within you.
- Twenty-third is to become human. If you are going to be a king, your justice must be consistent. Man's justice must be brought to men; you must do duty with justice. The king's justice must be brought into human justice, so that, as a man, you will be able to show that justice to all lives. Become human, dwell amidst human beings, and bring to your awareness the peace, tranquility, and justice of true man.
- Twenty-fourth is conscience. God's justice must be brought into your conscience, warning you at every moment. You must rule from within the compassion of your wisdom.

"These twenty-four qualities are the twenty-four letters of the Kalimah, the word of God. If you accept the Kalimah into your heart, strengthening it, you will know with absolute faith that no one is worthy of worship but Allah, the One of limitless grace and incomparable love, the One who gives the undiminishing wealth of grace. If you understand this state and surrender fully, you will pray, *La ilaha illallahu*: There is nothing other than You, O God. Only You are Allah.'

"If you spend every breath in Him, performing 43,242 prostrations to Him every day, you will grow. When you have progressed like this, you have reached the state where you can help the Fellowship grow.

"Now you must gently enter the beauty of God. You must gently enter His love. After you enter His love, you must nourish good conduct, respect, modesty, virtue, and fear of wrongdoing. I am asking you to grow within that culture of goodness. Each child must grow like this."

Golden Words of a Sufi Sheikh, pp. 405-407

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...Allah speaks to the Nur:

“O resplendent light that is My *Nur!* I am one without race, religion, family, sect, property, possessions, or differences. All the created beings who have come to know Me will speak with Me in many different languages, with many different tongues, many different sounds, many different voices, and in many different dialects.

To speak with them, I have countless tongues.

I have countless eyes.

I have millions of hands.

I have millions of feet. I have millions of ears.

My creations speak millions of different languages, so when they come to know Me and speak to Me in a particular language, I will reply to them in that same language. Even though they call to Me in a vast number of languages, I will answer with sounds belonging to the same language and dialect as the one in which they called out. However, even though they will hear My sound, they will not see Me.

“They will ask, ‘*Ya Allah!* Where are you?’

“I will reply, ‘I am everywhere. I exist hidden within each one of you, but you are unable to see Me or know Me.’ Thus, will I speak to them, in sounds matching their respective languages. *Ya Nur!* The radiance of the divine analytic wisdom of these creations remains concealed within their hearts. It does not shine forth. That is why they are unable to see Me, even though I am within each and every one of them.

“*Ya Nur!* You, My effulgent radiance, are My essence, My *dhat*. You are with Me, both in front of Me and behind Me. In order that all My creations (who cry out to Me in millions of languages but exist without seeing Me) may stand behind you, see you, and be brought here by you, I am now going to give you three explanations of grace in the Arabic language, the language in which the revelations were sent down to you, the final Prophet.

“Use this divine utterance to awaken the resplendence of the divine analytic wisdom of *Nur* that lies buried and hidden within their hearts; make it resplendent within their awareness; use it to reveal the house in which I dwell, and then make them open their hearts and look within.

“*Ya Rasul!* The words are *Bismillahir-Rahmanir-Rahim**...”

The Resonance of Allah, pp. 471-472

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

*Explanation of *Bismillahir-Rahmanir-Rahim*: ‘In the name of God, Most Merciful, Most Compassionate.’

- *Bismillah*: *Allah*, the first and the last, the one without beginning. He is the One who is the cause for creation or the lack of creation, the cause for the beginning and for beginningless-ness. He is the One who is completeness.
- *Ar-Rahman*: He is the King, the Most Compassionate; He is the One who reigns with justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself.

- *Ar-Rahim*: He is the One who redeems, the One who protects us from evil, the One who preserves us and confers eternal bliss. He is the tolerant One. No matter what fault we may commit, He forgives us and accepts us back. One the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is the Saviour.

- *Allah* is the *Rahman* and the *Rahim*, who creates, protects, and sustains the three worlds. That is His Duty. Only He can do this. He is the One in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world), and re-absorption (the hereafter).

The Resonance of Allah, Glossary, p. 693
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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45. The first *kalimah*: *La ilaha illahah, Muhammadur-Rasulullah* (None is worthy of worship except Allah, and Muhammad_(sal.) is His Messenger

...Allah's grace and *'ilm* are indescribable and unending. Allah is the unfathomable Ruler of grace, the One of incomparable love. He is beyond description and beyond measure. Nothing is comparable or equal to His love. Such is the speech, the *qalb* [inner heart], and the *'ilm* [wisdom] of the one who has this love. *'Ilm* is buried within the Qur'an, within the Arabic language. It is buried within the 6,666 *ayat*, verses, of the Qur'an.

If we understand what is within this, and, if we can bring forth this *'ilm* that is buried within the Arabic language, then that will be Allah's *'ilm*. It is extremely exalted. When this comes forth from the mouth, when these words come forth, all lives will be entranced. Deaf ears will open and hear; blind eyes will see and experience joy and light, muted tongues will speak; noses that cannot smell will open and smell; tongues of fools who have no wisdom will understand and speak; lean bodies will become full; broken *qalbs* will mend; hearts of stone that cannot be broken will break; and hearts that have no faith will bow in obeisance.

In this way, this *'ilm* gives the immeasurable blessing of *rahmah* [God's grace]. There is so much music within this *'ilm*. In the world we can see only an atom's worth of the music that is buried in this *'ilm*. This music emerges from just one atom. Allah has given one atom of that sound and placed it in copper, gold, iron, silver, stone, trees, metals, bones, joints, the earth, shrubs, water, air, fire, ether, the sun, the moon, the stars—in everything everywhere. He has given it the sound of sweet music. It is only one atom of His sound.

Allah has spit one *nuqtah* [tiny dot, a diacritical mark in Arabic], one *sukun*, into seventy thousand particles, and has given the sound from one of those particles to all places. That sound that comes when you pluck a small wire is the sound that comes from Him, from one particle of that *nuqtah*. The sound that you hear from a tree is the sound that comes from that particle. The sound that comes from air is the sound that comes from that particle. The crackling sound that comes from fire is the sound that comes from that particle. The sound that comes from a stone comes from that particle. The many sounds you hear from metals come from that particle. The sound that comes from the sun is from that particle. The sound that comes from the sky and the earth, from lightning and thunder, all comes from that particle. The sound that comes from the grass, the weeds, and so many other things, is from that one particle.

One *nuqtah* has been divided into seventy thousand particles, and it is from that (one particle) that a sound is produced. This is the music that you study. All of the sounds that come from the bones, the skin, and the membranes are from one particle of one *nuqtah*.

How entranced you are by this music! The sound that comes from the tongue, the bones, the joints, the skin, and the membranes is beautiful music that captivates you, is it not? This sound is enticing. Everything is music. You can hear the sounds that come from water and from the ocean. Yet, out of one *nuqtah* that has been divided into seventy thousand particles, this is only one particle of sound. Think what the sound from one full *nuqtah* [one tiny dot of all that has been created] would be like! All this exists within the resonance of Allah, the voice of Allah, and the sound of Allah. How much sound is kept within the Qur'an! God reveals it through the Arabic language in the Qur'an.

If you take this music and, if you read it and bring it forth from your tongue in this way, then what is there that will not be entranced by it? Everything will be captivated by it. The water, air, fire, sun, moon—everything will be overcome. This plenitude is the Arabic language, the sound that comes from Allah. This sound is buried within the Arabic language, in the Qur'an. This is the *rahmah*, which is the *mubarakat* [the grace, God's wealth]. This is *'ilm*, the *bahrul-'ilm* [infinite ocean of God's wisdom], His *rahmah*.

Take this sound, and make it complete. If you bring this forth from the Qur'an through the Arabic language, or through any other language—no matter in what language you reveal it, all lives will bow down to what is within that language. This is that *'ilm*, that language—Allah's language. Everything will pay obeisance to that: One point, one God, one family, one prayer. This does not see any separation. This is completeness. This is *iman-Islam*.

We must understand this. If you do not understand, you will simply be reciting the Arabic language. The Arabic language is just a language, but what is within it is Allah's sound. The Arabic language is a form, but what is within it is that *rahmah*...

Prayer, pp. 211-213
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Gnana Khan (Eye of Wisdom)
(sung March 25, 1972)

If you have the eye of Luminous Wisdom, then what can the loss of the physical eyes matter? They are sores to Wisdom. If you have that Luminous Wisdom, then you will not need scriptures, religions, or anything else. You will not need them. No one will lose anything if these physical eyes are lost. Even the world will not lose anything. These are the eyes which come out of the physical elements of the earth, fire, water, air, and ether.

*If this Eye is lost, this Eye of Divine Wisdom,
 Then the world will not be able to bear it.
 But, if these physical eyes are gone, who will lose anything?
 This Eye of Wisdom is full of the Consciousness of God.
 This is all that it has.
 That Divine Bliss is in all the three worlds.
 Go beyond the mind,
 and then desire and the mind will be left behind.*

*This Eye is full only of Divine Consciousness.
 It is only Divine Consciousness which permeates this Eye.
 The mind has gone away.
 The mind has become tired and sick.
 Illusion has gone away.
 And the earthly forces of "my people, my race, my kith, my kin"
 Have all gone away.
 Hunger, aging disease, and death have gone without a trace,
 And there is union with the One who has no attachments at all.
 This is all the Eye is filled with.*

*This meditation, the Divine Consciousness is the only thing within that One.
 Food and sleep are all gone.
 Food and sleep are all gone,
 And he is in at-one-ment with the One who has seen everything.
 It is only with Him that This stays:
 With the One who has neither beginning nor end.
 There, Peace has been achieved, and the "I" has been destroyed:
 It has been annihilated,
 And Peace has been achieved.*

*That Being who rules the entire universe,
 That Being who is beyond the inquiry and researches of the mind,
 The Being who is beyond the search of the mind,
 The Being whom races and religions searched for and did not find,
 That Grace,*

*That Being who is spread everywhere, which is Omnipresent,
 That Being who is Everything.
 That Being who is beyond the atom,
 That Being.
 That Being who is in food and in sustenance,
 That which is within and without,
 That which is everywhere—
 It is that Being, that Wisdom, which is there within my consciousness, within my meditation.*

*It is that Being who is mingled with each and every form of life.
 It is that Being who is in the house and in the country as my Guru—
 It is that Being whom my meditation is filled with!*

**Man, Reflect on Your Self;
 Your Birth Will Appear as a Dream
 (sung December 7, 1972)**

See:

*How this birth has become like a dream,
 How this birth was taken on this earth.
 How all the honour was lost,
 And how this life is yet lived,
 How this birth was taken on this earth,
 And how all the honour was lost—
 Yet this life continues to live.*

*How all these years were uselessly spent,
 And how this birth cried,
 Rolled over in distress and suffered
 For not being able to bear any fruit.
 How this birth trembled, saying,
 “What shall I do, what shall I do?”*

*On account of this, the debt of birth,
 The attachments of parents,
 The affection of relatives,
 All the worldly ties and attachments,
 Hold me tight, scorch me, and cause me pain.
 They make me like a dried fish.
 They make me flutter, dry me and roast me with salt,
 And dry me, just as one dries a fish.*

*What shall I say about my birth,
 Which has become dry, just like dry fish?
 What shall I say about it?
 To whom shall I tell this?
 To whom shall I tell this, and when
 Shall I end this birth?
 This birth does not seem to end, whether I cry or pray.*

*How all the years have passed, and how
 Both my eyes are blind and cause me great distress;
 How all the years have passed, and how
 my eyes are blind and cause me great distress;
 How I lost my wisdom and wandered about;
 How the mind, which is ignorance, fell and cried in confusion;
 How the debt of birth was caused to multiply;
 How the years passed away uselessly
 And disappeared, one after another;
 How this body became useless and aged;
 How this birth, due to lack of understanding,
 Cried and wept in distress.*

*What shall I say? What shall I say?
 O God, to whom shall I tell this now?
 O God, who is my eye, the Pupil of my eye,
 May You come and remove this karmic birth
 And bestow on me my rightful Treasure!
 May You remove this karmic birth
 And bestow on me my rightful Treasure!
 May you wipe out this mind, wipe out this mind,
 Which thinks and thinks and weeps
 And gets fascinated with this world—
 Which is like a dream.*

*May You loosen, unload, and drive away
 And completely wipe out this mind.
 Bestow on us the Love of your Grace,
 O God! The Pupil of my eye,
 Who is the Best and Worthy One,
 Full of Divine Wisdom;
 The Being who is beyond all deities,
 The Truthful Grace which exists beyond all philosophies,
 The God who is that Blissful Grace.
 May You come, may You come, O God,
 And accept me within Your Love.
 O God, may You help me to end this evil birth.*

*Remove the 64 sexual arts, the leelas,
Wipe out this mind, which causes trouble,
Root out desire, which has not purity,
Keep it from coming up.
Remove all the thoughts, all thoughts that attract
And fill my illusory eye and mind.
Remove all these, remove and end all these
And take me beyond, and accept me.*

*Accept me, and let me merge with You,
O Father, my God, who is my Father.
The One Ruler, the Grace of Supreme Bliss
That is called Alhamd.
May You come and shower Your Grace.
There is no one except You who exists.
As thought before we can even think,
There is no one except You who remembers,
And understands us before even we can remember.
There is nothing that exists without Your Knowledge.
There is nothing that exists without Your Knowledge.
There is no one who can investigate things, except You.
There is nothing which is beyond your Understanding.*

*The One who understands, the One who knows,
The One who investigates,
The One who knows, the One who understands.
That Thing of Supreme Bliss, which understands our thoughts.
The One who rules,
The One who creates,
The One who rules, The One who creates,
The One who knows our death
The One who exists before and after,
The One who exists forever,
The Primal Unique Effulgence which
Exists as that Thing of Perfection, then and now,
That great Precious Effulgence, Allahoo;
Is there anyone that could know of except You?*

*It is only You who is the God Almighty.
Who can open up our hearts and look within except You?
Who in this world can do this?
Only the Primal Unique One who rules over the three worlds,
The Unique One who shines as Effulgence in the center of the eye,
The Supreme Being who exists as Light within the eye,
As Breath within the breath,
As Light within the center of the eye,*

*As Grace, as Plenitude, and the Thing of Perfect Bliss,
As the Eye of Divine Luminescence.*

*O God! who rules over our heart,
The Friend who governs without governing,
The God who rules over the house of Alhamd,
O Father, O the Truthful One,
The Spotlessly Pure One, the Thing of Purity—
May You grant us Your Grace.
Grant us Your Grace,
And make our Wisdom to shine forth,
O my God, who is the Pupil of my eye!*

*May You exist with our Wisdom
And continue to shower Your Grace,
And protect us, O God,
Who is the Pupil of my eye,
My God, who is my Father, Ill Allahoo,
Who showers Limitless Grace,
Which is beyond all sound!*

Songs of God's Grace, pp. 10-15
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

Question: The call to prayer time has moved forward. It used to be that the call to prayer was at about four thirty-five. Now it is at 5 o'clock. So, because there is less time, we had to cut short the *dhikr*. And the sun is actually coming up at around six twenty right now, so the *dhikr* is extending a little bit past six o'clock, and, in order to say thirty-three (of each recitation)...

Bawa Muhaiyaddeen(ral.): It should finish earlier; it should finish by six o'clock. When the seasons change, the time of sunrise changes. Once you become aware of the light, the sun will have risen, and it is best if you finish a little before that.

The *subh* prayer [early morning prayer, the first of the five time prayers] takes only five minutes to complete. Once the call to prayer is recited, the prayer takes only five or ten minutes. After that you say *at-tahiyyat* [individual prayer offered between midnight and dawn], give *salams* to the left and to the right, and then recite a *Fatihah*. Once that is over you continue on, and recite the *dhikr*. Some of the recitations of the *dhikr* can be repeated eleven times, and some thirty-three times. If you do it in this way, you will be able to finish at the proper time. Once the *dhikr* is over, you should recite a *Fatihah*.

The prayers should be over before six o'clock, while it is still dark. When daylight breaks, a current comes and disturbances arise in the mind. At that time the prayers will not be correct. When the sun is rising, the flow of the blood and flow of the breath change because of that current. There are four (very forceful) times when the flow changes. These occur at twelve a.m. and six a.m.—at five forty-five or six a.m.—and at twelve p.m. and six p.m. In the same way that the tides of the ocean change, the flow of the bloods and the breath changes. In one day, there are eight times that the flow changes directly: six a.m., twelve noon, three p.m., six p.m., nine p.m., twelve midnight, and three a.m. It is similar to the changes in the ocean. The flow of the ocean water fluctuates. At certain times of the day the flow will be greater in one direction, and then it will change and become greater in another direction. The flow goes this way, then that way. First it is high tide, and then it is low tide; in one place there is no water, and later that place fills with water.

There are four times in a day when the waves of the ocean are especially forceful. Like that, in the body there are four forceful times: twelve a.m., six a.m., twelve p.m., and six p.m. Within the twenty-four hours of the day there are these four times: twelve midnight, six in the morning, twelve noon, and six in the evening. At these four forceful times the flow of the blood changes direction. If you have a cut on your body at any of these times, it will bleed profusely. The breath will also speed up. The mind will race without control. It will be agitated, and you will have many thoughts.

Therefore, at these times, such as when the sun is rising, it is not good to be praying.

Here in Ceylon the sun rises at a certain time; in the Arab countries it rises at a different time; and, in the west, it rises at yet another time. The country changes, but in each place the sun will rise at six o'clock, six o'clock, six o'clock, six o'clock. The time for prayer is decided according to when the sun comes up in the different countries.

Tides and airs fluctuate according to the time of day. Just as the water in the ocean changes, the fluids, the breath, the mind, and the thoughts in man change. Therefore, wherever you may be, this state exists. So, if you are in the west, you should follow the time of the west; when you are in the east, in Japan, you should follow the time of the east; and, when you are in the north, you should go along with that time of the north.

The mind flows like water. You need to be aware of this. When the mind is disturbed, it causes agitation. And, if you pray at these times, then just as the waves rise in the ocean, your mind will be agitated. Your mind will be disturbed, and your thoughts will rise and fall, rise and fall, like the waves. One thought will come and then go, another will come and then go, and the next one will come and then go. At these times you will not be able to concentrate on one point; you will not be able to pray correctly. There will be turbulence. This is why there are the different times for *toluhai*, the five times prayer.

One who has become a Sufi is able to control all of this. He can control these tides; he can control the mind. Once he has controlled the mind, he is able to pray at any time. His prayer goes along automatically, like the travelling of the sun. Wherever the sun is, he follows along with it. There is no darkness for him. Although he is in the east, he journeys to the west. From the west, he follows the light and journeys to the north. From the north, he follows the light and journeys to the south. He follows the light, wherever he goes. But when *you* go along, it is as though you are in darkness. When a Sufi travels, he proceeds within the light. He *is* the sun. That is the difference.

Therefore, you must follow the limits of *shari'ah*. Once you are able to perform the *dhikr* correctly, you will come to *tariqah*. When you have completed that in the proper way, when you have established that state and become an *insan*, then you will come to *haqiqah*, which is the union of God and the heart.

Now you are in *shari'ah*; you are in the world. Some time later, when you change, when you are able to do the *dhikr*, then that is *tariqah*: where you strengthen your *iman*, you strengthen your faith—you strengthen that *ibadah*, that faith. Then, when you continue on, you come to *haqiqah*. You strengthen your heart; you strengthen the connection to God. *Haqiqah* is the connection between you and God. It is the prayer of the heart.

There is the prayer of the world, then the prayer of *iman*, then the prayer of the union with God, and then *ma'rifah*, the prayer without limit, where man understands himself. It is a prayer that has no limit and no night. There is no limit; there is no *waqt*; it is always light. When man has become a sun, there is no *waqt*. He is Light. So there is no limit. He is performing 43,242 *sujud*, prostrations a day.

First is *love*, the world. That is *shari'ah*. *Tariqah* is to control your *iman*, to establish *iman* in Allah. That is the prayer of *iman*. *Haqiqah* is the connection between the heart and God. *Ma'rifah* is the connection between the Light of the *ruh* [the soul] and the Light of Allah. These are the four kinds of prayer. In *sufiyyah* there are 43,242 *sujud* a day.

The world looks at *shari'ah*. The *nabis, olis, malaks, and mala'ikah* understand the prayer of *iman*. *Haqiqah* explains the union between Allah and you. And *ma'rifah* and *sufiyyah* are the connection between the Light of the *ruh* and the Light of Allah. These are the steps.

What we are doing now is the prayer of the world. When you perform *dhikr*, then that is the prayer of *iman*. You establish faith, certitude, and determination, and unite with God in the heart. Allah is a *sirr*, a secret. *Haqiqah* is where God and the heart become one. You unite with Him. *Qalb-Allah*. Both are joined together as one.

Ma'rifah—the *ruh*. It is not this *surah* [form, our body], there is another *surah*. When you unite with Him, another form comes. That is a *surah* of Light. It is not this (bodily) *surah*, but another *surah*. There, Allah and you are in union. He and you are merged. Once the two are united, you become an embryo, a seed within That. Then you have the *surah* of Light. When you are merged in Him, in that Light, you take on the *surah* of Light. That Light-form of the *ruh* is joined with the Light-form of Allah. Prayer in that state is *ma'rifah*. There is no darkness. Allah's form has no darkness, therefore, your form has no darkness. That is the Power of God. That is the prayer of *ma'rifah*. That is how it is done.

No one truly understands about prayer. The world looks at prayer from its own place; those who stand in the state of *iman* look at prayer from their place of *iman*; those who do *vannakkam*¹ and *ibadah* look at it from their place; and those who proceed beyond to '*alamul-arwah*, the world of the souls, look at it from the place of *ma'rifah*. These are the four steps.

Like this, whatever you do, you must do it in the proper way, and then proceed. Do you understand? Step by step, step by step...

Prayer, pp. 232-235
M.R. Bawa Muhaiyaddeen_(ral.)

Note: [] denotes definitions and explanations, as this copyist understands them, from other discourses given by Bawa. These are offered to aid the understanding of those who are unfamiliar with some of the terminology in this discourse.

1. "Vanakkam is to pay obeisance to Allah. '*Ibadah* is to become an '*abd*, a slave to Allah, a *murid*, a disciple. *Vanakkam* is to surrender to Allah. You must accept Him and prostrate to Him. '*Ibadah* is to praise Him alone; you praise only Him. *Sufiyyah* is to die in Him. You die and study within Him. You understand within Him; you learn within Him; you are aware within Him; you know within Him; and you speak within Him. Like that, to understand these meanings called *vanakkam* and '*ibadah*..."

Prayer, p. 218
M.R. Bawa Muhaiyaddeen_(ral.)

Preface (to *Golden Words*)

Bismillahir-Rahmanir-Rahim, in the name of God, Most Merciful, Most Compassionate.

May the beginning and end and all things be the responsibility of Allah alone. Only Allah, the One of limitless grace and incomparable love, the One who gives us His infinite wealth of grace, knows all the secrets of all the creations in the eighteen thousand universes. He is the One who created the essence, the manifestations, and the attributes.

He created right and wrong, or *khair* and *sharr*, permissible and impermissible, or *halal* and *haram*, good and evil, heaven and hell. He is the One who knows their secrets. May we praise only Him. May we pray only to Him. May we trust only Him. May our faith, our trust, and our determination become steadfast in our hearts. May that steadfastness grow stronger and become the staff with which we walk through life. May it be the life within our prayers.

Each one of us, every child, must reflect and realize the truth of the statement, "One who has Iman, perfect faith, is exalted. One who has Iman will receive the undiminishing plenitude of the wealth of God's grace in all three worlds (the world of the soul, this world, and the next world)."

My beloved brothers and sisters, we are children who have faith in God. All living beings have faith in God. The earth and the sky, night and light, lives that move and lives that do not move, all have faith in God; and God knows the hearts of all creations. He knows all thoughts and all intentions. He knows the speech of the tongue. He knows every part of every creation.

The Precious One, the Exalted One who is Almighty God, *Allahu ta'ala Nayan*, is the Father of all lives. He is the Almighty One, the Able One, the Creator who showers compassion on all lives. He is *Rahman* and *Rahim*, the Most Gracious One, the Redeemer. May we have faith only in Him. Amen.

My very precious brothers and sisters, God created *insan*, true man, as the most exalted of all creations. To this exalted life, God has given exalted wisdom. He has given man seven levels of wisdom: feeling, awareness, intellect, judgment, subtle wisdom, divine analytic wisdom, and divine luminous wisdom. God has fashioned the seven levels of wisdom so that man can know God and understand Him through remembrance, contemplation, prayer, and worship. Human beings have faith in various types of worship and remembrances of God.

There are four steps to prayer: *shari'at*, *tariqat*, *haqiqat*, and *ma'rifat*. *Shari'at* is creation, the religion of *Zabur*, or Hinduism, the section below the navel, the section of earth. When man looks at creation and the manifestations, which appear from the earth, he must understand what is right and what is wrong. If he discards what is wrong and accepts what is right, he will come to one point: there is only one God.

Tariqat, the next step, occurs when man's faith becomes strong. *Tariqat* relates to the religion of *Jabrat*, or Zoroastrianism, which represents the region of the stomach, the aspects of hunger, illness, old age, and death, and the section of fire: the hell-fire of anger, hastiness, the differences you feel between yourself and others, and the evil actions which follow because of these

differences. When man discards everything from this section other than the one point, the point of God, he comes to the level of haqiqat.

Haqiqat is also known as the religion of *Injil*, or Christianity. It is represented by the region of the chest, the aspect of air, and contains the vapors, gases, jinns, fairies, spirits, angels, and heavenly beings. When a man discards everything in Injeel except for one point, the point of God, he takes on the beauty of God and he becomes very close to God.

Next is the level of *ma'rifat*, or the religion of Furqan, or Judaism and Islam, the head, the section of light. Furqan means to understand with wisdom what is perceived by the two eyes, the two ears, the two nostrils, and the mouth, which represent the seven diacritical marks.*

If you know these four steps, understand them, and then pray to Allah ceaselessly, unmindful of the difference between day and night, that is true prayer, the fifth prayer, the prayer of Sufiyyat.

Sufiyyat is the state in which there is no day or night. The prayer called Suftyyat is the prayer in which you do not speak and you do not smile. You speak without speaking, smile without smiling, pray without praying, and intend without intending, and in this way you control and subdue your countless desires. To speak to God without speaking is Sufism. Sufiyyat means to subdue mind and desire, that is, to restrict your own acting in the drama and to control your connection to blood ties, your cravings, illusions, attachments, vanity, envy, anger, the pride of the T and the feeling of 'you', treachery, deceit, hunger, lust, and obsession. To cut away all these myriad qualities of satan, to pull them out and burn them to ash through wisdom and faith, is Sufism.

Once they have been consumed, we can begin to pray. In the prayer of Sufiyyat, God has ordained 43,242 *sajdahs*, or prostrations at the feet of God, per day. The man who performs these will see Allah before his eyes. He will see only Allah and nothing else. His qalb, which is his innermost heart, will see only Allah's light. His ears will hear only Allah's sound. His qalb will realize only God's sound, God's light, and God's resonance. His nose will perceive only the fragrance of God. The tongue will speak only to Him in the secret silence, and in this silent speech man will die—he must die—in Allah. When he dies in Allah—in the state in which he speaks without speaking, smiles without smiling, and prays without praying, knowing God without knowing Him—that state is Sufism.

In this way, every word must end in God, every breath must end in Him, and every speech must end in Him. Man's entire life must reach God; that is his true prayer. That is the culmination of the prayer of the Sufi. One who attains the clarity of perfect faith is called a Sufi...

* In English, vowels are part of the alphabet, but in Semitic languages vowels take the form of notations above or below the letters, all of which are consonants. Whereas those to whom Arabic was the native language could read the Qur'an with little difficulty in its original vowel-less state, those who spoke other languages frequently misvowelled the words or misinterpreted the letter symbols. Thus, the diacritical vowel markings and *nuqat*, or dots, were developed over several centuries to make it easier for those less acquainted with Arabic to recite the Qur'an properly.

In a mystic sense, the diacritical marks are said to give life or sound to the letters, which would otherwise be dead or silent. As the openings in the head animate it and take in light and sound, so do the diacritical marks give resonance

and life to the Qur'an, also known as *Furqan*, the criterion of right and wrong.

Golden Words of a Sufi Sheikh, pp. 1-3
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

...At this point I realized that the most difficult task in life is to find a true man among the created beings.

To find a true human being and to understand him is very difficult indeed. Only after realizing the true man and God within myself, could I perform true meditation. I had to understand the cage of this body. Outer acts are not real. I had to find the place within to perform true meditation.

At this point I was told, "There is a house that was built and given to you. That house is your body." "But this body is only eight spans,"

I said. "How can I live here?"

Then He told me, "Even an ant's body is eight spans of its own hand. The body is a school. It is your house, your heaven, your hell, and My kingdom. Your freedom is there, yet your slavery is also there. Both your joys and your sorrows are there. Man-animal and Man-God are both there. All this learning is within the eight-span house of your body. If you become an insan, a true man, you will understand this. You are a secret. I am a Mystery."

According to His words, I started to learn about the cage of my body. Within this eight-span body, I set out to discover what should be discarded and what should be taken in.

I was told, "Within this eight-span house, half a span is your sorrow, half a span is your torpor, and one span is the fire of hell. If you can understand and discard these two spans, then you are left with six. Once you have understood all that is within the remaining six spans of your body, you can become a man with six levels of wisdom, capable of analyzing and discovering the secrets of the eighteen thousand universes. Then you will understand that one handful of earth which is your heart.

"If you do not reach this understanding, you could become a worm in hell with only one level of wisdom. Or you could become a jinn, a fairy, a ghost, or a demon. You will become a *ruhani*, an elemental spirit.

"However, if you understand yourself, then you can become a true human being. You can become My messenger, you can become My light, you can merge with Me and we can live together."

These were His words.

We have to discover what is hidden within this body. This is what we must learn from a wised man of purity. We must learn this from a pure father who has a pure heart. To do this, your unity and faith must be strong.

Children, you must have purity of heart to learn from the purity of the father. The secret of God, our Father who is purity, must be learned with pure love, pure faith, pure compassion, pure unity, and a pure life. This is the only way we can learn and understand that purity, that meditation, that prayer, and that learning.

If each one of you establishes and understands this state within, then the connection between you and your Father can easily be established. You can conduct your lives with ease and understand all you need to know. You can understand the life in which wisdom, good deeds, our Father, and the children live together. When love, wisdom, and unity are all together, that is the heaven of *gnanam* [true wisdom]. The children of the pure Father will live in the paradise of *gnanam*. That is *firdaus*, our Father's pure kingdom. We will be given the radiant kingdom of our Father as our prize.

You must understand this pure place. When you can establish this within yourself and demonstrate proof of its existence, then your Father's kingdom of wisdom, love, compassion, peace, and *iman* becomes yours.

These are some of the things I have learned through experience. My love you. Think about this. May Allah help you. *Amin*.

— *Sheikh and Disciple*, pp. 5-7

M. R. Bawa Muhaiyaddeen(ral.)*(rad.)*

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Kindle edition <http://a.co/bfw4db7>

73.

O man, to whom are you a slave in this life? Think of this with your wisdom. You are a slave, but you do not know to whom. Which master has bought you? Would it not be good to understand this?

You are a slave to the four hundred trillion, ten thousand occult energies of the mind, the cells, viruses, magnetic forces, maya, karma, arrogance, and bigotry, the egoism of the I and your blood ties, attachments, and desire for land, women, and gold.

These and countless more are tormenting demons and fatal diseases that cause you the incessant pain of a living death. You are not a slave to one master! When everyone and everything is your taskmaster, how can you complete the duties assigned by all of them? Impossible, is it not?

Select one master for all these forces. With faith, certitude, and determination argue with Him and then take the case to the court of justice. The head of that court will release you from your bondage. He is God, Allah.

The moment they see Him, all those who held you in bondage will run away and He will grant you independence. The One who frees you is the One who created you, the One who grants freedom to all. Know Him and join Him, selflessly performing His duties and service just as He does, in these four ways: service to God, service to the laws of God's justice, service to people, and service to the world.

To conduct yourself in this manner will grant you freedom in all three worlds: the world of the souls, this earthly world, and the world of the hereafter. This will constitute the triumph of duty in true and complete freedom.

Golden Words of a Sufi Sheikh, p. 41
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

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414.

Chameleons drop small thorny twigs on forest paths. Some of the thorns bend when they are trampled on, but the thorns which stand up straight will prick men's feet. If the tip of a thorn breaks off, the thorn loses its identity and what is left is a small twig which is useful only for kindling.

In the same way, if you lose your patience and give vent to anger, the sharp point of your life, which is your wisdom and God's qualities, will be broken off. When that happens, even though you are a human being, your life becomes purposeless. Then like those twigs, it is useful only as kindling for the fires of hell.

However, if you cherish patience and tolerance, your life will be sharp with the sharpness of that wisdom which gives without ever harming other lives.

415.

It is said that a drowning man comes to the surface three times before he finally sinks. If ordinary water is so forbearant as to bring a man up three times, in what a more exalted state God must be! Almighty God who rules the whole world forbears so much. How much compassion He must have!

Think of this a little.

416.

Gold is scarce. Brass is sold everywhere. Very few people have gold in their houses, but brass is in common use in houses and around people's necks. To become an insan, a true man, to be called a man, to acquire the qualities and actions of a man, is rare. To receive God's qualities and to reach God is unique.

To only appear to be a man, on the other hand, may be easy. To appear to perform 105 million miracles is a common thing, like brass. But the difference between real human beings and those who seem like human beings is like the difference between gold and brass.

When one becomes a man of wisdom, he will understand.

Golden Words of a Sufi Sheikh, pp. 18-19
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

505.

A man asked, "What are the benefits seen in a land which enjoys the freedom of God, whose people live as children of God?"

The Sufi answered, "In true socialism, if man intermingles with God in the form of compassion toward all lives, then temples, prayer, worship, and devotion to God will exist; there will be courts and justice, a free press and free speech. Everyone in such a nation will have the right to speak what is in his heart. People will be free to marry, have children, own land and possessions, and live a life without slavery. Each man will have the right to lead the kind of life he wishes, and God's duty will prevail.

"In this way, man can perceive the exaltedness in his life and establish a connection to God and to man, whereby mankind may live as one race with one God. When these are all one, there will be no want in the lives of the people. Such a nation will be the kingdom of God, and the people in it will be His children. His freedom and the freedom of the people will be one. God will dwell in everyone, and all lives will live in unity."

506.

A Sufi sheikh said to his disciple: Son, there is a little something you must think about.

God has placed within man the analytic wisdom that enables him to consider the state of his life. With that wisdom, if we discern and analyze the appearances of God's creations and the explanations within them, we can see that the entire world exists within each creation.

We can see it in two sections: one is the world in the sky, and the other is the world on the earth. In these two worlds there are many creations—things that move and things that do not move, things with bodies and things without bodies, things with shadows and things without shadows, things with form and things without form, things which speak and things which do not speak.

There are many such things to be understood. There is night and there is day, but even when the night falls, the light of the moon appears so that the world can see. When day comes, the sun parts the clouds and darkness to show its light. Thus light is given to those who live in the day as well as to those who live in the night. There is no time in which there is no light.

God has made this evident in His creation so that we can see it and realize its meaning with divine analytic wisdom. Because there is light, creations are able to live, walk about, and search for food and water. Some animals rest in the day and feed at night: man rests at night and seeks his food by day. Every one of the six kinds of lives need light.

In this world, no matter how many houses or palaces a man builds, he still needs a light in each of them. It can run on oil, current, chemicals, magnetism, or anything else which will give light. All places need light.

Son, there is another kind of house we must build within the cage of the body, the house of God's prayer, and we need a light for that as well. We cannot worship God without light. That house

must be built with all of God's three thousand gracious qualities, His ninety-nine *wilayats*, or powers, and all of His good qualities and good intentions. The door of the house must be made with the faith, determination, and certitude known as *Iman*.

When the house is completed, we must place the lamp of *Iman* within, pour the oil of wisdom into it, set the wick of God's grace within the oil, and light the flame of prayer to God. Cutting away the I, realizing that there is nothing other than Allah, *la ilaha*, and that only God exists, *illallahu*, we must place Him before us.

We must become slaves to God, give our inner hearts and all our intentions in surrender to Him, and lose ourselves within Him. When this light and this state are made complete in the house of prayer, then man can commune with God and can see the unity of man within God and God within man. Then he will understand that God protects him from within.

However, if this state is not established, man will see differences in his prayers, his life, his actions, and his behavior. He will be subject to happiness and sorrow, laughing at one time and crying at another. At one time he will praise God and blame Him at another. He will blame God for his own acts of ignorance. He will lack the connection to God.

If, instead, you think of this and light the lamp of *Iman*, you will never be separate from God, and God will never be separate from you.

Do it like this with the certitude of *Iman*.

Golden Words of a Sufi Sheikh, pp. 207-209
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

...Worship means to have a direct connection. Worship is to have a direct, unblemished, unmarked connection with God. Let us think of this. Let us think of this in our lives. *My love you, jeweled lights of my eyes.*

May we think of how to worship this incomparable Lord. The clarity that will come from doing so will be the clarity of our worship, the exaltedness of our lives, the exaltedness of the state we will reach, the birthright of Allah's paradise, the rewards of paradise that we will receive. May we think of this.

Each child, ask forgiveness for your faults.. Turn each breath towards Allah. To *taubah*, feel remorse, for your faults. To worship Him, do *tasbih*, glorify Him.

We must submit each breath in that state. We must ask forgiveness for our faults every day. We must dedicate our worship to Him every day. We must do both: for our faults we must do *taubah*; for our worship, we must do *tasbih* [glorify God]. We must give each breath to Him in *dhikr*. The reward will come from that.

My love you, jeweled lights of my eyes. May you have unchanging unity and love at each moment in time. May you grow in brotherhood. May our family, Allah's family, grow in this way.

You must live in this state. You must attain your birthright. This is the truth and the wealth and the unity of the family of God's children. May we think of this.

My Allah help us. May He grant us His *rahmah* and his blessing for this, and protect us. May He lift us out of this deep pit of the darkness of ignorance, dispel the darkness, and give us Light. May He free us from this karmic hell.

May He transform us and save us from being demons of desire dwelling the darkness and delusion of the mind, and give us the clarity of the Light of wisdom, truth, and iman. May He make act with His qualities, bring us to a fully developed state, and make us complete on His path.

May He embrace us, give us refuge, and feed us with the milk of wisdom, the milk of love, the milk of *gnanam*, the milk of the *'ilm* of His qualities, and protect us with His grace.

Amin. Amin. As-salamu 'alaikum wa rahmatullahi wa barakatuhu. Peace be upon you and he compassionate grace and blessing of God.

Salawat for Prophet Muhammad_(sal.)

As-salamu 'alaikum.

Secrets of the Last Ant Man, pp. 109-110
M.R. Bawa Muhaiyaddeen_(ral.)_(rad.)

...This is what you must endeavor to realize. Not only this Fellowship [spoken to Canada Fellowship], but all the Fellowships must realize this and act accordingly.

You must develop the Qualities of dedicating your own life to others. You must develop the Qualities of completion and dedicate your food to the hunger of others. You must be able to give your comfort to others. You must be able to dedicate your happiness to the lives of others. You must be able to take in the suffering of others, and give your happiness to others in order to make them peaceful...

The Purpose of the Fellowship
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

millions of types of worship, and so many things being worshipped.

There are *toluhay*, *vannakkam*, *'ibadat*, *dhikr* and *fikr*. There are millions and millions of separations among these five kinds of worship that are being performed. There are millions and millions of separations, millions of languages, millions of sounds, millions of kinds of music, millions of sensual arts, millions of mental intentions, millions of idols, kinds of earth, kinds of air—there are idols that are made and worshipped like this.

From one religion, how many religions are produced! From one language, how many languages are produced! These things are produced and then worshipped. These are things that might be worshipped. It is all done for the sake of selfishness, a person's own mind, and his own actions. But is this appropriate? A person might worship in this manner as a result of ignorance, in a state that lacks wisdom, because he is small in wisdom, or because of a weakness in his wisdom—it is through these circumstances that these kinds of worship come into being. However, whatever he brings into form is the thing that subsequently consumes him. Whatever he brings into form and worships kills him. Whatever he establishes in that manner kills him.

Excepting God who is One—He does not kill or consume anything. Other than that One Thing, anything else he nurtures, anything else he becomes a slave to, anything else he worships, it is that thing which will consume him. It will kill him. It will hurt him. It will lead him to hell. There are many millions of types of worship in this state. There are many types of *toluhay* and *'ibadat*. And all of them might come to this Fellowship that is of the presence of God.

There are so many millions of types of worship. There are so many millions of kinds of prayers. There are so many millions of kinds of meditations. There are so many millions of kinds of *dhikr* and *fikr*. They exist in many ways. Meditation, *yoga*, *sarihay*, *kirihay*, *yogam* and *gnānam*—there are many of them. Those who come to the Fellowship might follow those things. All those things are done according to the level of one's wisdom. All of them might come to the Fellowship.

And all of them can come. We must not make restrictions and say, "You can only say such and such." We must not say those things. This is the point. You cannot tell those who come here to speak only of the point and nothing else. How can the point be spoken of by someone who does not understand the point? Until that point comes to him, we must teach him. Until he comes to that place, we must tell him. We must do our duty. We must give the explanation. We must give the explanation and then go. We must make known and reveal the path and then go.

The Purpose of the Fellowship

2

The Purpose of the Fellowship
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

The Creation of the Pearl of Light in the Qalb

He is the Grace. He is the Treasure.

He is the Completion of *Allahu*,
Having dispelled the state of darkness, *Ill Allahu*,
God, kept Light and the Completion
as His fundamental treasure.

God, the great Creator
is the One who watches with open eyes,
the One who is Life to love,
the Ruler of Grace, *Arulalan*,
the One who is Life to love,
the Ruler of Grace, *Arulalan*,
the Beloved of all '*alamul-arwah*.
As Life to love, as Life to love,
Allahu is the blissful Treasure of life.
Allahu is the blissful Treasure of life.

The divine grace of that Creator,
the Light to the qalb
is the Pearl of all pearls,
the 'ilm to wisdom,
Pearl Muhammad, the Rasül(SAL.).
The luminous Pearl of 'ilm is
the Pearl of grace belonging to
the Protector of both worlds.
It is a Pearl formed from blissful love,
a Pearl formed from blissful love,
dwelling in the qalb,
that Pearl of all pearls,
the Pearl of Light known as Muhammad(SAL.).
It is the treasured Pearl
composed of exalted beauty and grace.
It is a Pearl maturing in each heart.
It is the original Pearl
known as Muhammad, the Rasül(SAL.).
The Pearl of Light will mature
according to the ways
in which prayer is performed,
according to the states
in which meditation is performed,
according to the states
in which worship is performed and
how they are held in the qalb.

That maturing Pearl is that original Pearl,
 Muhammad the Rasül(SAL.), Pearl of Light.
 That Pearl was formed in arwah.
 That Pearl is the Pearl of the Light
 of Allahu's compassion, rahmah,
 the Pearl that was pressed
 into the forehead of AdamÆ.
 That Pearl Muhammad(SAL.) is known as
 the Nür of the Nür.
 That Pearl is suffused with the Nür of the Nür
 of Allah's hundred names.
 It is a Pearl that speaks,
 a Pearl that hears, a Pearl that sees,
 a Pearl that imbibes the fragrance,
 a Pearl that tastes,
 a Pearl that knows, a Pearl that understands,
 a Pearl that receives, a Pearl that gives,
 a Pearl that walks and dwells among us.
 That exalted Pearl exists in all three worlds.
 That is the Pearl that is luminous within us.
 That Pearl lives within us as Life within life, hayah.
 As the luminous Light within wisdom,
 as 'ilm within 'ilm,
 that Pearl will exist on mahshar,
 the Day of Resurrection,
 the most beautiful Pearl in both worlds.
 It is the Pearl that is most exalted in our lives,
 the Pearl that is the most exalted in our lives.
 It is the Pearl that will reveal
 the story of our coming,
 the Pearl that will reveal
 the story of our coming.

The divine grace of that Creator,
 the Light to the qalb
 is the Pearl of all pearls,
 the 'ilm to wisdom,
 Pearl Muhammad, the Rasül(SAL.).
 The luminous Pearl of 'ilm is
 the Pearl of grace belonging to
 the Protector of both worlds.
 It is a Pearl formed from blissful love,
 a Pearl formed from blissful love,
 dwelling in the qalb,
 that Pearl of all pearls,
 the Pearl of Light known as Muhammad(SAL.).

It is the treasured Pearl
 composed of exalted beauty and grace.
 It is a Pearl maturing in each heart.
 It is the original Pearl
 known as Muhammad, the Rasül(SAL.).
 The Pearl of Light will mature
 according to the ways
 in which prayer is performed,
 according to the states
 in which meditation is performed,
 according to the states
 in which worship is performed and
 how they are held in the qalb.
 That maturing Pearl is that original Pearl,
 Muhammad the Rasül(SAL.), Pearl of Light.
 That Pearl was formed in arwah.
 The Creation of the Pearl of Light in the Qalb 59
 That Pearl is the Pearl of the Light
 of Allahu's compassion, rahmah,
 the Pearl that was pressed
 into the forehead of AdamÆ.
 That Pearl Muhammad(SAL.) is known as
 the Nür of the Nür.
 That Pearl is suffused with the Nür of the Nür
 of Allah's hundred names.
 It is a Pearl that speaks,
 a Pearl that hears, a Pearl that sees,
 a Pearl that imbibes the fragrance,
 a Pearl that tastes,
 a Pearl that knows, a Pearl that understands,
 a Pearl that receives, a Pearl that gives,
 a Pearl that walks and dwells among us.
 That exalted Pearl exists in all three worlds.
 That is the Pearl that is luminous within us.
 That Pearl lives within us as Life within life, hayah.
 As the luminous Light within wisdom,
 as 'ilm within 'ilm,
 that Pearl will exist on mahshar,
 the Day of Resurrection,
 the most beautiful Pearl in both worlds.
 It is the Pearl that is most exalted in our lives,
 the Pearl that is the most exalted in our lives.
 It is the Pearl that will reveal
 the story of our coming,
 the Pearl that will reveal
 the story of our coming.

It is the Pearl that is luminous with light.
 It is the Pearl that shines and resonates in the qalb.
 The Pearl Muhammad is the Pearl of the Nür,
 the Pearl of the Completion of Allahu.
 It is the Pearl that is described
 by the [beautiful] names,
 the hundred names that see as He does,
 hear as He does, walk as He does,
 imbibe the fragrance as He does,
 receive as He does, give as He does.
 This entire state has been formed
 within the Nür of the Nür,
 in the Light known as Muhammad(SAL.),
 accepted, revealed, brought into action —
 brought into action and revealed
 as the asma'ul-husna.
 Those are the hundred names.
 The actions of those names are
 the wilayat, the powers of God,
 in the dunya, the world.
 The actions and deeds are given the name wilayat,
 to describe the service and duty of God.
 This state of Rahman,
 the most Compassionate One,
 rules this world, dunya, and awwal.
 Know this.
 We have come here in order to know this.
 We must allow the Pearl
 The Creation of the Pearl of Light in the Qalb 61
 which exists as Annal
 to mature in the heart.
 In the place within the heart
 known as iman in Allahu,
 inside the form, the sürah, of faith
 is the oyster of iman.
 The Pearl of the rahmah
 that falls from Allahu, the Wealthy One,
 is the transcendent Pearl
 known as Nür Muhammad.
 That Pearl must fall from the mouth of faith
 into the ocean of the 'ilm of Allah.
 Because that original Pearl emerged from Allahu,
 Allahu's divine mouth of iman must accept it.
 It must be taken into the qalb,
 the qalb of iman, and

it must be placed into the oyster of faith,
 deep inside
 the ocean of divine knowledge, bahrul-'ilm.
 It must be placed into the oyster
 and allowed to mature, that Pearl,
 that Pearl of the Light known as Muhammad(SAL.).
 It must be placed into the heart,
 into the oyster of iman to mature.
 Then it must be taken to the Wealthy One,
 the Rahman, who will ascertain its value.
 Life, *hayah*, and death, *maut*, must both be seen.
Hayah and *maut* must both be seen.

Awwal, dunya and akhirah must be seen.
 The Day of Judgment in death,
 the day of death must be understood.
 The day in the grave, qabr,
 the good and evil that were written,
 and the circumstances [surrounding them]
 must be known.
 The Light known as Allahu must resplend.
 He must be visible in our hearts.
 We must make His Light Muhammad,
 Oli Muhammad,
 luminous within us.
 It must mature, and its full value
 must come into our hearts.
 That human being, insan,
 must become Muhammad,
 and Muhammad must mature into the Nür,
 and become resonant.
 When the Nür resplends as Allahu,
 the qalb becomes the wealth of the rahmah
 in both worlds.
 That qalb will be the Light of dunya and akhirah.
 The qalb that resplends
 in akhirah and dunya is heaven.
 That is the kingdom of our Creator.
 That is the place where God will dwell.
 In our lives, that will be the Ka'bah.
 The center of such a qalb
 will become the focal point of everything
 The Creation of the Pearl of Light in the Qalb 63
 in 'alamul-arwah, the world of pure souls.
 All the prophets, the lights of God, the olimar,
 the qutbs and the auliya' will pray there.

They will turn to it from all four compass points
 which represent Zabür, Jabrat, Injil and Furqan,
 the four religions.
 There you can see all the religions praying as one.
 You can see this in the center.
 You can know Mannar Mahmüd.
 You can know the Complete Light that is the Nür.
 You can see Allahu, the Complete One,
 in that subtlety.
 The qalb, becoming that, will be the Ka'bah.
 That will be the place
 where all lives pray.
 That will be a place
 where prayer, toluhai, 'ibadah and dhikr
 are eternal and complete.
 That is the Ka'bah formed
 by the sirr, the secret, of the Almighty One.
 That is the flower of the qalb that has been
 formed as the sirr of the Almighty One.
 The sky, the earth, the oceans, the lands
 and all lives are there.
 It is the truth; it is the focal point.
 That is the loving place where haqq, the truth,
 and Allahu dwell.

There, all lives will pay obeisance
 to Allah's completeness.
 This place belongs in common to everyone.
 This place is heaven to our lives.
 The shining Light is Allahu and Muhammad(SAL.).
 The flash of lightning between them is the Qutb(A.S.).
 That is the Light of God's grace-awakened wisdom,
 pahut arivu, divine analytic wisdom.
 The Light that explains from there is the Qutb(A.S.),
 grandson to Annal Muhammad(SAL.)
 who is known as the Nür.
 Shining, emerging from that
 are all the human beings, insan.
 He is the helper, protecting them from affliction.
 He is the mighty one [who stands between them]
 and demons and ghosts.
 He is the one who catches them
 with the twelve divine weapons:
 the conch, the wheel, the axe, [the flute],
 the mystical staff, the club, the tongs,
 the woolen rope

that winds around the mystical staff,
the bow and the arrow, [the tiger skin,
the slippers, the pouch of plenitude,
the prayer mat].

Allah created those twelve weapons.

Allah gave them to the Qutb(A.S.)
known as Muhaiyaddeen(ral.).

He carried that Light and lived by it.

The Creation of the Pearl of Light in the Qalb 65

When that prayer mat, musalla, is outspread,
and the prayer begins,
all the demons, ghosts and jinns
will flee; they will be dispelled upon seeing this.

The snakes will scatter.

Maya, mantras and tantras
will all be mesmerized and run from there and
stand at a distance.

The exalted Rahman gave His wilayat
to the Light of the Divine Light that is the Qutb(A.S.).

He gave him His help in akhirah.

He poured incomparable rahmah upon him
in awwal and dunya.

God made him to give the wonders and
the rahmah

to everyone in this earth-world.

This was the grandson
of the divine Prophet(SAL.) of the three worlds.

This was the Qutb's Light, Qutb Oli,
to the three worlds.

This was the dhat, the essence, of Allah.

This is what emerged from His qalb —
shining Muhammad(SAL.) and the Qutb(A.S.).

All the lives were sent from Adi.

When the Nür and the Qutb(A.S.) rubbed together,
the rays of light scattered

into the world,

into the eighteen thousand universes.

The rays all scattered and fell.

They were seen falling as stars, suns and moons,
heavenly angels, jinns and fairies,
angels, archangels, lights of God.

AdamÆ and Eve(A.S.) were created there.

All lives were clearly defined —
sea creatures, land creatures and those in the sky,
those in the seven layers of earth,

those in the seven layers of the sky.
 These creations were created in the center.
 They were rays scattered
 from God's Power, Nayan Qudrah.
 They received life and began to resonate there.
 They understood truth and Allahu
 at the moment of their creation.
 Witnessing this sight,
 all their tongues, noses and mouths
 began to declare [their faith].
 The meaning is that Muhammad(SAL.) and the Qutb(A.S.)
 became manifest to Allah.
 They gave rise to the sound Allahu
 and caused it to resonate.
 They gave the sound to the alif.
 When Muhammad(SAL.) speaks,
 giving sound to the alif,
 when it explains as the Annal Qutb,
 then we can see Allah with our own eyes.
 Then we can hear the sounds
 of the prayers of all lives.
 The Creation of the Pearl of Light in the Qalb 67
 God took in the smells of all good and evil.
 He understood all lives and
 heard all their intentions.
 He made the qalb ready
 and transformed it into the Ka'bah.
 He gave excellence to all the created lives.
 It is in this way that He gave lives and bodies
 to all of them when He created them.
 He created food and water for them to grow.
 To assist all those lives
 He sent two Pearls:
 The Light of Annal Muhammad was one Pearl —
 Awwal Muhammad, the Pearl Muhammad,
 Nür Muhammad,
 the Ray of Light within the Completeness.
 Inside, the subtlety within it was
 the Qutb's Light, Qutb Oli.
 He sent that shining Pearl
 to bring the explanation to the qalbs,
 to speak there, to speak there.
 He speaks there amidst the fruits of love.
 He feeds each heart with milk and nectar.
 In this state Allah created how many, how many
 shining tens of millions [of lives],

countless multitudes beyond comparison.
 He created and formed
 the fundamental Muhammad, karana Muhammad,
 known as the Nür.

He made it give the light-explanation
 within His own qalb.
 To support it, He placed the Qutb(A.S.) within 'ilm —
 he is the one who is the wisdom and the ocean.
 That is why there are two [pearls].
 Annal Muhammad is the [letter] mīm.
 The mīm which is Muhammad became insan.
 Insan who is Muhammad became haqīqah insan.
 Haqīqah became Muhammadiyyah.
 What shines within it is Ahamadiyyah.
 What shines within that is Allah as Nür Muhammad.
 What exists within that is He as Himself,
 Allah as Rahmatul-'alamīn,
 rahmah that cannot be contained by words.
 He placed it as a Light within the qalb
 and He made it explain.
 He placed wisdom there so that this sirr
 could be taken out and shown to insan.
 Within that,
 He placed wisdom and qualities of peace,
 the Qutb(A.S.),
 who would analyze, discriminate and see.
 As protection for this qalb,
 He placed the Light there.
 He pressed and rubbed
 the Light that is Muhammad(SAL.)
 who is known as the Nür
 onto the forehead of AdamÆ.
 The Creation of the Pearl of Light in the Qalb 69
 He molded and formed [the qalb]
 from one handful of earth
 gathered from all four compass points.
 The four religions arose from
 those compass points
 of that one [handful of] earth.
 He kept that [handful of earth]
 in Jiddah for so many ages, kalam.
 He mixed the earth taken from Karbala'
 with rain, with water and air;
 He kneaded and molded that mixture,
 and fused it together with fire.

He took the earth that was formed as a sirr,
and molded it into the exalted and beautiful
form of AdamÆ.

He sculpted for so many ages
as He created that luminous form.
In order to send down the rüh, the soul,
Allah pressed the subtle Muhammad
onto his forehead.

While He sculpted that Light,
rays of Allah's sirr were sent down
and made into the rüh.

While that which is to become the rüh
is descending,
we must know and understand
its subtlety and its state.

Let us know it!
Do you not see these luminous states
in AdamÆ and Eve(A.S.)?

Eve(A.S.) was made from Adam's rib,
taken and formed from a part of AdamÆ
and then paired with him.

They were created as a pair from the earth,
so that Mannar Muhammad(SAL.) could be born,
so that Mannar Muhammad(SAL.)
could become manifest.

All of the sirr within the sirr of Muhammad(SAL.)
were made to dwell within AdamÆ on that day.
Gemstones formed in the earth are an example
of this — one that has been shown to us as

gold, rubies, cinnamon stones,
diamonds, lapis lazuli and
gems with names such as emerald and sapphire.
He gave the earth the Light of Muhammad(SAL.)
through the agency of AdamÆ.

He created illustrations in the earth.

He gave that splendor
to the earth as its birthright.

From the Light of Muhammad(SAL.)
He gave the al-hamd known as sabür to the earth.
That caused the earth to praise Allah.

He revealed the earth
as the mother and father to all lives.

In order to demonstrate sabür to all those lives,
and so they would regard everyone as an equal,
Allahu gave the earth His qudrah

by sending Annal Muhammad.
 Once He sent His qudrah into the qalb,
 The Creation of the Pearl of Light in the Qalb 71
 once the Light
 known as Nür Muhammad brought iman,
 God sent that Light into the subtlety.
 He caused the praise and the splendor
 that was to enter the earth
 to be blown into it.
 That praise was made into AdamÆ.
 That Light known as Annal Muhammad
 was placed on his forehead with that praise.
 Because it was formed with grace in the qalb,
 Khuda placed His Light and the Qutb's light,
 the prophets, the lights and the guides there.
 All of them were placed there
 in the Ka'bah that He caused to be created.
 All the lives were in the mystical Ka'bah.
 He placed them there
 according to their thoughts and their prayers.
 Realize this state, O mankind.
 Once you make your hearts pure,
 please know this.
 If the treasured Pearl of Allah
 matures [in your qalb],
 if the full value comes into it,
 all lives will pray there.
 They will come from all four compass points
 and stand in prayer,
 beholding each other as one,
 praising the luminous Rabbul-'alamin.
 Everyone in 'alamul-arwah,
 the world of pure souls,
 will be praying there,
 saying, "*Adi Rahman* is the only One.
 This is certain; it is certain."
 The possessiveness over earth, gold and woman,
 and all desire will be destroyed.
 That beauty and exaltedness
 will be Allah's treasure.
 He is One.
 [One who reaches this state]
 will bow at His divine feet.
 He will become the slave, 'abd, to *Ill Allahu*,
 and in that state, he will surrender at His feet.
 He will say, "*Ill Allahu*"

and be transformed into a Pearl at His feet.
 This world, dunya will be made to die, maut.
 [That Pearl] will come to life, hayah.
 It will dwell in the qalb and become a child there.
 [That child] will be nourished
 with the milk of His examples.
 [That child] will grow within 'ilm,
 and begin to speak,
 becoming the Light of the Qutb(A.S.)
 who is known as Insan Kamil.
 [That child] will become the beautiful form
 known as Muhammad.
 As he continues to speak and grow,
 that [child] becomes the Completion
 The Creation of the Pearl of Light in the Qalb 73
 known as Nür Muhammad,
 the son of Allah, becoming that child
 who focuses [only] on God —
 his eyes, his ears, his nose —
 his ears hearing in such a way as to discern
 the way all lives speak.
 He will have the eyes to see,
 the nose to take in the smell,
 and the understanding of the greatness
 of the Ka'bah which is the Mosque of Allahu.
 He will understand the greatness of insan:
 that is the sirr of Allahu.
 He will understand the source
 of the Light of Annal Muhammad.
 He will understand the wisdom
 of the luminous Qutb Muhaiyaddeen(ral.)(A.S.)
 who is Insan within insan,
 that luminous treasure.
 Once he knows, he is Insan Kamil.
 Once he understands, he is Muhammad.
 Once he recognizes this, he is Nür Muhammad.
 One who knows this subtlety is Allahu's slave,
 the treasure in His trust, His amana.
 His life in both worlds will be exalted.
 Wherever he resides will become heaven.

Amin. Amin.

As-salamu 'alaikumwa rahmatullahi wa barakatuhu kulluhu.

Suratur-Rahmah, pp. 57-73

M.R. Bawa Muhaiyaddeen(ral.)(rad.)

...There are a lot of jealousies. That is not very good. If you want to go on Allah's path, [you must know that] He is the One who gives and gives without diminishing. In each *qalb*, no matter how much each person takes from Him, He does not diminish.

“So Take! Each person takes as much as the pots you have brought can hold. Let the others take as much as their pots can hold. All religions are equal. All religions are equal. Take! I am the only One worthy of worship. Take! If you place your intention on Me, you need to take [from Me].” Therefore, in this state, each person must take as much as will fill his *qalb*. It belongs equally to all, and each must be able to take what he needs...

The Purpose of the Fellowship, p. 10

M.R. Bawa Muhaiyadden_(ral.)

“The Secret of The Sheikh”

November 17, 1973

Bawa Muhaiyaddeen_(*ral.*): Shaikh Hammad_(*a.s.*) is a secret in the *dunya*.

Translator: Shaikh Hammad_(*a.s.*) was the Master of the *Qutb*_(*a.s.*) and the *Qutb*_(*a.s.*) was also the Master of Shaikh Hammad_(*a.s.*).

Bawa Muhaiyaddeen_(*ral.*): When Hamad_(*a.s.*) came to the *dunya*, the world, he was the Qutb’s Shaikh. In the *akhirah*, the kingdom of God, the *Qutb*_(*a.s.*) was Hammad’s Shaikh. This name [Hammad] just came to my lips and I said it immediately. It is a good name, a name of *daulat*, great wealth. Hammad is the name of the Shaikh of the *Qutbiyyah* of the fifty-first generation [after the Rasūl_(*sal.*)]. Hammad_(*a.s.*) was the Qutb’s Shaikh the ninety-ninth time he came Hammad Shaikh_(*a.s.*) is not an easy name. Hammad_(*a.s.*) came for spiritual *iman*. He was also the Shaikh to Qutb Khawajah_(*a.s.*) of Ajmer. It is said that he who has not been touched by the foot of the Qutb(A.S.) will never be a wali, a saint, that no one can obtain the state of sainthood in any other way.

When we speak of the *Qutbiyyah*, we are speaking of that which appeared at the very beginning, the vibration. The *Qutbiyyah* comes in a vibration. It is not something that comes from anything in the *dunya*. It comes from within—it emerges from within *iman*. It is called *Qutbiyyah*. What comes from the *Qutb* is wisdom. What comes from the outside comes from the mind as book knowledge and similar things.

The *Qutbiyyah* is something that comes directly from wisdom as a vibration that has a power, an *osay*—a compelling vocal sound that arrives as a summons. The *osay* comes when the power is tapped. The *osay* comes from the place that is struck by the vibration. There is no *osay* in places struck by things such as book knowledge. There is no *osay* in that which moves through the intellect.

That is why the *Qutbiyyah* is on the other side and why it is called wisdom. It is something else, a vibration. It is different.

We still do not understand *iman*. We do not understand what it means. It is said, “He who understands *iman* was a *siman*—a person of great wealth—in the *awwal*, the beginning.” He who understands *iman* is a person of limitless wealth. Such a person will have the wealth of *iman* in the *akhira* and in the *dunya*.

We do not understand *iman*.

That is why God has said, “Ya Muhammad, tell them to accept *iman*, to accept faith, determination and certitude! Give *iman* to your *ummah*, your community.” That is *iman*.

After God gave those words, He said to him, ““He who has *iman* is a *siman* [wealthy man; Bawa is punning].” To explain the power within *iman*, He told him about Iman-Islam, its limitlessness. *Iman* is Islam—it is purity. Islam is limitless, abundant purity. He who has *iman* is an immensely wealthy person.

Thus, *iman* is Islam—it is purity. The wealth that God has is limitlessly abundant. That is what has been said. That is the explanation.

Without *iman*, Islam does not exist. He who does not know the meaning of *iman* will always be in want. He who is in want will not have *iman*. He who has *iman* is completely content with what he has. He is the *siman*, Allah's *siman*.

There is no *iman* where limitless abundance is not embraced—limitless abundance. *Iman* means he lacks nothing—he lacks nothing whatsoever. He has accepted Allah with firm determination. He has accepted Allah as Allah and, thus, he lacks nothing.

He has no self, so he has no want, no hunger, no aging, no death. He has accepted *iman*. That is Iman-Islam. Only he who understands *iman* is able to become a Muslim.

What people talk about is not Islam. It is not Islam— it is an example and does not belong to *iman*. It is an example, a tree through the branches of which *iman* is revealed. It is like showing someone the location of the moon, the crescent moon, through the branches of a tree. It is like saying, “Look over there, below that branch, under that cloud. Look over there.” It is an example, a way, to show someone the moon.

We must go deep inside. We can see *iman* only if we go inside. *Iman* is not a simple matter. The vibration of that which is called the *Qutbiyyah* is generated through *iman*.

We say, “Sufi, Sufi, Sufism, Sufi, Sufism!” Sufis are sometimes referred to as *gnanis*—however, that is a definition we would have to laugh at. Sufism means to learn. Sufi means *odukkam*—cessation, absolute disappearance. Everything is finished. Everything has stopped. It means *maunam*, silence. There is no sound. There is nothing. It means what was there before is no longer there—it has ceased to exist. The meaning is different, the interpretation is different, the behavior is different. It is no easy matter. Sufi is the last word.

It exists beyond the Ten Commandments. It is the path that lies beyond the ten sins, beyond the ten openings of the body. The Ten Commandments are for the ten openings. The ten openings have to be closed. The visions seen by the eyes, the visions seen by all ten openings have to disappear. The place where everything that comes and goes through the ten openings is brought to a halt is called Sufism.

It is not a dance—there is no dance, no art, no song. There is no “I” to do those things. Those things are all part of the shari‘ah. Shari‘ah is an Arabic word. It is easy to make noise in the shari‘ah. In so many people’s homes here, Islam is practiced in a shari‘ah manner. So everyone can hear them, they shout, “*La ilaha! IllAllah! La ilaha! IllAllah!*” Then they very slowly drag it out and say, “*Sallallahu ‘ala Muhammad, sallallahu ‘alaihi wa salam!*”

That is the *shari‘ah*. It is an act, not Sufism. In Islam, that is what is called *shari‘ah*. It is not Sufism. They beat tambourines and shout like fakirs. What they do is an act performed by fakirs. It is not something that can be called Sufism. All of those acts exist within the *shari‘ah*, the first

section, a section in which iman is not understood. You must go beyond the act. The act is not Sufism. The meaning is different. They just call those things Sufism. Sufism is cessation.

Sufism is a time of sleeping without sleeping and obtaining well-being. It is a time of speaking without speaking, resting without resting, eating without eating, worshipping without worshipping. There is no outer indication of any of these activities. It is a section in which there are no outward signs. It is a section unseen on the outside. Someone could seem to be sitting and speaking, except he would actually be sleeping. He could be sleeping without sleeping. There is no sleep. He speaks without speech. He does not focus on what he sees, he simply looks out. He sees without seeing. He sleeps without sleeping. He eats without eating. He rests without resting. This is how he does things. That is what they say. There is a lot more—it is a great matter.

When we speak of the *Qutbiyyah* while referring to Muhaiyaddeen_(rat.), we speak of the ocean of *iman*. The ocean of the mind is the ocean of maya. That is why it has been said:

*The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years.
The billowing ocean is the mind.
The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years,
gone on the eve of my son's marriage
to the woman he had promised to wed.*

This is how maya, how illusion, is described: The billowing ocean is the mind. It is constantly billowing and rising up, just as waves arise from the ocean. Those were the same waves of illusion that had arisen against the three hundred thirteen *as-hab*, followers, of Allah's Rasūl_(sal.), who had embarked on the ship of truth that is wisdom, who had embraced *iman* through him. The old woman's son had set out on the ship of *iman* twelve years earlier. That swiftly moving ship had sunk to the bottom of the billowing ocean. Her son's *iman* had sunk to the bottom of the ocean.

By the age of twelve, *iman* is gone—the *iman* a person possesses when he is young sinks to the bottom of that ocean, the ocean of maya. The truth sinks. Determination, certitude, God's speech, and the ability to play and love exist in a child under the age of twelve. He lives in God's heaven then. If he dies before the age of twelve, he gets heaven. The Questioning is less. At the age of twelve he sinks to the bottom of the ocean of maya.

*The swiftly moving ship sank
in the billowing ocean.*

It has been gone for twelve years, gone on the eve of my son's marriage to the woman he had promised to wed. The old woman's son had drowned in the ocean twelve years before. The twelve years are the twelve openings of the body. The *vangam*, the ship that moves swiftly

through that ocean, has sunk in the *angam*, the body, the *qalb*, the heart, the mind. The ship has sunk.

The ship sank and her son died—his iman died. The One God had arranged his marriage. The ship had sunk on the eve of his wedding. It was now twelve years later, the night before the bride promised to him was going to be joined to the *dunya*, about to marry the darkness of the *dunya*, the ignorance known as *maya*.

*That is why I am weeping in sorrow,
cried the old woman.*

That is how we speak of the *Qutbiyyah* and *iman*—the *Qutb* of *iman*. The ship has sunk in the *qalb*, sunk in the mind, sunk in *maya*. It sinks at the age of twelve. It sinks in the twelve openings.

*That is why I am weeping in sorrow,
cried the old woman.*

That is how the song goes. Yet, it is not like that either.

If we are to learn, we must stay with the Shaikh. The fragrance abides in the flower. Before that, the fragrance was in the tree. The tree was in the seed, all its qualities were in the seed. After it grows and emerges from the seed, all the leaves and branches that were within it will appear. Everything was within it.

After the fragrance begins to emanate from the flower, how long will the flower remain on the tree? How long will the fragrance last? Possibly three days, or perhaps as long as a week. It will not last any longer than that. The flower will either fall or wither on the branch. The fragrance will depart. As soon as it withers, the smell will be gone.

What should you do if you wish to preserve the flower? If the flower is plucked at the correct time—in the three-day period when it is fully open—if the essence is extracted and the power of the fragrance is distilled, you can preserve the fragrance and the qualities of the flower as an *attar*, a scent. The flower has perished. The fragrance has been separated from it, bringing us the knowledge of the kind of flower it came from. Its qualities have been brought to us. Its scent has been brought to us.

The section of the body is like this. It is a thing that will leave after a time. The body is like a flower that lasts only for a certain amount of time. Yet just as we extract the fragrance from the original flower and filter and filter it, if we learn from the Shaikh and filter the essence of what we learn, its fragrance will not die for a very long time. It will last.

If you stay with the Shaikh and join him, taking in the essence of his teachings, there will be no *maut*, no death. The flower has died. The fragrance of the flower has died. Desire has died. Selfishness has died. The *nafs*, the self, has died. They have all died.

If you keep the essence—the original essence, his *insan* qualities, the fragrance of Allah, and the essence of his *rūh*, his soul—in a bottle, and touch a drop of it, the fragrance and the qualities will be clearly evident in that drop. You will be able to tell what kind of flower it came from. That is how you have to be with a Shaikh. You must extract the truth of man before the body perishes.

The recording is turned off and then on again.

Translator [*translating what Bawangal_(ral.) had said while the recording was turned off*]: That which belongs to the earth will go back to the earth, but the truth can be extracted and kept.

Bawa Muhaiyaddeen_(ral.): —it will come to the other side. That’s all. Very well, now you speak. Speak, speak! Speak about God.

The Secrets of the Last Ant Man, Chapter 4, pp. 35-42
M.R. Bawa Muhaiyaddeen_(ral.)_(ral.)

from The Secret of My Life, discourse given c. 1968

...If you can serve him [the guru, teacher] with the heart that I have described and grow the tree, saying, "Let everyone eat. Let me eat the fruits I came to eat, while the others eat the other fruits," this is the restriction you have to observe when you do this duty.

I am speaking like this believing that you will correct your thoughts. Correct them, at least, from now on. *Ha?*

This is mine, that is yours must never exist in your heart. You must not do this from now on. This issue is wrong! You must correct yourself.

But even listening to words like these is disgusting to you. You are ashamed when you hear the words I speak.

As you get up and run away, you think, *Aday. Ha? What I did has come out here into the open!*

You do not think, *I simply should not do it again in the future.*

Instead of thinking, *Aday, I stood and urinated there*, you say, *He's talking about me*, and you run away.

No. You should think, *from now on, I must not stand there and urinate. I must go to the correct place, a place concealed from others, and then relieve myself carefully.*

You still have not corrected yourself. When I look at your thoughts, your training, your standards, and your form, I do not know what kind of seal [seal of judgment] you will get. What seal will you get? The seal comes down according to what you do.

Now look—I am saying these words. However the seal comes from there [from God]. You are trying to see how the Guru is doing it. You think, it is done by man. It is done by God. See how subtly the seal comes down.

You think, *the restriction is here, so I can do it over there.*

It is not like that. You think it is all happening here.

It is a seal stamped by the Rare, Most precious, All-Pervasive Lord. He makes it happen. Do not think the seal will be stamped in the way you want it to be. These are the true words of that Wise and Able One, the Rare, Most Precious, All-Pervasive Lord. You must believe them with certitude.

If you correct your mistakes one by one, it is certain that you will be able to serve the Guru with devotion and receive the rightful benefit. You will receive the benefit for the words you hear. Brother, these are the ways to do devoted service to the Guru.

You can reach the refuge at the feet of God when you destroy the millions and millions of things you have to correct and destroy in yourself.

So, where is it? It is not in a temple, a stone, or a brass idol, nor does it exist here or there. God's Temple of Divine Duty is formed by God. God's Temple exists in the corrected human being. God will dwell in a corrected human being who has destroyed the three primal evil qualities [arrogance, karma and maya], the six hostile forces [lust, hatred miserliness, lechery, fanaticism, and malicious envy], and the enemy to the path that subsequently come to rule him [our mind].

It is through such a human being that you can obtain the rewards for your austerities—not in a temple, not here, not there. It cannot be described. You can get this only through such a human being. God exists in the Temple of Divine Duty...

The Secrets of the Last Ant Man, pp. 62-63

M.R. Bawa Muhaiyaddeen_(rat.)

*June 12,1983

At all times, and in every point, everything in our lives is a mess except for God. Everything is upside down. Every section in our lives is a mess. Except for God Himself, our minds, our bodies, our thoughts, and our desires are like this.

If you have no food, there is a mess in your mind. If you have too much food, there is a mess in your stomach—if you do not have a bowel movement, there is a mess in your stomach. If you cannot get what you are thinking of, there is a mess in your head. Your entire life is like that. The heart of every human being in God's creation contains wisdom, ignorance, mind, desires, truth, falsehood, good, evil, and many similar things that torment us.

My love you, jeweled lights of my eyes. We begin by saying, "All praise and glory belong only to Allah."

When we address Allah as the Giver of Immeasurable Grace, the One who is Incomparable Love, the Bestower of Inexhaustible Divine, Wealth, that is the truth. There is no limit to His Grace. No matter what is taken from it, His Divine Wealth remains exactly the same...

The Secrets of the Last Ant Man, pp. 89-90
M.R. Bawa Muhaiyaddeen_(ral.)

from **The Secret of Direct Worship**, discourse given June 12, 1983

...We must ask God for a way in which to do no evil.

We must ask God for the strength to do good and to do our duties. We must ask Allah, saying, "Our eyes have become completely blind! O God, open my eyes to the straight path! Maya, darkness, the hypnotic delusions, hell, and desire have blinded our eyes. Take away this forgetfulness, and open my eyes." This is what we must ask.

The harbor is here—the grave is here—in the *qalb*. This is where the *ruh*, the soul is buried, where Allah is buried, where the *rusul*, the messengers, are buried, where the Qur'an is buried, where everything in the *'alam* and *'alamul-arwah*, this world and the world of pure souls, is buried.

The soul is here. Everything has been buried here in the *qalb*. This is where the questions will be asked and where the answers will be given. The guilt and the innocence are here inside each individual. Everything every person has to know is here.

The witness is also here. The inquiry, the judgment, the questions, and whether the case is won or lost abide within each person. Every individual will know his own defeats and losses.

Here in the world you can tell a lie and win your case. Are you going to win your case in the grave by lying to the angels? You can win in the *dunya* by lying to people. Are you going to win in the grave like that? You cannot win like that in the grave. You can lie to the people in the world. In the grave, the angels will be there.

At *Qiyamah*, at Judgment Day, each part and every faculty of your body will speak. The eyes will speak of what they saw. The ears will speak of what they heard. The nose will speak of what it smelled. The twenty-eight letters [of which your body is formed] will speak. They are the witnesses. They will relay all the sounds, noises, voices, and forms in pictures. They have all been recorded. The *reels* are there. You cannot bear false witness there. Everything we have done, the house we have built, hell and heaven, will be there.

Jeweled lights of my eyes, because it is like that, we should never act for the world—for the respect of the world, for the praise of the world. We must never worship for the sake of the world, pray the five daily prayers for the sake of the world, speak in such a way as obtain praise from the world, or study, sing, and dance for the sake of the world.

The world will not come with you. The world will not come with you, nor will the body come with you. Your relatives will not come with you, nor will your parents come with you. These crazy people will not come with you.

Nothing in this demonic world will get past the cemetery.

There, however, the good and the evil we have sought, the witness, the justice, the *ruh*, and the angels within us could come with us as witnesses. There are the witnesses. None of the others will come with us. We should think of this.

We must realize every word we speak. Am I cheating the world, or am I cheating myself? Am I harming the world, or am I harming myself? Am I earning the world, or am I earning Allah's treasures? This is what we must think of.

Who is the witness for all this?

My life has been very long. When I was with my Shaikh, I got into mischief. I was very naughty. I bit people and pinched them. I did a lot of that and got into a lot of mischief. One day, when I was rolling down the mountainside, I fell into a pond and became tangled in the trailing stems of the lotus plants. In that pond were many crocodiles.

I was trapped by the lotus stems and ten or twelve crocodiles surrounded me, yet they did not attack me. They only circled around me. I was in the center, in the water. I was little. I was extremely mischievous, still small. I can remember it even now.

My Sheikh had seen me rolling down the mountain and was running towards me. I was young and small like 'Aisha here. When my Shaikh came to get me out, the crocodiles scattered. He entered the pond and carried me out. I had some cuts and bruises from the thorns and stones that had struck me when I rolled down the mountain.

My Shaikh picked a few plants and put them on the cuts. I still remember that, even after all this time. The *reels*, the recordings, are there. I can still see those plants; I can remember them now. I can still see this, even after so much time has gone by.

The *reels* have not disappeared. Nothing has disappeared. We can see those things. The *reels* come into our dreams; or they come into a moment of reflection; or they come into our thoughts; or they come at a time of sadness or worry.

A recollection can come when we are sad. A remembrance can come when we worry. The *reels* can come into a dream or a memory. The *reels* can come at a moment of distress. Only you can see them; others cannot.

We can see this from our own experiences.

Jeweled lights of my eyes, we must think of all this. We are the witnesses. We are on trial—either we are guilty or we are innocent. We are also the judges.

Should we make our decision by siding with the mind—or by siding with the truth? We contain both sides. The mind is within us. It deceives us with a huge smile. The truth is within us. The *qalb*, the innermost heart, too, is within us; yet, the *qalb* does not deceive us. It is constantly sad and sorrowful, thinking, *Why is he acting like that?*

The *qalb* too can smile with happiness, except that it does not act deceptively like the mind. It is waiting to embrace with love. The deception of the mind takes various forms, like a dog or a cat prepared to pounce, thinking, *How can we finish him off?* This is what the mind does.

These two sides—truth and the mind—bear witness, and you give the judgment. Are you going to favor the *qalb* or the mind?

The *qalb* looks old and worn out. Over here, the mind looks like a young and beautiful witness. If you favor youth and beauty when you give the judgment, the mess will be yours. It is your life. You can abandon the truth and favor the mind saying, “You win. The truth loses.” You have to give the judgment. We have to think of each thing in our lives like this.

My love you, jeweled lights of my eyes. The five daily prayers, ‘*ibadah*, and fasting are also like this. We do not engage in them for the sake of other people, the village, the relatives, or the religions. The food we give to the poor, our charity, our *sadaqah*, our fast, our hajj [pilgrimage], our worship, our five daily prayers, the duties we do, our actions, and our conduct are done for our own sake.

They are not for the sake of others. We will not be questioned for their sake. Other people are not going to bear witness tomorrow at Judgment as to the good and evil we may have done, or the good heaven we may get. We have to do this ourselves. This is our own undertaking—it belongs to us as our birthright.

It is our birthright to worship the Lord who created us. Our wealth is to make Him clearly evident within ourselves—and then to obtain His wealth. Your work is to bow down before Him in reverence; and, if you fast for His sake, to think of the reason you are alive, to feel for the poor, to distribute food, and to give *sadaqah* to them.

That is a lot of work. We must be the proof of good conscience in everything we do. We must have that awe and fear. You must be in awe—Allah is with you at all times. We must do His duty.

He is the Witness who is with us—greater than all the witnesses and the angels. He is always watching us. Those who do not see this will keep babbling. Yet, Allah looks at this with *sabur*. Allah watches us with *sabur* all the time—He sees every breath we take...

The Secrets of the Last Ant Man, pp. 98-102
M.R. Bawa Muhaiyaddeen_(ral.)

...Among all the creations of Allah, man is the most exalted and has the greatest clarity of wisdom. But even though man was created by Allah as His secret, he lives his life without a thought of realizing that secret or himself. As a result, man, who was born so noble, forfeits his wisdom and stands divided, separated into seventy-three different groups.²

Every human being has ninety-six inherent forces or *tatthwas*³ (the strength intrinsic to each of his qualities). These inherent forces combine and manifest in varying amounts within each human being. Of the ninety-six forces within man, thirty-six belong to Satan, while the rest are unique to man. In addition to these, man has four other forces—those belonging to the earth, fire, water, and air.

These one hundred forces exist connected to each other within man, manifesting as his body, as his physical visions, as the aesthetic arts, as ghosts, as deities, and as many other forms and shapes. To subdue and control these one hundred forces, to bring clarity to them and make them work for him, and through this to reveal the secret of Allah's truth—the resplendence of the soul, which is Allah's essence (*dhat*), has come as man's perfectly pure wisdom of *gnanam*, as the *Nur*, as Allah's secret, as His perfect purity, as His truth, as His patience, and as His justice. It is to know this that we who are *insan* (human beings) have come here.

My son! If, having known this truth, realized himself, and understood the aforementioned forces within himself, one can keep all of them subdued and controlled, and see within them the eternally indestructible Thing of perfect purity, and—if, with his divine luminous wisdom, he can contemplate, know, and realize that Treasure (which has no beginning, end, or destruction)—then, when he loses himself within divine luminous wisdom (*gnanam*), and the light of that wisdom disappears within Allah, he will have escaped from the seventy-two groups and come to dwell within the seventy-third group, the group of Allah's *dhat*, His essence, shining in their midst as the *gnana guru*, or divinely wise spiritual guide, radiating as the resplendence of divine wisdom, both in this world and the next.

Once this is realized, he will see that there are 101 names—one hundred for Allah and one for *insan* (man), and that it is this number that is reflected in the 101 mantras, the 101 prayer beads (*tasbih* beads), and the 101 *dhikrs*, the remembrance of God. (This number has been increased or decreased in various ways by different people who understand or practice this remembrance in their own way, each according to his respective level of wisdom.)

It is such a being who comes as the *meingnana guru*, the teacher of divine wisdom, to the seventy-third group. He discovers the meaning of the twenty-eight letters [symbolized by the letters of the Arabic alphabet] that constitute his form, or *surat*, and, as he understands his form even further, he comes to know the five elements (earth, fire, water, air, and ether), thus recognizing a total of thirty-three things within his form. Such a teacher, the *gnana guru*, seeing his form as the thirty-three glorifications of God, realizes that this is the significance of reciting the *tasbih* thirty-three times and comes to know and understand the meaning of those thirty-three *tasbih*, and, through that knowing, this divinely wise teacher, who is a true man, realizing that his own form is the thirty-three glorifications, comes to know himself and his Lord...

The Resonance of Allah, pp. 263-265

2. There are seventy-three groups among mankind. Of these, only the seventy-third group goes on the true path; they are the true believers (*mu'minun*). The people in this one group do not have to answer questions of Judgment Day, because they will have judged themselves, and attained perfection right here, while in this world. In this group everyone remains eternally youthful and everyone has perfect faith. This is a group of light. For them there will be no questioning in the grave.

Of the other seventy-two groups, two will have to answer questions on the Day of Judgment. Some of them will go to heaven—the others will go to hell. But for the remaining seventy groups, there is no need for any inquiry. They have already created and found hell for themselves and will go directly to hell.

3. The strength or vitality inherent in the qualities of the creations, manifested through the action of each of those qualities. While jinns, ghosts, and demons have thirty-six *tatthwas*, man has ninety-six, and through these he has the capacity to control everything. Jinns, demons, and ghosts can do many things that may seem superior to the powers of man, such as performing tricks of illusion (*maya*). But man has greater power; he has the strength (*tatthwas*) of wisdom, that can control even those demons and spirits.

Look at the elephant and the lion. They are so powerful and strong, but man is able to control them. Similarly, fire can burn anything, but fire can be doused using water. There are also *tatthwas* of the earth, water, fire, air, and ether, of the sun and the moon, of birds, four-legged animals, fish, and so on. Although man has not developed all of their *tatthwas*, nevertheless, he has the inherent power and ability to control all the forces of all other species. This power allows man either to bring the world into a good state, or to make it evil—or even destroy it.

Who Is God? Who is Man?

Tuesday, September 11, 1973

This talk was lovingly given to Dr. Carroll Nash, a parapsychologist and professor at Saint Joseph's University

Dr. Nash:

Is there anything he (Bawa Muhaiyaddeen(ral.)) would care to tell me that would benefit me or benefit other people?

Bawa Muhaiyaddeen(ral.)^(rad.):

The truth of God is God's *Power*.
 It is a *truth* that cannot be destroyed by anything.
 That Power is His beauty, His determination,
 His qualities, His justice, His peacefulness
 and His selfless compassion.
 It is the duty that does not gather
 anything for itself,
 but works solely for the benefit of others.
 It is the duty
 that is dedicated to the lives of others.
 God has no anger whatsoever.
 He protects everyone
 with tolerance, peace and patience.
 He feeds all lives with the trust that those lives
 are the same as His own.
 He tolerates them,
 and He is patient with them.
 He has the qualities of giving nourishment.

The first thing we must do is act with God's three thousand peaceful qualities of grace. The very first thing, the primary duty we must perform, is to act with the qualities of God.

If a tiger is well trained, if its intellect is cultivated, it will not seize and kill other animals. If we give it our own food, and, if we give it meat, if we feed it, the tiger will stop doing this. It will not return to the jungle to leap upon, capture, and eat other animals.

Similarly, if we practice God's qualities, we will not hurt other lives; however, not only must we practice these qualities, we must teach them to others, as well.

God has no form.
 God has no shadow.
 There is nothing that compares to Him.
 He has neither wife nor child.
 He is neither light nor dark.
 He is not the moon, the sun, or the stars.

There is a Power,
 a Power that controls

the moon, the stars and the sun.
 It is a Power that can burn all other powers.
 It is the Power that pervades each atom,
 all that is finite, all that is infinite,
 a Power that no one can see.

If we want to look at it,
 if we want to see it,
 (we must know)
 that it is a thing
 without any
 parallel.

It has no assistance.
 It is completely alone.

Original.

It is the Point that has existed
 since *anadi*, when there was
 neither beginning nor end.

It is a Power.

That Power has no language.

It has no religion.

It has no race.

It has no black, no white.

That Power is a Point within all creations.

It has no mouth.

It speaks through our mouths.

It has no eyes.

It sees through our eyes.

It has not ears.

It answers the questions of the world that
 it hears through our ears.

It has no nose.

It takes in the scents from within us.

It has no tongue with which to speak.

It speaks with our tongue.

It has no hands.

It takes and gives with our hands.

It has no legs,

yet it walks throughout all the universes.

Such is that Power.

However, the mind will not see that Power.

The mind has the form of the elements:
 earth, fire, water, air and ether,

the elemental form.
 It has a spirit form
 made from the essence of the elements.
 It has a desire form and illusory form.
 Therefore, mind and desire cannot pray to God.
 God is the Treasure
 which mind and desire cannot see.
 He is beyond them.

If we want to see that Treasure,
 if we want to know it,
 we must understand ourselves.

The only thing that can know God is wisdom.
 To know God, we must act with His qualities.

His qualities are a different, separate form.
 They are His beauty.
 God cannot be seen.
 It is His qualities that are His beauty.
 God's Power is the Light that shines
 through those qualities.
 What emerges from it is His Power.
 Those qualities are His form.
 They are God.

We must try to assume that form.
 I am nothing. I am not.
 Those qualities are God, *Man-God*.
 When there is nothing,
 when I am not,
 then it is God who acts with those qualities.
 When those qualities become manifest,
 that form [the form of *Man-God*] comes into being. I am not!
 That form is God.
 The Power that comes
 from those qualities is God,
devanudaya kumaran,
 the Son of God. My Son!
 Whoever, attains the beauty
 of the qualities of God
 and assumes that form
 is nothing! I am not.

When earth, fire, water, air, and ether have died,
 when mind and desire have perished,

when His qualities have grown,
then that is the beauty of God.
That is the Son of God.

The Power within
is called *devanudaya kumaran*,
Prince of the kingdom of God.
He is the one who is called Son, *mahan*.
It is our duty to bring those qualities into being.
We must first teach those qualities,
then, through the qualities, teach wisdom...

The Point Where God and Man Meet, pp. 1-6
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

3

December 19, 1981 9:00 AM

*How does the fragrance come within a flower?
It is there naturally. The fragrance develops within the seed.
How does the honey come?*

Honey exists as a point within a flower, but not everything knows it is there. The flower does not eat the honey, God does not eat it, and viruses do not eat it. It is the honeybee and the honeysucker² that come to take that honey. They know about this. So how did that honey come to be there? It is just naturally there. The honey and fragrance develop within the flower, but even though they are naturally there, the viruses, insects, and germs do not know this. It is the honeybee and the honeysucker that know this.

What is original—heaven, God, and the good qualities—must develop within your heart. That beauty must come, and when it comes, the fragrance of God will come. Honey develops from the fragrance of the original *anma*, the soul. If the heart is *clean*, the honey will come. That honey is the taste of wisdom. It is the wisdom of God, the wisdom of truth, and, as soon as it develops, whoever needs it will come there. But not everyone will know about that truth, about that honey, and about that taste.

All kinds of insects will circle and buzz around a flower, *eeeeeeee, ooowahooooowahh, kikikikikee, eeeeeee*, and then they will leave. Birds, winged creatures, and beetles will also come there., *eeeeeeee, ooo-ooo-ooohh*, but they too will not take anything from that flower. They might just sit there or circle around it, but then they will leave. It is the honeybee and the honeysucker that will to the flower, *kekekekekekeke*, and extract the honey.

This is how the truth is. In order to understand the taste of truth, you must be like the honeybee and the honeysucker. Just as they extract the nectar from a flower, you must extract the truth from the Sheikh. Only then can you get the taste and understand the point. You can understand the meaning and extract it. Otherwise, you are just circling around, *kidakidakidakidacora*, or you are just sitting there, *kidakidakidakidacora*. You are not getting the point. That taste is not coming, and that subtlety is not coming. You are just circling around the flower.

Many people are like this; many people who come to study wisdom from the Shaikh are like this. They just circle around him, they do not get the point—that natural sweetness, that natural wisdom, that natural scent, and that natural fragrance. They circle round and round him and then leave. They are like crabs and scorpions.

You must be like the honeysucker and the honeybee that know how to extract the nectar. When you are with the Shaikh, you must be able to take the point that is there. Instead of doing this, you are just circling around, looking here and there, and making all of those sounds, *keeuooooohahah*. What is the use of being like that? They are not taking the point that is within.

There are a lot of people like this. Too many! The majority are like this. There are very few people who search for the honey, remain there, and drink that honey—that point of wisdom.

Therefore, those who truly study and understand wisdom will be like the honeybee. They will search, search, search, and search, and, when they find the flower, they will sit on it and collect the honey of truth and the good qualities. That honey is *gnanam*—wisdom. They will sit on that flower and extract the honey with those good qualities. That will be very tasty.

A person who is truly studying wisdom is a clever person, and he will be able to get the taste of wisdom. But one who is not in this state will not know that taste. *Eee-eee-eeeh*, so many beetles and insects come, but in the end they die. They die in the same way that birds fall and die as a result of being shot with a gun. You must think about this. Do you understand, my son? You need to find that point.

The good qualities, the qualities of truth are the honey, the original honey, the taste. The taste is wisdom. The flower is faith, certitude, and determination—*iman*. The fragrance is God. This will be known only through the good qualities.

Rounding is only for beetles and other insects. My love you. Please think about this a little. In America it is like this—in Jaffna [Sri Lanka] it is like this—everywhere it is like this. It is just the *mind-world*, the *mind-miracle-world-show*. It is a *hellboard-show*.

Please understand this. Thank you.

Sayings, pp.6-8

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*



2. *honeyeater*: This bird species has a long, protrusible tongue with a brush-like tip, adapted for extracting nectar from flowers. Most of these birds live in Australia. They are also found in Sri Lanka.

Carolyn Andrews: In the *kalimah* it says, “*La ilaha illAllahu*. There is nothing other than You, O God.”

Bawa Muhaiyaddeen(ral.)_(rad.): That is the truth. That is what it says: *La ilaha*, there is nothing other than You; *illAllahu*, You are Allah.” This is a very small matter. I will give you a small point about this. If you say this correctly, if you understand that there is nothing other than God, then that is the truth. Everything else has been discarded, and He alone exists.

Join with Him within yourself, and discard everything else.

Carolyn: Bawa is there, in that state! How is that state?

Bawa Muhaiyaddeen(ral.)_(rad.): Oh. You have eyes and I also have eyes; you have a nose and I have a nose; you have hands and I have hands; you have a mouth and I have a mouth. We both have a heart and legs. Is there any difference between us? We are both the same. We are not different; both of us are the same. We both have a body. There is no difference. But you must strive with wisdom, *iman*, determination, and faith. With these, reflect a little within yourself. If you accept God and realize that He alone is what remains, then that will be right. You will be right and I will also be right.

There is no difference between you and me. The body is the same. But to discover and accept God is the subtlety.

Thank you. What else? Please ask. Everyone must go and eat, so please ask.

Sayings, p.114
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

Dava Jennings: Bawa said in one of the sayings that when there is something to be done, you must do it immediately but not with hastiness. What is the difference between doing something immediately and doing something with hastiness?

Bawa Muhaiyaddeen(ral.)_(rad.): Do not wait for tomorrow. Do not save something that is good for tomorrow. Try to do it today. Make the effort. Before the sun rises tomorrow, you should try to take care of it. Good-ness is only a point. But evil is like a tail that keeps on growing.

Bad things keep growing, while good things have only one point. Even if you have a thousand learnings, there is only one small point in those learnings. Even if there are a thousand sayings, there is only one small point in those sayings. And even if there are a thousand stories to tell, there is only one small point in those stories. You do not need the thousand stories if you take the point. If you know the point, then immediately do what needs to be done. Those other things are examples for you. The main thing is the point that they contain. Please think about this. That is the meaning.

This is how it is. Do not keep on reciting the stories. Within them there is a point. If you realize this, it will be good. A point does not take up much time. Everything else is an example.

If there is a snake, its poison is only in its fangs. The poison does not exist throughout its entire body. If you want to extract the venom from the snake, you only need to catch hold of its head and remove the venom from its fangs. Then the venom will be gone. After that, although it still has the quality of being a snake, it no longer has the poison. But if you keep on looking throughout the entire body for the poison, you will only get bitten.

Right? Finished? Please go and eat.

Sayings, p.115
M.R. Bawa Muhaiyaddeen_(ral.)

June 12, 1982 6:40 AM

Let us look at the hen that people bring up on their property. They give the hen a little food to eat. But does the hen depend only on that food? No. Its work is to scratch and look for other kinds of things that it needs, such as worms, insects, stones, and sand. It also needs grass and certain kinds of leaves. So, does the hen grow solely on what people give it to eat? It scratches for the other food that God has kept for it.

But what if it finds a gem when it is scratching? It does not need that gem. The hen only needs the food that God has created for it, so it pushes the gem aside and keeps on searching for its food.

Similarly, a man should not think that he needs only what he sees in the world. He should not think that only this or that is sufficient. He should dig the world and find the food that is there for him. He needs to find the food for his life and the food for his soul. He should take whatever he needs, section by section.

So, he should dig the world of his mind; he should dig every section of it. He should dig, dig, dig, and dig, and push away what is not needed. If things of the world come to kill him, he should push them away. When selfishness, anger, arrogance, hastiness, jealousy, envy, vengeance, pride, and the world come, he should push them away. He should only take the point, the food that he needs for the soul, and eat it. Truth, honesty, integrity, compassion, tolerance, peacefulness, justice, and the four qualities of modesty, reserve, sincerity, and fear of wrongdoing—these qualities are God’s qualities. This is the kind of food that we must search for.

We must search for God’s qualities, justice, tranquility, peace, and unity. This is the food that a man should accept and eat. When he eats this, he will say, “Ah! Right! Peace!” Then he will go and find a place to rest. He will have peace. But instead of taking the food he needs, a man takes things that should have been thrown away. If he does not do the work that he should be doing, danger will come to him.

Therefore, just as the hen scratches the earth for its food, man—with wisdom—should dig the world of his mind. If he takes the food that he needs and eats *that*, then he will have peace.

Sayings, pp.151-152
M.R. Bawa Muhaiyaddeen(rad.)

June 12, 1982 6:40 AM

There is a bird called the woodpecker. Are you able to see what is inside the bark of a tree? You cannot. But the wood- pecker goes along the trunk of the tree, pecking, pecking, pecking, and pecking the wood, and takes its food from there. It walks along the tree, continually pecking, and finds the food that is kept there for it.

If a man has the eye of wisdom, if he has awareness, faith, determination, and *iman*, he can peck anywhere with that wisdom and find the truth. Wherever he looks, that point, that truth, will be there. Whether it is in the grass, in the weed, in the tree, or in the fruit, that one point is there; it is in every- thing. Your wisdom should go and peck in that place. In all of the races, religions, colors, languages, and hues, there is a point that you should go and take, a point that you should peck.

So, with this wisdom it is possible to go, go, go, go, and peck and extract this truth. If you have wisdom, you can do that.

This is what the woodpecker shows us. It is a beautiful bird, indeed! If, in the same way, a man's heart is beautiful—if he has the beautiful form of wisdom—then he will peck and extract the truth, and he will attain peace. He will peck with wisdom and see the path.

Sayings, p.152
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

June 9, 1982, Wednesday, 7:05 A.M

A scientist researches and discovers certain medicines. He gathers different herbs and extracts the essence, the *avi*,² from them, is this not so? Some herbs can be gathered and used for the body in their natural form, while the essence of others has to be distilled. Man gathers all of these different herbs and uses them to cure illnesses.

Like this, for the illnesses of the *anma*, the soul, all of your qualities have to be distilled. Everything the mind brings must be distilled and filtered. Whatever the five wisdoms of *unarvu*, *unarchi*, *putti*, *madi*, and *nutparivu* — perception, awareness, intellect, judgment, and subtle wisdom—bring and whatever the five elements bring, must be distilled a little. Then you must take the essence and use that to cure those illnesses. Take what is good and throw away the rest.

Certain things must remain as they are. Your body is made up of the five elements of earth, fire, water, air, and ether. So, you need this elemental body, you cannot discard it. You need to have your body.

But you should filter what it brings to you with *pahut arivu*, divine analytic wisdom, and then take the point. Take the good and throw away everything else. Know the disease, know its quality, and then cure that disease. Then it will have peace and you will have peace.

You can be the physician. However, you cannot be the physician if you collect and store everything.

2. *avi* (T) Literally, steam, vapor, spirit. 50

Sayings, p.50-51
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

60

June 9, 1982, Wednesday, 7:05 A.M.

O man, there are many different kinds of smiles. For some people the body smiles, for some people the *qalb* smiles, for some people the face smiles, for some people only the mouth smiles, and for some people the eyes smile. We will speak just a little about the many kinds of smiles.

Each smile might have a different meaning. However, the day that your heart smiles with the clarity of wisdom, once that smile comes, then both your heart and your face will smile. That will be the true smile. All other smiles have a particular purpose, some just to please others. So if with wisdom you find clarity and if there is peace in the soul, then that smile of the heart will give peace to your life.

Please think about this and strive for this. Except for the smile of the heart, all other smiles will bring sorrow. Only that smile will bring peace.

Sayings, pp.44-45
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

61

June 9, 1982, Wednesday, 7:05 A.M.

A snake keeps poison in its mouth, and whenever it is in danger, it spits out that poison. When a man endangers its life, the snake gives its poison to the man.

But the snake's poison is encased in a sac that has a very thin membrane, and when the sound of thunder comes, that membrane bursts. Then the poison is released into the snake, and the snake dies from its own poison.

Like this, man keeps poison in his mind. He has the evil qualities of jealousy and vengeance, which he harbors in his heart. His intention is to hurt others with these qualities that are like the poison of the snake. But when the grace of God resonates, when truth resonates, these evil qualities that are within him burst, and the man dies. Just as the snake is killed when the sound of thunder comes, man's own poison kills him.

You must think about this. Do not keep these poisonous qualities in your heart. When you remove this poison that is within you, you will have peace. Then there will be no danger.

That will be good.

Sayings, p.45
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

June 9, 1982, Wednesday, 7:05 A.M.

A fruit goes through many stages before it has its final taste. For instance, when a mango is unripe, it contains a certain kind of milk. Then it changes. From the time the mango is first formed, up to the time that it ripens and the taste appears, it undergoes many changes. Its earlier qualities and taste keep changing until the final taste comes. You have eaten a mango, and you have seen this, have you not?

In the same way, you also must change the qualities that came with you earlier, at birth, until you have the final taste. Is that not so? The mango had to undergo many changes to get that final sweet taste and fragrance. You and we must also change. You must change all your karma, you must change all your qualities. Then you will have that taste of the honey of grace, the honey of wisdom, the honey of *gnanam*.

A fruit changes in this way, does it not? We too must change.

Sayings, p.45-46
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

63

June 9, 1982, Wednesday, 7:05 A.M.

The honeybee, with effort, searches for flowers and takes the honey that is there. It goes to many places and collects it—to this flower, to that flower, to this other flower. It goes to each flower that has the honey, the point, extracts the honey, and then stores it in one place. A honeybee lives in unity. Although it is a tiny bee, it never wastes its time. With a purpose, it goes in search of honey and collects it.

In the same way, you should not differentiate as to where the honey of wisdom is located. You should not say, “It is in this religion, that religion, this religion, that other religion, or that particular race.” Wisdom can be found anywhere. Wherever this flower of truth has blossomed, no matter in whose *qalb* that flower of wisdom has blossomed, if there is honey there, you should go to that place. You should look to see if there is a beautiful flower that contains the honey of wisdom, and if it is there, you should take it.

Just as the honeybee collected the honey in unity, you should bring that wisdom that you have extracted and store it in the unity of your *qalb* — in God’s qualities, in His love, and in His actions. Then in your life, you will find that all families are your family, and all will have peace. All mankind will be one family. The taste, that honey, will be God’s. You can sip it, and the taste will be there. You will have peace. Please think about this.

O you who are born as an exalted man, can you not at least do the work that a tiny honeybee does?

You must reflect on this.

Sayings, pp.46-47
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

June 11, 1982, Friday, 6:15 A.M.

O man, if there is a pond and it rains, the water will collect and fill up that pond. The water brings all of the dirt, the bad smells, and the trash that it has collected. The heavy things will sink to the bottom of the pond, and the lighter things, the dust, will be pushed to the bank of the pond. So, the water remains clear, does it not?

Like that, in your life, whatever storms or joys or sorrows come, your mind will collect all of the things that belong to the five elements. It will collect all of the discarded things, the dirt, the smells, and the qualities of the world. With wisdom, push down all of these heavy things. Let them sink to the bottom. Then push to the shore all the dust, the desires, the energies, the cells, and the viruses that float on top. Brush these to the side with wisdom. Clear your *qalb* which is the *bahrul-'ilm*, the ocean of divine knowledge. Clear the water in that *qalb*, that water of *'ilm* which is Allah's *rahmah*, the water of Light. Then whoever drinks this *barakat* of *'ilm* will find peace.

Others might come and drink this water, and when they drink it, they might blame you or they might praise you. You should not concern yourself with this. If you keep thinking about this, you will not have clarity. It will mean that you still have some dust, that the water is disturbed and is still not clear.

Try to think about this.

Sayings, p.82

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

123

What is the vehicle for the journey of your life?

Iman, perfectly pure faith. That is the vehicle. If you establish that certitude, determination, and steadfastness, you can travel to certain places in that vehicle.

124

Who is the companion who steers the vehicle of *iman*? If you want to go to the place of truth, who is the friend who knows how to reach that place? Who is the commander?

Wisdom. The one who can take you to the truth is wisdom, *pahut arivu*. That wisdom is the commander for your journey. You must always keep him within your *qalb*. He is the one who knows the direction, the one who knows where you have to go. He knows that place and will take you there. That *pahut arivu*, that wisdom called the *Qutbiyyah*, will take you to the good place where you need to go. Only he knows how to open that path.

Keep that commander within you, and follow him. If you do this, you will be able to easily complete the journey of your life. *Amin*. With certitude, keep him within you, and nourish him. That will be good.

Sayings, p.79

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

O man, God has created all creations.

Among His creations, each human being has a tongue and each tongue is different. Try to think about this.

One tongue wants more salt. Another tongue does not want salt or wants less salt. One tongue wants spices. Another tongue does not want spices. One tongue wants what is sour. Another tongue does not want what is sour.

So, in one family, among the children of one mother, it is like this, is it not? There is a tiny point in each tongue that differentiates taste. That place can vary in many, many ways, is that not so? One tongue says "this is tasty," one says "this is not tasty," one says "this is salty," and another says "this is sour." Each tongue is different.

Similarly, when you have the section of goodness and *'ilm*, people with these different tongues will come and say many different things. Although they come in this way, you should stay in a place of clarity.

In a family, if you remain in that clear place and if you do not pay attention to what these different tongues are saying, then you can receive goodness.

Sayings, p.83

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

June 14, 1982

235

We who are human beings think that there is a *dunya*, a world, and an *akhirah*, a hereafter, that there is a kingdom of God and a kingdom of hell, and that there is an earth-world and a heavenly world. Every man thinks like this. But we need to understand what the kingdom of hell and the kingdom of God mean.

What is it that is called the kingdom of God? What is it that is called the kingdom of hell? If we can understand and know this with wisdom, it will be good. The kingdom of God is God's good qualities, His actions, conduct, mercy, compassion, patience, tolerance, equanimity, and moral conduct. This is what is good, and this is heaven. Hell is evil qualities. If you take the good qualities and act accordingly, that is the kingdom of God. If you take the evil qualities and act accordingly, that is the kingdom of hell. You need to understand both the world of heaven and the world of hell.

God acts with good qualities, and that is His kingdom, His work. Evil qualities are not within God—He has discarded that kingdom of hell.

Like this, if you also act with good qualities, then here itself you will be living in the kingdom of God. If you fail to do this, then here itself you will be living in hell. It will be the same there as it is here.

Man should think about this.

236

Man thinks that there is a hell and a heaven, and because of this he does many different things. He performs *pujas*, he gives charity, he does this and that, he prays, and he meditates. Man conducts himself in this way.

But heaven is peace. If a man has good qualities and tranquility, that is peace. If he acts with compassion and finds peace in his *qalb*, that is heaven in life. Serenity, tranquility, equanimity—that is peace, that is heaven.

When a state without peace arises in a man's life, that is the '*adhab*, the torment of hell. Every moment he is being bitten, every moment he is suffering. When all four

hundred trillion ten thousand spiritual deities come, when all the demons come and gnaw at him and devour him, making him suffer each second, then that is the *'adhab* of hell. He has so much sorrow and torment in his mind. He suffers and suffers and suffers and suffers. Here itself he is tormented, and that is hell.

The other man has tranquility, peace, and equanimity, and that is heaven.

So, in your life, these two need to be understood: “This is hell” and “This is heaven.” It is through wisdom that these can be understood. When peace and tranquility come, that is heaven. When suffering comes, that is hell—the snakes, scorpions, demons, and ghosts will go on grabbing and biting you.

Man should think about this with wisdom and find clarity and peace.

237

When a man does his duty without likes or dislikes, then that is duty. That is a most important and excellent duty, the duty that God does. God performs His duty without likes or dislikes. It is because He acts in this way that He is called God—the Almighty One, the Great One.

If a man performs his duty with likes or dislikes, then that is not duty; it is self-business. That action simply adds to his karma. He acts for his own selfish reasons and accumulates sins and karma.

When this is understood, when wisdom comes to a man, he will do his duty without desire, aversion, or attachment. He will perform service that does not benefit himself. That service will be done without any thought of gaining a reward or of trying to please someone. He will help others without any other objective. One who acts in this way will be a representative of God, a human being.

A person who performs duty for selfish reasons cannot be called a human being. He has fallen from the state of being human; he has fallen from God. His duty is not duty, and peace will not come to him.

Therefore, if one does duty without attachment in the way that God does His duty, if he performs service to all creations for their protection, then he will be a representative of God, an *insan kamil*, and a man of wisdom. He will do what is good, and benefit and goodness will come from that duty.

We should think about this.

238

Water that cascades down a mountain can fall from a very high level, maybe thirty or forty feet high. The water has life, but even though it falls from that height, it does not feel pain. If a man should fall from such a high level, he would die.

What is the reason that the water does not feel pain? Please think about this. It is because it treats everyone equally. Everyone needs water. Whether it is a dirty person or a clean person, he can use the water for whatever he needs: for bathing, for drinking, or for washing away dirt. The water does not concern itself with this. After the person has finished with what he needs, the water just pushes the impurities and the dirt to the shore, and the heavy things sink to the bottom. Water has equality and equanimity. It does not find fault. Whoever likes can drink it or wash with it or take it with him. That is each one's own business.

In this way, when water falls from a high place, it does not die. Because of its state, it does not feel pain. However, no matter how high a man has risen in life, as soon as he deviates from the path, he falls into maya which is hell. He may be in a high and exalted station, but if the evil qualities of differences arise in him, if he looks into the faults and actions of others, saying, "They are at fault" or "They are wrong," he will fall. Because he does not have the qualities of peacefulness, calmness, and tranquility and because he inflicts pain on others and finds fault with them, he falls down from that exalted station in life and ends in hell. As soon as he falls, he dies in that hell and is eaten by the creatures, the maggots, the worms, the demons, and the ghosts that are there.

No matter how high he was, he descends into this vilest of hells and suffers and perishes there. His exalted qualities and his high ideals leave him, and he is tormented and dies in hell. He descends from that exalted place into the hell of maya, desire, fanaticism, separations, jealousy, envy, anger, arrogance, the differences of the "I" and the "you," saying one thing on the inside and another thing on the outside, backbiting, and vengeance. Once he falls into that hell, the things that are there devour him day after day. He dwells in that torment and suffering and perishes in it. His life is one of pain.

If a man of wisdom lives with God's exalted qualities, exalted wisdom, and exalted actions, if he has those beautiful qualities, he will not fall and perish in the hell that is maya. One who does not die like this is a wise man.

Man, himself, slips and falls into hell and is eaten there. It is not God's fault; it is man's own fault, his ignorance. To deviate from wisdom is ignorance, and that is one's own fault.

Please think about this. We must try to escape from this and become human beings.

239

Man thinks that all of the scenes that his mind sees are happiness, and he acts accordingly. But a man of wisdom will think, "What is this scene that I am looking at? Is it true beauty or is it an illusion?" He will understand both of these things and will realize that God is the only One of Beauty, the only true Wonder. That man will think, "Is it right for me to act the way my mind tells me to act?" He will understand this and realize that the way the mind and the intellect want to go is not the correct way.

If we understand with wisdom, we will know that there is no true wonder other than God, that God's qualities, actions, conduct, and love are the happiness of life, and that *that* is true beauty.

If a man understands this, having discarded everything else, he will have attained true wisdom and victory in life. He will be one who can distinguish between what is real and what is illusory.

240

Man thinks that everything he has learned is real learning. He also thinks that all the children he has given birth to are real children, and he has a lot of trust in them and a lot of love and praise for them. But if he is a wise man, he will know that everything he has learned is not learning and that all the children he has given birth to are not children.

Only the learning that is joined with God, with that Truth, is learning. That is the real learning. The rest is not learning. Furthermore, all the children he has given birth to are not children. Only the child who joins with that Truth and does what is good is a real child. A child who protects all lives and does what is good is a child.

So, only the learning that has joined with God is learning, and only the child who has joined with God, who does duty with Him, and who has that love and that light is a child. If both the learning and the child are like this, that will be good.

A wise man will reflect on this and say, “This is a child on the path; this is learning.”

Another man’s learning may derive from ignorance, attachments, desire, pride, and praise. That man will also say, “This is learning!” He has learned from pride, titles, and books, and says, “I have studied.” This may indeed be *his* learning. If a person has attachments, maya, blood ties, and connections, if that state comes to him, he will think, “This is a child of both the *akhirah* and the *dunya*.” So, to ignorance, all illusions in the world are children, all thoughts are children, and all evils are children. To ignorance, these are children and this is learning.

But for the one who has wisdom and truth, only a child who has a connection with God, who has the Light of God — where the wealth of God has joined with the wealth of the child— only a child who can live without sickness or disease can be called a true child. A wise man will understand this. To join with God, to join with His qualities, and to do duty is the real learning. A wise man understands this.

Man should think about this and understand that not all of the children that he has given birth to are children and not all that he has learned is learning.

We must be born in the state where we are connected with God. We must exhibit that Truth. Learning that is joined with God and the Truth is true learning. If there is the connection between you and God, then the explanations and the sound will come, and that will be true learning.

This is the state of a true man, a man of wisdom.

Sayings, pp. 181-186
M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

574

Let me tell you a story from the Tamil Puranas [Hindu scriptures] as an illustration: There was a *munivar* [devotee of God, Wisdom, and meditation] named Vasistar. He was so exalted in meditation that even the *divas* praised him.

Arunthathy was his wife, and duty to her husband was her sole purpose in life. One day before sunrise, while her husband was in meditation, she went to the river to get water. On the other side of the river she saw another *munivar* in meditation, but no one served him. Arunthathy thought to herself, "He must be hungry," so she went home, got some food, and carried it across the river to him. This continued for some days. When she gave the pot of food to the *munivar*, he would tip it into his mouth and swallow it. She would always return before her husband finished his early morning meditation.

One day when she set out to take food to the *munivar*, she found that the water level in the river had risen so high that she couldn't cross. She returned to her husband and waited silently. When he opened his eyes, he asked, "What is the matter?" She explained how she had been doing service for a *munivar* and how the water level had risen so high that she couldn't take his food to him.

Vasistar said, "Tell the river that the *bramachari* says it should give way to you."

Arunthathy thought, "He is married to me and yet he says he is a *bramachari*." Still, being a devoted wife, she went unquestioningly to do as she had been told. Sure enough the river opened and made way.

The *munivar*, Visvamitra, tipped the pot of food into his mouth as usual and gave it back to Arunthathy. When she went back to the river to return to her home, again the water was too high. So, she went to Visvamitra and stood quietly in front of him. "What do you want?" he asked. She told him that though she had been able to cross the river earlier, the water level had risen once again.

"What did you say then?" the *munivar* asked.

She replied, "I said, 'The *bramachari* says to give way.'"

"Now go tell the river, 'The one who never eats says to give way.'"

As she walked back to the river, Arunthathy thought, "My husband says he is a *bramachari*, and now the man I feed daily says he doesn't eat. What a wonder!"

When she came to the river, she said what she had been told to say and, sure enough, the river made way. Arunthathy crossed it, went home, and continued her duties without question, but she was troubled by the thought of all that had happened.

Some time passed. The king of the celestial realms, Devendran, decided to conduct a *yaga*, a ritual of sacrifice. But since there was a curse that made it likely that the head of the one who officiated at the *yaga* would split into a thousand pieces, no one was willing to do it. Finally, Devendran requested that Vasistar do it, and he agreed. The condition of the curse was that only a chaste woman could save her husband.

The day of the *yaga* drew near. Vasistar told Arunthathy, "You must come, too. Bring two pots, one of which must fit into the other with just the width of a thread between the two. And bring some water and a small stick." A chariot came for them and they went to a celestial world called *Indra-ldka*.

As the *yaga* began, Vasistar told Arunthathy, "Fill the big pot with water and place the other pot into it. Then you must rotate the inner pot with the stick without allowing it to touch the outer pot. My life is in your hands. If you stop, or if you let one pot touch the other, my head will split into a thousand pieces. Only if you carry out these instructions successfully until the end of the *yaga* will my life be safe."

The *yaga* continued for eight days. Arunthathy did exactly as she was told, although all around her *Indra-ldka* was rollicking with dramas, music played by the *devas*, and dancing by the celestial maidens Rambay, Urvashi, and Menaka.

At last the *yaga* was over. Still Arunthathy continued to turn the pot with the stick. Vasistar called, "Arunthathy! Arunthathy! Arunthathy!" but she was so absorbed in what she was doing that she did not hear.

He touched her hand. She looked up and said softly, "Swami?"

Vasistar said, "I called you three times. Didn't you hear me?" "No, Swami. Forgive me," she replied.

Then he asked her, "How did you enjoy the music of the *vinas* [Indian musical string instruments], the dancing of Rambay, Urvashi, and Menaka, and all the dramas that went on here?"

"Oh Swami," she replied. "What are you saying? I was not aware of any of those things. As you started the *yaga*, I began to rotate this pot, and I was not aware of anything else. My only concern was to save your life, so I concentrated on only this one task. I was doing exactly what you told me."

Vasistar said, "The whole of the heavenly worlds was turned upside down with music, dancing, and fun, but because of your state of concentration, you did not notice any of it.

"Similarly, you say that I married you. Did I know that I married you? From that day to this, I have not known it. I have given up land, women, and gold. I have made mind, desire, and thought die, lost the self, and melted and meditated on the one point of God. So, I am indeed a

bramachari. If I tell the river to make way, it will do so. Why should you have any doubt about that? Why did you worry about it all these days, Arunthathy?

"Visvamisra's meditation is in the same state. You thought you fed him daily, but just as you did not see the dancing and music in this hall, he did not know that you went to him and gave him food. He did not know that he had eaten; therefore, he is a man who continually fasts, and the river will give way at his command too.

"You must give up the thought that I married you and the thought that he ate the food you gave him. You must stop worrying about this. Your state during the *yaga* is the state of the meditation of true gnani; just as you forgot yourself, they too forget themselves in the one thought of prayer. That is true meditation. To surrender in that one thought and die in that one love is true prayer. To lose one's mind, words, and body in God and give all responsibility to Him is prayer. Think of this, Arunthathy.

"One who has nothing other than God, one whose life disappears in Him, is in the state of true prayer. Just as a tree is hidden in a seed, for man to disappear in God and God to disappear in man is true prayer. If meditation, prayer, and worship are done in this state, that is true prayer. One in this state will not know the world or what is happening in the world."

Golden Words of a Sufi Sheikh, pp. 471-473

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

When a fever comes or when some other illness comes, you are unable to eat solid food, so you are given *kanji*⁵ water. At that time, you cannot drink milk or eat fruit or solid food. If you do, you will throw up. But even though you cannot eat the fruit itself, certain fruits can be squeezed, and you can drink the juice. You do this, do you not? When you are sick, you squeeze certain fruits and drink the juice.

Similarly, can you not squeeze your mind? Just as you squeeze the juice from a fruit, you must squeeze your desire. You must filter your thoughts and intentions, and then drink the essence. To cure the disease of karma, you must drink that essence. You must squeeze your own self, and then extract the juice which is truth. Throw out everything else: throw out bad wisdom, throw out bad knowledge, and throw out bad qualities. That is the skin that must be discarded. Within this there is goodness. Squeeze yourself, and extract and drink that essence. Then your disease will be cured.

It is not only your body that must be squeezed. You must also squeeze yourself and drink the medicine that can cure the diseases of the soul and karma so that your soul may prosper, so that your birth may prosper, and so that your death may end. If you can end death, you will have eternal life.

Squeeze and filter your body and your mind, and extract the essence of wisdom, truth, and the soul. Then you will be clear.

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5. *kanji* (Tamil): A type of rice porridge popular in many Asian countries, often served as a meal on its own, especially for the ill.

Sayings, p. 13

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

from Explanatory Note – Golden Words of a Sufi Sheikh

...In the same way that the sounds arise from the seven marks, the resonance of the revelations within the Qur'an are explained by the seven levels of wisdom. Allah uses the seven levels of wisdom to reveal to us the sound of the resonance of the Qur'an in the same way that the sounds of the revelations came to Prophet Muhammad_(sal.). The sounds of Allah resonate through these seven diacritical marks, do they not? This is how each human being must take into his heart the sounds of the Qur'an. The Qur'an is the resonance which came from Allah. When it came to the Rasulallah_(sal.) in the form of explanation, it was a command. When it came from the Rasulallah_(sal.), it became a teaching. When that teaching rests within the qalb, the innermost heart, it becomes the writing of the Qur'an. Each of us who is human must open his qalb and read the inner Qur'an. With our faith, we must pick up the Qur'an inside our *qalbs*, open it, and read it with wisdom. To give sound to the writings in the inner Qur'an, Allah uses the seven levels of wisdom. You can read the words of Allah in the Qur'an only by using these seven levels of wisdom, which are like the seven diacritical marks.

O mankind, O children of Adam_(as.), Open your qalbs and read the Qur'an. The *qalb*¹ is the Qur'an. The *qalb* is the Ka'bah which, in Islam, is the central place of worship. The *qalb* is paradise. The *qalb* is the station of prayer. It is the throne of God, or *dhahut*, the throne of the true believer, or *'arshul-mu'min*. It is His kingdom, the station from which He rules. We must read the Qur'an in the *qalb*. It is from the *qalb* that we must pray to Him and bow in obeisance to Him. Those of us who are human must realize this.

When satan and his actions and qualities come, we must utilize our faith and wisdom to face his attack. This is the holy war. The holy war must be the only war within our hearts; it is the fight between the qualities of Allah and the evil qualities of satan. At that time we will experience suffering, grief, difficulty, and trouble. This is the holy war, the *jihad*, the battles in which the armies our evil actions confront us. This is the battle of *Badr*, the battle of *Uhud*. This is the real *jihad*. We must wage *jihad* against all the armies which attempt to cut off our connection to Allah, against the enemies within who attempt to disrupt the unity among people by dividing one man from another. Armies of monkey forces, horse forces, bull forces, vulture forces, eagle forces, lion forces, and elephant forces will come to fight against us. All the armies of illusion and the demons, ghosts, and dark forces of satan will attack. The war we wage against them internally is the holy war. Evil forces will try to sever our connection with Allah. They will attempt to destroy our faith and shroud us in darkness. We must divide and destroy these ghosts and demons.

Everyone who is human must fight this war within his *qalb*. We must use the wisdom and the faith which we were given as the victorious sword of the Rasulallah_(sal.) to fight these forces. We who are born as human beings, as *insan*, must realize this with the seven levels of wisdom, strengthen ourselves with faith, and fight the inner war with certitude.

My very precious children, you who are *insan*, you who are true believers, you who have the firm faith, certitude, and determination in God called *Iman*, you who have accepted God as the Father, you who have accepted God as the Creator, you who have accepted Allah as your God—

the battles each of us has to fight are within the *qalb*. The *qalb* is the place called *Karbala'*. *Karbala'* is the sphere of prayer; it is heaven, the kingdom of God, the place in which He rules supreme. It is also called the '*arshul-mu'min*', or the throne of the true believer. The satans and the evil jinns and fairies wage their wars in order to capture this kingdom and bring it under their own control. We must confront them there, fight them, and defeat them, using the mace of *Iman* and the sword of *dhul-fiqar*, which is the double-bladed sword of *Iman* and wisdom. Each of us must understand this and do it. We who are *insan* must realize what the *Karbala'* truly is...

Golden Words of a Sufi Sheikh, pp. 12-13
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

1. *qalb* (A): The heart within the heart of man; the innermost heart. Bawa Muhaiyaddeen(ral.)_(ral.) explains that there are two states of the *qalb*. One state is made up of four chambers which represent Hinduism, Fire Worship, Christianity, and Islam. Inside these four chambers there is a flower, the flower of the *qalb*, which is the divine qualities of God. That is the second state, the flower of grace or *rahmat*. God's fragrance only exists within this inner *qalb*.

239

Man thinks that all of the scenes that his mind sees are happiness, and he acts accordingly. But a man of wisdom will think, “What is this scene that I am looking at? Is it true beauty or is it an illusion?” He will understand both of these things and will realize that God is the only One of Beauty, the only true Wonder. That man will think, “Is it right for me to act the way my mind tells me to act?” He will understand this and realize that the way the mind and the intellect want to go is not the correct way.

If we understand with wisdom, we will know that there is no true wonder other than God, that God’s qualities, actions, conduct, and love are the happiness of life, and that that is true beauty.

If a man understands this, having discarded everything else, he will have attained true wisdom and victory in life. He will be one who can distinguish between what is real and what is illusory.

Sayings, pp. 185-186
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

192.

The sheikh says: My son! You must reflect on the life into which you have come. Everything you see is a transient, impermanent dream of your mind. Do not bring your dream into your thoughts and hold on to the things you see, for you will not take them with you when you leave.

Think of that One whom you were holding on to when you came to this world. You brought only one treasure with you at that time. Seek to take back only that one treasure and discard everything else. Reflect on this with wisdom.

It's all false!
It's all a dream!
It's all crazy!
It's all gone!
It's all right!
Let's see what's next.

My son! We must return with the same treasure we brought with us when we came here. Throw away everything else. We must try to stabilize our lives so that we can go back to Him in the same way we came from Him. We brought only Him and we must take only Him when we go.

Understand this, my son.

Golden Words of a Sufi Sheikh, pp. 63-64
M.R. Bawa Muhaiyaddeen_(ral.)

890.

Develop love within yourself.
Through love, develop wisdom.
Through wisdom, develop truth.
Through truth, develop compassion.
Through compassion, develop peace
And equality toward all.
As the completion of that peace
Develop all the qualities of God.
Through Gods qualities, develop your actions.
Through those actions, realize yourself.
When you realize yourself
You can see and know God.
You can see Him within yourself.

Golden Words of a Sufi Sheikh, p. 405
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

891.

A child asked the sheikh, "Do you have any suggestion as to how we can attract more people to the Fellowship and to our meetings so that we can make the Fellowship grow?"

The sheikh replied, "After you make yourself grow, it will be easy to make the Fellowship grow.

"These are the things you must have to help you grow; these are the things you must have at your meetings:

First is patience.

Second is inner patience, or sabur.

Third is contentment, or shakur.

Fourth is to give all responsibility to God, tawakkul-'alallah.

Fifth is to give all praise to God alone, al-hamdu lilldh.

Sixth is determination, determined faith in Allah.

Seventh is the absolute faith, the Tman by which you can further establish and strengthen your determination.

Eighth is compassion.

Ninth is the awareness that there is only one family.

Tenth is equality, seeing all lives as equal to your own.

Eleventh is the sharp point of intellect that gives you the awareness to treat all lives as your own.

Twelfth is to be as concerned about the hunger of others as you are about your own and to give your food away.

Thirteenth is not to kill any life, not with a weapon, a thought, the mind, or the eyes; not to kill because of race or religion or color or beliefs. You must have the purity of the light of wisdom which will cut away these evil qualities.

Fourteenth is the subtle wisdom to be aware that the pain and illness of every life are like the pain and illness of your own body and life.

Fifteenth is the eye to see all lives as one.

Sixteenth is to realize that God exists omnipresently in all lives, to have absolute faith and trust in Him, to imbibe the qualities of His path, and to put them into action.

Seventeenth is to realize that all lives have both good and evil qualities. If evil qualities come, you must be forbearant and patient. If good qualities come, you must try to elevate them by giving them more wisdom.

Eighteenth is to do duty without selfishness or attachment.

Nineteenth is to realize the faults you may have committed in the past and to try not to commit those faults in the future. Then, if anyone else committed a fault, realizing that it may be the same fault you committed in the past, you must forbear with patience and show love. You must realize that the other person is not at fault and that you committed the fault first. Realize that, in time, others can correct themselves in the way you corrected yourself. While existing in a state of awareness, try to correct them gradually. Teach them the wisdom of peacefulness, establishing and conducting yourself in the state of tranquil brotherhood.

Twentieth is to realize the ways of justice within God and man and to perceive unity.

Twenty-first is to realize that God has created all kingdoms and that He rules them all with divine justice. He rules all lives with pure and perfect justice. Realize what that justice is, take it into yourself, and act accordingly.

Twenty-second is to become the king of your body. Within your body are many worlds and millions of creations—all the creations of all the worlds are within you. All the creations visible on the outside are seen within as shadow forms, as energy forms, as cell forms, as demonic bloodsucking forms, or as beastly forms. You must become king of justice for that world, making God's justice into the justice of your rulership and bringing forth that justice to rule all the animals within you.

Twenty-third is to become human. If you are going to be a king, your justice must be consistent. Man's justice must be brought to men; you must do duty with justice. The king's justice must be brought into human justice, so that, as a man, you will be able to show that justice to all lives. Become human, dwell amidst human beings, and bring to your awareness the peace, tranquility, and justice of true man.

Twenty-fourth is conscience. God's justice must be brought into your conscience, warning you at every moment. You must rule from within the compassion of your wisdom.

"These twenty-four qualities are the twenty-four letters of the Kalimah, the word of God. If you accept the Kalimah into your heart, strengthening it, you will know with absolute faith that no one is worthy of worship but Allah, the One of limitless grace and incomparable love, the One who gives the undiminishing wealth of grace. If you understand this state and surrender fully, you will pray, 'La ilaha illallahu: There is nothing other than You, O God. Only You are Allah.' If you spend every breath in Him, performing 43,242 prostrations to Him every day, you will grow. When you have progressed like this, you have reached the state where you can help the Fellowship grow.

"Now you must gently enter the beauty of God. You must gently enter His love. After you enter His love, you must nourish good conduct, respect, modesty, virtue, and fear of wrongdoing. I am asking you to grow within that culture of goodness. Each child must grow like this."

Golden Words of a Sufi Sheikh, pp. 405-406
M.R. Bawa Muhaiyaddeen(rad.)

892.

There was a man who wanted to marry. He looked for a beautiful girl, and finally he found and married a girl who appeared to be quite beautiful. But when he was taking her around to parties, he discovered she had a slight hunchback. He was so embarrassed to be seen with her that he divorced her and found another woman. She too seemed beautiful, so he married her and took her home. He was very proud of her. But what did she do? As soon as night fell, she would sneeze, and she would continue to sneeze throughout the night. She sneezed so much that he could not sleep. He thought, "What is this? I gave up a hunchbacked wife for a sneezing wife!"

He divorced her, too, and looked again. He found another beautiful girl, married her, and took her home. But he found that she farted the whole night through. What a horrible smell! He had to leave her in the bedroom and sleep outside, for he could not bear the noise or the smell; the whole house was stinking. He thought, "This seems to be my fate. I was looking for beauty and married the first girl, but I found she was hunchbacked; she looked like an old woman when she walked. The second one looked beautiful, too, but she sneezed the whole night through. And no one could stay with the third one because she farts like a fox." He was fed up by this time, and absolutely exhausted.

In the same way, whoever goes around searching for perfect beauty in this world will never have peace in his life. Somewhere or other there will always be a shortcoming. Looking throughout the whole world for beauty, he will always complain about one thing or another. Finally, he will be driven to the state of wanting to commit suicide. If you desire external beauty, this is how it will end. You will suffer defeat just like the man in this story. If, however, you look for good qualities, good conduct, good actions, good behavior, sincerity, modesty, reserve, fear of wrongdoing, and faith and trust in God, if you desire what has wisdom, this will preserve your exaltedness in this life and the next.

Golden Words of a Sufi Sheikh, p.407
M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

901.

Child: Why are we always falling down? Bawa Muhaiyaddeen(ral.) says it is our fault.

Bawa Muhaiyaddeen(ral.): I did not say it was your fault. If you are wondering why you are falling, you have only to look at it through your wisdom. There must be some weakness, whether it is in the leg, the hand, the body, or in wisdom or faith; there must be a lack of strength in one of those supporting parts. Because it has lost its strength, you have fallen down. If you support yourself with the strong stick of faith in Allah, unwavering faith without the slightest doubt, you will not fall. As long as that stick retains its strength, you will not fall.

Golden Words of a Sufi Sheikh, p. 415

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

902.

Child: Is everyone born with an awareness of that strength?

Bawa Muhaiyaddeen(ral.): A tree is contained within a seed, although we cannot see it. You must have seen how the flowers, fruits, and leaves of massive trees grow from a tiny seed. In the same way, the strength is within you, in your seed. God has given you everything. If you believe this with certitude, you will become aware of that strength.

Golden Words of a Sufi Sheikh, p. 415

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

903.

Child: But how does that awareness come?

Bawa Muhaiyaddeen(ral.): You have the awareness. Everything is within you. The flowers are there, the branches are there, the leaves are there, the raw fruit, the ripe fruit, the taste, everything. Look within.

Golden Words of a Sufi Sheikh, p. 415

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

904.

Child: So, you have to discover it, right?

Bawa Muhaiyaddeen(ral.): It is because of your awareness that you scratch when you itch. You have the perception to know where you itch, and your intellect tells you to scratch. When you scratch in that place, you make it peaceful. This is how you must find the treasure within you, using divine analytic wisdom. Then you can avert whatever difficulties or dangers come to you.

Golden Words of a Sufi Sheikh, p. 415

M.R. Bawa Muhaiyaddeen(ral.)*(rad.)*

905.

Child: How can one progress from imagining another's sorrow and suffering to actually experiencing it as if it were his own?

Bawa Muhaiyaddeen(ral.): Only if adequate wisdom, the quality of comforting, and the duty that God does emerge within you will you have that experience. It is the transformation within you that makes you experience the suffering of others as your own.

Golden Words of a Sufi Sheikh, p. 416

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

906.

The rose flower has a fragrance which you can experience and enjoy. You and the nose experience it together. Just as you inhale the fragrance from a flower and enjoy it with your nose, you must inhale the sorrow of others with the nose of your wisdom, experience it, and then comfort them. This is Allah's work. This is His duty.

Golden Words of a Sufi Sheikh, p.416

M.R. Bawa Muhaiyaddeen(ral.)_(rad.)

907.

Child: Will Bawa Muhaiyaddeen(ral.) speak about the five duties? He often talks about duty to God, duty to the sheikh, duty to the Fellowship, duty to the family, and duty to the world.

Bawa Muhaiyaddeen(ral.): There are hundreds of millions of duties, not just these five. The three thousand gracious attributes of Allah are His duties, the ninety-nine actions are His duties. You spoke of only five. What are our duties? There are hundreds of thousands of kinds of duties.

First of all, do service to God. God is the *Katpaha Virudcham*, the tree of the plenitude of faith which gives you everything you ask. Nourish that tree within you with the water of wisdom. That is duty to God. Then do service to the sheikh. The true sheikh is the ripe fruit on that tree. Taste that fruit and preserve its nourishing sweetness within you. That is duty to the true sheikh.

Do service for the Fellowship. The Fellowship is a place of light that exists to dispel the darkness in the heart. Those who have attained wisdom in that place must do duty with a loving heart. The duty of wisdom is to know your own self, and when you realize yourself, you will realize your own state. As soon as you understand your own state, you will see the plenitude of God dwelling within you and you being within God. Then there will be no duality. With the three thousand gracious qualities of God, you will show compassion to all lives. That is duty to the Fellowship and to the children of the Fellowship. It will become a precious gem for your life.

What does it mean to do duty to the family? Is there something called a family? The family and the world are really one. The whole world is your family. Do duty for the world. Be one who loves all lives, one who exists as the form of compassion, and be of service and help them. That is duty to the world family.

Therefore, with your good qualities, actions, and conduct, acquire God's qualities. To acquire His qualities and serve others, bringing love and peace to their hearts, is your duty and Allah's miracle.

When you attain that state, all lives will bow to you.

Golden Words of a Sufi Sheikh, pp.416-417
M.R. Bawa Muhaiyaddeen_(ral.)

508

In Jaffna, Sri Lanka, a poet asked M. R. Bawa Muhaiyaddeen(ral.), "Is there a treasure which transcends intellect? Does such a thing exist?"

Bawa Muhaiyaddeen(ral.) replied, "Yes, there is such a treasure. The scriptures extend only up to the limit of intellect. They cannot understand anything beyond physical vision, beyond what the eyes

see. They talk only about what is already known to intellect. There is, however, a treasure which resplends as wisdom within wisdom, as the all-pervasive omnipresence, as the effulgence of the inner heart. Resonating as the grace of God within man's heart, this treasure is a brilliant resplendence which knows and understands all the universes. It shines, pulsates, and scintillates, explaining from within. You must realize this.

"O poet, let me explain something to you. In the same way that a seed is covered by a skin, everything you look at is covered by a form. To know what is inside, you must open the covering. It is important for wisdom to open and understand the minute and subtle aspects within.

"The most subtle of all subtleties exists as the explanations of wisdom within wisdom, as the soul within the soul, as perfection within perfection, as clarity within clarity, as man within man, and as God within the grace of God. You must split open and analyze each of these with divine luminous wisdom, just as a scientist splits an atom in order to analyze it. Then, O poet, you will understand the mysterious power of the exalted treasure which controls everything."

509.

The poet Selvaratnam, son of the poet Selladurai, posed another question. "Jesus_(a.s.) has said, 'The glory of the son of man will be seen in the clouds.' May I be given an explanation of this, please?"

Bawa Muhaiyaddeen(ral.) answered, "To say 'son of man' means that all men are the children of Adam_(a.s.). The clouds are the sorrows, the illusions which overshadow man. Only when the clouds of sorrow come can we know whether one is a man, a beast, or a satan, whether he trusts God or whether he has thrown God away. It is then that the son of man becomes visible. The clouds are like waves. One who can make the clouds part and stand resplendent, radiating His brilliant light everywhere, is the Father of man. He is easily recognized.

"Man is the light of the grace of God from which Adam_(a.s.) was created in heaven, and sorrows are natural to the children of Adam_(a.s.). For when Adam_(a.s.) was cast away from heaven through the actions of satan, sorrows fell with him like clouds and colors in the sky. But if the one who was cast out of heaven regains his lost resplendence and stands shining as the radiant light of the grace of God, parting the clouds of his sorrow, then he is the sun of God.

"When the son of man dispels the clouds of his sorrow and regains his original connections, he becomes a sun, a power, and the power of God shines from within him. The power of that light is the power of God."

510.

"People say that when a disciple is ready, the sheikh will be by his side. What is the meaning?" the poet Selvaratnam asked Bawa Muhaiyaddeen(ral.). Bawa Muhaiyaddeen(ral.) replied, "O poet, although this question can be answered in one word, let me explain something to you.

"The outside world is merely an example which illustrates the worlds and universes within us. Every human being, whether it be you or anyone else, carries many worlds and many disciples within himself. Within your mind you confer with kings, ministers, representatives, and messengers. You carry within you princely palaces with towers, infantries, artillery, cavalries, soldiers on elephants, navies, air forces, and many demonic forces, and you depend on their help. As long as you depend on the world, you are relying on these forces within yourself. But they are changing and perishable, and they can let you down.

"You must place your faith in the one indestructible, imperishable God. To do this, you must stop depending on the kings, forces, and armies within you. When you give up all this and stand defenseless and alone, saying, 'O God, it is all Your will!' the sheikh will stand by your side. It is only when you surrender to Allah that the sheikh, who is the explaining wisdom of the Qutbiyyat(ral.) which guides you on the path of God, will come to stand by your side. 'Son,' he will say, 'now you are ready. Come, let us go.'

"When that time comes, you will no longer be the firewood, you will have become the fire; you will not be the gem, but the light within the gem; you will not be the sun, but the light of the sun; you will not have the world within you, but you will bring resplendence to the world."

Golden Words of a Sufi Sheikh, pp.211-213
M.R. Bawa Muhaiyaddeen(ral.)(rad.)

563.

A wise man says: It is easy to become a guru. It is easy to say you are meditating. However, before man can really meditate, he must be at peace. In order to be at peace, he must cut away the monkey of the mind, and cut away desire, deceit, treachery, fraud, falsehood, envy, all the selfish thoughts of this body, the thought of wanting to ruin his neighbor, and the thought of taking revenge and torturing other lives.

He must discard the quality of hypocrisy with which he destroys the unity of other lives; the quality of anger which is like fire; the quality of having one justice for himself and another for others; the poisonous quality of the snake; the quality of separations and the differences of religions which are like the torturing, blood-drinking tiger and lion; and the rat-like quality of making holes in the lives of others.

If man can tie up his mind of maya and control the tricks of the monkey which mimics everything it sees, and lock them into the cage of wisdom, he will find peace. Then if he sits and meditates, forgetting himself within that peace, his voice will be heard by God and God's voice will be heard by him.

If, however, he tries to be a guru and, as a guru, does meditation, that will be like the meditation done by a stork which stands for ten hours on one leg in order to catch a fish. His meditation will be done with the selfish intention of catching the world and the tricks of the mind.

Son, realize this state. Before you can meditate, you must make yourself the meditation. Clear your heart. Before you do your prayers, make your heart a prayer. This is the victory of meditation.

564.

The sheikh says: Son, there are fools who think that the robe makes the guru. They are the ones who do not comprehend the grandeur of the wisdom taught by the sheikh. My son, do not be like them. Always remain a student. Stay on the straight path. Learn to be alone, awake, and hungry.

Lose yourself and die in the One. Then you can learn more and more of Allah's benevolence, His rahmat. When you become a slave to God, you cannot be a guru. If you try to become a guru, you will not receive the rahmat or the wealth of the three worlds. You will have arrogance, karma, and pride, and day by day, you will sink lower and lower. Think of this with certainty.

Be the slave of God. Do not try to be a guru.

Golden Words of a Sufi Sheikh, pp.235-236
M.R. Bawa Muhaiyaddeen(rad.)

434.

The sparrow of subtle wisdom said to a man of wisdom, "I have flown over many countries in my search for God. I have been in temples, mosques, churches, and places of worship on which the names of the four religions have been written, but wherever I flew all I found was troubles and wars. I went to worship, pray, meditate, and sing devotional songs, but all I found was arguments and fighting. I went to one place to worship and they were arguing. I went to another place to pray and they were quarrelling. I went to another place to meditate and they were fighting. There were racial and religious fights. I asked them why they were fighting.

"My god is real! All the others are false!' each one shouted.

"Each person spoke of his own god, and the fights continued. Then a song came to me. I sang to God, asking Him to show me a good place.

Fighting in this religion,
 Fighting in that religion,
 Fighting in the religion
 In which they were born,
 Fighting in the religion
 In which they will die.
 In which temple or mosque
 Can I worship You
 O God, O Allahu*

"I sang this to God and I cried. I said, 'Tell me a way. Show me the place in which I can worship You.'

"O wise one! I have been suffering for so long without an answer. Tell me in what temple I can worship to receive liberation. O wise man, can you tell me of a place in which to worship?"

The wise man said, "Your situation is difficult. Having flown and wandered all over the world, it is difficult to know the One and pray to Him. The four religions are right, and your reasoning is also right. But there is one thing you must realize: in the place in which you must know yourself, there is only One who prays. Only when you know yourself and when you see your soul, can you begin to pray." The wise man said this.

The bird questioned him further, "Will you explain the four religions in more detail, O wise man?"

"The first is the place where you were conceived, formed, and born. It is the religion of Zabur, or Hinduism, where temples are built. That is the place of creation, the place in which statues, forms, men, and animals are displayed as examples. Therein are Shakthi and Shiva, Adam and Eve (A.S.). It is the place of intermingling, joining, forming, and growing.

"The second religion is Jabrat, Zoroastrianism. It is the fire of hunger, illness, old age, and death. The fire of your stomach burns to ash everything you bring to it. That religion is also in your body.

"The third religion is the religion of the pure spirit. It is the world of the four hundred trillion, ten thousand spiritual forces called *shaktis*. This is *Injil*, Christianity, the religion of thoughts, vapors, and spirits, the religion which exists in the region of your chest.

"The fourth is light. The fourth religion makes you perceive through the senses of sight, taste, hearing, and smell, thereby helping you to understand what is good and what is bad, what is right and what is wrong. *Furqan*, or Judaism-Islam, the fourth religion, is the head.

"These are the four. You are the four religions. You are the scriptures. You are the temples. You must see them within yourself. If you had understood this, you would not have seen fighting in all the places to which you flew and you would not have suffered so much.

"When you understand this, transcend the four religions, know yourself, and go beyond, then you can see our Father. Only after this does true prayer and worship begin.

"There is no work to do in the world, the only work is within the self. There is no fighting in the land, the fighting is within you. There are no differences in the land, the differences are within you. There are no troubles in the land, the troubles are in your own judgment. There is no divisiveness in creation, only in your own state.

"The fault is not in you, but in standing back and letting the things in your mind take over. If you catch and control your mind, this will not happen.

"Realize this, O sparrow, and act accordingly. Find a wise man and learn. Do not waste your time flying over the land and looking at things. Fly inside yourself and see."

This is what the wise man said.

435.

The green dove of the mind said to a wise man, "So many people cry, 'O God! O God! O God!' They say, 'He is here' or 'He is there.' I have flown here and there and looked everywhere, but I have not seen the One of whom they speak. Many people called out like that, but no one came forward in response to that call. I stood and watched. No one came forward. I did this for the sake of prayer. I flew and glided and circled, wandering in the skies.

"Then I came back to find a wise man. Here you are near the trunk of a tree, and there is a saying: 'Beneath the shady green tree known as the *Katpalia Virudcham* is a devotee.*' I saw you and thought perhaps I should try to ask you, so I flew down. So many in the world say 'God', but no one comes. Does God have such a name?"

The wise man said, "Allah is the One without name, the One without birth, the One without a country of birth, the One without friends, the One without relationships, the One without shape, the One without family, the One without children, the One without race, the One without religion, the One without mother, the One without father, the One without anyone, the One without destruction, and the One without end. Allah is the One who existed then, the One who exists now, and the One who will exist forever as life within life, as wisdom within wisdom, as clarity within clarity, as heart within heart, as the fragrance within a flower, as the taste within a fruit, as the sweetness within honey, as the whiteness within milk, as the light within light, as light within the eye, as sound within the ear, as the sense of smell within the nose, as tongue within the tongue, as body within the body, as plenitude within goodness, as clarity within compassion, as tolerance within patience, as justice within peace, as truth within eternity, as completeness and mystery within perfection, as the precious treasure within the mystery, as the resplendent light of *Nur* within the precious treasure, as man within the *Nur*, as the resonance of the heart within man, as meaning within the resonance, and as the One within the meaning.

"If you put yourself aside, God will be there. If you put God aside, the 'I' will be there. After you know which of these two should be put aside, you can become Him. If you do not know, you are left with yourself. Understand and know this."

The wise man, the Qutb_(*real*), said this to the green dove of the mind. "That treasure is God, and the one who clearly accepts it becomes God."

*The *Katpalia Virudcham* is the resplendent tree of *iman* which grants everything one wishes. The Qutb_(*real*) is said to be the devotee under the *Katpalia Virudcham*. In Arabic, it is called *Sidratul-Muntaha*.

436.

The green parrot of the mind asked, "O wise man, I have flown through countless forests looking for goodness. All I found were many species of reptiles, birds, and other animals, and they were all fighting, catching, killing, and eating each other. The forest contains food to nourish every species: flowers, honey, weeds, leaves, roots, and tubers. Although the nourishment for each is provided, they fight each other for food. They are all enemies to each other. Some kill and eat others. Some simply kill for the sake of killing. I left the forest and flew here to ask you about it. What is the reason for their actions?"

The wise man answered, "What you have seen, O parrot, is the world. That is the nature of the body, which is made of earth, fire, water, air, and ether. The qualities of the elements are arrogance, *karma*, and *maya*. The form of these qualities is the mind. Their natural behavior is to attack others, to say, 'I am greater than you!' They kill and eat each other. They make others afraid.

"What you saw, O parrot, are the actions and capabilities of arrogance, *karma*, *tnaya*, and the five elements. Anyone who overcomes them is a good man, a man who will not kill or eat any life. And within the goodness of a good man is the world of grace. Within the world of grace are Gods qualities and actions. When you see them, you will throw the world away, and instead of

attacking other lives, you will have the quality of protecting others as you would protect yourself.

"O green parrot, if you had known this, you would not have asked such a question. Do not become involved with what you see on the outside. Become involved with what is in yourself, and you will see the wealth of exalted qualities."

437.

A green parrot said to a wise man, "The world says, 'April fool, April fool!' The world claims to fool people only one day a year, but is there anything happening other than fools fooling around?"

The wise man replied, "You asked a good question, and what you said is right, O parrot. But if people would lie and fool each other only once a year, it would not be such a burden for God. If man told only one lie a year, it would be a small matter. If only people would tell just one lie a year! An April fool is only a once-a-year fool.

"However, if man did not fool around and lie every moment of every day, his head would burst. So, think, parrot: is there only one April fool a year? In the life of man, if all his words, thoughts, and ideas are not lies, then his mind is not content. This applies to the life of a man who has not reached peace.

"It is the every-second fool who causes fights and turns everything in the world upside down. The cause of all fights and wars is man's lying. Falsehood is the worst of the five horrible sins. Without falsehood, not one murder would take place.

"If April fool would happen only once a year, in the way they say, it would be really amazing; it would be as insignificant as a one-second famine in a wealthy land. If man would lie only once a year, God would barely notice it.

"If man were to understand this, if he would live as man, his life would change from 'fool' to 'cool'!

"Green parrot, if the fooling would go on only once a year, the world would escape destruction and there would be no famine, suffering, or sorrow. Think about this carefully, O parrot."

This is what the wise man said.

Golden Words of a Sufi Sheikh, pp.125-130
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

153.

O man, no matter what you have studied or how much you have studied, do not follow the ways of your mind with conceit in your learning. Ask a man of wisdom who is on the path and follow his directions. If you do not meet a man of wisdom, lay your heart open and ask even a tree or a wall. The power of God within your heart called conscience will caution you and guide you. It will say, "Go," or "Don't go," "Right," or "Wrong." If your heart is open, your conscience will provide useful fruit which will benefit your journey through life.

Golden Words of a Sufi Sheikh, p. 55

M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

154.

"Do not set foot on a doorstep where you, your maturity, your wisdom, and your qualities are not recognized and respected. That would not be good for you," said the sheikh to his eldest son, the eldest in maturity of wisdom among the sons in whom he is fostering the growth of wisdom.

"If you do not allow your foot to touch that doorstep, you will benefit ten millionfold."

Golden Words of a Sufi Sheikh, p. 55

M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

155.

Then the sheikh said, "My son! Do not eat in a house which does not welcome you and feed you with an open heart. To refrain from this will reward you ten millionfold."

156.

The sheikh continued, "My son, there are those who live with you, join and play with you, but speak not what is in their hearts. To live your life avoiding their company will benefit you ten millionfold."

157.

Finally, the sheikh said, "However, my son, if you accept even a glass of water offered from the inner love of one with an open and melting heart, you will benefit the thirty millionfold mentioned earlier and a further ten millionfold. Then you will be able to offer that bounty as comfort to the heart of the person who gave with such love."

158.

My son, your whole life can be contained in two words: *al-hamdu lillah* and *tawakkul-'alallah*, giving praise to God for everything and absolute trust in and surrender to God. Say, "*Al-hamdu lillah*," and praise God for what is happening now. Say, "*Tawakkul-'alallah*," and give the responsibility to God for what is to happen at the next moment. May you perform these two duties in the same non-attached state as God does His duties.

Make your life complete in these two words. After that, acquire the qualities of God, perform His actions, act with His conduct, coax His compassion into your heart, and feel all hunger as your own hunger and all illness as your own illness. Serve other lives and comfort their hearts in the way God does. That duty will become your exalted wisdom, your prayer, and your meditation.

Golden Words of a Sufi Sheikh, p. 56
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

211.

Understand the heart
 Which is made of the five letters,
Alif, lam, mim, ha', dal,
 Then you will understand
 The horoscope of the body
 Which is made of the five elements,
 Earth, fire, water, air, and ether.

Golden Words of a Sufi Sheikh, p. 69
 M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

226.

*For the waves of the mind
 In the ocean of illusion
 Make a shore of divine analytic wisdom
 And the waves, tides, and gales will cease.*

The complete and perfect resplendence of the hundred beautiful names of the *Asma'ul-Husna* of Allah will be known and understood within your perfect faith. That resplendence will resonate within your innermost heart and radiate vibrantly within your wisdom, openly revealing bliss within the beauty of your face.

You will see the exaltedness of your life; you will see the treasure.

Golden Words of a Sufi Sheikh, p. 73
 M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

313.

My son, do not wear Allah on your head as you would wear a cap. Such a cap will turn into a cast iron helmet and crush your head.

Like this, my son, there are many who enjoy great praise and fame in the world. Instead of truly understanding and nourishing Allah within their hearts, they strut about, proclaiming, "I have studied. I am learned. There is no one greater than I. Look at my beauty and my titles and how I recite the Qur'an!"

Rather than extinguishing their pride, their cravings, and themselves they wear Allah just as they wear their caps. Eventually, they will be crushed. This group is in the majority; only a rare few keep Allah alive in their hearts.

My son! Always see Allah as the wisdom within wisdom. Exist as the qualities within His qualities and as the actions within His actions, conduct yourself within His conduct, and grow as the compassion within His compassion, never deviating from His meanings, words, and actions. Keep Him alive and make Him grow within your *qalb*, your innermost heart. Do this, and you will attain eternal life.

Golden Words of a Sufi Sheikh, p. 88
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

331.

You need a source of water to make a farm productive. This can be accomplished by building a dam across a stream. In order to do that, you must first make an estimate of how much water will collect. On the basis of past and present levels, you must estimate future levels. Taking into account the possibility that the dam will burst, you must build it strong enough to withstand the force of the water. If it is likely that the water will sometimes rise above the level of the dam, you must have a system for the water to overflow without causing damage. At the same time, you must have irrigation canals through which adequate water can be let out to the fields. If the estimate is made carefully and the dam is built correctly, the land will flourish, and there will be no poverty or famine.

However, if the dam is not strong enough and if even a tiny hole is allowed to develop, it can enlarge sufficiently to break up the entire dam, and then all the land will be destroyed.

In the same way, my son, our entire life is a vast lake and wisdom is the dam. The built-up shores of the lake are faith, certitude, and determination, and these have to be made very sturdy. No matter what joys and sorrows may come to us in our lives, wisdom must be able to identify anything excessive. All the evil must be allowed to flow away, while the good which is God's good qualities, good wisdom, and good intentions must fill the lake. With the plenitude of that fullness, man must utilize the dam of his wisdom to comfort and nourish all lives in the land so that they will grow and prosper. This will bring peace and comfort to his life and to all lives.

If, however, a tiny hole of doubt, selfishness, anger, discrimination, conceit, or self-praise appears in the dam, it can gradually enlarge until the dam bursts, ruining man and his entire life and destroying the vast lake of his heart, or *qalb*. It will break up and destroy everything in its path. All will be ruined.

Make sure that a hole does not develop within your wisdom, faith, qualities, actions, or duties, which are God's duties. A hole should not form within your state of equality or tolerance. If you succeed in safeguarding the dam of your wisdom, you will be able to protect the eighteen thousand universes within your *qalb* and all those who dwell within those universes; you will be able to protect the world of the soul, this world, and the next world; and you will have God's wealth of completeness.

Through even one fault, you can destroy yourself and all three worlds. You must reflect on this. You must have the plenitude of *shakur*, or contentment, within you. Fill your life only with what is good; your life will be exalted, and you will be able to bring comfort to all lives.

My child, then you will be victorious in your life.

Golden Words of a Sufi Sheikh, pp. 93-94
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

332.

O man, do not decorate your desire, your ignorance, and the darkness of your false wisdom. Adorn your heart with the truth of God. With the treasure of wisdom and the light of perfect faith called *iman*, adorn your inner heart, the *qalb* which is God's kingdom.

That is the beauty of God.

Golden Words of a Sufi Sheikh, p. 94
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

From “Explanatory Note” by M.R. Bawa Muhaiyaddeen(ral.)_(ral.) (from GOLDEN WORDS OF A SUFI SHEIKH)

...You who have faith, you who are true believers, you who worship only Allah, you who are true men—you must think of this. When we place our faith only in Allah, when we set out to fight the wars in the innermost heart, there will be many obstacles and dangers. First, we need patience; second we need the inner patience called *sabur*; third we need contentment or *shakur*; fourth we need surrender or *tawakkul*; and fifth we need to give all praise to God, *al-hamdu lillah*. Through these five we must complete and perfect our hearts. Allah has given these five in their fullness to those who have faith, to those who can be called true believers, to true men, and to perfected men. As long as we make use of these five treasures, we will face no danger, no suffering.

My very precious brothers and sisters—you who are human beings, you who are the children of Adam_(a.s.) you who are the resplendent lights within my eyes, you who are the love within my heart, you who are born with me, you who are my body, my life, my love, and my eyes—my brothers and sisters who are filled with that completeness, we must realize these things.

We have ascribed so many meanings to Almighty God in the many religions; but no matter how many names have been given to Him, He is one. The names in the religions were given by us, but Allah has not changed; He remains one. Just because men call Him by different names, that does not mean He is different beings. Just because the many religions give Him different names, that does not mean He is a different God, a different race, or a different form for each religion.

God is without form or shape; He has no name and no country. He is a power, the power which dwells within all lives, the power which can protect, understand, and sustain all lives. Each of us, each of the children of Adam_(a.s.) must reflect on this. God is one and the family of Adam_(a.s.) is one. There is only one God to whom worship belongs. We must realize this without the slightest doubt. We must realize it with certitude and absolute faith. That will be best.

My brothers and sisters, no matter how we understand it, the names of God and His words and the revelations known as the Qur'an have been sent down as 6,666 verses. The words of all the prophets which were sent down to them in their respective times all appear in the Qur'an. The explanations given to the twenty-five prophets who were mentioned in the Qur'an and to certain *qutbs* and *olis* were sent down as specific chapters in the Qur'an. Each message came down at a different time, in a different chapter. The revelations were sent down 6,666 times.

Apart from this there were also words which came straight from God to the prophets, as \ described in the ahadith, or traditional Islamic stories. And no matter what people may say, every story and every word of the Qur'an is contained within the inner heart of every man. If everyone who is human opens his heart and looks within, he will understand that story. He will see and be able to read the history of all three worlds in the divine scripture called the Holy Qur'an. The innermost heart is the Qur'an. If we reflect on this, we will realize the true state of our lives. We will realize what Allah is like and what prayer and worship must be like.

Let each of us reflect on this.

O you who love God, you who have absolute faith in God! There is only one God and there is only one race. When we accept one God and one race, when we worship God without creating differences, then our prayers will be fulfilled. Only on that day will our prayers be genuine.

All the time we fail to perceive that total oneness, our prayers will be the prayers which divide people. In the same way that satan divided people from one another, our prayers will divide people from one another. The qualities of satan separate us from Allah, and prayers which fail to perceive that there is only one God are prayers of separation. As long as division exists, true prayer does not exist. Only when we pray with the realization that we are all one, one family and one people, will true prayer to God occur.

My precious children, if we want to discover ourselves, our Lord, His history, and our history, we must open the Qur'an which exists within the innermost heart, the *qalb*. The divine scripture exists within the *qalb*. It does not appear in any book. It does not appear in any writing. It exists as resplendent light in the *qalb*. It exists as a sound and a revelation within the *qalb*. It exists as a resonance within the *qalb*, giving the explanations. Only if we have wisdom and the absolute faith called *iman* can we understand the explanations. When we understand, we will never die.

One who understands is a Sufi.

My very precious children, jeweled lights of my eyes, it is impossible for us to see the Qur'an in its totality. The Qur'an and the revelations within it which came from God have been explained by the prophets. The sounds must be kept inside, not merely carried in our hands as books. The books certainly can be in our hands but the sounds and the explanations and the resonances must stay within our hearts. The inner Qur'an, the inner Bible, and the inner scriptures are Allah's commandments.

The books in our hands can be consumed by fire, water, or air. But when God's words of wisdom are imprinted on our hearts, that is the Qur'an, that is the Bible, that is the scripture, and nothing can consume them. This is the truth. We must open this book and look. We can never complete our study of Him.

As we go on digging and digging with our wisdom, God will appear to be further and further away from us. No matter how much we discover with science, that which stands beyond research is God. No matter how much we study, that which appears to be further and further away from us and from our learning is God. No matter what we eat, the taste which remains beyond our reach is God. No matter how many scenes we may look at, the beauty which always lies beyond everything we see is God. No matter how much we pray, God is the One beyond the deepest depth of our prayers. No matter how much wisdom we use to open up and dig deep within the heart, that which exists beyond all the digging is God.

To worship Allah and to serve His children, eliminating the divisions among them, wisdom must be the instrument. Therefore, my precious children, you who have faith must seek wisdom. Only then can you achieve the highest victory and attain that beauty.

My very precious children, we have explained this through the very few words in this Sufi book, *The Golden Words of a Sufi Sheikh*. This book contains only a very small amount of wisdom, but we must study the subtlety and understand the explanation of every word and every sentence. Each time we take these words into our hearts and examine them, our wisdom will grow. As we go deeper and find more meaning, our wisdom will expand and expand. As we read more and more, we will discover greater depth of meaning.

But if we remain on the surface, the explanations we receive will be limited. If our wisdom fails to develop, we will see the words as a show. Anything we look at superficially will seem to be a show. We must understand the help that wisdom can give.

My very precious children, please look at this book, *The Golden Words of a Sufi Sheikh*. We are the slaves of God. We have faith and trust in God; through our faith and certitude we must accept God without the slightest doubt and stand close to Him. When we stand with Him and read this book of Sufi wisdom, we will receive many meanings and explanations. In this book there are 975 sayings, each with a different meaning. It is necessary for us to read between the lines and between the words.

This book is a map by which we can open our hearts and find the way. It is a map by which we can open ourselves and look within with our wisdom. If each of us who is human, if each of us who is of the children of Adam^(a.s.) if each of us who believes that Adam's^(a.s.) children are one race with one prayer and one God, if each of us opens this book and reads it with a heart which knows no prejudice, no racial or religious differences, we will derive great benefit.

We may see many divisions in the world, but when we leave here and go to the next world, we will realize that there is only one God, one race, and one family. Until we reach the grave there will be differences in the world—one grave for you, one grave for me; one grave for my race, one grave for your race—but when we reach there we will see that there is only one grave, and that grave is hell. There is also one palace called heaven. It is possible for all of us to live in that one palace of heaven as one race. But if we go with the qualities of satan we will have to go to that one grave which is hell. There will be only two houses in the next world: heaven and hell. We have many different cemeteries for the different kinds of people here, for the different castes, religions, and races, but there is only one cemetery in the next world. These are the only two things fashioned by God, so it would be good if we would open our hearts with wisdom and faith and look within. If you read this Sufi *gnani* [wise one] book and take every meaning into your heart, it will help you in wisdom. It will help you to understand the society of mankind and to understand who we are as well as to understand who created us, who our Father is, and who our God is. This book will give you the fullness of that meaning.

Each child must reflect on this. We have printed many books, of Sufi wisdom. This book contains the meanings in short sayings. If you read this book of short sayings and then read the other books, it will help you a great deal. When our wisdom becomes mature and we see the true path, we can take that path. Until we find the path, we need to nourish our wisdom and bring it to maturity. My children, my brethren, we must think of the way in which to do this. *Amin*.

Golden Words of a Sufi Sheikh, pp. 16-20
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

310.

My son, do not set out to measure the mind of another. If you understand his qualities, you will know. If they are good qualities, put them to good use within yourself. If a person has evil qualities, avoid him. Do not linger and speak ill of him. The spoken word can be a fault, but an evil thought is a scar imprinted deep within you.

If you find fault with another, the fault will come back to you. When you assume God's duties in performing judgment on another, you become guilty on two counts. First, for finding fault with another, and second, for usurping the function of God.

Think of this.

The other man is doing what he came to do. You must also do what you came to do. If you have wisdom you will understand this. If not, find a man of wisdom and learn.

Golden Words of a Sufi Sheikh, p. 87
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

314.

My son, the human generation consists of seventy-three groups. Three of them say they have the faith, certitude, and determination in God which is known as *iman*.

Of these three groups, the people in one group say they love land, gold, and women—and also God. Those in the second group, although they have faith in God, place their trust in themselves, their titles, and their own abilities. They praise themselves and always claim that their actions are correct.

Those in the third group lose themselves, forget themselves, and with bowed heads, worship only God. Offering their very heads into His care, they surrender to Him.

Those in the other seventy groups have the appearance and speech of human beings, but their actions do not conform to their words. They may speak of God, but their thoughts, actions, and behavior belong to satan. They perform the four hundred trillion, ten thousand actions of ignorance which are the 'miracles' and actions of animals. Although the human generation is perfectly pure when it emerges from God, the qualities and actions of these people change when they arrive in the school of the world to study. Therefore, they fail to complete their examinations. Although they come to study their history and the history of God, they give up both and concentrate on studying the history of satan. Ultimately, they end up in the hell that was given to satan.

Out of the first three groups, the one which worships God in humble homage reaches God directly without having to face questioning or judgment. The other two groups have to face their verdict on Judgment Day. According to that judgment, they will spend some time in heaven and some time in hell.

May you realize this and remain in that one group without ever straying from it. It is the group of the *mu'min*, the group of true believers.

Golden Words of a Sufi Sheikh, p. 88
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

78.

O man, if you understand the meaning
 Of *al-hamdu lillah*,
 Of giving all praise to God,
 You will know that which is with you
 Which never comes or goes
 And you will be dwelling with it
 You will be in communion with it
 At all times.

43

140.

Saying that all praise belongs only to Allah, *al-hamdu lillah*,
 Is the direct prayer to God,
 when one has handed over his life to God.
 It is his prayer and his worship.

53

158.

My son, your whole life can be contained in two words: *al-hamdu lillah* and *tawakkul-'alallah*, giving praise to God for everything and absolute trust in and surrender to God. Say, "*Al-hamdu lillah*," and praise God for what is happening now. Say, "*Tawakkul-'alallah*," and give the responsibility to God for what is to happen at the next moment. May you perform these two duties in the same non-attached state as God does His duties. Make your life complete in these two words. After that, acquire the qualities of God, perform His actions, act with His conduct, coax His compassion into your heart, and feel all hunger as your own hunger and all illness as your own illness. Serve other lives and comfort their hearts in the way God does. That duty will become your exalted wisdom, your prayer, and your meditation.

56

183.

In Allah's creation, there is the secret and the manifested form, *sirr* and *sifat*, and right and wrong, *khair* and *sharr*. A man of wisdom must realize the difference between them and analyze them with divine analytic wisdom, which is the power of the *Qutbiyyat*.

Sirr is secret and unseen.

Sifat are all the visible creations.

When we analyze the *sifat* and go inward, we see the glory of Allah and say, "All praise is to God, *al-hamdu lillah*."

Sharr is the action.

Khair is the fruit of the action.

Both good and evil are parts of the body: *khair* is what is acceptable to *iman*, to perfect faith; *sharr* is what we must discard. If we reject the evil and accept the good, placing it within *iman*, if we eat food that is halal, or permissible, accept only what is *khair*, and act accordingly, we will resplend as *mu'mins*, as true believers in life as well as in death.

We must realize this with our wisdom. *Khair* and *sharr* are in Allah's responsibility. Our wisdom must know the difference, take what is right, act on it, and praise only Allah with *al-hamdu lillah*.

61

201.

A tree is shaken by the wind. Gales can blow it down or uproot it. A tree can also be destroyed by fire. Similarly, my son, the eternity of your existence is threatened by the gales of your base cravings, the storms of your mind, and the fire of the anger of your arrogance. They can uproot your life and destroy it in the same way a gale can uproot a tree, in the same way that fire can burn it.

Therefore, just as the taproot of a tree planted deep and firm gives it stability, you must plant the taproot of iman, the taproot of faith, certitude, and determination in God, to give stability to your life. Give Him the praise of *al-hamdu lillah* and surrender to His will, saying, "*Tawakkul-'alallah*, it is all Your responsibility." Develop the coolness of *sabur* and *shakur* to quell the fire of your anger and the gales of your desires. Then they cannot injure or destroy you.

65-66

352.

My son, peace for the fox is a great loss for the chicken, is it not?

Likewise, when mind and desire say they want peace, what will they do? They will destroy all the goodness in the world. Their peace is to destroy good conduct, modesty, reserve, respect, fear of wrongdoing, patience, the inner patience called *sabur*, contentment or *shakur*, trust or *tawakkul*, the praise of God or *al-hamdu lillah*, and all of God's goodness.

A man must think. For wisdom to be at peace, man must uproot and throw away all that the fox of mind and desire brings to him. If he does throw them away and attains wisdom and God's qualities, all lives will find tranquility through the peace in his life.

99

372.

Do not waste your time
Roaming through land and forest
Searching for a sheikh.

Open the cage of your body and search within your good qualities.

If you can discover the treasure which shines as the qualities within your qualities, it will lead you to an exalted and perfected man, an *insan kamil*.

Through the efforts of your faith, *Allahu ta'ala*, Almighty God, will fulfill your intentions in life. Then, as always, you will say, "*Al-hamdu lillah*, all praise is to God."

107-8

910.

All of everything is within the heart of each man. His world is within him, and all the creations of God are within him. Also, there is an agreement relating to the length of his time in the world. The day a man's world dies is the day of his destruction. The day on which he is awakened from his death is his Day of Reckoning. All of creation is brought back to life on that day. And the day on which judgment is given to all is his Day of Judgment. Each person has the Day of Reckoning and the Day of Judgment within him. Each person contains the eighteen thousand universes.

To wisdom, the outer world in which we live is only a tiny particle of the inner world. If one atom of the inner world were to be cut into a million pieces, this world would be only one millionth of a piece of that atom. The world has a connection to earth, fire, water, air, and ether. It functions with these elements, and it rotates continually. But one day, when a disagreement occurs between any of these five elements, your world will end.

The world rotates around the one point of God's grace; that is its axis. *Qutbs* and *olis* exist in the world to protect the world of grace within man. The *qutbs* and *olis* will exist within true men to protect them and the kingdom of truth within them. When a man with trust and faith in God prays, they will be within him.

But if he changes into an animal and loses his faith in God, they will not stay; they will return to the indestructible land, the kingdom of God. And when they do leave, this rotating world of particles will be destroyed.

This is known only to the one who stays within that one point. It will be good if you know your world, your Day of Reckoning, and your Day of Judgment. Then you can go to the realm where there is no destruction. If you overcome the world of death, you can go to the world where there is no death. If you overcome the Day of Reckoning, you can go where you will not be brought back. If you understand judgment, you can go to a place where there is no judgment—you can go to Allah.

Golden Words of a Sufi Sheikh, pp. 418-423
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

911.

Child: Should we do our work knowing this? Believing your words to be the truth, should we work with a view toward the end? How should we finish our worldly duties? How should we prepare ourselves for the end?

Bawa Muhaiyaddeen(ral.): How can you take my words as the truth? You must take Allah's word as the truth. What has Allah said? Take that as the truth. You must not accept my words as truth merely because I said them. You must accept what Allah has said.

The correct way to think is, "Allah has said these words, the sheikh is teaching us the words of Allah, and therefore I believe them. "Then you must ask the way. You must see that the sheikh's words coincide with the words of Allah and ask yourselves, "How must we change ourselves? How can we be saved from this?" That is how you must place your trust.

Then, if you ask him the way, he will tell you. He will say, "Death is in your hands. It can come to you before the blinking of an eye. Death can come at any moment, even while you sleep or while you eat. Death is constantly hanging over you. It has no time or season.

"Death is always in front of us. It can strike us before a word can leave our lips, before we can lift a morsel of food or a drop of water to our mouth. This is the truth. Death is real.

"Time, however, is not real. You must not live believing that time is real. But because death is a reality, you must spend every moment thinking of what you must do. Because death is hanging over you at every moment, you must be ready to die before it can attack you."

As soon as you have determination, certitude, and absolute faith, you will realize that everything here in this world is subject to death. You will say, "Everything created, everything that exists in a form, is bound to die. Evil desires are tormenting me. Desires are eating me. All the things subject to death are eating me, demanding me to bring them this and that! Therefore, I must kill them immediately."

If you can cut them away, the death in front of you and hanging over you will recede, and you will have eternal life. In the state of *hayat*, eternal life, you will have no fear.

Until then, every breath holds death in front of you. Those who are deceiving you and eating you from the inside are spirits, desires, thoughts, illusions, attachments, blood ties, happiness, and love for the world. All these feelings arise from your base desires. Things subject to death continue to torture you. They must die. Cut them away with one blow. The day you cut them away from you is the day of eternal life.

Golden Words of a Sufi Sheikh, pp. 418-423
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

912.

Child: I'd like to ask Bawa Muhaiyaddeen(ral.) about a dream I had approximately a week ago. There was a house with a piece of property next to it, and on the property were fifteen or twenty small wells or springs which were like holes in the ground. I looked into the house and saw a number of people who were very sick, very close to death.

Then I looked into each of the wells. They were extremely poisonous, full of demons and viruses. Only one person in the house was able to walk around, and he and I went up to each of the wells. He said the Third Kalimah and blew into each well. Then, with a shovel, he cleaned away the debris.

Before this, the atmosphere all around had been very thick and heavy. When we were almost finished, we looked back at the area of the yard in which we had been working, and all the darkness had cleared. There was a lot of light and clarity, and the people in the house who had been sick were up and moving around.

Bawa Muhaiyaddeen(ral.): That is a good dream. The house is the house of Allah, the Fellowship. It is the house of God for all people, for all the children who live in the world. They are all afflicted by poisons and disease. They have the poisonous wells of religious and racial differences: my religion, your religion, my race, your race. They drink of these poisonous waters, trying to alleviate their thirst.

In the places where they dwell, many diseases, ghosts, demons, evil thoughts, desires, satans, and devils have caught them and are eating them from within, making them very ill.

When we try to make their wisdom grow, what do they do? They turn the pure wisdom, the clear water which is being given to them, into poison, and then even divine knowledge is poisoned! They inject their karmic and poisonous qualities into pure wisdom. Instead of accepting the pure water, the pure wisdom, they inject their own religion, caste, fanaticism, bigotry, and biases into the water, making it poisonous. They drop the things of the world into pure wisdom, and they poison the things which belong to the hereafter, making poisonous even the wisdom of the ocean of knowledge.

They forget what will appease their thirst, what will ease their fatigue, what will give them life. As a result, they drop religion, race, color, and the arrogance of the ego into the well, making poisonous even those things that could appease their thirst.

The twenty-four letters in the Kalimah plus the soul make twenty-five, which are represented by the twenty-five wells. Karma poisoned and sickened everyone, and they were unable to walk on the path to Allah. Everything was surrounded by darkness. If this is the state in which people exist, what can we do? What shall we do?

We must do the Kalimah, the Third Kalimah. It is our *qurban*, the prayer of perfection which cuts away the animal qualities and the evils within. "*Subhanallahi, walhamdu lillahi, wa la ilaha illallahu, wallahu akbar, wa la hawla wa la quwwata ilia billahi, wa huwal 'attayul 'azim:* Glory

be to God; all praise belongs to Him; there is nothing other than You, O God. You are Allah who is most great; none has the majesty or the power to sustain except for God, who is the majesty and supreme glory."

The Third Kalimah is the *qurban* for all the poisons. When this was recited in your dream, all the poisons, all the corpses inside the wells, and all the debris were swept away. The darkness became light, all the people rose up, their illnesses went away, and the water became tasty. Divine knowledge became radiant, filling everyone with life. This is the meaning of your dream.

Therefore, all of you—each child—must give up your differences and use the Third Kalimah to cut away all the evil qualities within. Only Allah exists in a state of equality.

He is the religion. He is the philosophy. Trust only Him. You must have the determination and the faith to pray to Him alone. He is the only king for everything. He alone is worthy of worship.

The world, religious fanaticism, racial differences, desires, and colors must die. They are all poisonous and they must die. If you drink these poisons, you will be sickened for life, living in a deathlike state in which you cannot walk the path to the next world or to God. To remain in that state is hell. All who do not walk toward Allah are dead and in hell. Only those who do walk toward Allah are alive.

Accept only Allah. If we reach the state of one family, one God, and one prayer, we will no longer have the illnesses you saw in your dream.

Golden Words of a Sufi Sheikh, pp. 418-423
M.R. Bawa Muhaiyaddeen_(rat.)

913.

At one time, people were inquiring about my heritage: where I came from, which family I came from, and what my ancestry was. They asked me repeatedly and their whole purpose was to trace my lineage. No thought of Allah came to them. They were not people who had faith in Allah; they believed in lineage, ancestry, heritage, pedigree, and family connections. There was no realization of our original heritage, our real heritage. They were interested only in the ancestry which began in this world, and not about our ancestry in the world of the souls.

Allah gave me a kingdom in this world. When I was the leader of that kingdom, I ate and lived in peace and freedom, but I did not really look after the joys and sorrows of my people. My ministers were busy satisfying their own needs, and the people suffered because of it. I was protecting my family, but I was not truly helping the people. It was no use talking to my family about this, so I asked Allah,

"O Allah, who gave me this kingdom? I want to look after the needs of my people, alleviate their suffering, and make them peaceful. I want to do Your duties; I want to be able to see into the hearts of the people and, knowing their illnesses and needs, help them. I have no desire for this kingdom. Please take it away, and give me permission to do duty in Your kingdom."

He granted my wish. Then I experienced all that they experienced, all their joys and sorrows. To release them from slavery, I became a slave to Allah. I am a slave doing the duty of a slave. Since I gave up my heritage, what can I tell people about my heritage?

Allah is the only One who is eternal; His ancestry is the only true ancestry. Our ancestors have gone away, one by one. They came and they left. There is no point in reciting their names. I talk only about my present heritage. My history is to know the One who created everything.

Only Gods history is complete and unchanging. He is the One who is indestructible, the One who will exist forever. All created beings have changing histories. What is the purpose of telling you stories of things that change and die so quickly? What is the purpose in holding on to the story of something that is going to expire, something that will slip out of our hands anyway?

There is only one God and one family of Adam_(a.s.). Only Allah is worthy of worship. He is the One of limitless grace and incomparable love. His family alone is the real family. Whoever joins that family, whoever is born into and lives in that family, receives the grace of all the universes.

But what is the use of telling this to these people? They will not understand. They look through the mirror of the mind and the desires of the world. Those who look for heritage will not understand Allah's plenitude, His wealth of divine knowledge, and the mercy and compassion of all the universes. It would be a waste of time to read of my history and all my sufferings. Read of the heritage of Allah and the qualities His prophets brought. That is real heritage. Other things are just book knowledge, a waste of time.

For what is happening in the present moment, say, "*Al-hamdu lillah*, all praise belongs to God." For what will happen in the future, place your trust in Allah.

There is only one history that will never perish, either in the world of the souls, this world, or the world of God; only one history will exist forever. The understanding of that history is our history, our story.

Golden Words of a Sufi Sheikh, pp. 418-423
M.R. Bawa Muhaiyaddeen_(ral.)

953.

A Sufi gnani gathered his disciples together and showed them a lake. The lake was turbid and muddy with all the world's dust, dirt, filth, and insects, which had been carried there by the wind, by rain, and by flood. "Come along, my disciples," he said. "There is water here. Drink it."

Most of the disciples complained that it was either dirty, or muddy, or turbid and therefore unfit to drink. The sheikh was watching as each of them spoke his mind. There was one disciple, however, who had wisdom. Dipping his two hands into the water, he pushed the dirt on the surface to either side. The dirt, dust, and insects separated off, and then he scooped the clean water in his cupped hands and drank. Then, as all the others watched, he rose and bowed in obeisance to the sheikh. The sheikh embraced him, saying, "You are a wise disciple."

This is what the world is. Where there is a sheikh there will also be the difficulties of the world. All the dirt that comes with the rains will fall into that lake, and there will be filth, insects, and foul odor. The floodwaters will pour into it. All the happiness and sorrow of the world will come. Ghosts and demons will come, as well as hell, maya, and karma. Everything will collect in that lake. But anyone who is doing service to God, service to the sheikh, and service to people must not be discouraged by these things. With his two hands of iman, of faith, certitude, and determination, he should push the dirt aside and drink of the true water, the water of grace, the water of *rahmat*, or infinite benevolence. Then he should come and perform his service to the sheikh.

The sheikh will embrace him because the disciple has not seen differences. Such a disciple does not look at the world for the filth and evils of the world. Pushing them all aside, he takes only the pure water. He is the one who will do the triple service to the sheikh. He is the true devotee, the one who will merge with God and thus give peace to the people. He is the one who will show compassion and love to the people. He is the truly wise person, the true disciple. This is what the gnana sheikh said.

Anyone who is not in this state, anyone who does not push aside the filth and drink only of the truth of the sheikh, will gather all the dirt, atoms, and filth of the world. He keeps on digging and digging in the lake, muddying the water. Instead of trying to clear the water so that he can drink it, he is stirring up the mud. He is the one who disturbs the lake. Unable to quench his troubles and to rid himself of his birth and his karma, he will thoroughly disturb the water and then he will hand it over to the vultures. Anyone who continually digs up the lake will never correct himself. It is very difficult for anyone who is in this state to become peaceful. This is what the Sufi sheikh said.

You and I must reflect on this. Water is common to all. The wise man is also common to all. The water will quench everybody's thirst and remove everybody's dirt and stench. Its peacefulness will give peace and tranquility to all. Even when dirt collects in the water, the water will push it down to the bottom or beat it against the shore. The wise person will always remove the surface dirt and drink the pure water. He is the one who will merge with God and the sheikh. He will get rid of his karma and obtain the station of *gnanam* and paradise. This is what the *gnana* sheikh says. You and I must think about it.

Golden Words of a Sufi Sheikh, pp. 444-446 M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

606.

Let me relate to you a *hadith* which the Messenger of Allah_(sal.) told to his companions and to his followers:

First, prepare your hearts with faith in Allah and pray only to Him. With the light of the *Kalimah*, the word of God, make your hearts radiant with the resplendent faith of *iman*. *Sabur*, *shakur*, *tawakkul-'alallah*, and *al-hamdu lillah*, or inner patience, contentment, trust in God, and praise to God, must always resonate in your hearts.

Second, all of you must come together as one. Wherever you may be, you must intend to be one and live in unity, as one race. Everyone's heart must be in the same state.

Third, do not consider worldly feasting, weddings, food, or celebrations exalted. Do not seek happiness in those things, carrying mind and desire with you to satisfy their craving for rich food. However, when there is a funeral, you must attend. You must pay your respects to the dead. If you go, take *sabur*, *shakur*, and your love, and pay your respects. No matter what race, religion, or caste the dead person might have been, you must not see any of those differences. He is one of the children of Adam_(a.s.) and he is a creation of Allah. He is your brother. *Allahu ta'ala Nayan*, Almighty God, is the only One who can give judgment, the only One who knows the individual heart. You must not judge. On the last day you are able to see him, you must go to pay your respects and send him off on his last journey. Each of you must have this state in your hearts. If someone dies as a destitute, you must inquire and take care of the necessary arrangements to help give him a good burial. Remember this in your heart. No matter how rushed you may be, if there is a funeral procession, you must walk in the procession for at least seven steps or pause for a few moments to show respect for the dead.

Fourth, wherever *hadith* are spoken about Allah, you must search those words for wisdom and divine knowledge, or *'ilm*. This is most important.

Fifth, whenever anyone is suffering from an illness, you must go to him, assist him, make him happy, and give him peace of mind. You must do this no matter who the person may be, without considering his caste, status, wealth, or relationship to you.

Sixth, go to those who are troubled in mind, those who are mentally disturbed. Give them peace appropriate to their mental suffering, comfort them, show them Allah's love and His state, and teach them the wisdom which can end the sorrows in their lives. Show them love and make them happy. This is an important duty for those who have *iman*, absolute faith in Allah.

Seventh, you must observe the state of others. Look for the signs of hunger, unhappiness, or suffering in their bodies and faces. Understand the reasons for their suffering and then render whatever help is needed. Do this. If someone is hungry, you should give your own food to satisfy his hunger, even if you have nothing extra. Do not hide your food thinking of your own hunger. Control your hunger with contentment, satisfy his hunger, and make him peaceful.

Doing these things will be the exaltedness of *iman*. This is what the *Rasulullah*_(sal.) has said.

Bawa Muhaiyaddeen_(ral.) says, "All of us who are human must think of this and bring it into our actions."

Golden Words of a Sufi Sheikh, pp. 267-268
M.R. Bawa Muhaiyaddeen_(ral.)

758.

A child asked, "Is it good to pray and ask God for divine wisdom, learning, wealth, and so on, for yourself, or is it good to pray to God for others?"

The sheikh said, "That is a good question. Child, if you pray with the idea of receiving anything for yourself, that is not true prayer. That is the prayer of the base desires. In this kind of prayer, your thoughts become a veil; they become a mountain between you and God. It is of no use.

"The day you throw away all your thoughts and surrender to the One to whom prayer is due, your prayer will be like the sun. Just as the sun serves the entire world, you too can serve the entire world. When you become a good one, the rain that falls for you will benefit everyone, and you will have no need to ask for anything for yourself or for others"

759.

Son, listen to what I say. In the world there are children in many different circumstances. There are children who are hungry, children who are unable to speak, children who have no clothing, and children who have no housing. Those who have should help those who are in need. How can one with a house possibly seek the help of one who has no house?

One who has wealth must help one who has no wealth. One who has wisdom must help those who lack wisdom. One who has clothes must give to those who have no clothes. Like this, you should try to help others and soothe them with whatever you have. If you do, you can become good children.

Instead of attaining that state if you keep on reciting requests to God, "Give my wife health, give my children health, give me this, give me a house, give me that, give me a job, give my son a job, give my daughter a job," it is absolute selfishness. No matter how many prayers you recite for such things, they will not benefit you. That kind of prayer is like trying to pick fruit from a tree that does not bear fruit.

To think of God is true prayer. If you acquire God's qualities and do His duties without attachment in the way He does, considering all lives as your own, and if you pray in that state, that is the prayer which will benefit you.

760.

A man studies music in order to make his mind happy. He uses intoxicants to make the music happy. He takes women in order to give happiness to the intoxicants. Then he indulges in sex in order to make his experience with women happy. To fully satisfy his lust, he searches for money. To make money happily, he practices falsehood. To happily indulge in falsehood, he takes LSD and other drugs. To be happy while taking drugs, he gives away his brain and his wisdom, leaving himself with nothing but ignorance. And because his ignorance will not let him sleep, to make it happy he must take sleeping pills and intoxicants. To make his sleep happy, he either commits suicide or murders others. This is the drama of the arts. These are the sexual games of the arts. And this is how they end. This is where these kinds of happiness lead us.

To make himself truly happy, man must search for wisdom and clear his heart, dispelling the darkness of the lack of wisdom in his heart. While he is dispelling the darkness, he will face many kinds of suffering and opposition from the five elements. This opposition must be overcome with faith, certitude, and determination. In order to bear the sorrow, man needs patience, tolerance, forbearance, inner patience, contentment, and trust in God; he needs to give all praise only to God. He needs the compassion of God, and he needs to give all responsibility to God. He must fight the opposition with faith and wisdom. He must fight the enemies within his own body.

If he overcomes these enemies with the weapons of wisdom, it will result in victory in the world and happiness in his life. The blissful song of *gnanam*, the music of *gnanam*, will end man's suffering and sorrows. Those who have wisdom should think a little about what was just said. If they understand, they will have peace in life.

761.

In the desert there is a certain kind of tree which does not have leaves, and it would be useless for a man to expect it to give him shade.

Similarly, the tree known as man's desire and mind has neither leaves nor fruit to give him protection and sustenance; therefore, it is of no benefit to him. If he sits beneath mind and desire hoping to rest in their shade, everything that comes to him will bring suffering.

With wisdom, man must realize that this is a useless, impermanent tree; he must leave it, go to the *Katpaha Virudcham*, the tree of divine knowledge, and embrace the One of limitless grace, saying, "*La ilaha illallahu*: But for Allah, there is nothing; You are Allah."

If you do this, you will receive what you want. He will comfort you and give you peace. If you realize this, establish this state, and fasten your heart on that point, you will never want for anything more.

762.

The sheikh said: Son, if your own back itches, you should not go to scratch someone else's back. If you see a donkey scratching itself on a broken wall, you should not go and scratch its back. If you think, "Ah, the back of that donkey is itching," and rush over to help, it will kick you with its hind legs. It will knock out your teeth and break your arm. The wisdom of some people is like that. Instead of trying to correct their own faults and reform themselves, they approach trying to share in their problems and advise them.

This is what the meditation, prayers, and duties of some people are like. It is an act of ignorance to try to correct the faults of another without properly correcting your own faults. It is like taking the donkey's itch onto yourself and being kicked by the donkey. It is like picking up an ax by the wayside and dropping it on your own foot.

Use wisdom in every one of your actions. Correct your own mind and take what is corrected to God. Then others will look at you and correct themselves.

Golden Words of a Sufi Sheikh, pp. 329-332
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

390.

My son! God created water and made it to gush from springs and flow along canals and streams. As long as the water continues to flow, it remains clear. But as soon as it is prevented from moving, if it is blocked anywhere, it loses its clearness. If the water is blocked for any length of time, it becomes stagnant, impure; dirt, refuse, garbage, worms, insects, mosquitoes, and foul odors accumulate. And if it is blocked for a very long time, it develops a stench so evil that the water is rendered useless.

Similarly, my son, God created air for man to breathe. One breath moves outward and the other breath moves inward. The breath must continually flow, the air must continually move. If you block the breath, your fate will be the same as the fate of water trapped in a pond.

Say, "*La ilaha*, nothing exists except for God," and let the air move outward. Say, "*Illallahu*, only You are God," and draw the air inward. As long as the breath continues to move properly, 43,242 times a day, the air remains completely clear. The 124,000 prophets will come to imbibe that clear water of *Rahmat*. Everyone in all the eighteen thousand universes will come to bathe in it, drink it, and be refreshed by it. All the good people, the resplendent lights of God, the saints, *qutbs*, *auliya'*, heavenly beings, angels, and representatives of God will come there to meet God and dwell in His kingdom.

Therefore, keep the breath clear and moving. Say, "*La ilaha*," and send the dirt away. Say, "*Illallahu*," and draw in the light which is the completeness of the *Nur*. This is the state of perfected prayer. This is why you must let the air flow properly. Do not block your breath by doing yoga, or your prayer will become like a pond of stagnant water.

Golden Words of a Sufi Sheikh, p. 112
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

From the Pamphlet: "Love is the Remedy, God is the Healer: a brief explanation" given June 2, 1979

...My dear doctors, there is something you have to understand; you should negate your ego, you must believe that God is the healer, God is the One who acts, you are the instrument. Whatever race, religion or color the patient happens to be, you must have compassion. Do not display or feel any sense of difference because of your religion, your race or your color; such differences are filled with danger.

If you conduct your affairs in that state, if God's qualities are the completeness within you, your hearts will be mirrors; when your hearts become mirrors the sickness and suffering in the hearts and bodies of other people will be seen there, your hearts will be mirrors. Your wisdom will be the light which explains while you will be a microscope looking into the mirror. With this microscope which exists within you, understand all the illness of the body, all the thoughts. If you focus this mirror and look into it, and that means if you look using your good qualities and good actions, you will be able to see the entire body of your patients in that mirror: you will see their intentions, their thoughts, their difficulties, the diseases of bones, nerves and the diseases of the mind. In that mirror you will see whatever flaw there is, and once you see it there, you can treat it with the actions and qualities appropriate to comfort this suffering.

This is what you who are doctors must do; if you plant faith in God in your hearts, if you act with truth and wisdom and behave with the qualities of God, this is excellent treatment. In this state, if you accept human beings as human beings, if you become leaders among men and women, if you make God the healer, you can treat all the illnesses of your fellow beings very easily. You will be able to understand suffering of the mind and suffering of the body, no matter the illness.

Human beings can have four thousand, four hundred and thirty-eight diseases of the nerves, eighteen thousand diseases of the brain, twenty-one diseases of bodily fluids, they have diseases of the marrow, diseases of tissues, bacterial infection, cellular diseases, diseases caused by viruses, diseases caused by energies, they can have mental diseases, diseases of the eyes, of the nerves in the ear, diseases of the heart, diseases caused by eighty-four kinds of gas, by ninety-six kinds of madness, they have diseases in the seven layers of skin, in the pores, diseases of the kidney, congestive diseases, so many, many diseases. You will be able to understand them all and treat them by using the right qualities, you will be able to mingle God with the medicine.

If you mix God's qualities into the medicine and give this treatment with wisdom and with good conduct, that is a remedy to cure the illnesses of this world, a remedy to foster the growth of your patients' souls, so that they will have peace.

My precious brothers and sisters, if you were to act this way you would eliminate millions and millions of diseases in the world, then mankind would be at peace, you would be at peace, everyone would live in a state of peace.

Please try to do this, all of you. You will be the vice-regents of God if you are in this state, you will be the friends who protect all mankind. Think about it. This is the right kind of treatment; this is what doctors must do. My brothers and sisters who are doctors, this is what you have to do. If you offer treatment this way, in your heart you will understand every illness, and if you understand the illness this way your treatment will heal the sick.

May you achieve clarity with the qualities of God, the grace of God and the love of God.
Amin.

“Love is the Remedy, God is the Healer”
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

255.

One who gives medicine to the world suffers agony, unable to treat the ailments of the cage of his own body.

256.

One who attempts to treat the craziness of the world weeps, unable to find a cure for his own.

Golden Words of a Sufi Sheikh, p. 79
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

726.

There are four kinds of terribly infectious diseases in man, four kinds of inherited cancers: the selfishness of religion, the selfishness of race, the selfishness of desire, and the arrogance of the karmically dark ego. These are the cancers which cause tremendous pain to everyone in the world. They disrupt equality, destroy peacefulness, hide the truth, spoil good conduct, burn man's good qualities, destroy peace of mind, tolerance, and patience, and bring the diseases of poverty and destruction.

These cancers can be cured only with the power called God which is within man. If man acquires the power which is the good qualities, good conduct, good actions, patience, tolerance, equality, and compassion of God, if he takes that power as a medicine and allows it to spread throughout his body, those malignant diseases will be consumed. That is the only good medicine.

Golden Words of a Sufi Sheikh, p. 312
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

120.

In man's life, doubt and suspicion are a cancer for which there is no cure.

121.

Anger is poisonous to the wisdom in man's life. No matter how wise one may be, when this quality enters him, its poison works to prevent his wisdom from functioning, and wisdom falls into a daze. In the same way that a man goes into a coma when he drinks poison, anger is the poison which will make his wisdom fall into a coma and prevent it from functioning.

122.

The intoxication of lust will burn up a man's eye of wisdom and make him forfeit his honor and dignity.

Golden Words of a Sufi Sheikh, p. 49
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

123

When a man harbors one thing in his heart while saying something else outwardly, he will suffer as much as if he had been injected with the venom of a thousand poisonous snakes.

124.

Duty performed with a selfish motive Is like oil poured onto fire. Such duty is a waste, fuel for the fire of hell, of benefit to no one.

125.

A hasty intellect and anger
Will destroy even the love of God.

Hastiness and the anger which jumps to retort before another person has finished speaking will destroy the love that comes from the hearts of others and even the beautiful love of God. We must exercise patience and self-control.

126.

If a husband and wife can control impatience and anger, they will become as suited to one another as a flower and its fragrance, living in harmony and without ever separating. A husband and wife who reflect on this will mingle in the way fragrance mingles with a flower. This will give them victory in their lives.

127.

A spoken word can be a fault, but a thought can be a serious transgression.

128.

We must control our words. It is wrong not to consider the import of each word before we speak it.

Golden Words of a Sufi Sheikh, p. 50
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

222.

The sheikh says: My son, the world finds it easy to go around saying, "Karma, karma," but you must reflect on this with your wisdom.

God has given all His wealth to man—hell and heaven, good and evil, and all His qualities. If man realizes this through his seven levels of wisdom, accepting and doing what is good while rejecting evil, there will be no karma for him. Only the resplendence of grace will dwell within him.

How is this?

When clouds obscure the moon, not allowing its light to emerge, that is the moon's karma. But the moment the clouds disperse, we see only radiant light.

Like the clouds, your karma is the thing that obscures the light of your wisdom. If wisdom can make its resplendent light emerge, scattering the clouds and darkness, there will be no more karma because darkness and shadows are karma. When wisdom resplends without shadow as a complete light, karma will automatically recede. Then there is no longer any karma, there is only completeness.

You must realize what karma is. Karma is thought, the veil of thought which obscures wisdom just as it covered your embryonic form. If the light of wisdom attains completion, karma is driven away. Understand this and act accordingly, and you will shine as a true believer, a mu'min, as the brilliant light of the sun to the world. Then neither karma nor darknesses will affect you.

Golden Words of a Sufi Sheikh, p. 72
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

514.

The sheikh speaks to his child: Son, the world is a book, and creation is the history which is written in the book. It contains the full story and all the explanations of everything that has ever appeared. In these stories are all the hells and heavens, wisdom and ignorance, happiness and sadness, difficulties, losses, devotion, miracles, arts, sexual games, sciences, the waves of the mind which obscure wisdom, wandering desires, jumping monkeys of the mind, howling dogs of desire, hidden demons, poison-spitting snakes, hole-chewing rats, swallowing pythons, stinging scorpions, blood-drinking tigers, and hooting foxes. There are donkeys carrying the burdens of the world, chickens scratching at the earth for worms, the qualities of what is called love—which are like a cat that rubs against good and bad alike, arrogant elephants which throw down and trample whoever tries to ride them, the qualities of poisonous insects and demons, and the vulturous quality of feeding on the dead.

In these stories are worms and insects that gnaw at man, evil demons who drink his blood, enticing lusts, overwhelming sadnesses, laughing mind-monkeys, and the millions of births, deaths, shapes, and shadow forms within man's dreams. All these qualities are within the sculptured statues that form the secret story of the world. This is the world of creation.

This history is in the cage of your body, where it is clearly explained. The world is a book, and you are a story within that book. It is for you to differentiate between the right and wrong within your story and take what is right. After you have learned to do that, you must live according to these words: "If you miss your chance in this birth, in what birth will you ever reach God? This is the unique birth of man."

If you understand the depth of meaning in these words, if you live your life taking in only what is good and always rejecting the bad, you will attain the exalted state of never having to be reborn. If you fail to attain this state, you will be subject to millions of rebirths, one for each of the worldly qualities which you have enjoyed.

Golden Words of a Sufi Sheikh, p. 215-216
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

179.

One who knows himself will rule his mind.
One who overcomes the earth will overcome his death.
One who kills the intoxication of his lust for women will overcome all worldly fascinations.

One who cuts off his fascination for gold will overcome the
karma of birth and death.
One who knows his real home will overcome all the karma
and accidents which will come in his life.

One who searches for goodness will take on the qualities of his Lord.
One who understands truth will show only love and compassion to all lives.

One who understands Allah will utter with his wisdom
the resonance of "*Illallahu, You are Allah,*" with every breath.
One who knows perfect faith, *iman*, will lead a life of nobility.

One who knows his base desires will eliminate the egoism of the I.
One who opens his wisdom will lose himself in Allah.
Anyone who knows all of the above will exist as a *mu'min*, a
true believer, in all three worlds. *Amin*.

Golden Words of a Sufi Sheikh, p. 60
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

199.

My son! A household is ruled by a true heart. The house of the heart is ruled by the chaste wife who represents the qualities of God.

Gold is ruled by the deceitful wife who is the evil qualities of the mind. Gold is impermanent, and so is falsehood.

Use your wisdom to realize who is ruling you, and you will not want for anything in this world, nor will you face any suffering.

Golden Words of a Sufi Sheikh, p. 65
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

200.

Try with wisdom to catch
And tie up the wandering mind
And you will know the explanation
Of the unique birth of man.

Golden Words of a Sufi Sheikh, p. 65
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

201.

A tree is shaken by the wind. Gales can blow it down or uproot it. A tree can also be destroyed by fire.

Similarly, my son, the eternity of your existence is threatened by the gales of your base cravings, the storms of your mind, and the fire of the anger of your arrogance. They can uproot your life and destroy it in the same way a gale can uproot a tree, in the same way that fire can burn it.

Therefore, just as the taproot of a tree planted deep and firm gives it stability, you must plant the taproot of *iman*, the taproot of faith, certitude, and determination in God, to give stability to your life. Give Him the praise of al-hamdu lillah and surrender to His will, saying, "Tawakkul-'alallah, it is all Your responsibility."

Develop the coolness of *sabur* and *shakur* to quell the fire of your anger and the gales of your desires. Then they cannot injure or destroy you.

Golden Words of a Sufi Sheikh, pp. 65-66
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

202.

Act with the qualities of God
God's qualities are His kingdom.

Golden Words of a Sufi Sheikh, p. 66
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

203.

My son, do not wander here and there to meditate and search for God.

Look at a crane as it stands patiently for six or eight hours at a time, waiting to catch a fish. See how subtly it stands motionless on one leg, folding its wings, so that even its shadow is controlled. It does this because it is hungry.

Similarly, if you have a selfish desire or a selfish motive for your meditation, whether you meditate in the forest or in the desert, your state is no different from that of a crane. Does the crane attain wisdom, heaven, or gnanam by standing motionless on one leg every day of its life? One day it will die.

In the same way, man also succumbs when trouble or danger comes.

My son! Reflect on this and take on God's qualities. God and God's kingdom exist within those qualities. You must be like the lotus leaf that does not retain water on its surface even though it dwells in water.

You must live in the midst of the hunger, illusion, and joys and sorrows of the world without holding them within you. If you can stand alone like the lotus leaf, worshiping and merging in a detached state with the One who has no attachment, you will attain an exalted state in your life.

If you understand this and act accordingly, the kingdom in which you live will be God's kingdom, He will dwell where you dwell, the words you speak will be His words, and your breath will be His breath. You must understand this.

Golden Words of a Sufi Sheikh, p. 66
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

204.

With wisdom, beat and correct
The thieving tendencies of the mind.
Once those qualities are eliminated,
you will dwell in a resplendent palace of grace.

Golden Words of a Sufi Sheikh, p. 67
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

205.

My son! The rat makes a noise when it runs, but when a cat is stalking a rat it walks stealthily, without the slightest sound.

In the same way, when the thieving mind and desire set out to capture something, their evil qualities of doubt, jealousy, deceit, scheming, and treachery move softly and silently, like a cat, to kill the good things and faith in God.

Have you observed the cunning nature of the cat? It looks innocent but moves furtively. The cat will rub against and mew at anyone. But have you noticed its qualities when it sets out to kill?

In just this way, one whose mind has the qualities of the cat may show signs of affection outwardly, but inside he has the quality of wanting to kill. You must take heed. Be extremely cautious. See that these qualities do not form within you.

The cat of the mind is two-faced: affectionate on the outside, murderous on the inside. Do away with both of these qualities. Beat them away with your wisdom. Both the scheming and the pretense of love are qualities which seek to kill.

Some people with human faces have these qualities. The two-legged cat-men are the same as the four-legged cats. Beware! Use your wisdom to prevent these qualities from invading you, and you will see the state of equality and God's grace which comforts all lives.

Golden Words of a Sufi Sheikh, p. 67
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

206.

Kill anger with wisdom
And sin will leave by itself.

Golden Words of a Sufi Sheikh, p. 67
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

207.

My son! We are human beings, are we not? In the subtle life of man there are five things which must be remembered:

1. Resentment is an enemy to wisdom.

2. Impatience eats up wisdom

With wisdom, throw away both of these evil forces.

3. Anger is the guru of sin.

If a gas emanates from the fire of hell, it contains such force that it can burn a man's face, or even kill him. Even if we could endure the smell of hell, the heat of the gas would kill us. Like this, anger is a compressed gas which emanates from the hell of our bad qualities. It will destroy anyone it strikes or anyone who contains it. Prevent this gas from rising. Use the resplendent wisdom of grace to completely incinerate that place called hell, so that the fire of anger cannot rise.

How should we destroy anger? Anger is like an elephant in heat, which can be controlled only by a sharp goad used on its ear. Similarly, pierce your anger with the goad of wisdom and make it cry in pain, instead of allowing it to make you cry in pain.

4. Lust is greater than the ocean.

The sensual love that comes from the mind is vaster than an ocean. Mind itself is an immense ocean of illusion, but if you love anything with the mind, that love is even more immense than the ocean of illusion. Use your seven levels of wisdom to reduce that ocean of sensual love to the size of an atom. Set it on fire with resplendent wisdom and reduce it to a mere particle, the particle of truth, of God.

5. Duty is greater than God.

Since He has no form, no wife, and no children, God is free of suffering. It is easy for Him to perform His duties. But if you perform God's duties while existing in the vast ocean of illusion, your duty is greater than God's.

If you realize this, you will realize the state in which you are God's secret and your secret is God. You will see and reach God's kingdom within yourself and your kingdom within God.

Golden Words of a Sufi Sheikh, pp. 67-68
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

208.

Make your patience grow,
Preserving it in the treasury
Of absolute faith,
And receive the undiminishing wealth
Of a truly human life.

Golden Words of a Sufi Sheikh, p. 68
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

Golden Words of a Sufi Sheikh, pp. 65-68
M.R. Bawa Muhaiyaddeen(ral.)(ral.)

158.

My son, your whole life can be contained in two words: *al-hamdu lillah* and *tawakkul-'alallah*, giving praise to God for everything and absolute trust in and surrender to God. Say, "*Al-hamdu lillah*," and praise God for what is happening now. Say, "*Tawakkul-'alallah*," and give the responsibility to God for what is to happen at the next moment. May you perform these two duties in the same non-attached state as God does His duties.

Make your life complete in these two words. After that, acquire the qualities of God, perform His actions, act with His conduct, coax His compassion into your heart, and feel all hunger as your own hunger and all illness as your own illness. Serve other lives and comfort their hearts in the way God does. That duty will become your exalted wisdom, your prayer, and your meditation.

Golden Words of a Sufi Sheikh, p. 56
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

225.

The sheikh says: O son, with wisdom you must understand the treasure of peace in your life.

Listen.

Do not ever give room to the thought of hurting anyone. The idea of killing or hurting any life must be dispelled from within you. No matter what duty you perform, do not seek the help of others in return. Do not expect to receive a reward. Do selfless duty in an unattached way. In every duty, give up the thought that you are doing it. Instead, act with the thought that God must do it, give Him the responsibility, and then perform the duty. Even your intentions must be surrendered to God.

In your vision, action, thought, and wisdom, look at God first. Place Him before you in your life and follow Him. Act with God's qualities.

These will give peace and tranquility to life. If you make these points firm and certain in your wisdom, if you realize them and act accordingly, all lives will trust you and love you and all lives will pay obeisance to your qualities.

Golden Words of a Sufi Sheikh, p. 73
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

226.

For the waves of the mind
In the ocean of illusion
Make a shore of divine analytic wisdom
And the waves, tides, and gales will cease.

The complete and perfect resplendence of the hundred beautiful names of the *Asma'ul-Husna* of Allah will be known and understood within your perfect faith. That resplendence will resonate within your innermost heart and radiate vibrantly within your wisdom, openly revealing bliss within the beauty of your face. You will see the exaltedness of your life; you will see the treasure which causes all the lives of the world to have love for you.

Golden Words of a Sufi Sheikh, p. 73
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

227.

O son, what have you come here to learn? You have come to study your story, the story of God, and the story of all creation. Together, these stories form a huge book.

Make that book your cage, your house. Make that house into your university, a university filled with the shows and arts of the eighteen thousand universes. The arts are made into *kalais*, games. The *kalais* are all made into examples. The examples are made into creations. Each creation has been made to move and speak. God has created their countless languages, qualities, colors, and fragrances.

All creations—the creations of the oceans, the creations of the lands, the moving things and the non-moving things, the speaking things and the non-speaking things—God has made them all the mystery within the mystery, the secret within the secret, the wisdom within the wisdom, and the heart within the heart.

God has sent you here to understand this, to know yourself, to know your story, and to understand the story of your Creator.

Therefore, you are the book, you are the story. The storybook and the university are within you. If you read, understand, and study this book carefully, that will become the mastery within your university learning, and you will attain the victory of the kingdom of God.

Golden Words of a Sufi Sheikh, pp. 73-74
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

228.

Do not look at the world,
 Praising and blaming it.
 Look at yourself and you will discover
 What praise and blame really are.
 It is mind and desire that praise and blame you.
 Discover this with wisdom
 Chase them both away
 And then you will be free.
 In that state
 If you look at yourself deeply
 If you look at who you are
 You will know the Chieftain who created you.
 If you see the Chieftain
 You will become the Chieftain.
 If you become the Chieftain
 You will stand in prayer and worship Him.
 Then the learning and prayer of your life
 Will be fulfilled and become complete.

Golden Words of a Sufi Sheikh, pp. 74-75
 M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

229.

The sheikh says: O son, do not attack your neighbors and those who were born with you. Do not separate yourself from them, seeing them as separate from yourself.

Instead, attack with wisdom the dog of desire, the monkey mind, and the arrogance, karma, and maya which attack you. They are the things that need to be separated. This is the real battle and the real way to wage war. Fight these internal enemies and separate yourself from them with divine analytic wisdom.

Love your neighbor as yourself. If you attack within yourself what is attacking both you and your neighbor, you will reach peace and tranquility in your life. Then you, and God, and those who have been born with you will live together in a paradise of peace in this very life. Such is the state of the duty and service which Allah performs.

Son, know this and do it.

Golden Words of a Sufi Sheikh, pp. 74-75
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

Golden Words of a Sufi Sheikh, (sayings 225-229) pp. 73-75
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

604.

Sages of times gone by have spoken of the following points:

To be born a human being is rare. One born a human being has no fault or blemish and no animal qualities.

To be born a male is extremely rare. One who is not fascinated by the torpor of the world is a male.

To be born without blindness or a hunched back is even more rare. To be born without blindness in the eye of the souls wisdom, and without the hunched back of the desire for the torpor of illusion is rare.

Rarer is it to be born a man with analytic wisdom.

Rarer still is it to be born with the qualities and actions of God.

To be born a king is even more rare. To be born as a king who rules the kingdom of his mind, which consists of the four hundred trillion, ten thousand occult energies, elements, animals, monkeys, dogs, and foxes, is very rare.

To be born a *gnani* is the rarest of all. A *gnani* is one who, with the gnostic eye of wisdom, sees all lives as equal to his own, who sees the hunger and suffering of all lives as his own. To know the qualities and actions of others and show compassion according to their needs, to show love and teach wisdom are God's duty. One who sees the three worlds on the inside as well as the outside is a *gnani*. Seeing the resplendent beauty that is never destroyed, seeing God's qualities within himself, doing God's duty without selfishness, seeing nothing other than God, accepting no other wealth but God's wealth, the *gnani* disappears into God, resplends in the wisdom of all hearts, and dispels their darkness, hunger, disease, old age, and death. Such an exalted one gives peace and shows equality to all.

605.

Bismillahir-Rahmanir-Rahim, in the name of God, Most Merciful, Most Compassionate.

My precious children, jeweled lights of my eyes, all of us have come to this world, have we not? But this is only one world; as one looks deeply with wisdom, three worlds will be seen.

The first is *awwal*, the world of the souls, the world seen first in *athi*, the time before creation began.

The second is *dunya*, this world, in which man's body has appeared.

The third is *akhirah*, the world in which everything is known and understood, the world of the kingdom of God, the world of Gods undiminishing benevolence. In *akhirah*, men are given their rightful status and live a birthless, deathless life in eternity.

These are the three worlds that appear in man. Two of these are completely internal and not understood by men. They exist as a mystery, a secret.

This earthly world is seen both inside and outside man. The arts, the sexual games, and the four hundred trillion, ten thousand energies and miracles exist as man's inner and outer world, and they control him. In this world of creation are many visible differences and separations. Man has countless languages, deities, religious teachings, and occult energies. He has different kinds of intellectual knowledge and methods of learning. Within him, the energies take many different forms: elemental, illusory, and artistic. These things change man's nature and his qualities; they divide one man from another, section by section; they divide man from God and truth and then control him.

When man leaves God and truth to hide in the fascinating darkness of birth and illusion, he loses the original, natural qualities of wisdom that realize the truth of the one family of man and the one God. He leaves wisdom and travels on the illusory path of mental torpor. While he lives in his body, his mind is reborn into various energies and illusory forms. Forgetting the exaltedness of his life, he begins to believe in time and to live subject to the influences of the planets which make him dance and shake. These planets rule him and cause him to fall into the hands of the Angel of Death. After his death, he takes countless rebirths, according to the energies to which he surrendered earlier in his mind.

We who have taken the form of man must understand and study the three worlds within ourselves and find clarity. We must understand their good and avoid their evils. The explanation and the learning is all here as the world in which we live: outside it exists as a show, and inside it exists as a shadow.

The world in which we see things is the dream world. The world in which we live is the visual world of the fascinating illusions of the mind. The world in which we study is the world of differences, separations, and killing, the world of tens of millions of occult energies.

Because we have been given the capacity to understand this, we who have been born as men must know the real point. There is real truth, and it is inside us, not in books. Truth exists in a place that mind and desire do not see.

The world of the souls is the world of light rays, a secret mystery world. The universe of the soul emanates from the grace of Allah as rays of light. When the soul and the perfect power of God merge, it becomes a mysterious secret: man who came from God merges back into the power of God.

This power will look at the world of illusion and explain the sights, appearances, and aspects of all the energies. From within the mystery, it will reveal the story and the knowledge which exist as a secret, not within the mind, but within man's inner heart, his *qalb*, which is beyond earth,

fire, water, air, ether, mind, and desire. This is the eighth level, the eighth heaven, *firdaus*, which has been built for man by God with Gods qualities, conduct, and actions. If man can be in *firdaus*, from there he will be able to see all of everything and receive the wealth and divine knowledge of the three worlds.

Then he will accept nothing other than Allah.

Golden Words of a Sufi Sheikh, pp. 265-267
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

633

The sheikh speaks to his children: When the Rasulullah, Prophet Muhammad (Sal.), was living in Medina, there lived in distant Baghdad a man of wisdom called Uwais al-Qarani (Ral.). Although he had never seen the Holy Prophet (Sal), he was one of the few who truly knew the Prophet (Sal.). But the people of Baghdad were not aware of his greatness.

He spent his time taking the cattle in the streets out to graze, and when he brought them back in the evening, he would eat whatever crusts of bread someone gave him and spend the night under a tree, on a rock, or on a hillside. The people knew him only as a crazy man.

One day, shortly before the Prophet (Sal.) was due to leave this world, he held out his robe to 'All (Ral.) and 'Umar ibnul-Khattab (Ral.) and asked them to give it to Uwais al-Qarani (Ral.) in Baghdad. 'AIT (Ral.) and 'Umar (Ral.) inquired about Uwais from all the travelers who came from Baghdad, but no one had heard the name. So they put the robe aside and forgot about him for a time.

Some months later they came upon the robe and remembered what they had been asked to do. They traveled to Baghdad, but the people there said they knew no one by the name of Uwais al-Qarani (Ral.) in their city. 'Ali (Ral.) and 'Umar (Ral.) searched without success. Finally, someone said, "There's a crazy man called Uwais who takes the cattle out to graze and accepts whatever food is given to him. He must be somewhere in the forest. He usually comes back at dusk. But he's not a great person—he's crazy. Anyway, he's the only one whose name is similar to the name you mentioned."

So 'All (Ral.) and 'Umar (Ral.) went into the forest. There they found Uwais (Ral.) seated under a tree, watching the cattle graze. He did seem quite crazy. They all greeted each other with the salam, the greeting of peace.

"*As-salamu 'alaikum*, may the peace of God be upon you."

"*Wa 'alaikumus-salam*, may the peace of God be upon you also."

"Are you Uwais al-Qarani?" they asked.

"Are you 'Umar?" he asked 'Umar (Ral.).

"Yes, I am 'Umar," he replied.

"Are you the son-in-law of Muhammad (Sal.)?" Uwais (Ral.) asked 'Ali (Ral.).

"Yes, I am," replied 'Ali (Ral.).

"What is it? What has brought you here?" asked Uwais (Ral.).

'Ali (Ral.) and 'Umar (Ral.) were amazed that he knew their identities. As they stood there puzzled, Uwais (Ral.) continued,

"You, 'Ali, are the son-in-law of the Rasulullah (Sal) and you, 'Umar, are one of his closest companions."

"I want to ask a question of both of you," Uwais (Ral.) said.

"One of the teeth of the Prophet (Sal) was broken in the battle of Uhud. Which tooth was broken?"

Both 'Ali (Ral.) and 'Umar (Ral.) were stunned. They could not answer. "Don't you know which tooth?" asked Uwais (Ral.). "How can you be called his companions if you do not know even that?"

"I did not know which tooth he lost or on which side, so I pulled out all of mine. Look, aaaaaaaah!" Uwais (Ral) opened his mouth and showed them. He had no teeth.

"What did you do?" he asked 'Ali (Ral) and 'Umar (Ral). "You, 'Ali, saw only your father-in-law; you did not see the Rasulullah (Sal.). And you, 'Umar, might have been a close companion, but you did not see O Sayyid Muhammad Mustafar-Rasul (Sal.), the resplendent light."

Then he asked, "Can you tell me if the Rasulullah's (Sal) eyebrows were joined at the center of his forehead?" They did not know the answer.

"This means you have not seen him," said Uwais (Ral). 'Ali (Ral) and 'Umar (Ral) began to tremble and one said, "The Rasulullah (Sal) asked us to give you his robe." Uwais (Ral) bowed in reverential prayer. He prayed for a long time.

'Ali (Ral) and 'Umar (Ral.) waited and waited, but still Uwais (Ral) continued to pray. They began to worry; night was falling and they had to get back. But Uwais (Ral) was still doing *sajdah*; he was prostrate before God for such a long, long time.

Finally they said softly to Uwais (Ral), "We must go."

Uwais (Ral.) lifted his head and said, "You have ruined it. I was doing *sajdah* and begging Allah that all the followers of the Rasulullah (Sal.) should be accepted into heaven and that no one should be sent to hell. I was told by Allah that out of the seventythree groups of people in the world He would accept into heaven without any questions on the Day of Judgment only the seventy-third group, those who have fully accepted the Rasulullah (Sal.) and Allah.

"Then I begged again, 'O Allah! Please accept the other groups also. No matter what mistakes they have made, forgive them and accept them.'

"And Allah replied, 'Of the seventy-second group, on the Day of Judgment I will inquire into their right and wrong actions, give them the rewards and punishments according to what they have done, and then accept them.'

"I begged yet again, 'O Allah! Please accept the seventy-first group.'

"Allah said, 'On the Day of Judgment I will inquire into their right and wrong actions and reward or punish accordingly, as I did for the seventy-second group.'

"Later when I asked Allah to forgive the other seventy groups, He said, 'These groups have completely rejected the Rasulullah and Me. I will give them the place they have earned for themselves. They have sought and gained hell, so I will give that to them.'

"While I was pleading on behalf of the other seventy groups both of you interrupted me with your impatience. This was the correct time to plead for their salvation, immediately after I was offered the robe of the Rasulullah (Sal.), when I was offered that rahmat, that benevolence. Now I have lost the opportunity to ask for their deliverance. You have spoiled it."

Uwais (Ral.) accepted the precious gift. He kissed it and held it to his heart.

My son, Uwais al-Qarani (Ral.) was one who knew and understood the Rasulullah (Sal.) in his own time. It is said in the hadith and by those who are wise, "One who has seen the Rasulullah

(Sal.) even once will never see hell." We must reflect on this.

They say the Rasulallah (Sal.) was born in Mecca and buried in Medina. They say his mother was Aminah (Ral.) and his father 'Abdullah (Ral.), that his grandfather was 'Abdul-Muttalib (Ral.), and his great grandfather Abd-Munaf (Ral.). People speak of his genealogy as his history.

However, my son, we must understand the real history of the Rasulallah (Sal.). Allah has said, "O Muhammad! I would not have created anything but for you!" Therefore, what was his ancestry? When did it begin? Who was he? To whom does he belong? Is there anyone to whom he does not belong? Who was that Rasulallah, the Muhammad (Sal.) referred to by Allah? If we understand the brilliant light of the qalb called ahmad reflected in the radiant beauty of the face, Muhammad (Sal.), hell will be far from us. That is the resplendent form of the Rasulallah (Sal), the benevolent grace of Allah.

My son, the Rasulallah (Sal.) we saw was merely the robe that he wore. If we had opened the robe and looked within, we would have seen the light which is the real Rasulallah (Sal.). Anyone who sees that light will never go to hell; for him, hell has become *haram*, forbidden.

If we understand this and follow that light of Muhammadur-Rasul (Sal.), we will never see the house called hell. We will always live in the house of *mubarakat*, the wealth of the three worlds which is Allah's *ralnnat*, His benevolence. Realize this and understand with wisdom.

Golden Words of a Sufi Sheikh, pp. 274-277
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

From the Glossary:

dhikr (A) The remembrance of God. It is a common name given to certain words in praise of God. Of the many dhikrs, the most exalted dhikr is to say, "La ilaha illallahu—There is nothing other than You. Only You are Allah." All the others relate to His *wilayats* or His actions, but this *dhikr* points to Him and to Him alone. See also: *Kalimah; la ilaha illallahu*.

Golden Words of a Sufi Sheikh, p. 470
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

Kalimah (A) *La ilaha illallahu*: There is nothing other than You, O God. Only You are Allah. The recitation or remembrance of God which cuts away the influence of the five elements (earth, fire, water, air, and ether), washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart, and causes it to resplend. The *Kalimah* washes the body and the heart of man and makes them pure, makes his wisdom emerge, and impels that wisdom to know the self and God. See also: *dhikr; la ilaha illallahu*.

Golden Words of a Sufi Sheikh, p. 473
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

God is one. All the prophets spoke of only one God. Only one God sent down all the commandments. We who are men must reflect on this. There is much we must realize through the internal wars. My very precious children, jeweled lights of my eyes, we must strengthen our faith in God, make our wisdom mature, and develop firm certitude and determination. Every child who is human must establish that state and open his heart; he must accept *toluhay*, *'ibadat*, *dhikr*, and *fikr*, or prayer, worship, remembrance, and contemplation. As we perform each of these, we must develop firm certitude within us and continually strengthen it.

Golden Words of a Sufi Sheikh, p. 14
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

...Now we will give three explanations, explanations concerning three types of *dhikr*. We will discuss the worship done in each: *adh-dhikrul-jali* [in which the sound is heard externally], *adh-dhikrul-qalbi* [remembrance by the inner heart], and *adh-dhikrur-ruhi* [remembrance by the soul].

Amongst all the worship known as '*ibadat*, the resonances of the *dhikr* are the ones that reach up to the '*arsh*, or throne of Allah. But the *dhikr* known as the *adh-dhikrul-jali* reaches out for the world. It arises from the fervor of the *nafs*, the cravings and base desires in the mind and emerges resonating as a loud sound. This sound arises from the fervor of the angels that represent the five elements: earth, fire, water, air, and ether. It is the *dhikr* of the angels and the base desires. This *dhikrul-jali* relates to the intentions of the world, to cravings, the mind, and to base desires. It continually reaches out to grasp the world.

The *dhikr* of the innermost heart [*adh-dhikrul-qalbi*] is performed by those who have attained the state of '*arshul-mu'min*²⁷, for Allah dwells within the mosque that is in their innermost heart. The beauty of that is *Muhammad*, which is the beauty of the countenance of Allah. It is called *Nur Muhammadiyyah*. It is the resonance of the essence of Allah. *Ahamed* is the heart, the *qalb*, the essence of Allah. It is the Messenger of Allah. The *dhikr* of the *qalb* is the one by which the Messenger speaks directly with God. Thus, the *dhikr* of the *qalb* is the *dhikr* of *mi'raj*. Drawing the 6,666 verses from within the grace of *iman*, this *dhikr* communes with Allah within the *qalb*, called '*arshul-mu'min*. This communion with Allah, the *dhikr* of the *qalb*, is performed by the divine luminous wisdom known as *Nur Muhammad*. It is a *dhikr* that reaches up to the *dhahuth*, the throne of Allah.

The third *dhikr* is the *dhikr* done by the soul, *adh-dhikrur-ruhi*. The soul, the *ruh*, is a ray that came from God, from His power. *La ilaha illallahu wa inni 'Isa Ruhullah*:

Dhikr: The Remembrance of God, pp. 31-33
M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

27. '*arshul-mu'min* (A) The heart of a true believer is a throne for God.

192.

The sheikh says: My son! You must reflect on the life into which you have come. Everything you see is a transient, impermanent dream of your mind. Do not bring your dream into your thoughts and hold on to the things you see, for you will not take them with you when you leave.

Think of that One whom you were holding on to when you came to this world. You brought only one treasure with you at that time. Seek to take back only that one treasure and discard everything else. Reflect on this with wisdom.

It's all false!
It's all a dream!
It's all crazy!
It's all gone!
It's all right!
Let's see what's next.

My son! We must return with the same treasure we brought with us when we came here. Throw away everything else. We must try to stabilize our lives so that we can go back to Him in the same way we came from Him. We brought only Him, and we must take only Him when we go. Understand this, my son.

Golden Words of a Sufi Sheikh, pp. 63-64
 M.R. Bawa Muhaiyaddeen(ral.)_(ral.)

