

Bawa Quotations - Plus

Group “02”

Posted By

Muhammad Abdul Lateef Muhaiyaddeen (Ral.),

And Farida Nur Muhaiyaddeen (Ral.),

And “Other” Bawa Children (Ral.),

On “The Bawa Muhaiyaddeen Fellowship”

Facebook Group”.

Plus Some

“Expansions”

By Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)

Table of Contents

A. “Bawa Quotations - Plus” - Summary	43
B. “Bawa Quotations - Plus” - Full Detail	116
01. “If you think with wisdom, certitude, determination, and imān, if you believe with certitude, He (God) will never leave you in this world.	116
02. “If we claim to be in Islām, we must destroy all the evil qualities that arise within us.	116
03. “O man, if man investigates his state, His faults, and himself, If he understands his kingdom, If he judges himself, If he punishes his faults, He will become pure and innocent, He will not face judgment in God’s kingdom.	117
04. “He (Allāh) is 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.”	118

05. "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. 118
06. Question: How can you know whether you are doing things right or wrong? 119
07. "In the same way that we toil so hard to clear the jungle of the grass and the weeds, and then plant the crops and trees, we have to raise children with love and devotion. 120
08. "The Prophet (Sal.), whom Allah sent as the eternal and last prophet, was chased from Mecca to Medina. 120
09. "O, children, gather together as one! 121
10. "What is the benefit of the distinction money gives to a man?" 122
11. "Shining in the form of the qualities of Allahu ta'ala Nayan, our Prophet (Nabi) (Sal) treated neighbors and others (even those who were not his relatives and those who belonged to other religions) without any discrimination, loving all lives as much as he loved his own, thus setting an example that people could see and emulate. 122
12. "There is a Light form within this body. Within your mind there is another mind that is the qalb, the innermost heart. 123
13. "It is our own thoughts that cause suffering, difficulty, trouble, sorrow, and tears. It is our own thoughts that cause our endless chatter and lack of peace. In our ignorance and lack of wisdom, we gather these things. These are the clouds that sever our connection to God. 123
14. "Allah speaks to us constantly within our hearts. We can listen through wisdom; we can hear that most subtle speech, the silent speech of God, the resonance of Allah. 124
15. "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. 125
16. "The Purity of Islam" is to study, Understand, and Know God, "Our Father", on "The Outside" and "The Inside". 125
17. "Children, may "The Treasure" of "The Heart" known as Allahu which gives and gives but never diminishes, protect you and give you grace. 126
18. Question: "Are there animals more terrible than the lions, tigers, poisonous snakes, vultures, and eagles which torment, torture, kill, and eat the lives of others, O shaikh?" 126
19. "All the countries that have faith in God must unite. 127
20. "A man who causes pain and suffering to his neighbor will not live in the house called Iman-Islam. 128

21. "Do not fight holy wars, seeking to kill other creations of Allah because of their religions. 128
22. "If we ever hope to live as one human race, we must have absolute faith in God. 129
23. A child asked, "Someone said that the meaning of Islam is to eliminate impurity and become pure. Is that right, My Shaikh?" 129
24. Question: "What hurts the heart of a man and makes him suffer?" asked a girl. 131
25. "In this present century man has discarded God, truth, peacefulness, conscience, honesty, justice, and compassion. Man has changed so much. 132
26. "For those of us who have faith in God alone, there is only one teaching. 133
27. "This is what the gnānis, the wise men, sing. A devotee will not have religious differences. When he goes (to "The Divine Foot" of "The True Gnana Guru", Now For Your Age, Now For All Life), he will not speak about religion. 134
- Expanded:* 134
28. "If you want to avoid a lot of suffering, you must accept the Guru's wisdom and keep it with you. 135
29. "The sheikh says: O son, do not attack your neighbors and those who were born with you. 136
30. "Little by little use your wisdom to deceive and tie up "your mind" and the "selfish desires" known as the nafs ammrah. 137
31. "Make "your heart" content to accept "a life of "worldly poverty", and "God's undiminishing wealth" of Akhirah, His wealth of "The Next World", will be yours in completeness." 137
32. "My son, God has decreed for man a thing called death. It is the state of the manifestation of creation, or sifat. God also has placed within man something called the secret, the sirr, which is man's eternal life. 138
- Expanded:* 138
33. "What is a sin? What is a virtue? What am I nurturing? 147
34. You must follow "The Sheikh" with imān and unwavering certainty. 147
35. Truth is one, and Islām is one. 148
- Expanded:* 148

36. "If all of us join together in the name of faith and in a state of equality, wisdom, and justice, if we can pluck out that root of evil through which all destruction occurs, and if we can show the countries of the world a path whereby all can live in unity and peace, these poisonous germs will lose their ability to infect new areas, and many countries of the world will find peace. 150
37. "O man, do not form your obstinacy into an arrow to shoot at others. It will turn back on you, and you yourself will receive the pain. Use your wisdom to avoid that experience. 151
38. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others. 151
39. In the world, we have two fathers—the father of the body and the father of the soul. 152
40. 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." 153
41. 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. 153
42. The Shaikh is like a honeybee; he knows the exact type of honey that exists in each place. 153
43. Make God's justice into your justice. Make God's qualities into your qualities. Make God's actions into your actions. Make God's conduct into your conduct. 154
44. 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. 154
45. My son, do not set out to measure "the mind" of another. If you understand "his qualities", you will know (him). 155
46. God rules everything in the state of love from within each being; it is with the love that dwells in each heart that He embraces everything within His sovereignty. 156
47. That Light is within us. There is no other help. 157
48. "The Shaikh's Children" are formed in "His Qalb", in "His Inner Heart", existing in "The State of Wisdom" with "The Beauty of Compassion". 157
49. "It is to instruct people... that the Insān Kāmil Sheikhs have come to say, 158
50. Everything is within you. 159
51. Road signs painted with reflective paint are invisible in the darkness, but they shine brilliantly in the beam of an automobile's headlights. 159

52. "God's Duty" is "Service" (to all lives). "He is "The Power" that "Dwells" in all lives. He is The Power" that Establishes "The State" of "Compassionate Love" (of "The Giving Up", Willingly & Freely, of "One's Own Life" For "The Sake" of "The Other Life", He "Trusts Others" as He "Trusts Himself", As "God's Duty", As "God's Service" To All Lives, and that is for sure). 160

Expanded:

160

53. "Our intention" and "our faith in God" must always be with us, just as our breath moves continuously. "Our imān", faith, must be constant. 163

55. Allah has said there is a church within you. There is a mosque within you, a place of faith within you where He can be worshiped. 165

56. God has given you everything that He had. He has already given everything to you except the one attribute that remains within Him. If you understand everything that has been given to you, then you will realize that Allāh alone is your wealth. 166

57. With every breath our heart should glorify God. At all times, we must allow the rain of God's grace to fall. Every minute, every second, with every breath, we must glorify Him. In every second we must have the intention of worshipping Him. 167

58. Each of us must open his heart, his qalb, and transform it into the Ka'bah, the central place of worship. 167

59. There are "Three Duties" for which we have come To "This World", That Is, To "This Mind" of Man: to "Know & Then understand" "Ourselves", to "Know & Then Understand", Him (God), and to "Know & Then Understand "The Praise" of "That Power" (By God's Creation, and that is for sure). 168

Expanded:

168

60. "If God had already written your destiny, there would be no need to pray. Prayer has been reserved for you, so there is no such thing as predestination. For mankind, God has provided repentance, striving and His forgiveness. Through these you can gain victory. 171

61. "A shaikh" must know the qualities of his children. He must know their hunger (incompleteness) and the states in which they exist. He must know how much of each thing each child needs. 172

62. "The Sufi Gnani" tells "His Disciples" (About True Prayer & Meditation, Now For Your Age, Now For All Life, Which In Truth Is Now You Sitting At "The Divine Feet" of "The True Gnana Guru", Now For Your Age, Now For All Life, Who Is Still Living In The World With You, Which In Truth Is Now "The Sun" of God that gives "Light and Peace" to "The Whole World", Which In

Truth Is Now Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom "We Are Well Pleased", and that is for sure. Amen): 173

63. Absolute Faith (Iman) in God is Great (Is "The First Step" of "God Witnessing God" Awakening To Himself, First As "The True Shaikh-Disciple Relationship", That is, As "The True Disciple" of "The True Gnana Guru" Being Raised By God, That Is, First As "The Awakened Wisdom" Surrounding "Your Soul", Starting To Do Battle With "The Enemy of Your Soul", Which In Truth Is Now "The State" of "Your Current Life", All Happening In Truth Within God Within You, Not Ever Happening Within "Your Mind" Within You, Or On "The Illusory Outside" of You, As "You", And Now All of My Children, Without Exception, Still Mistakenly Believe, But To "Your Eternal Peril", and that is for sure) 174

Expanded:

174

64. "If a man looks at another man's eyes, relying on them to guide him when he walks, he will fall head over heels. When you walk, you must rely on your own eyes. 177

65. Develop love (Oneness) within yourself. Through love, develop wisdom. Through wisdom, develop truth. Through truth, develop compassion. Through compassion, develop peace and equality toward all. 178

66. "All who have faith in God are striving and searching for the same thing. Therefore, we must have no divisions of race, religion, or caste, for wherever there are separations, we can never see God. 178

67. Child: In a hadth, the Prophet (Sal.) said that one should trust one's brother, but he should also tie up his camel. What does this mean? 179

68. When wisdom and clarity come to us, we will understand that the enemies of truth are within our own qalbs. 179

69. Child: How can we obtain wisdom from "A shaikh"? Bawa Muhaiyaddeen (Ral.): It is easy to obtain wisdom. It is like digging a well and finding a free-flowing spring. 180

70. In every thought and every moment, we must mingle with God. Every intention and every thought must mingle with God. We must perform each action with God's actions. That is the wisdom of gnanam. 181

71. God has given me good children. If they can become even better, it will be good. "[O God,] if You can make them even stronger, dispel their jealousies, and make them good children, that will be good for the whole world". 182

72. "If we see separations among people, we will also see a separation between ourselves and God. When we act with separation toward other people, God's qualities are separate from us. When we separate from good qualities and good conduct, we separate from God. 183

73. "It is our responsibility to accept Allāh and the teachings of the Rasūl(Sal.). But over the last hundred years some people of Islām and of other religions have changed. Faith has decreased to the point where many say that God does not exist.184

74. "What is most needed in a man's life?" asked a young boy. "My son, you asked a good question. You need gratitude to your parents, for them, and trust in them. You must pay due respect to your parents, to those who are your elders, and to those of wisdom who have good qualities, proper conduct, and actions". 185

75. "God knows everything. There is nothing that God does not know. But for Him nothing would move. There is no place that 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. 186

76. "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? 187

77. "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. 188

78. "Do not adorn your body With gold, possessions, And colorful costumes For the sake of physical beauty. One day the body will turn into a corpse and be eaten by the earth. 189

79. "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. 190

80. "Your Father, Allāh, your Rahmān, is watching you. He has entrusted you with His property, and you must return to Him all that He gave to you. Return the wealth and the truth that came from Him, return His good qualities and return His duties and actions, His Wilāyāt. 190

81. The whole world admires the visions seen by the eyes. Physical visions become your thoughts and your thoughts become your dreams, shadows which no longer exist when you awaken. But though the shadows are gone, the thoughts still exist, do they not? 191

82. Our relationship to God is the wealth that we receive from prayer, and it is through this connection that we can better understand the world and ourselves. That relationship is very cooling, very enjoyable, and very loving. 191

83. Bismillahirrahmanirraheem. "So what needs to be taught? Modesty. Man needs to learn about natural modesty. It is because of him that disease is being created. If he knows how to act properly, then he will abandon this practice of sex between male and male, female and female. Man has thrown away what even the animals instinctively know, and because of that, what is the result? Disease. Illness. 192
84. "The sheikh says: My child, the past is past. Do not be troubled by what happened before. Ask God's forgiveness for your previous faults and try to acquire good qualities and put them into action. 193
85. "Protect the four virtuous qualities of modesty, sincerity, reserve, and fear of wrongdoing. Nurture them within your body, protect them with your wisdom, and offer them to the resplendent light of God. 193
86. "Do not try to grow crops on a rocky mountain; you will not be able to irrigate them. The rain and the water you pour over them will wash away the earth, and the hot sun will parch the seeds. Like that, you must understand each man's thoughts, actions, and qualities. Once you know his nature, let him go the way he wants to go. 194
87. When you pray to God, do not make a list of the things you want, as you do for the supermarket. Leave your shopping list behind. Be alone, be hungry, and be awake. Take these three kinds of attentiveness with you and pray only to God. 194
88. "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. 195
89. My younger brother, you must love all lives as your own. You must show compassion, pity, charity, kindness, and amiability towards all lives. If you shine with these qualities, your inner heart and your body will become resplendent like gold and the whole world will be yours. 195
90. Just as everything born in the world must die, just as everything that appeared must disappear — if one is truly in prayer, everything that has manifested within him must die in that prayer. That is true prayer. 196
91. 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. 196
92. Each child should think of the other children as the other half of their hearts. Each child should think of the other children as friends to their lives. Each child should think of the other children as beings who have been born with them. Each child should think of the other

children as their very own lives. You should think these thoughts and live with the qualities of God. 197

93. "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. 198

94. "God must be seen in your faces. The light, the beauty, and the clarity of the nabīmārgal, prophets, the olīmārgal, lights of God, and the qutbs must be visible there. In the heart of every child, the salām, the greeting of peace, the dhikr, prayer, and worship must be a clear Light. 198

95. "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. 199

96. Jesus, peace be upon him, said: "If a man strikes you on one cheek, turn the other cheek." We must think about this. 199

97. 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!" 200

98. One who has performed the five furūd, obligatory duties, will have received eternal life in this very life itself. He will have received the treasure of faith within faith, imān within imān, and prayer within prayer. In his prayer, he will have received the grace of Allāh, exalted be His name. He will have received this treasure of charity within charity. 200

99. I lived many years in each place, teaching what had to be taught, and now I have come here to teach you "This Step", the "Fourth Step" out of Four. "This Step" is To Teach About "Worship and Meditation" (That Is, About "The Second" & "The Third World" of 'The Three Worlds' of Allah). This is the teaching of "This Time". What I taught earlier was different; now I have to teach you "The Proper Ways" of "Worship and Prayer", How to "Glorify God" (That Is, To Teach You of "The 99" of "The 100 Potentials" of Allah). This is "The Learning" a "True Man" must learn (Now For Your Age, From One Who Is Still Living In "The World" With You, That is, Now Through "The True Man", Now For Your Age, Now For All Life", Now As "The Life and Teaching" And "The Heart" of Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhiyaddeen (Ral.), In Whom "We Are Well Pleased", if you like, and that is for sure). 201

Expanded

201

100. Hatred cannot be overcome by hatred, nor anger by anger. Anger is fire, and God created the jinns and their leader, satan, out of that fire. 202

Because of his hatred and anger, satan was hurled from heaven into this world of hell. Anyone who has that anger in him is a satan. If we are angry, we will see anger in others, but if we overcome satan's anger in ourselves, 202

we will not see it in anyone else. It is our own satanic qualities that must be overcome with sabūr, shukūr, tawakkul, and al-hamdu lillāh. 202

101. Enmity cannot be overcome with enmity. Each of you must realize that in true Islām enmity does not exist. If you see someone else as your enemy, it is your own reflection that you are seeing. Hostility cannot be overcome by hostility; to overcome it, you must first rid yourself of your own hostility and then have sabūr. 202

102. 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. 203

103. 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 away. 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. 203

104-A. "Marriage Is "The Intermingling" of "The Light" Within "The Heart" And "The Power of God". Only When "That" Wisdom And "That" Love Exist Within, Is One "A True Man". Unity With God, Only "This" Is Marriage. Whoever Believes In "This Love" And "Realizes This", His Love And "God's Love" Will Join And Intermingle. "This Merging" of "The Two" Is "The Liberation" of "The Soul". "This" Is "The Kingdom of God". "This" Is "The Marriage of God" - When "The Two Intermingle" (Original Version). 204

104-B. "Marriage Is "The Intermingling" of "The Light" Within "The Heart" And "The Power of God". Only When "This Happens", Only When "That" Wisdom And "That" Love Exist As One Within, Is One "A True Man". Unity With God, Only "This" Is "True Marriage". Whoever Believes In "This True Love" And "Realizes This" In "His Lifetime", His Love And "God's Love" Will Join And Intermingle. "This Merging" of "The Two" Is "The Liberation" of "The Soul". "This" Is "The Kingdom of God". "This" Is "The Marriage of God" - When "The Two Intermingle", That Is, When "The Two Become One, That Is, When "The Two" Become "The Three", When "The Two" Become "The Triple Flame", When "The Two", That Is, When "The True Shaikh" and "The True Disciple", Now For Your Age, Become One, Intermingling As One,

Revealing “The Three Worlds” of God Within God Within You, Intermingling As One, if you like, and that is for sure. Amen (Expanded Version) 204

105-A. My brothers, we have not come here to shed blood. Those with imān have not come to shed blood. We have come to make peace between the world and heaven, the world and eternity. We have come here to live in peace, with patience. We have come to implant that rahmah and light of imān in each heart and open the path to firdaus, the eighth heaven. With the qualities of the Rasūl(Sal.) and the qualities and actions of the ninety-nine wilāyats, attributes, of Allāh as examples, we must offer peace and comfort to everyone and try to take each one of our brothers along the straight, true path (Original Version). 205

105-B. My brothers, we have not come here to shed blood. Those with imān have not come to shed blood. We have come to make peace between the world (The Individual Mind) and heaven (The Soul), between the world (The Universal Mind) and eternity (The Next World). We have come here to live in peace, with patience. We have come to implant that Rahmah (As The Wealth of “The Three Worlds” of Allah, Within “The Inner Heart”, As “The Tree of God”, That Is, As “The Trunk, The Branches, And The Fruit” of “God’s Tree”, Within God Within You, That Is, As “The Qutb”, As Muhammad (Sal.), and As “The Light” of imān (As True Man), in each heart (That Is, Within “The Purified Mind”, Within “The Second World”, Within God Within You), and open the path to firdaus, the eighth heaven (As The Third World). With the qualities of the Rasūl(Sal.) of Allah, As “The 3000 Gracious Qualities” of God Within You, and As the qualities and actions of the ninety-nine wilāyats, attributes, of Allah, That Is, of “The Qutb” of Allāh, as examples, we must offer peace and comfort to everyone and try to take each one of our brothers along the straight, true path (Expanded Version).205

106-A. Perform ablutions To clear the house of your qalb, your inner heart, Then spread the prayer mat of iman, Absolute faith and certitude in God, in that qalb. Keeping Allah in front of you Face the Ka’bah, Look toward Him and pray. That will be an exalted prayer And will give fulfillment. Otherwise, your plight will be like that of a man who, having accidentally fallen into a pit filled with a thousand snakes, is being bitten all over his body. The poisonous thoughts of your mind, into which you have fallen, will sting you over and over again (Original Version). 206

106-B. Perform ablutions To clear the house of your qalb, your inner heart, Intending “His Presence” As “One With” You, Rather Than “Your Presence” As If Somehow “You Now Exist” As “Separate From” Him. Then spread the prayer mat of iman, Absolute faith and certitude in God, in that qalb, Offering “Yourself To God” As “His Prayer Mat”, Inviting God As “Your Soul” To Stand On “His Prayer Mat”, Within “His Heart”, And Pray To God. Keeping Allah in front of you in “This Way” Face the Ka’bah, As “The Place of God” Within “Your Open Heart”, And Look toward Him and pray. That will be an exalted prayer And will give fulfillment To “Your Soul”, Within God Within You. Otherwise, your plight will be like that of a man who, having accidentally fallen into a pit filled with a thousand snakes, Which Is Now “Your Mind” Within

YOu, is being bitten all over his body. The poisonous thoughts of your mind, into which you have fallen, will sting you over and over again (Expanded Version). 206

107. The faith of a man without determination (in God Within Him), The prayer and life of a man without certitude (in God Within Him), The heart of a man without strength of faith (in God Within Him), Entreaties (humble requests) to God without true devotion (To God Within Him), The verdict of a man without justice, The intellect of a man without conscience, None of these will result in good, either in this world or in the next. 207

108. The life of a man without patience, The qualities of a man without sabr, or inner patience, The devotion of a man without shakr, or contentment, The learning of a man without tawakkul, or surrender to God, The thoughts and intentions of a man without al-hamdu lillah, the quality of giving all responsibility and praise to God, None of these will result in clarity. 207

109. Child: In a hadth, the Prophet (Sal.) said that one should trust one's brother, but he should also tie up his camel. What does this mean? Bawa Muhaiyaddeen: The words of the Rasulh (Sal.) are always true. You must certainly trust your brother. That is good. But you must also catch and tie up the camel of blood ties and selfishness, the camel which grazes on Allah's truth and justice and your wisdom. 208

110-A. My brothers in Islām, all the leaders of the world, all the learned, exalted people of wisdom who have faith in the Qur'ān, all who believe in Allāh and in the Rasūl(Sal.), all who have the right to the dignity of Islam, you must bring peace to the world. 208

110-B. My brothers in Islām, all the leaders of the world, all the learned, exalted people of wisdom who have faith in the Qur'ān, all who believe in Allāh and in the Rasūl(Sal.), all who have the right to the dignity of Islam, you must bring peace to the world. 209

Expanded

209

(Bawa. That Is, By You Now Becoming God's Peace To The World, For In Truth, Then And Only Then, Will There Be Peace In The World, And You, Now In The State of "A True Human Being", Now Living In The World, For Your Age, For All Lives, Will Have Become "The Peace of God" For The World, For The Benefit of Everyone, And Everything Else, if you like, Not For Any Personal Benefit of "You and Yours" As They Say, and that is for sure). 210

(Bawa. And To Do This In Your Lifetime You Must) Chase away the arrogance, darkness, and demons that lurk in the heart (That Lurk In Your Heart). With the weapons of love, sabūr, and shukūr, conquer those hearts (Who In Truth Are Now All Living Within Your Heart), and unite them under the umbrella of Islām, under the flag of Imān-Islām, under the light of the Rasūl(Sal.) (Within "Your Heart", Right Now, This Very Moment, and Never, Ever Look Back, and that is for sure) 210

(Bawa. And In This Way, And Only In This Way) Those hearts (Within Your Heart) will all melt and prostrate to that love. 210

The Rasūl(Sal.) had no warlike qualities. He had only the qualities of sabūr, shukūr, tawakkul, and al-hamdu lillāh. If those qualities are reestablished in each qalb (By You First Establishing Them Within Your Heart), if they flourish and grow in each heart (In This Way, As Now All Lives Now Living Within “Your Life”, As Now All Hearts Now Living Within “Your Heart”), then Islām will become a vast, protective canopy for the world (All Now Existing Within “Your Heart” Within You, All Now As “Your Children” of “The One Open Heart” of God, Within God Within You, if you like, and that is for sure) (Expanded Version) 210

111. 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 God’s 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. 211

112. 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. 211

113. This house of the heart is a great secret. Allāh has called it His house, His kingdom. God speaks from a place inside that house. His presence dwells in one point in the front of that heart. That place is more subtle than an atom and cannot be destroyed. 212

114. 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.212

115. We must discard the ignorance that fascinates us. We have to make room for God’s qualities. We have to give light to everyone. We have to give love to everyone. We have to give respndence to everyone. We have to give completion and truth to all. We must make room for those things. 213

116-a. 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 (Original Version). 213

116-b. 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 (Ral.):

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 (Within You). 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 (Within You). 214

Expanded

214

117. 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 (Original Version Only). 215

118-a. 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. 215

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 (Original Version) 215

118-b. If we want to see "That Treasure", if we want to know it (Become It), we must understand ourselves (We Must Transcend Ourselves). "The Only Thing" that can "Know God" (Can Become God) is wisdom (Is God). "To "Know God" (To Become God), we ("Our Life") must act with His qualities, ("Our Life" Must Become "His Form" And "His Power" Now Living In "The World", For The Benefit of All of "The Creation" of God, Now Living Within God Within You, And For A Little While More, For The Benefit of All of Your Brothers and Sisters Still Living In "The World" With You, and that is for sure). 216

Expanded

216

"His Qualities" are a different, separate Form (From "Your Current Form" In "The World"). They are "His Beauty". 217

God (As His Power) cannot be seen (From "Your Current Form" In "The World", That Is, From You Now Living As "A Person" In "The World"). It is "His Qualities" that are "His Beauty", (That Are "His Form" In "The World", And "His Form", That Is, "His Qualities" Can Only Be Seen In "The World" By You, That Is, By You Now Exclusively Living In "The World" As "A Separate Person" That Is, As if Somehow You Are "Separate From" God Within You, That Is, From "Your Current Form & Consciousness" In "The World", As Now "The True Human Being", As Now "The True Gnana Guru", Now For Your Age, Now For All Life, Who Is Still Living In "The World" With You, if you like, That Is, "If You Are A Wise Child", Now For Your Age, And "Not Just A Foolish Child", Now For Your Age, and that is for sure). 217

“God’s Power” is “The Light” that shines through “Those Qualities” (of God, Now Living In “The World” With You, That Is, Through “The Life & Teaching” of “The True Human Being” Who Is Still Living In “The World” With You, and that is for sure). 217

What emerges from it, (That Is, From “His Life & Teaching”, That Is, From “The Form” Or “Inner Heart Or Qalb” of “The True Human Being”, of “The True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Still Living In “The World” With You), is His Power, (That Is, Is “The Power of God”, Now Present, Within God Within You, if you like, That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, and that is for sure). 217

“Those Qualities” are “His Form” (That Is, Are God’s Form In “The World”, And “That Light” Coming From “Those Qualities” Is “His Power”, Is Now “The Power” of God Now Living In “The World” With You, That Is, For You For Everyone Who In Truth Is Still Living In “The World”, Which In Truth Is Now You, And All of My Children, Without Exception, and that is for sure). 218

“They are God” (For You Still Living In “The World”, if you like, That Is, This “Light” And “These Qualities” of “The True Human Being”, of “The True Gnana Guru”, Now For Your Age, Now For All Life, Are Now God For You In “The World”, if you like, That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, and that is for sure). (Expanded Version) 218

119. There are many types of insanity in the world. We will talk about five common ones: 218

The insanity originating in the brain, 218

The insanity for women, 218

The insanity for money, 218

The insanity for intoxication, 218

The insanity for wisdom. 218

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. 218

120. All those in Islām must reflect on this today. If we consider the way in which the Prophet (Sal.) transformed The people of Mecca and Medina, can we not follow that same process now, in the rest of the world? Islām is compassion, tolerance, forbearance, and the gracious qualities of Allāh. It does not create barriers (between people) or divide people; it shows them the way (The Straight Path) and invites them into itself. 220

Expanded.

220

(Bawa. That Is, As “God” Inviting “Your Soul” Back Into God, All Happening Within God Within You, And As “You” Inviting “The Life” of Your Brother and Sister Into “Your Life”, As “One Life”, All Happening Within “The Heart” of “The True Human Being”, Now For Your Age, Now For All Life, if you like, and that is for sure_ 221

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, As Bawa Teaches Us, And As Now Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Now Teaching Us, if you like, and that is for sure) 221

That was the way of the Rasūl (Sal.) and the earlier prophets.221

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, As Bawa Teaches Us, And As Now Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Now Teaching Us, if you like, and that is for sure) 222

121. One who does not judge himself Should not set out to judge others. If he does so, It will be contrary to the justice of God And will cause harm Both to himself and to the one he judges. 222

122. Come inside and look with my eyes, or else I must look with yours. If you want to accept me, you have to put your eyes inside mine, then I can say, “Yes, I see as you see.” I have seen what you see now before, but you have not yet seen what I see now. That is the difference, a great difference. 223

You have the eyes I once had, but you have not yet acquired the eyes I see with now. I see that what you look at is false, that what I see is the truth. 223

123. A Shaikh must know the qualities of his children. He must know their hunger and the states in which they exist. He must know how much of each thing each child needs. The Shaikh must treat the children according to their qualities and bring them to the proper state. One who can do this is a true Sheikh. 223

124. You do not discard someone because he falls and smells bad. You should wash him with the ash-shahādah kalimah, with wisdom and with imān, with unity and with good qualities. When the time comes, he will wash himself and become clean. 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.224

125. Realize at every moment, with your iman, that Allah is in front of your very eyes. If you think that Allah is not there, and if you do something that is harmful, impermissible, that will become the fire in hell that will burn you. Realize with your wisdom and faith that Allah is listening to your every word and knows your every breath. Speak only what is good and do only what is good. If you pray to God without that faith, hell will follow you, and tomorrow you

will be a log of firewood in hell. Think about this, and whenever you look at something or speak, realize that God is seeing you and hearing you. 224

126. A man asked a Sufi, "Is there any man in God's creation who does not eat flesh or meat?" The Sufi answered, "You have asked a very subtle question. God has created millions and millions of different kinds of creations. In accordance with the way they were created, the creations have from one to six levels of wisdom. "They were conceived and formed out of skin, flesh, and blood, fluids, warmth, air, water, the illusion of my, and many other things. The things they were conceived and formed from are the things they ate at that time. They drank blood, flesh, and fluid when they were in the womb. Cows, goats, and other animals are like this. But some birds and animals do not eat meat or flesh again after birth. "Man's body, too, was formed in the same way. If man understands this and realizes what eats what—that earth eats earth, flesh eats flesh, fire eats fire, my eats my, and one being kills and eats another—if he understands this with his divine analytic wisdom, he will not eat flesh. God, who is life to life and grace to grace, is the nourishment of the effulgence of the soul within the soul. Man needs to imbibe only the perfection which is that almighty power." 225

127. 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 (That Is "Your Fate"). 226

Expanded.

226

(Bawa. But "Life is The Victory of Wisdom Reasoning Over Fate", As Bawa Teaches Us In Chapter 30, "The Mystical Meaning of Man's Body", In The Beautiful Book of Wisdom, "The Pearl of Wisdom", By His Holiness, M. R. Bawa Muhaiyaddeen (Ral.), Which Is All About "What God Is Doing" With "Your Life", Within God Within You, Which Is Completely Beyond "Your Fate", if you like, That Is, If You Are Completely Done With Just Living "Your Life" Through "Your Fate", Which In Truth Is All About What "You Are Doing" Within "Your Mind" Within You, and that is for sure. 226

(Bawa. And "These" Are "The Two Options" of "Your Life", That Is, Either "You" Or God, That Is, Either "Your Life", Within "Your Mind" Within You, With You Living As If Somehow "You Exist" As "Separate From" God's Life Within God Within You, Or "God's Life" As "One With" "Your Life" Within Him, One Or "The Other", But Never, Ever Both, As "You" And All of My Children, Now Still Mistakenly Believe, But To "Your Eternal Peril", and that is for sure. 226

128. Once you have asked for forgiveness, you must try to stop committing that fault. Or, try to stop it the second time you ask for forgiveness. Or, at least, try to stop it the third time. Even after that, through wisdom, you must try to understand what you are doing and try your

best to correct yourself. As much as you correct yourself, God will forgive you that much. Asking for forgiveness is good. He will forgive and He will forgive and He will forgive (Again, That Is "Your Fate" - See Expansion Explanations For Number 127 Above). 227

129. 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 A.S. They came in order to understand themselves and then return to Him. Jesus A.S. came, attained self-realization, and returned. We, too, have come for the same reason, "to understand" our "own faults", "correct them", and "return to God". 227

Expanded

227

130. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others. He will be unable to understand your true worth and the maturity of your wisdom. Your wisdom will not penetrate him; he will convert it into a hard rock and hurl it back at you. Not only that, he will pick up the black rocks from the mountain of his heart and throw them at you too. As a result, you may have to face many tribulations. If you want to achieve mastery over your life, you must learn to avoid such people and go on your way. 229

131. 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 imān, 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. 230

132. 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. 231

133. We are God's children. We must live in brotherhood and unity, with compassion and love; if one of us falls, the others must have the qualities ready to lift him up at any moment. Do not lose the quality of being ready [to lift up brothers and sisters]. Do not put aside the qualities of compassion, love, and unity. The state of not putting them aside is the correct state. It is in this manner that the [Executive] Committee must act, the Fellowship must act, and the Mosque must act. They must act in this way. They must act in this way. 231

134. "A Man's True Love" Will Bring Peace and Comfort To "The Hearts" of All Lives". 231

135. Make God's justice into your justice, Make God's actions into your actions, Make God's conduct into your conduct, Let your love be God's love for all. Make God's patience into your patience, Make God's intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom in your fellow beings. 232

Expanded

232

136. Know, understand, and study with wisdom and truth the words of all religions, then the differences and divisions among men will be destroyed. If you understand this, you will see God and the entire family of mankind in unity within you. 233

137. "As you go on reciting these two words, [La ilaha, ill Allahu] you will experience more and more bliss. The more of "this" you gather "here" in "this life", the more bliss you will see "over there" in "the hereafter". You will see a great light there. You will see paradise, a large beautiful palace, and an immense light. You will see heavenly maidens, a large flower garden, and a beautiful orchard. You will see an immense river of milk and a huge river of honey. You will see people who have drunk His grace and are intoxicated by it. (more)" 234

138. Islām is equality, peacefulness, and unity. Islām is sabūr, inner patience, shukūr, contentment, tawakkul, trust in God, and al-hamdu lillāh, all praise to God. Islām is to find tranquility in life and then to guide all lives towards that peacefulness. Islām practices the explanations given by Allāh through His revelations. Islām demonstrates Allāh's qualities, actions, conduct, and behavior. If a man understands this and puts it into practice, then he will be a mu'min, true believer. He will be Allāh's representative, one who knows Allāh and His commandments. 235

139. Do you see how your body and mind suffer and cry in pain when your body is wounded or falls ill? Like that, if you realize with your wisdom that you cause the same pain and suffering when you wound or kill another life, even if it is an animal, you will avoid harming or killing other lives. Your body is made of earth, fire, water, air, and ether. All bodies are made of the same five elements. However, unlike animals you have divine analytic wisdom. If you reflect with that divine analytic wisdom and understand, you will show compassion to other lives. That will be best for wisdom and for your human birth. 236

140. 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. 236

141. Without the Shaikh as a mirror, you will never be able to see your true self. If you run away from the Sheikh, it will be difficult for you to be happy. Clearing yourself will be difficult, no doubt, but do you think you will find peace if you run away?237

142. 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 torpor, while understanding the difference between light and darkness, while understanding the difference between truth and falsehood, while understanding the difference between human and animal. 237

143. 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, 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 Allāh with faith, determination, and certitude know that the most important thing in life is to surrender their hearts to Allāh. 238

144. Do not cling to your monkey mind. Expecting it to guide you along the path. The monkey of the mind mimics what it sees. Those are its pranks. It will desert you in the middle of a dark jungle and climb up a tree while you become prey to dangerous animals of ignorance and to dreadful ghosts, demons, and satans... 238

Expanded

238

145-a. Precious jeweled lights of my eyes, this is the dunyā. In this dunyā, God created Adam(AS) and Eve(AS). How much suffering they underwent through the separation caused by satan. Because of that, Adam(AS) and Eve(AS) were thrown, one to the east and the other to the west. There they began to worship Allāh again on the straight path; they did du'ā' to Allāh, 242

they focused on Allāh, and through their 'ibādat, their prayers, they were united once again. Allāh united them once again, and brought them together again. We must understand this. 242

145-b. Precious jeweled lights of my eyes, this is the dunyā, 243

(Bawa. That Is, This Is "The Heart of Man", That Is, This Is "The Illusory Ocean" of "The Mind" of Man Within You). 243

In this dunyā, God created Adam(AS) and Eve(AS). 243

(Bawa. That Is, In this dunyā, God created Adam(AS) and Eve(AS) Within “The Mind” of Man As “The 5 Letter Destiny Tablet”, That Is, As “The Pearl Oyster” Within “The Ocean of Illusion”, That Is, As “The 5 + 5 = 10”, That Is, As “The Kali Yuga”, As “The Age of Destruction”, That Is, As “The 9 Openings” And “The 10 Openings”, Known As “Man and Woman” In “The World”, That Is, As “The 64 Arts” And “The 64 Sexual Games”, That Is, As “The Act” That Goes On Between “A Man and A Woman” In “The World” That “Produce The Results”, That Is, That Move Forward “The Karma” of “The World”, That Is, That Move Forward “The Illusory Ocean” of “The Mind” of Man, That Is, As “The Story of “The 666” Within “The Story” of “The 6666”, That Is As “The Story” of “The Beast” Within “The Story of God”, Within God Within You, if you like, and that is for sure). 243

How much suffering they underwent through the separation caused by satan (Within “The Universal Mind” of Man). Because of that, Adam(AS) and Eve(AS) were thrown, (That Is, Thrown Out of “The Universal Mind” Within You, And Into “The Individual Mind” of Man, and that is for sure). 243

(Bawa. That Is, Adam(AS) and Eve(AS) were thrown Out of “The Universal Mind” Within You, And Into “The Individual Mind” Within “The Universal Mind” Within You, As “The Qutb” & “The Nur” of God Within “The Womb” of “Your Mother”), That Is, As “The Individual Soul” Within “The Universal Soul”, Within “The School of Contrast” For “The Individual Soul”, and that is for sure) 243

One to the east (As Adam/The Qutb) and the other to the west (As Eve/The Nur), That Is, (One As “The 12th Opening”, And “The Other” As “The 11th Opening”, That Make Up Two of “The 12 Openings” Within “The Body of Man”, But Both “In Ignorance” of Themselves, And of “Each Other”, and that is for sure) 244

There (Within “The Womb) they began to worship Allāh again on the straight path; they did du’ā’ to Allāh, they focused on Allāh, and through their ‘ibādāt, their prayers, they were united once again. Allāh united them once again, and brought them together again. We must understand This. 244

(Bawa. But Then “They Came Out” of “The Womb” of “Your Mother”, As “The Seven” Levels of Wisdom, In Ignorance of Themselves, Into “The World”, To Become “The Seven” Levels of Wisdom, Awakened To Themselves, Within God Within You, And “Before” That Can Happen, To Become “You”, That Is, To Become “Your Mother’s Child”, That Is, To Become “Your Personal Life” of “Separation and Differences” On “The Illusory Outside” of You, All of Which of Course Is “Just Not True”, All of Which of Course Has Now Fully Manifested Within “Your Mind” Within You, Not On Some “Illusory Outside” of You, As You, And All of My Children, Without Exception, Still Mistakenly Believe, But To “Your Eternal Peril”, and that is for sure) 244

146. 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 orders. God commands them, "Go and do this," and they do it, "Go and say this," and they say it. If we can imbibe (Absorb or assimilate, ideas or knowledge) 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. 245

147. Islām came as unity, for the beginning and for the end. It came through the Rasūl (Sal.), through Nūr Muhammad, through Ahmad, through the Muhammad(Sal.) of the nine meanings. When Allāh said, "Yā Muhammad, without you I would not have created anything, then or now," He was speaking about that Light of Muhammad(Sal.) which has existed as Islām since the time of arwāh, the world of the souls, and which will exist forever. He was not referring to something that came with the Prophet Muhammad(Sal.) 1,407 years ago. If Islām only began on that date, then what happened to all the prophets and all the people who came before that? 245

148. 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 (of The One Thing). No matter what our external differences may be, we are all one. We are all one. 246

149. My children, if you go within yourself to study, if you try to tell the truth from the inside, the world will never accept you, no one will accept you. Illusion, intellect, desire, blood ties, even the earth will not accept you. You will become tired, and when you are tired everyone opposes you, your food, your thoughts, your vision, your body, your brothers and sisters, your religion and race, your studies and titles, all turn against you. You have to keep running farther away, and as you flee this is a sign you are leaving the world and approaching God. When everyone else says they cannot accept you, He will accept you, He will give you happiness. During this flight you will fly without ties, without relatives, wives, children, brothers or sisters; you will be alone with God who will accept you. When you die within Him, when you surrender everything to Him, no one exists but God. You do not possess anything. God alone exists, only God's history (Story) exists, you have no history (Story) of your own. There is no other experience, there is no one else to praise, no one to blame. You must understand that only God will accept you because you must become God's history (Story). 246

150. Son, when you go on a journey, if you take with you only the wealth of Allāh, that wealth will never diminish, no matter where you go. Allāh's wealth of grace, the wealth of the wisdom, of divine knowledge, and the perfect plenitude of the hereafter will be yours. No robber, no illusion, no one and nothing can steal that treasure, and no harm will ever come to you. 247

151. Child: "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 'I' are destroyed, your analytic wisdom will emerge and show you that all lives are like you your own. You will then realize the state of equality." 247

152. No matter what religion, creed, or race we may be, until we know that there is only one God, only one family, until we realize that we are the children of Adam (AS) with one Father, until we defeat the enemies within us, until we overcome the enmity among our brothers and sisters, until we eliminate the differences that separate us and see ourselves as one, as one family, one Father, one Truth, until we see that there is only One worthy of worship, only one Father, the Lord who dispenses justice, only One who is the Creator, Sustainer, and Protector – until then, our own separations will separate us from God.248

153. Islām does not mean killing or attacking others. When such a thing happens, Islām is harming itself. To embrace others with love and to dispel their hunger, disease, poverty, and difficulties is Islām. To speak to someone from within the embrace of unity is Islām. To be together, to eat together, to live as one life in a state of affection is Islām. That is love, God's love, and Islām is the affection shown through that love. Islām is the compassion shown by acting with God's three thousand gracious qualities. Islām is establishing the praise of God and establishing the qualities of sabūr, inner patience, shukūr, contentment, tawakkul, surrendering all responsibility to God, and al-hamdu lillāh, praising God for whatever happens. Islām is Allāhu akbar: the one God is most great. One who is in Islām will practice these good qualities and continually beg of God, "Astaghfirullāhal-'aliyyal-'azim: O Allāh, forgive all our faults and correct us." That is what it means to be a mu'min, to be in Islām. 248

154. We should proceed with faith and certitude (In God) not with metals that are attained by killing others Before these titles tighten around us and kill us, we must find the things that will set us free so we may proceed easily. This is the only way that we can proceed without difficulty. This is the path to the freedom of our soul. Therefore, all of us must proceed on this path, protecting ourselves (With Iman) while giving love to others, and protecting them (With Iman) as we would protect ourselves (With Iman). We must proceed giving comfort to others, sharing our food with others, sharing our water with others, loving our neighbors as ourselves, and making all mankind our relatives, our brothers and sisters. We must proceed making everyone our loved ones and helping them become those who trust in God, and then go together on this path as the followers of God, as the representatives of God, as the children of the one Father. 249

155. Among mankind, who is good?" asked a man. The sheikh said, "One who does not kill, murder, hurt, or cause sadness to any life whatsoever is good. One who clearly sees the sadness in the lives of others as his own sadness, and helps others, is good." 249

156. A man asked a Sufi sheikh, "Is it better to teach the people, or is it better to teach oneself?". The sheikh said, "Son, a wise man must first learn (How) to improve himself and

(Then, In Partnership With God, That Is, As “One With” God Within, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within,) bring himself to a good state. (Then His Good State), Then His good actions, good qualities, and good conduct will teach the world (All By Itself, By Example, That Is, By His Example of “True Love” Now Living In “The World”, That Is, of “God’s Love” Now Living In “The World”). When the world sees this, it will learn by itself, (All By Itself, If You Like, That Is, Then “The World”, Now “Living and Thriving” Within You, Within “Your Mind” Within You, Will Learn All By Itself, if you like, That Is, When You “Let Grace Spring Forth, Let Darkness Vanish, Let The Love of Guru Grow, And Let Qualities Be Purified” Within God Within You, Naturally, Like “A Sour Fruit” Letting Itself Ripen On “The Tree”, That Is, By Not Letting Go of “The Tree” Ever, No Matter What, That Is, No Matter What Is Happening In “Your Life” On “The Illusory Outside” of You, As Bawa Teaches Us In “The Invocation To The Guru”, In The Beautiful Book of Wisdom, “The Pearl of Wisdom”, and that is for sure.” (Expanded) 250

Expanded

250

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, As Bawa Teaches Us, And Now As Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us, and that is for sure) 251

(Bawa. That Is, By You Learning How To Improve Yourself By “You Learning How Not To Be There, As If Somehow You Now Exist As “Separate From” God Within You, So God Can Be There, As “One With ”You”, While Both “You and God” Still Can, That Is, Before “You Die To The Flesh”, As They Say, That Is, Before “The Angel of Death” Finds You In “Your Current State” of “Illusory Separation” From God Within You, Which In Truth Is Now “The Current State” of You, and of All of My Children, Without Exception, But To “Your Eternal Peril”, and that is for sure) 251

157. My Son, Do only good, Speak only good, Speak only the truth in your life, Live in good conduct, Speak only wisdom, Give only love to all lives, Praise only God, Worship only God, Always live only with Him. This will be the triumph of your life.251

158. 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. 252

159. “Elephant and Armadillo” - a sufi wisdom story: "My child, consider the armadillo. When an armadillo grabs onto the trunk of an elephant, the elephant cannot breathe. It trumpets and shouts. A foolish elephant will strike its trunk against a tree or a 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 the armadillo cannot breathe. 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. (Also More From "An Excerpt" From The Chapter "Cutting The Gem", From The Book, "Shaikh and Disciple") 252

160. Truth is one and Islām is one. It shows no differences between religions and sects, races and tribes, or between black and white or red and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. It does not show differences between those in the realm of awwal, the time of creation, and those in ākhirah, the hereafter. The word Islām has only one meaning: the unity and peacefulness of Truth. That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām. To conduct ourselves in the right manner, to know what is halāl, permissible, and to act accordingly, to know what is harām, forbidden, and to avoid it—this is what is called imān, absolute faith, certitude, and determination. 257

161. "Who has attained the state that gives tranquillity, peace, and happiness to the heart?" asked a young woman. The sheikh replied, "Through the companionship of good people who have the qualities of God, and through listening to the teachings of wise sages who have learned the wisdom which has no attachment to the world: One who does selfless duty, One whose heart dwells within God's grace, love, and goodness, One who fills his heart with patience, One who makes sabur, or inner patience, the staff with which he walks in life, One who sees faith in God as the strength in his heart, One whose absolute faith in nothing other than God, is the protecting umbrella for all the difficulties and troubles in his life, One who hands over all responsibility to God in doing his duty "One who does these things will attain the state that gives tranquillity, peace, and happiness to the heart." 258

162. Man must weave the fabric of modesty, sincerity, reserve, fear of wrongdoing, good thoughts, good conduct, God's compassionate qualities, patience, honesty, and the actions of truth, forbearance, equality, and treating other lives as his own. If he adorns his body and his heart with that fabric, it will give him the most beautiful clothing for his life in both worlds. Everyone will be enchanted by those qualities. 258

163. The first word you must say is, "Bismillāhir-Rahmānir-Rahīm: In the name of God, the Most Merciful, Most Compassionate." Whatever journey you undertake in this life, when you leave your house, first place your right foot forward, trusting in Allah. Let Prophet Muhammad, the Rasūl (the Messenger) (Sal.), go in front of you and lead the way. Say, "Yā Allāh, I am starting my journey believing in You. Protect me so that no difficulties or dangers arise during

this journey. Protect me so that my life does not capsize in this ocean of illusion. Until I reach You and join You, please see that nothing comes to overturn me. Grant me Your grace so I will conduct my life on the straight path. Be my guide on this path, so that I may live within You and (Within) Your grace and good qualities and actions, so that I may imbibe Your good conduct and act accordingly, and so that I may walk on the straight path to reach You. Show me that path and grant me Your grace. Āmin.” You must say this, and put your right foot forward first. 259

164. O man, with your wisdom kill the praise from the world and forget the world's blame. Acquire God's qualities. Do your duty in the same way He performs His duties. Just as the lotus lies on water without retaining the water on its leaves, live in the world without holding the world within you. If you live like this, the effulgence of God will resplend within your heart, even though you are enclosed in a body of earth — just as a precious gem contains a radiance, even though it is buried in the earth. 259

165. People need water to survive; even if there is no food to eat, they must at least have water. The rahmah of Allāh (The Wealth of “The Three Worlds” of God, Within God Within You) is the water of Īmān-Islām. When you see someone starving for that water of rahmah, you must give him some, revive him, take him away from the sufferings of the world, nurture his life, change his state, and help him to follow God's laws. This is imān. (Expanded) 260

Expanded

260

166. Make God's justice into your justice, Make God's qualities into your qualities, Make God's actions into your actions, Make God's conduct into your conduct, Let your love be God's love for all, Make God's patience into your patience, Make God's intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom (For God Consciousness) in your fellow beings. 261

167. My son, Do only good (Do Only God), Speak only good (Speak Only God). Speak only the truth in your life. Live in good conduct. Speak only wisdom. Give only love to all lives. Praise only God. Worship only God. Always live only with Him (Only With God). This will be the triumph of your life. 261

168-a. God says, "To warn you I have taken from Myself what is known as conscience and placed it within you." It shows you, it warns you: "What you are doing is wrong." When your wisdom does not warn you, your conscience will show you. It reveals everything to you. But the state of man in these times is such that he does not distinguish between wrong and right. 261

168-b. God says, "To warn you (That) I have taken from Myself what is known as "Conscience", (That Is, As "My Wisdom" Within "My Wisdom", That Is, As "My Power", As "My Dhat" of "My Dhat, Sirr, And Sifat",) and placed it within you." It "Shows You", it warns you:

"What you are doing is wrong." When "Your Wisdom" does not "Warn You" (That Is, When "The Sirr" of "My Dhat, Sirr, And Sifat" Does Not "Warn You"), "Your Conscience" will show you. It reveals everything to you. But "The State of Man" in "These Times" is such, (That Is, When Man Is In "The State" of "The Sifat" of "My Dhat, Sirr, And Sifat", That Is, In "The State" of "The Manifestation of Creations), that "He Does Not" distinguish between wrong and right. 262

Expanded.

262

169. Do not take your bigotry with you When you go to pray. Take your loving qualities and the certitude of faith known as iman to Allahu ta'ala Nayan, the One who is limitless grace and incomparable love. You will receive the benefit and reward from Him. 263

170. Never try to advise someone who does not have wisdom. You must escape from such people. Understand what state a person is in before you speak to him. If you do not do this, and you try to advise someone, danger could be the result. It would be like throwing stones at a mountain. The stone that you throw would split into many pieces and rebound back to hurt you. Remember, if you try to advise someone who does not have wisdom, it could backfire and result in great danger for you. It may result in your making enemies and being hated, (Unless In Truth "You Are Not There, As Somehow "Separate From" God, But Rather, God Is There, As "One With" You", Then "God Will Cure Himself" of It, Both Now, In "This World", As Much As He Can, That Is, As Much As It Will Let Him, And Then In "The Next World" Completely, and that is for sure) 264

171. A religion that has this state of peace is God's religion. This is what God accepts. That religion does not destroy anything. It does not destroy, it embraces. That is the religion where one embraces another and gives peace. It lifts up those who have fallen. It gives comfort to those who have been beaten. It gives food to those who are hungry. It shows tranquility and peace. Through a face of light and through love, it dispels great sadness and grief; it gives peace and tranquility through a light-filled face. Through love and through wisdom, it brings light to a dark face, a face darkened by troubles. It raises up a qalb, a heart, that is suffering and gives happiness and peace. It raises up others with its state of love. It quells the fire burning in the heart, the fire that is burning as a result of many difficulties and sorrows, and fills that heart with a good, tranquil flower garden. It fills it with beautiful qualities, and having created that flower garden, invites all into that flower garden of love, to go around it and enjoy peace.... 265

172. Do not preach wisdom To one who lacks wisdom And faith in God. Your wisdom will not enter him; it will be transformed into a dangerous weapon which will turn on you and attack you, (Unless In Truth "You Are Not There, As Somehow "Separate From" God, But Rather, God Is There, As "One With" You", Then "God Will Cure Himself" of It, Both Now, In "This World", As Much As He Can, That Is, As Much As It Will Let Him, And Then In "The Next World" Completely, and that is for sure) 265

173. Do not cast pearls before swine, Swine do not know the value of pearls. Do not cast the treasures of God, The treasures of wisdom and truth, Before a man who is filled with suspicion, Or one without faith in God. Such a man will destroy what is good, (Unless In Truth "You Are Not There, As Somehow "Separate From" God, But Rather, God Is There, As "One With" You", Then "God Will Cure Himself" of It, Both Now, In "This World", As Much As He Can, That Is, As Much As It Will Let Him, And Then In "The Next World" Completely, and that is for sure) 266

174-a. In the name of God, Most Merciful, Most Compassionate. It is important in the 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 towards peacefulness. 266

174-b. In the name of God, Most Merciful, Most Compassionate. It is important in the 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 (As "The Sifat" of "The Dhat, Sirr, and Sifat" of Allah), and the value of its conscience (As The "Dhat" of "The Dhat, Sirr, and Sifat" of Allah), and its justice and truth (As The "Sirr" of "The Dhat, Sirr, and Sifat" of Allah), We must know the greatness of Allah who rules over all this (As Now "The Pearl of Wisdom", Now For Your Age, Now For All Life). 267

Expanded

267

175. Īmān is Islām. What does "Īmān is Islām" mean? It means purity of heart, purity of qalb. The beauty! It means the beauty of Allāh's qualities; the beauty of Allāh's actions; the beauty of Allāh's conduct; the beauty of Allāh's compassion; the beauty of Allāh's patience; the beauty of Allāh's duty, the duty performed without favoritism; the beauty of Allāh's peace and tranquility that is without separations; the beauty of Allāh's three thousand blessings; the beauty of performing the actions of all of Allāh'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 Allāh is established. 268

176. One who has wisdom will fight only within himself. He will fight against every thought and every evil that is inside him, and he will finish them off (In Partnership With Allah Within Him). The one who does this within himself is a clever man. But, one who carries the earth and fights others is a vengeful person, a murderer. The one who fights within himself is a clever one, a wise one. The one who fights others because of jealousy is a killer, a vengeful person, a murderer. He fights because of his own envy, because of his own glory, because of his own title, because of his own politics, and because of his own religion. He fights because of his own ego. His work is to kill others. To change this state, to fight the war within oneself, and to find peace is prayer. That is prayer, goodness. Because of this prayer, he will attain peace and others will attain peace. That is peace. 269

177. 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 (To God) 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 (To God)”, “Your Conscience” will provide “Useful Fruit” which will benefit “Your Journey” through “Life”.269

178. If we ever hope “To Live” as “One Human Race”, we must have “Absolute Faith in God”. This is “Our Only Treasure”. We must live according to “Justice and Conscience” (That is, According To “The Sirr”, And “The Dhat”, of “The Dhat, Sirr, and Sifat” of God Within Us), respecting the lives and bodies of all others as we do our own, and knowing the hunger and the suffering of others as our own hunger and suffering. If human beings of all four religions would realize this and live as one in unity, then these places of worship would not be turned into battlefields. It is necessary for people of all races and nationalities to realize this. 270

179-a. When we live with wisdom, conscience, and awareness, and we look with awareness, we will realize that our life and the lives of others are the same. We will realize that God and man dwell in the same place of prayer. Truth and wisdom dwell together. When truth, conscience, and wisdom dwell together, God resides there. When good qualities, good wisdom, good patience, and good thoughts come, God resides there. But when evil and evil qualities come, when these (good qualities) leave and are separate from man, then that is hell. 270

179-b. When “We Live” with “Wisdom” (with The “Sirr of God”), and with “Conscience” (and with The “Dhat of God”), and with “Awareness” (and with The “Safat of God”, Now Fully Manifested Within God Within You, That Is, Now Within “The Pearl of Wisdom”, Now For Your Age, Now For All Life, Which In Truth Is Now “The Hereafter, HERE and NOW”, and that is for sure). And When “We Look” with “That Awareness”, we will realize that “Our Life” and “The Lives” of “All Others” are “The Same”. 271

Expanded

271

180-a. When the good section comes, that is the kingdom of God, heaven; that is tranquility and peace. When evil qualities come, (that is, when the evil section comes), that is hell, ‘adhāb, suffering, torment, and sorrow. If man dwells within these, (That is, within these evil qualities, within this “evil section”), he will sin against God and (sin against) those who are good, (that is, and sin against) the good human beings. He will speak evil and do evil. God looks at this and smiles. This is the group that denies the existence of God. Those who are in this (evil) section that change man’s state (from “good qualities” To “evil qualities”) are the majority in the world. They are the majority. They change man’s natural qualities, actions, and conduct. They change what is natural; they try hard to make unnatural whatever is natural and inherent. Because of this, the times have changed (Expanded).273

180-b. When the good section comes, that is “The Kingdom of God”, heaven; that is tranquility and peace. When evil qualities come, (that is, when the evil section comes), that is hell, ‘adhāb, suffering, torment, and sorrow. If man dwells within these, (That is, within these evil qualities, within this “evil section”), he will sin against God and (sin against) those who are good, (that is, and sin against) the good human beings. He will speak evil and do evil. God looks at this and smiles. This is the group that denies the existence of God. Those who are in this (evil) section that change man’s state (from “good qualities” To “evil qualities”) are the majority in the world. They are the majority. They change man’s natural qualities, actions, and conduct. They change what is natural; they try hard to make unnatural whatever is natural and inherent. Because of this, the times have changed. 273

Expanded

274

181. When you join a Shaikh who is a perfected man (an insān kāmil), you must be a baby to his qualities. No matter how much you may have studied, whether you rule the world, whether you are a king, whether you are a rich man or a poor man, or whether you are a ruler or a slave —you must be a babe-in-arms to the Shaikh. Only then will he embrace you to his chest. When you come to him, come as a tiny baby. If you are a baby, he will pick you up on all four sides. He will carry you on his shoulder, embrace you to his chest, wrap you around his neck, or carry you on his head. He will carry you in one way or another. Even if he has to tie you on his back, he will carry you. But if you come to him as a great king, like a big mountain, he will unburden himself and move on. Why? He will not carry you, because you are too heavy. You must first understand the meaning of belief, resolute faith, determination, and certitude (In God, of Iman). Then, unloosen and discard all your prior learning and intentions. If you want to follow a Shaikh, you must become a babe-in-arms with unconditional imān. You should not harbor any doubt or suspicion. You should not hold onto anything else. If you do, he will move on, saying, “That’s fine, play with it.” Having tried his very best, he will then leave you and move on. 277

182. 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 God, Iman) 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. 278

183. When you observe very carefully what is going on in the world, you will understand these things. Some children will come to you and cry, and some will come to you and laugh. Some are quiet and keep things to themselves. Some complain and lament. You have to think about these states and decide in which state you should be, and then realize that you can change and improve your life with good qualities, good behavior, and proper conduct. You have to avoid the bad section and try to bring your life into a good state. 279

184. 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. 279

185. O man, know the value of tawakkul, Of placing all your trust in God. Then you will understand the explanation of the “five and the six” (That Is, of “the five outer” and “the six inner” obligatory duties), the power of prayer, the way to worship God, and “the five times” of prayer and its benefits. 279

186. Each of Us Who Came “Here” With “Wisdom” Must “Learn” From “This School”. “Heavens” Does Not Come “From Building” Beautiful Churches, Mosques, And Temples (On “The Outside” of Us). Man Must Build “His Church”, and “His Mosque”, and “This Temple” Within “Himself”. The “House of God” Must Be “Built Within”. The “Place of Worship” Must Be “Seen Within”. The “Completeness of God” Must Be “Built” Within “The Self”. If Man Can “Understand” (Both) “His Story” (Within God), and “The Story of God” (Within Himself), And “Then” “Build A Church” Within “Himself” (As “The Story” of “Man-God/God-Man” Within “His Story” Within “God’s Story”, As In Truth “The Wealth” of “The Three Worlds” of God Within Himself), That Is “Victory” (More Expanded To Come). 280

More Expanded (To Come)

280

187-a. 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. 280

187-b. 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”. (That Is, into “The Person”), and do not put “The Mind” into “Devotion”, (That Is, into God’s “Devotion To God”). That would be useless, like putting fire and water together. “Separate The Mind” from “Devotion To God”, (That Is, Use “Your Wisdom” To Separate “The God Part” of “Your Life”, From “The Mind” Part of “Your Life”), and keep each in “Its Own Place” Within You, before you pray, (That Is, As “God Standing On You” As “His Prayer Mat”, Praying To God Within You, That Is, Before

“You Let/Get Your True Life”, Which In Truth Is “Your Soul/Divine Life”, Now Hidden Within “Your Elemental/Impure Life”, To Pray To God, That Is, Using “The God Part” of “Your Life” Standing On “The Mind Part” of “Your Life”, To Pray To God, For “The Benefit” of All of “The Creation of God”, Just Waiting To “Fully Manifest”, Within God Within You), That “Will Bring You” grace and peace, (That Is, That Will Bring “Your Life” Both), grace and peace, (That Is, That Will Bring Both “Grace” For “Your Soul”, And “Peace” For “Your Mind”, and that is for sure) (More Expanded To Come). 281

More Expanded (To Come)

281

188. Hunger knows no taste, Sleep knows no comfort, Lust knows no boundaries, Desire knows no shame, Selfishness knows no justice, Anger is unaware of sin, Arrogance is unaware of karma, Poverty makes one forget his “True State” (of Al-hamdu lillah, And Tawakul Allah), Earth does not know the value of gold, Craving cannot know the “Splendor of Life”, Falsehood can never know truth, Pride does not know patience, Darkness cannot know grace, And ignorance can never know Allah. My son, there are many things like these which keep us from knowing God and the truth. If you will realize this with your wisdom, take what is good, and act accordingly, that will be “The Wealth” of grace which will give you victory in all “Three Worlds” (More Expanded To Come). 282

More Expanded (To Come)

282

189. Truth does exist. It is “The Power of Allah”. You cannot learn it from books, nor can you understand it through the visions of your eyes. If you wish to understand this power, you must know that there is a Qur’an. (As “The Pearl of Wisdom”, That Is, As “The 28 Letters” Within You, Multiplicity of Which Make “The Human Form”), and a “Shaikh of Wisdom” within you, (That Is, As “The Wisdom” Surrounding “Your Soul”, Just Waiting To Be Awakened By “The True Human Being, Now For Your Age, Now For All Life, if you like). It is with “His Wisdom” that you must open “Your Qalb”, “Your Inner Heart” Within “Your Mind” Within You”), read the “Inner Qur’an” (That Is, Read “The Tierra Qur’an”, That Is, The Qur’an of Muhammad (Sal.), The Qur’an of “The Triple Flame”), and “Understand” the “Benevolence (Well Meaning & Kindly) of Grace”. But until you attain “That State”, you must find a “Sufi Sheikh” on “The Outside”, ask him, and learn. 283

190-a. The people who have come to rule the world should think about this. Every man should think about this. 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 takes 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. 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. Amin. 284

190-b. The people who have come to rule the world should think about this. Every man should think about this. Peace can only be found in the heart. Good qualities, wisdom, and clarity must provide “That Explanation”(of Peace) within each heart, (That Is, When Man Becomes Peaceful About “His Own Ending” In God, Before “He Ends” In “His Grave”, As The Prophet Ishmael (A.S.) Did). Man will only “Know Peace”, (That Is, Man will only Become Peace), when he takes (On God Within Himself, That Is, When He Takes) God’s justice and His qualities into himself. Therefore, before we speak of peace, let us try to acquire God’s words within ourselves, (That Is, Let Us Acquire God Within Ourselves). Let us find tranquility within ourselves. If we can do that, our speech will be fruitful, (That Is, Our Speech Will Become “God Speaking”). Then the whole world will be at peace, (Since In Truth “We Are The World” Within Ourselves, Within “Our Inner Heart”, Within Our Qalb, And If “We Become Truly Peaceful” Within, Then “The World” Will Become Peaceful On “The Outside”, That Is, “We Must Become” The Change That “We Want To See”, As They Say). Man must find peace, tranquility, happiness, unity, love, and every good quality within his own life. Only a person who does that, (That is, Who Truly Becomes “The Peace” In “The World” For “Everyone Else”), 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 (As How He Rectifies The Mistakes In “The World”), Then he can help others. We must all think about this. May God help us. Āmīn. 285

191-a. For those of us who have faith in God alone, there is only one teaching. Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for? Only one thing—that Treasure which is God. Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride. But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell their life. However, any society that recognizes the one God and holds nothing equal to Him, any society that holds onto that one Truth, worshipping Him, praying to Him, and surrendering to Him—any society that has reached that state of understanding needs only one Master. The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion. What else is there that matters?286

191-b. For those of us who have faith in God alone, there is only one teaching. Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for? Only one thing —“That Treasure” which is God. Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride. But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell “Their Life”. However, any society that recognizes “The One God” (Over “All Religions”, And Over “All Mankind”), and holds nothing equal to Him (Including “All Religions”, And All of “Mankind”, And All of “Nature”), any society that holds onto that one Truth, worshipping Him,

praying to Him, and surrendering to Him—any society that has reached that state of understanding needs only one Master. The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion. What else is there that matters? (Nothing Else, and that is for sure) (Expanded) 287

Expanded

287

192-a. “Truth is one and Islām is one. It shows no differences between religions and sects, races and tribes, or between black and white or red and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. It does not show differences between those in the realm of awwal, the time of creation, and those in ākhirah, the hereafter. The word Islām has only one meaning: the unity and peacefulness of Truth. That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām. To conduct ourselves in the right manner, to know what is halāl, permissible, and to act accordingly, to know what is harām, forbidden, and to avoid it—this is what is called imān, absolute faith, certitude, and determination” (Expanded) 291

Expanded

291

193. “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, he will never be divided from other men or from God.”

297

194-a. This house of the heart is a great secret. Allāh has called it His house, His kingdom. God speaks from a place inside that house. His presence dwells in one point in the front of that heart. That place is more subtle than an atom and cannot be destroyed. God has said, “If you stay inside this house and look very deeply, you can know My secrets, My ninety-nine actions, My three thousand gracious qualities, and all My limitless wonders. You can know the duties that I perform, and the way that I create, sustain, and protect everything. You can know what is right and what is wrong. You can know everything.” (Expanded) 298

Expanded

298

195. Embracing each other, looking into each other’s faces, eating together, being joyous in each other’s company, joining together (As In Truth “The One Life” of God Within Us). In birth and death, in good times and bad, in hunger and illness, in sorrow and difficulty, and (In This

Way) living in unity (As In Truth “The One Life” of God Within Us, That Is, Within “The Heart” of “The One” Who Will Truly “Let Himself End” In Allah, Now For Your Age, Now For All Life”) --- attaining this state is Islam. 300

196. Precious children, each one of you, whether you are learned or unlearned, whether you are a doctor, a poet, or an engineer, whether you are rich or poor-whoever you are, this is the way to attain peace. This is how we can learn about “The House of Peace”. We can never attain peace by obtaining titles or honors. We need to have (God Within us, To Be Living Directly Connected To God Within Us, That Is, We Need “The Things” of God Within Us, Like) sabur, inner patience, shukur, contentment tawakul, giving all responsibility to God, and al-hamdu lillah, giving all praise to God. Inner patience is very necessary. When things become more difficult, we need to be content, and when things become even more difficult, we need to give total responsibility to God and say, "I can't do anything, only You can do this." And if things become still worse, we should place our trust in God and say, "This is your responsibility. Al-hamdu lillah. All praise belongs to You." We need to make our hearts strong (In God). Then we can find victory (In Our Life, and that is for sure). 300

197. THE FAST OF RAMADAN - 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. 301

198. Worship, serve, and pray to the One God, believing in Him, remembering Him with every breath (dhikr), and maintaining a focused contemplation of Him (fikir). Perform charity, fasting, and the pilgrimage of Hajj, moving step by step; then surrender completely to our Father, giving Him all responsibility, making Him the source of all wealth. And until we attain His wealth, make Him responsible for our duties and intentions, ask forgiveness for all our faults, and ask Him for a prayer to make us pure. 301

199. O Intenders! In your fast and in your charity, merge with His belief, His intention, and His certainty. In your ritual prayers, prayers with a melting heart (ibādat), constant remembrance of God (dhikr), prayers, charity, fasting, and the pilgrimage of Hajj, merge with the qualities and actions of the Limitless One. Allāhu is the Mighty One, the Bestower of grace who protects and sustains the intentions of all who worship Him. Whatever actions you perform upon intending Him, may He bestow the grace and benevolence that will elevate them, and fulfill your intentions. Āmin. 302

200. **UNITY:** If we ever hope to live as one human race, we must have absolute faith in God (Iman). This is our only treasure. We must live according to justice and conscience, respecting the lives and bodies of all others as we do our own, and knowing the hunger and the suffering of others as our own hunger and suffering. If human beings of all four religions would realize this and live “As One” in “Unity”, then these places of worship would not be turned into battlefields. It is necessary for people of all races and nationalities to realize this. 302

201. Other lives must be like your life. You have to “Realize This” in “A State of Equality”. The hunger of others must be like your own hunger. The hunger of others must be like your own hunger. You have to be clear about this and know this (experience this) in your feeling and in your awareness, and you have to act accordingly. The sadness of others must be your own sadness. You have to realize this and act according to the divine words of your Father. 303

202. May we understand the benefits of this fast. May we understand the qualities, actions, and wealth of God, “The Supreme One”. May we understand the qualities and hunger of our brethren—those born with us, and our neighbors. May we consider our neighbors as those born with us, and may we comprehend their garb and their countenance. May we bestow peace and show them the way to equanimity (By “Our Example” of “The Same”. These are the benefits of the fast, (That Is, of “Truly Fasting” From “Yourself” As “Separate From” Them, By Truly Intending “The Presence of God”, As “One With” Them, and that is for sure. Amen) 303

203-a. What is it that is Islām? Unity. Islām is not what is said about it (In The World). Islām is unity. What is the “Five Times Prayer?” War! It is war against your own enemy, (That Is, Your Own “Enemy Within”, Which In Truth Is “The Enemy” of “Your Soul”, As Bawa Teaches Us, That Is, As) a battle with every evil quality within you, [a battle] with divisive qualities, with prejudiced qualities, with qualities of animosity. It is a battle with qualities of arrogance, karma, and maya; tārāhan, singhan, and sūran—the three sons of maya, (That Is, A Battle With “The Place of Birth, The Male Ejaculation, And The Illusory Images” Joined Together To Form “The Sex Act” That Produce “The Result”, Which Is “Moving Forward” The “Karma of The World”, and that is for sure). It is a battle with lust, hatred, miserliness, greed, fanaticism, and envy, intoxicants, sexual craving, theft, murder, and falsehood. It is a battle with the divisiveness we call “I” and “you,” arrogance, pride, jealousy, vengefulness, betrayal, treachery, deceit, backstabbing, (Hypocrisy, Or) speaking while holding one thing inside and another outside, lying about what you have seen or not seen and thus creating enmity, sneaking, sneaking and listening to what others are saying, and spying on others. These are all qualities of envy, retaliation, and malice. The qualities that arise from them divide us from good thoughts, good qualities, unity, goodness, and compassion. They destroy them. Those are the practices of shaitān. These are all satan’s qualities —pride, envy, treachery, and falsehood. These are all satan’s qualities (Expanded) 304

Expanded

304

204-a. A life that does not know the difference between right and wrong, (That Is, A Life Without “Iman”), resides in hell without realizing it. It is only after one understands the

difference between right and wrong, and clean and unclean, that he can realize the difference between heaven and hell. If an animal, (That Is, If A “Man-Animal” Or “Man-Beast” As Bawa Calls His Children), sees no difference between pure and impure, if it eats in a place of hell, sleeps in a place of hell, and lives in a place of hell, then that is the place it will receive in the hereafter. And that will be a place of happiness for that animal. Once it reaches a state of understanding, even if it is a cow, it will receive a good place. But as long as it does not have that understanding, it will receive a place befitting its level. This is how it is for the five lives (Expanded). 312

Expanded

312

205. THE FAST - BLOSSOMING OF THE INNER HEART. Thereupon, God spoke His divine words of grace: “Ya Muhammad, 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. Make them realize the sorrow and hardship of those who face hunger and starvation, year after year, with no place to live, no house, no land...Make them perceive this suffering through the fast, and tell them to give others a place to live. Make them understand the hunger of others and distribute food. Make them give unto others house, land, and clothing similar to their own. May each life be given what is rightfully its own. O Muhammad, tell them this,” God declared. 317

206. 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. 318

207. If you continue your journey doing this, asking forgiveness, taubah, for what is past, and performing qurbān, sacrifice, on the heart for the present, if you clear your qalb and give it to Allāh, handing over all responsibility to Him, and praising Him, tasbīh, if you do the duty of your journey of life, if you do the duty of the present moment, and if for the next waqt, time, you have tawakkul, surrender to Allāh, if you praise Him, tasbīh, and ask forgiveness, taubah, for what has happened—if you go on your journey in this way, then your journey will be an easy one. Then you will be clear. Learn from the Sheikh the wisdom and research that are necessary for this. Then your journey will be easy. Complete the work that is necessary for each moment. 318

208-a. 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 imān, 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 (Expanded). 319

Expanded

319

209-a. 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 (Iman To Search For Him, 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 (Expanded). 326

Expanded

326

210. Islām brings that compassion, that equality, and that peacefulness to every heart and demonstrates that unity to every qalb. May we reflect on this. If each one of us can establish this state, if each of us can exhibit and prove this within our own qalbs, we will be mu'mins, true believers. To be in Islām we must bring these qualities into action within us. This is the command of Allāh, shown to us by every prophet He sent, from Adam(AS) to the Rasūl (Sal.). 332

211. We cannot show favoritism in Islām. We are all the creations of Allāh, the children of Adam (AS), the tribe of Abraham (AS), the followers of Muhammad (Sal.). He sends food to all and protects us all. Tomorrow He will question us all, no matter who we are or what position we hold. On the Day of Qiyāmah, Questioning, judgment will be given for the good and evil each of us has gathered. Before that time we cannot tell if someone is good or bad, or high or low in status. We are all Adam's (AS) children, all fruits from the same tree. 332

212-a. My son, rather than plowing a large area of earth to a depth of one inch, scattering seeds everywhere, it will benefit you more to plow just one acre to a depth of four inches. From that one acre, you will receive a harvest equal to fifty acres. Like this, my son, do not try to study everything in the world-gnanam here, religion there, yoga here, meditation there, and the four hundred trillion, ten thousand forms of spiritual magic everywhere. It would be like sowing extensive farmland without sufficient plowing. That would be of little benefit. Within your heart in a space no bigger than an atom, God has placed the eighteen thousand universes, good and evil, and the wisdom to differentiate between them. This 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. Reflect on this and act accordingly.
(Expanded) 333

Expanded

333

213-a. From the time we were in the womb until now, our Father has done everything for us. He created us, protected us, and brought us up even when our own father and mother forgot us. He has always given us food and nourishment. He protected us and watched over us. Such is our Father, almighty Allah. He has done everything for us thus far and now the time has come for us to earn and to give Him something in return. What food can we give God? We have to work hard and attain His qualities, His conduct, His benevolence, His words, His actions, the duties He performs and the words He speaks. We must develop all of this within us in the same way that He does. This is what we must earn and return to Him. This is the food that we can give Him. We must become His slaves. we must become His children. This is the wealth we must earn henceforth and hand over to our Father (Expanded). 343

Expanded

343

214. We must do everything with love in our hearts. God belongs to everyone. He has given a common wealth to all His creations, and we must not take it for ourselves. We must not take more than our share. Our hearts must melt with love, we must share everything with others, and we must give lovingly to make others peaceful. Then we will win our true beauty and the liberation of our soul. Please think about this. Prayer, the qualities of God, the actions of God, faith in God, and worship of God are your grace. If you have these, God will be yours and the wealth of the world to come will be yours. 349

215. This is the path to the Freedom of the soul. Therefore all of us must proceed on this path, protecting ourselves while giving love to others, and protecting them as we would protect ourselves. We must proceed giving comfort to others, sharing our food with others, sharing our water with others, loving our neighbors as ourselves, and making all mankind our relatives, our brothers and sisters. We must proceed making everyone our loved ones, and helping them to become those who trust in God, and then go together on this path as the followers of God, as the representatives of God, as the children of the One Father. 349

216. 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 towards any of them. He teaches them wisdom according to their qualities, conduct, actions, and maturity. The father gives his children the food and protection they need. 350

217. In the name of God, Most Merciful, Most Compassionate. Bismillāhir-Rahmānir-Rahīm. May the peace of God be with you. As-salāmu ‘alaikum. Precious jeweled lights of my eyes, my rightful children, my loving children, born with me, jeweled lights of my heart, my qalb, my precious brothers and sisters, may we pray to God that we have an eternal life without death. With courage, may we resolve to escape from destruction and to separate ourselves from evil. May we join with goodness and dwell within God, the Good One, without ever separating from Him. May we search for truth and its benefits. May we have certitude in and a love for prayer, so that we may separate from ourselves this destructive world and live in the love and protection of Allāh. Āmin. May You protect us with Your grace.350

218. HUNGER - A man must be given the food and nourishment that is essential to his life; otherwise, it will be difficult. He will burst, his qualities will explode. The qualities in him will explode. His intellect will explode. His feeling (unarvu), awareness, (unarchi) and intellect (putti) will explode. He will not be of any benefit, and when he explodes, he will cause suffering to others. This machine is like this (Full Text Within).351

219. “Where is the best place for man to meditate?” asked a child. Bawa Muhaiyaddeen answered, “The best place for meditation is the place in which the ‘you’ and the ‘I’ do not exist. 352

220. “What is the greatest happiness?” asked a child. “My child, to gain freedom from this world and to return to the One with whom you existed earlier is the greatest happiness,” said the sheikh. 353

221. Do not feel sorrowful about your poverty And languish in despair. Turn away the very thought of poverty, Turn toward Allah, Praise Him and look inside. God’s treasure is within you And it is rightfully and eternally yours. 353

222-a. The Sufi gnani tells his disciples: My children, come here. Sit in the presence of the One who is forever, Pray in the presence of the One who prays, See in the presence of the One who sees, Speak in the presence of the One who speaks. This is prayer. This is meditation (Expanded). 353

Expanded

354

223. If man does not have compassion, does not see other lives as his own, does not consider the hunger of others as his own, does not see the sorrow of others as his own and offer comfort, does not see the illness of others as his own and offer assistance, does not see others' need for clothing as his own and offer clothing, does not see other lives as his own
359

and exalt them, then there is no anbu, no love, [no fast]. To realize this is the fast. This is the grace-filled fast. This is the purpose for which it was instituted. When we understand this and respect others' lives as our own, consider others' hunger as our own, look upon others' happiness as our own, and regard others' sorrow as our own; when we attain the wisdom, abilities, qualities, and actions to bring peace and comfort to all lives— that will be the grace and blessings of the fast.
359

224. We must lose ourselves, forget ourselves, and conduct our lives only for the sake of doing duty towards others. Our food must be given to others. Even our own comfort should be sacrificed in order to make others comfortable. We learn and understand, we give and join in unity with equality, peace, justice and conscience in order to reach that good state. This is the state of God's qualities.
359

225. With every breath our heart should glorify God. At all times, we must allow the rain of God's grace to fall. Every minute, every second, with every breath, we must glorify Him. In every second we must have the intention of worshipping Him. Every word that we speak must be His word. Every thought must be His thought. This must be our state. In our thoughts, in our breath, in our speech, and in our intentions, we should be communicating with God. 360

226-a. There are "Three Duties" for which we have come to "This World": to "Understand Ourselves", to "Know Him" (God), and to "Praise That Power". These duties must be done just as a gem must be cut and faceted for "The Light" to be revealed, just as sand must be refined in order to be made into glass. Just as current is extracted from water, man can see "His True Form" if he separates "The Currents" of his "Evil Qualities and Actions" from "Himself". As he separates "Himself" from "The Five Elements", he will begin to "See His Soul". When he "Sees His Soul", he will "Understand Himself". And when he "Understands Himself", he will "See His Father". This is "The Explanation" of "Man's Coming" to "The World". And when man "Understands This", he will "Go Back" to "The House" in which he dwelt earlier— "The House" of God, his Father (Expanded).
360

Expanded

361

227. Once you find peace within yourself, you can find peace in the world. If you have equality within yourself, you will see equality in all lives. If you have purity in yourself, you will see purity in all lives. If you have love in yourself, you will see love in all lives. Whatever is in your heart is what you will see in the faces of others. When you look at them, you will see only your own reflection. Whatever fault you see in them really lies within you. When you look at others,

you only see your own reflection, not what is truly there. So correct yourself, and then you will see all lives as one. This is what Jesus(AS), Moses(AS), and Muhammad(Sal.) told us. 367

228-a. 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 (Expanded) 368

Expanded

368

A. “Bawa Quotations - Plus” - Summary

Posted By

Muhammad Abdul Lateef Muhaiyaddeen (Ral.),

And Farida Nur Muhaiyaddeen (Ral.),

On “The Bawa Muhaiyaddeen Fellowship”

Facebook Group”.

(Most Or All of Bawa Quotation, No Sources Provided)

Plus A Few

“Expansions”

By *Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)*

1. “If you think with wisdom, certitude, determination, and imān, if you believe with certitude, He (God) will never leave you in this world. He will remain resonating in your heart, servng all lives. Day and night, He will stay in the hearts of good people.
2. “If we claim to be in Islām, we must destroy all the evil qualities that arise within us. We must cut away and discard all the differences that separate us from God. We must remove the thoughts that disrupt the unity of Adam’s(AS) children, the unity of Islām. We have to fight against the separations that grow like demons and animals within our bodies and suck our blood. With the wealth of God’s grace and with the help of the Rasūl(Sal.), we must cut away all the four hundred trillion, ten thousand evil qualities that come to destroy our good qualities.
3. ““O man, if man investigates his state, His faults, and himself, If he understands his kingdom, If he judges himself, If he punishes his faults, He will become pure and innocent, He will not face judgment in God’s kingdom. He will receive the fruits of God.
4. “He (Allāh) is 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.”

5. **“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.
6. **“Question:** How can you know whether you are doing things right or wrong? **Bawa Answer:** “It is for this purpose that you have come here, to gain some 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. 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”
7. **“In the same way that we toil so hard to clear the jungle of the grass and the weeds, and then plant the crops and trees, we have to raise children with love and devotion.** The child will grow and develop if we give good qualities and good actions at the time they are needed.
8. **“The Prophet (Sal.), whom Allah sent as the eternal and last prophet, was chased from Mecca to Medina. From that history, can we not understand that as long as we are loved by God and as long as we love God, the world will not accept us?** When Allah loves us, the world will drive us away. But when the world accepts us, we will not be acceptable to Allah. This is a sign we can see. If you desire and accept the praise of the

world, truth will not accept you, and if you desire truth, the world will not accept you. All who have wisdom must realize and understand this.

However, if you discount your sufferings as trivial and accept only God, maintaining your connection with Him, He will give you His treasures and His kingdom. Realize this.

9. **“O, children, gather together as one! Come here and gather together as one. Pray as “love within love”. All of you who are the children of Adam(AS), gather together as one. Search for our Father”.**
10. **Question:** “What is the benefit of the distinction money gives to a man?”
Bawa Answer: “Son, the distinction that money confers will be revealed by the shroud on a man’s corpse. The shroud will give him distinction and earn him praise. Money will turn him into a corpse and become his shroud.”
11. **“Shining in the form of the qualities of *Allahu ta’ala Nayan*, our Prophet (Nabi) (Sal) treated neighbors and others without any discrimination, loving all lives as much as he loved his own, thus setting an example that people could see and emulate. He spoke Allah’s truths to them, explaining with firm certitude that Allah is one.**
12. **“There is a Light form within this body. Within your mind there is another mind that is the qalb, the innermost heart. That is a beautiful form. It is filled with love and compassion and helps everyone. That heart comforts everyone.** Think of that heart within the mind. It would be good if you could see and find that beauty within, instead of admiring the beauty outside. There is nothing more beautiful than the inner heart of man. There is nothing more peaceful, nothing more compassionate than the true human being inside who can give compassion and peace to others.”
13. **“It is our own thoughts that cause suffering, difficulty, trouble, sorrow, and tears. It is our own thoughts that cause our endless chatter and lack of peace. In our ignorance and lack of wisdom, we gather these things. These are the clouds that sever our connection to God.** The connection between God’s truth and us is a very close connection. God is closer to us than our own life, but our mind and desire hide that connection.

Our thoughts, intentions, and attachments hide this connection. Once we push these things away, how easily the connection between God and us can be realized. The world disappears and the hereafter, akhira, opens up. Allah resplends, our heart, qalb, embraces Him, and there is bliss. There is peace!

14. **“Allah speaks to us constantly within our hearts. We can listen through wisdom; we can hear that most subtle speech, the silent speech of God, the resonance of Allah.** Through wisdom, we can know and analyze His feeling, His justice, His equality, and His peacefulness. If we concentrate and focus with wisdom, we can understand God's speech, and then we will know His qualities.”
15. **“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, 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.”
16. **“The Purity of Islam”** is to study, Understand, and Know God, “Our Father”, on “The Outside” and “The Inside”. This is what **“We Must Understand”**, (We Must Understand God, Our Father, and that is for sure). **“Understanding God” is Islam.** If we can **“Cause This To Happen”** within **“Ourselves”**, that is Islam, and we will be able **“To Give Peace”** to all lives”.
17. **“Children, may “The Treasure” of “The Heart” known as Allahu which gives and gives but never diminishes, protect you and give you grace.** Children, may He protect you, all your brothers and sisters, all your relations, all your friends, all who are with you, all the devotees of God, all who have wisdom, and all who are intermingled with your love. **May God protect all of you. May “The Wealth of Grace” known as Allahu fill your hearts, overflow from your hearts, and resonate and shine from your hearts as “The Light” of the “Grace of Wisdom”. Ameen.”**

18. **Question:** “Are there animals more terrible than the lions, tigers, poisonous snakes, vultures, and eagles which torment, torture, kill, and eat the lives of others, O Shaikh?”
Bawa Muhaiyaddeen (Ral.) Answered, “Do you not know? Of all the lives that God, the Creator, has made, the one who was **born as man but changed into an animal-man** of arrogance, pride, jealousy, selfishness, and conceit is the worst beast of all. He is the beast which murders, torments, and drinks more blood than any other. **There is no animal as horrible as he.** It is easy to escape from the other animals, but it is extremely difficult to escape from the animal-man. If you can escape from him, that alone will give you peace in life.”
19. “**All the countries that have faith in God must unite. Those who have conscience, those who have justice and wisdom and compassion in their hearts, and those who have tried to create peace among human beings must unite to bring peace to the people of the world.**”
20. “**A man who causes pain and suffering to his neighbor will not live in the house called *Iman-Islam*.** The Rasul (Sal.) brought the forbearance of **inner patience**, or **sabr**, to bathe all mankind in the water of perfect faith, **embrace them** with the heart of compassion, **and feed them** with the milk of the **Kalimah**, **the word of God**. **This is the crown of the qualities of *Iman-Islam*.** The Rasul (Sal.) would always comfort his neighbors, even if they were hostile toward him.”
21. “**Do not fight holy wars, seeking to kill other creations of Allah because of their religions.** Fight a holy war **to destroy** religious hatred within yourself. **That will bring glory to the inner religion** spoken of by Allah and the Raslullah (Sal.).”
22. “**If we ever hope to live as one human race, we must have absolute faith in God. This is our only treasure.**”
23. **A child asked,** “Someone said that the meaning of Islam is to **eliminate impurity and become pure**. Is that right, My Shaikh?” **The Shaikh replied,** “I told you that it is easy to talk about Islam, but very difficult to **act accordingly**. Everything until the very end is impure. When impurity is

discarded, man will indeed be pure. When all attachments are cut away, only purity remains. **That is Islam.** The body, the world, and our attachments are the impurity. **What he said was right, but how can we get rid of impurity when everything we see is tainted?** The body, possessions, and the elemental spirit are all impure. When they are all dispelled, purity will remain. **This means that the world must die away from us.** Only then does one become pure.” (Bawa. And **“The World”** Will Only **“Die Away From Us”** When It is **Understood**, Allowing **“The Surr”**, The **“Eternal Life of Man”** To Emerge, As When **“The Surr”** Is Understood, **“The Dhat”** Will Be Revealed, As **“The Essence”** of **“The Grace”** of God, and that is for sure. And **“The World”** Will Only **“Die Away From Us”** When It is **Understood**, Allowing **“The Surr”**, As The **“Eternal Life of Man”** **To Emerge**, As When **“The Surr”** Is **Understood**, **“The Dhat”** Will Be **Revealed**, As **“The Essence”** of **“The Grace”** of God, and that is for sure. And **“This Is Why We Have Been Born”** Into **“The Earth World”**, As **“The Illness”**, As The Impurity of **“The Earth World”**, **So That Through It, Man Can Come To Understand “The Secret”**, That Is, **To First Understand “The Inness”**, To **“Understand The Impurity”**, As The Surr, As **“The Purity”**, **And Then Having Understanding “The Secret”**, The Surr, **“The Purity”**, **To Become “The Dhat”** of God, That Is, **To Become “The Essence”** of **“The Grace”** of Allah, and that is for sure. Amen. **And “This” Can Only Happen Within “Our Life”** When We Truly Join In Partnership With God Within Us, That Is, As **“One With”** God, As **“Two Lives Now Living As One Life”**, **First On The Outside, and Then Within**, To Let God **“Cure Himself”** of Us, **First On The Outside, Curing Himself of “The Illness”** of **“Our Mind Life”**, Which Is **“Our Ego Life”**, Now Living & Thriving” Within **“Our Mind”** Within Us, Which Is **“The Ignorance”** of **“The Blood Life”**, and that is for sure. Amen. **(And Then Within, Curing Himself of “The Illness”** of **“Our Soul Life”**, Which Is **“The Ignorance”** of **“The Darkness”**, of **“The Creation of God”**, Returning **“Our Soul”** To **“The Original Purity”** of **“Our Soul”**, Allowing **“Our Soul”** To **Realize And Understand Allah**, and that is for sure. Amen)

24. **Question:** **“What hurts the heart of a man and makes him suffer?”** asked a girl.

The Shaikh answered, “Arrogant words and ignorant actions. Actions which do not contain modesty, sincerity, reserve, fear of wrongdoing, and good conduct hurt the heart of man. Behavior which is opposite to the truth, speaking evil of others, slandering others without knowledge of the truth, telling lies, coveting and stealing the property of others, suspicion, deceit, treachery, and lack of respect to elders and parents and to those of wisdom—these and many similar actions are the ones that most wound and hurt the heart of man.”

25. **“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 good qualities and has 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.**
26. **“For those of us who have faith in God alone, there is only one teaching.** Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for? **Only one thing—that Treasure which is God.** Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride. **But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell their life.** However, any society that recognizes the one God and **holds nothing equal to Him**, any society that holds onto that one Truth, worshipping Him, praying to Him, and

surrendering to Him— any society that has reached that state of understanding needs only one Master. **The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion.** What else is there that matters?”

27. **“This is what the gnānis, the wise men, sing. A devotee will not have religious differences. When he goes to “The Divine Foot” of “**The True Gnana Guru**”, Now For Your Age, Now For All Life), he will not speak about religion. There, he will speak about himself. He will speak with God about his own state, (That Is, About ‘The State’ You Are Now In, And The Consequences “For Your Life”, If God Does Not “Change Your State”, Before “Your Grave”, Not About What “You Now Desire” From “The Current State” That You Are Now In”, Not About What “You Now” Want To Do, Or To Happen, and that is for sure). He goes to that place, that church, and for a short time speaks about God’s section and his own state. (Bawa. And While There, He Draws A Clear Distinction Between “The Two”, That Is, Between “**The One**” And “**The Other**”, That Is, Between “**The State**”, That Must Now Leave “His life”, That Is, “**The State**” That Now Defines “His Life” For You Him, And “**The Other One**”, That Is, And “**The Other State**”, That Must Now Come Forward For “His Life”, And That Next Must Start To Define “His Life” For You Him, While Both “He and God” Still Can, That Is, While God Can Still Transform “His Life” From “His Current State” Into “His Next State”, Which In Truth Is Always “A State” Which Is “Something About God”, Within You, Not About “You” As Now Somehow “Separate From” God Within You, and that is for sure). He goes there to study (About “**His Current State**” In Comparison With “**God’ Next State**” Within Him, and that is for sure). When he has completed that learning, **he leaves**; he goes beyond (His Current State) And Become “His Next State). So, the children you are raising must go and study each section. They must learn **the four steps**; they must learn **the fourth step**. When they have finished learning **the fourth step**, they **must proceed to the fifth step**, where they will **study “Themselves”**. (Bawa. As “**God Witnessing God**” Awakening To Himself, Within “**The Heart**” of “**The One**” Who Will**

Now Truly “Let Himself End” In God, Now For Your Age, Now For All Life, and that is for sure).”

28. **“If you want to avoid a lot of suffering, you must accept the Guru’s wisdom and keep it with you. You must accept and retain each word. You must put your own intellect far away. You have to put all your own things far away and take this.” This is what will be **of use to you tomorrow**. This is what will be **of use to you on your journey**. This will be **useful in your life**. This will be **of use to your “story.”** This will be **useful to your soul**. It is a **tool** that can be used for **anything**.**
29. **“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 tranquillity 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.”
30. **“Little by little use your wisdom to deceive and tie up **“your mind”** and the **“selfish desires”** known as the *nafs ammrah*. Capture them with your wisdom and **keep them** under control. You will be **“A Man of Wisdom”** if you succeed. **Do not try to “deceive the truth”**, however. It would be like **trying to deceive the fire while** you are in the fire.”**
31. **“Make **“your heart”** content to accept **“a life of “worldly poverty”**, and **“God’s undiminishing wealth”** of *Akhirah*, His wealth of **“The Next World”**, will be yours in completeness.”**
32. **“My son, God has decreed for man a thing called death. It is the state of the manifestation of creation, or sifāt. God also has placed within man something called the secret, the sirr, **which is man’s eternal life**. If a man**

understands the **sirr**, he **has conquered the sifat**, death. **One who has conquered death will exist as the dhat**, as the essence of God's grace. **Death is an illness. God has placed death in man so that through it man can come to understand the sirr. One who understands this illness and discovers the sirr attains a state of eternal life. One who does not understand the illness and fails to discover the sirr attains the state of death. If you know and understand the sirr, dhat, and sifat, you can live forever, can you not?**

33. **“What is a sin? What is a virtue? What am I nurturing?** You **must be clear** about this. Is it a **good thing** or a **bad thing**? Anything nurtured **by evil** is an **evil quality**. Anything **nurtured by good things**, by **wise things** is a **good quality**. It will be good if **you nurture God's qualities and act with God's qualities**. Anything **you nurture with shaitān's qualities** is evil. **Each one of us must consider this: what qualities are we using to nurture the things inside of us? If we nurture what is within us with God's love, compassion, mercy, equality, duty, the three thousand qualities of grace, the ninety-nine peaceful wilāyāt, that will be paradise, the eight heavens. We will live in the eight heavens. Those qualities are the hours. We must think of this and understand it in order to obtain the benefit.**
34. **You must follow “The Sheikh” with imān and unwavering certainty.** Just as the flower and its fragrance exist as one, just as a fruit and its taste are one, just as the sun and its light are one, **so must you unite with “Your Sheikh”.** Just as water and milk merge as one, **so must you merge, inner heart with inner heart.** If you have the **imān** and determination **to stay united** with **“The Sheikh”**, you will attain **wellness and soul-liberation. Arrogance and karma can be changed, Satan's evil actions can be dispelled, and through the help you receive, you will attain the freedom to go anywhere. Imbibing the wellness-medicine of “The Sheikh”, you can go anywhere. This medicine cures illness and ends the karma of birth. It will give you the unfathomable freedom of the soul. You must know this medicine.**

35. Truth is one, and Islām is one. (Bawa. As In Truth, Allah Is One, And Within “That”, True Man (Man-God) Is One, And Within “That”, “Perfected True Man” (Man-God/God-Man) Is One, if you like, That Is, If “You Choose” To Now Truly “Join In Partnership” With God, As “One With” God, That Is, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within, In Order To Correctly “Use Up Your Life” In “The World” For “That Purpose”, That is, For “God’s Purpose”, Within God Within You, and that is for sure. That Is, For “God’s Purpose”, Within God Within You, Which Is To Reveal Within God Within You, True Man (Man-God) As One, And Within “That”, To Reveal “Perfected True Man” (Man-God/God-Man) As One, if you like, and that is for sure. And Not For “Your Current Purpose”, Within “Your Mind” Within You, That Is, Not To Just Continue To In-Correctly “Use Up Your Life” In “The World” For “The Purpose” of “The Beast”, Now “Living and Thriving”, Within “Your Mind” Within You, Just Waiting For “You” To “Die To The Flesh” At “Your Grave”, In “Your Current State” of “Illusory Separation” From God Within You, Transforming The “Temporary Elemental Lives” of “Darkness and Evil”, Now “Living and Thriving”, Within “Your Mind” Within You, Into “Eternal Elemental Lives” of “Darkness and Evil”, Now “Living and Thriving”, Within “Your Mind” Within You, That is, Eternally Keeping “Your Soul” Separate “From God” Within You, and that is for sure). It shows no differences between religions and sects, races and tribes, or between black and white or red and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. It does not show differences between those in the realm of awwal, the time of creation, and those in ākhirah, the hereafter. The Word Islām has only one meaning: the “Unity and Peacefulness” of Truth. That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām (What Comprise Allah). To conduct ourselves in the right manner, to know what is halāl, permissible, and to

act accordingly, **to know** what is harām, forbidden, and to **avoid it**—this is what is called *īmān*, absolute faith, **certitude**, and determination (**In God, And In God Alone**).

36. “If all of us **join together** in the name of **faith** and in a state of **equality**, **wisdom**, and **justice**, if we can **pluck out** that root of evil through which all destruction occurs, and if we **can show** **the countries** of the world a path **whereby** all can live in **unity and peace**, these poisonous germs will lose their ability to infect new areas, and many countries of the world will find peace. Then these **evil winds** and **poisonous germs** capable of destroying the good crops will not be able **to reach** their target. **These evil forces** and their **poisonous qualities** will lose their power.
37. “O man, do not **form your obstinacy** Into an arrow to shoot at others. It will turn back on you, and you yourself will receive the pain. Use your wisdom **to avoid** that experience. If you hold up the umbrella of **serenity**, you will **bring tranquillity** to yourself and to all lives.”
38. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others. He will be unable to understand “**Your True Worth**” and “**The Maturity**” of “**Your Wisdom**”. “**Your Wisdom**” will **not penetrate** him; he will convert it into **a hard rock** and **hurl it back at you**. Not only that, he will pick up the black rocks from the mountain of his heart and throw them at you too. As a result, you may have to face many tribulations. **If you want** to “**Achieve Mastery**” over “**Your Life**”, **you must learn** **to avoid such people** and **go on your way**.
39. In the world, we have **two fathers**—the father of the **body** and the father of the **soul**. The father of the soul, the Sheikh of wisdom, will **reveal** the exaltedness **of life** and **of wisdom**. He will nourish the **body** and the **soul** and show you the **path** for each. He will show you how to **establish** a connection with the Father to all **wisdom**. He will reveal to you the **kingdom** of your Father and **enable** you to receive the wealth of that kingdom. Āmīn.

40. **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.**”
41. **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.”**
42. **The Sheikh is like a honeybee; he knows the exact type of honey that exists in each place. In God’s kingdom, he knows the location of every medicine for every ailment. He knows the location of every flower. Upon identifying your illness, he will go to the appropriate flower and bring you its nectar. If you are poisoned, he will go to a particular tree and bring you its fruit. If you lack a certain fragrance, he will go to a rose and bring you its scent. He will bring you the nectar of a sandalwood-tree, and when you have a fever, he will fetch a remedy from the margosa tree. He knows every flowering tree and treasure in God’s kingdom. He journeys like a honeybee, bringing the correct remedy for your ailing mind. This is the work of “A Shaikh”.**
43. **Make God’s justice into your justice. Make God’s qualities into your qualities. Make God’s actions into your actions. Make God’s conduct into your conduct. Let your love be God’s love for all. Make God’s patience into your patience. Make God’s intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom in your fellow beings.**
44. **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.

45. My son, do not set out to measure “the mind” of another. If you understand “his qualities”, you will know (him). 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.
46. God rules everything in the state of love from within each being; it is with the love that dwells in each heart that He embraces everything within His sovereignty. Because of that, there is a magnet of love in each heart that makes each being tell God of its sadness.
47. That Light is within us. There is no other help. That Light illumines the direct path, the straight path. There is no need to carry anything. But this is subtle knowledge, very difficult...That which has value is God’s Power (Grace), the soul (Wisdom), and God (Divine Knowledge - ‘Ilm). Those are valuable. Everything else should be thrown away. This is the difference...This is a different kind of study. Therefore, if you examine those things with that Light, all those things must be thrown away. That is why this study is so different. Everything must be discarded.
48. “The Shaikh’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 Shaikh”, who nourishes and raises them with “The Splendor” of their right to eternal life. Their Father, “The Shaikh”, will make them “Children of

Resplendent Wisdom, Children with **“The Clarity”** of the **absolute faith of imān**, children of **absolute truth**.

49. **“It is to instruct people... that the Insān Kāmil 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**.”*

50. **Everything is within you. “Instead of investigating the “world outside”, research within and you will find just as many wonders. “The eighteen thousand universes” are there. That “one true point” which is God is there. Research within, and you will find God and yourself.”**
51. **Road signs painted with reflective paint are invisible in the darkness, but they shine brilliantly in the beam of an automobile’s headlights. Similarly, certain things that lie in the darkness of the mind remain invisible unless we paint them with God’s luminous qualities and then direct the light of wisdom on them. It is essential for us to do this at certain times in our life, for it enables us to see clearly and discover ways of finding peace (for your mind), and freedom (for your soul), and**

that is for sure, so your soul can then go anywhere, riding your mind, For Example, As Muhammad (Ral.) Riding Back To God, Within God Within You, As “The 8th Heaven” of “Man-God/God-Man” Within “The 7 Heavens” of God, First Establishing “The Kingdom of God” Within “Man-God/God-Man” Within “Our Life”, And Then Establishing “The One” Within “His Kingdom”, And “The Wealth” of “The Three Worlds” Within “His Kingdom”, Ending As “The Understanding” of “The One”, Within “The One”, And “You” Will Be “That”, And “We” Will Be Within “That”, As “One”. See [“God’s Song”](#) of *“Grace, Wisdom, and ‘Ilm (Divine Knowledge)”*.

52. [“God’s Duty”](#) is **“Service”** (to all lives). “He is [“The Power”](#) that **“Dwells”** in all lives. He is [The Power](#)” that **Establishes** **“The State”** of **“Compassionate Love”** (of [“The Giving Up”](#), Willingly & Freely, of [“One’s Own Life”](#) For **“The Sake”** of [“The Other Life”](#), and that is for sure). He **“Trusts Others”** as He **“Trusts Himself”**, (As [“God’s Duty”](#), As **“God’s Service”** To All Lives, and that is for sure). Our mothers and fathers might **forget us**, but **“God Bestows Compassion”** **without any “Forgetfulness”** (Joining As **“One With”** All Lives, As **“Two Lives Now Living As One Life”**, **without any “Forgetfulness”**, and that is for sure). He is **“The One”** who gives us **“Food”**. He is **“The One”** who gives us love. He gives us **“Loving Kindness”**. He is **“The One”** who is **“Loving Kindness”**.
53. **“Our intention”** and **“our faith in God”** must **always** be **with us**, just as our breath moves continuously. **“Our imān”**, **faith**, must **be constant**. **Those thoughts**, that **intention of God**, that breath, that speech, that look, and that sound **should operate continuously** as do the automatic functions of **the body**. That is called **“dhikr”**, **the remembrance of God**.
54. “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 and peace”

and find
“tranquility”
in your life.

You must “think about” this.

55. Allah has said there is a church within you. There is a mosque within you, a place of faith within you where He can be worshiped. It is “the mosque of God” who is the undiminishing Ruler of Grace and fathomless love. It is (built of) His Qudrat, His Power. For this (Mosque of God), the key of ‘ilm (Divine Knowledge) is needed. “The doors” of this mosque are made of “īmān”. The sills of “those door” (of Iman) are made of sabūr (Outer Patience). The lock is made of (Inner) patience; the tumblers within the lock are shakūr (Contentment & Gratitude). Its strength is that of tawakkul, (Absolute) trust (and Surrender) in Allah. There is a key of wisdom for it. We must use this key to open it. When we open the door and enter that mosque, there will be a flower garden. The hundred & twenty-four thousand prophets dwell there, all of God’s representatives, all of God’s angels: Jibrīl, Mikā’īl, Isrāfīl, ‘Izrā’īl, Munkar and Nakīr, may the peace of God be upon them; the malā’ikat, the archangels, the olimargal, the lights of God; and the Qutbs dwell there.
56. God has given you everything that He had. He has already given everything to you except the one attribute that remains within Him. If you understand everything that has been given to you, then you will realize that Allāh alone is your wealth. And when you understand this, you will realize that there is nothing more you can ask for. Then you will turn your qalb, your innermost heart, towards Him. And as soon as you turn towards Him you will say, “You, Allāh, are my wealth. You are my treasure. You alone.” As soon as you turn your heart towards Him, your very breath, your speech, your blood, your thoughts, everything shrinks to insignificance, and you will be in direct communion with God. That state is ‘ilm, divine knowledge. ‘Ilm is the most excellent and most

valuable treasure that comes of His grace. We have to reflect and understand this.

57. With every breath our heart should glorify God. At all times, we must allow the rain of God's grace to fall. Every minute, every second, with every breath, we must glorify Him. In every second we must have the intention of worshipping Him. Every word that we speak must be His word. Every thought must be His thought. This must be our state. In our thoughts, in our breath, in our speech, and in our intentions, We should be communicating with God.
58. Each of us must open his heart, his qalb, and transform it into the Ka'bah, the central place of worship. Placing the Rasul (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.
59. There are "Three Duties" for which we have come To "This World", That Is, To "This Mind" of Man: to "Know & Then understand" "Ourselves", to "Know & Then Understand", Him (God), and to "Know & Then Understand "The Praise" of "That Power" (By God's Creation, and that is for sure). These duties must be done just as a gem must be "cut and faceted" for the light to be revealed, just as sand must be refined in order to be made into glass. Just as current is extracted from water, man can see his true form if he separates the currents (the demonic forces & elemental energies) of his evil qualities and actions (of his elemental form) from himself. As he separates himself from the five elements, he will begin to see his soul (He Will Begin To See God Within Himself, As His Soul, But In Ignorance of Itself, and that is for sure). When he sees his soul, he will understand himself. And when he understands himself, he will see his Father. This is the explanation of man's coming to the world. And when man understands this, he will go

back to the house in which he dwelt earlier—the house of God, his Father.

60. "If God had already written your destiny, there would be no need to pray. Prayer has been reserved for you, so there is no such thing as predestination. For mankind, God has provided repentance, striving and His forgiveness. Through these you can gain victory. You should not say, "It is already written and there is nothing more to do." You must make an effort. He has given you the ninety-nine characteristics (tattwas) with which to strive. Ask and He will forgive. Intend Him and He will give. Ask; intend; He will give and forgive. If you knock, it will open. Ask and it shall be given. He will give.
61. "A shaikh" must know the qualities of his children. He must know their hunger (incompleteness) and the states in which they exist. He must know how much of each thing each child needs. "The shaikh" must treat the children according to their qualities (Illness) and bring them to the proper state. One who can do this is "A True shaikh". He will comfort each child according to the child's level of wisdom, according to his state, and according to his conduct and actions. No matter what the disciples may do, "The shaikh" does not consider their behavior inimical (harmful) to him. "Opening His Heart", he embraces them to his chest and continually feeds them the milk of wisdom until they reach the state of true wisdom and maturity. He has no anger or hatred toward his children. He protects them with care, concern, compassion, patience, and responsibility. This is how he brings up his children. Such a one is truly an insan kamil, a perfected man.
62. "The Sufi Gnanî" tells "His Disciples" (About True Prayer & Meditation): "My Children, Come Here. Sit In The Presence of "The One" who is "Forever". Pray In The Presence of "The One" who "Prays". See In The Presence of "The One" who "Sees". Speak In The Presence of "The One" who "Speaks". "This is Prayer". "This is meditation".
63. Absolute Faith (Iman) in God is Great. Greater yet is Your Duty. Greater yet are Good Conduct and Modesty, and Sincerity, and 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 (Becomes) This and “Acts Accordingly” will be “A Sun” that gives “Light and Peace” to “The Whole World”.

64. “If a man looks at another man’s eyes, relying on them to guide him when he walks, he will fall head over heels. When you walk, you must rely on your own eyes. In the same way, as long as man continues to look at the faults of others, he will fall. He will fall without realizing his own faults. Only by looking at his own faults can he avoid further mistakes.
65. Develop love (Oneness) 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 God’s 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.
66. “All who have faith in God are striving and searching for the same thing. Therefore, we must have no divisions of race, religion, or caste, for wherever there are separations, we can never see God. Only in the place where no divisions exist can one see God. These divisions keep us apart from His qualities, from His grace, from His treasure, from His justice, from His knowledge, and from His truth and peace. They separate us from God. Those who have such differences within will never find peace.”
67. Child: In a hadith, the Prophet (Sal.) said that one should trust one’s brother, but he should also tie up his camel. What does this mean? Bawa Muhaiyaddeen (Ral.): “The words of the Rasullh (Sal.) are always true. You must certainly trust your brother. That is good. But you must also catch and tie up the camel of blood ties and selfishness, the camel which grazes on Allah’s truth and justice and your wisdom. The

relationship of blood ties grazes on its neighbor's land; that is its selfishness. Our neighbors are also our brothers; therefore the camel of selfishness has to be tied. If it is not, the unity of brotherhood will be destroyed. You must love your brethren, but the camel, the beast that carries the burden of the world, must be tied up".

68. When wisdom and clarity come to us, we will understand that the enemies of truth are within our own qalbs. There are four hundred trillion, ten thousand spiritual opponents within the body: satan and his qualities of backbiting, conceit, jealousy, envy, treachery, the separations of "I and you," "mine and yours," intoxicants, lust, theft, murder, falsehood, arrogance, karma, illusion, mantras and magics, and the desire for earth, woman, and gold. These are the enemies which separate us from Allāh, from truth, from imān and worship, from good actions and good thoughts. These are the enemies which create divisions among the children of Adam(AS) and prevent us from attaining a state of peace. We must wage war against these evil qualities within ourselves. We must not kill each other.
69. Child: How can we obtain wisdom from "A shaikh"? Bawa Muhaiyaddeen (Ral.): It is easy to obtain wisdom. First, acquire good qualities from "The shaikh". 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.
70. In every thought and every moment, we must mingle with God. Every intention and every thought must mingle with God. We must perform each action with God's actions. That is the wisdom of gnanam. God is always watching us. Whenever we do something evil, we must immediately realize that He is observing us and can hear what we say. He can smell the scent of what we do. When we speak, we must realize that He knows every word. He knows what we taste. All our thoughts

must be thought with the faith that **He knows** and that He is watching. God is justice. He is **hidden** within us. He knows the right and the wrong in everything we do. We must realize this with wisdom and trust Him with perfect certitude. Just as the ant finds food that even the eye cannot see, we too must taste the sublime nectar of Allah, which is unknown to mind and desire. That is the wisdom of gnanam. Our earlier thoughts should be erased from our minds, and we must speak every word with the fear of wrongdoing, remembering that God is always in front of us. The weapons and tricks of magic, mesmerism, miracles, and occult powers must be as far beneath us as the slippers we walk on. True surrender occurs only when we act with God's qualities and actions.

71. God has given me good children. If they can become even better, it will be good. “[O God,] if you can make them even stronger, dispel their jealousies, and make them good children, that will be good for the whole world”. Unity, tolerance, peace, justice, and compassion must be your form. Anger, a quick temper, impatience, jealousy, my religion—your religion, my race—your race, I am different—you are different, you must not have those. You must have patience, tolerance, sabūr, inner patience, shukūr, contentment, tawakkul, surrender to God, and al-hamdu lillāh, giving all praise to God. We must have His praise and His qualities.
72. “If we see separations among people, we will also see a separation between ourselves and God. When we act with separation toward other people, God’s qualities are separate from us. When we separate from good qualities and good conduct, we separate from God. When we find ourselves separate from other social classes and religions, we are separate from the compassion of God. Whenever we see separation, it is a signal that we are separate from God. Through the qualities of God, we must find equality and unity in our lives. The qualities are our peace, the undiminishing and eternal wealth of our lives, the treasure that will never perish. If we see this wealth, we will not see separations between

racess, religions, or colors. For everyone, there is one God, one race, and one prayer. This is the state that gives peace to the human race”.

73. “It is our responsibility to accept Allāh and the teachings of the Rasūl(Sal.). But over the last hundred years some people of Islām and of other religions have changed. Faith has decreased to the point where many say that God does not exist. The darkness and torpor of desire for earth, woman, and gold have entered our hearts and changed us. We must dispel this darkness from our qalbs, inner hearts. Jealousy, vengeance, the qualities of satan, anger, sin, and pride have come into us. The Rasūlullāh(Sal.) chased all these away from us before, but now they have returned. So we must strengthen our īmān, and using the weapons of the five-times prayer and of sabūr, shukūr, tawakkul, and al-hamdu lillāh, we must once again chase away those evil qualities from our hearts. Our job is not to chase others from their homes, or wage war against others, or kill them, or cause them pain, because they too are the children of Adam(As). We who are in Islām must never hurt anyone. We have to understand this”.
74. “What is most needed in a man’s life?” asked a young boy. “My son, you asked a good question. You need gratitude to your parents, for them, and trust in them. You must pay due respect to your parents, to those who are your elders, and to those of wisdom who have good qualities, proper conduct, and actions”. Your tongue must always speak the truth, never falsehood. Always live in the company of those who are good and those who are wise. Learn the virtuous qualities of modesty, sincerity, reserve, and fear of wrongdoing. You must not harm another in your thoughts, in your intentions, in your words, or in your actions. Acquire God’s qualities. Just as God shows compassion and love to all lives, you too must show the compassion and love of God to all lives. Faith and certitude in God are essential to your life. They will give you strength, determination, and support. You must develop that steadfastness. Do not be hasty under any circumstances. Develop patience, the inner patience known as sabur, the contentment known as

shakur, *Al-hamdu lillah*, all praise belongs to God. Acquire God's qualities in this way and praise Him always. If these qualities appear in you, if you develop and utilize them, your life will become exalted. No matter where you may be, stay in the company of one who is wise and learn wisdom. Then you will understand the connection between you, your life, and the One who created you. If you understand this, you will understand the correct way to pray and the true state of prayer. This will give you victory in your life."

75. God knows everything. There is nothing that God does not know. But for Him nothing would move. There is no place that 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.
76. "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."

- 77. "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 tranquillity 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.**
- 78. "Do not adorn your body With gold, possessions, And colorful costumes For the sake of physical beauty. One day the body will turn into a corpse and be eaten by the earth. Reflect on this with wisdom and adorn your inner being and your face with the beauty and the qualities of Allhu ta'l Nyan, whose beauty will never perish. Nothing can erode or destroy that beauty"**
- 79. "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 and no darkness. If you fill yourself with these good things, everything will be within you.

80. "Your Father, Allāh, your Rahmān, is watching you. He has entrusted you with His property, and you must return to Him all that He gave to you. Return the wealth and the truth that came from Him, return His good qualities and return His duties and actions, His Wilāyāt. In the form of Nūr Muhammad, God has given these to you as a trusted property, as the wealth of grace, the wealth of your soul, the wealth of truth, and the wealth of the divine knowledge of 'ilm. If you return this trust to Him in its original form without destroying it or spoiling it, He will give you His wealth, just as He gave it to me. You too must know this. Do not waste that which was given to you.
81. The whole world admires the visions seen by the eyes. Physical visions become your thoughts and your thoughts become your dreams, shadows which no longer exist when you awaken. But though the shadows are gone, the thoughts still exist, do they not? Only when you have put an end to thought do you become a man. You must know, analyze, and understand with the divine wisdom of the Qutbiyyat. That will be most useful to you.
82. Our relationship to God is the wealth that we receive from prayer, and it is through this connection that we can better understand the world and ourselves. That relationship is very cooling, very enjoyable, and very loving. Through prayer and dhikr, the remembrance of God, we can see that bliss within ourselves and proceed happily on our journey. At that point the journey of life is very sweet and our prayers are very sweet. They give us peace.
83. Bismillahirrahmanirraheem. "So what needs to be taught? Modesty. Man needs to learn about natural modesty. It is because of him that disease is being created. If he knows how to act properly, then he will

abandon this practice of sex between male and male, female and female. Man has thrown away what even the animals instinctively know, and because of that, what is the result? Disease. Illness. Certain kinds of germs live in a man's urine, saliva, phlegm, and feces. A doctor can isolate and examine these to determine what they are: 'This is this kind of germ, this is that kind of germ.' These germs live in the blood, bodily fluids, and semen. When man indulges in sex in unnatural places, the germs go into those places (where there is no resistance to them), and serious illnesses develop. Those germs go there, that illness goes there, that heat goes there. So that disease goes there. That disease [i.e. AIDS] is a very dangerous disease. This is what man needs to be taught."

84. "The sheikh says: My child, the past is past. Do not be troubled by what happened before. Ask God's forgiveness for your previous faults and try to acquire good qualities and put them into action. To see the Good One, we must become good children. To see one who is wise, we must change into children of wisdom. To live with a man, we must live as men. To find a perfected man, an insan kamil, we must be men who have the resplendence of wisdom. If we want to search for and find truth, we must live in truth. If we want to search for Allah, we must seek His qualities, actions, conduct, and intentions, and bring them into action within us. Only then can we reach Him.
85. "Protect the four virtuous qualities of modesty, sincerity, reserve, and fear of wrongdoing. Nurture them within your body, protect them with your wisdom, and offer them to the resplendent light of God. When you hand Him all your responsibilities, you will see the wide open space within. You will reach the resplendence and receive His grace.
86. "Do not try to grow crops on a rocky mountain; you will not be able to irrigate them. The rain and the water you pour over them will wash away the earth, and the hot sun will parch the seeds. Like that, you must understand each man's thoughts, actions, and qualities. Once you know his nature, let him go the way he wants to go. Do not try to teach

wisdom to one whose ignorance has hardened. Wisdom will not grow in the hard rock of the ignorance of man's mind and desire. If you split that rock, you will not find even a drop of moisture.

87. When you pray to God, do not make a list of the things you want, as you do for the supermarket. Leave your shopping list behind. Be alone, be hungry, and be awake. Take these three kinds of attentiveness with you and pray only to God. Keep God within your inner heart, be within God, and pray. Then all the forces ruling from within will leave you. In that state, the lone treasure becomes one with the Lone Treasure, and that is true worship.
88. “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 towards any of them. He teaches them wisdom according to their qualities, conduct, actions, and maturity. The father gives his children the food and protection they need.
89. My younger brother, you must love all lives as your own. You must show compassion, pity, charity, kindness, and amiability towards all lives. If you shine with these qualities, your inner heart and your body will become resplendent like gold and the whole world will be yours. You will become the friend of the Recluse who lives without any attachments. The Primal One will be yours. You will glitter everywhere with your resplendence. You will become the brother of all lives on earth. Realize this, my son; clarify and redeem yourself, gem of my eyes.
90. Just as everything born in the world must die, just as everything that appeared must disappear — if one is truly in prayer, everything that has manifested within him must die in that prayer. That is true prayer. When

he prays to God, when he worships God, everything that appeared within him must die.

91. 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.
92. Each child should think of the other children as the other half of their hearts. Each child should think of the other children as friends to their lives. Each child should think of the other children as beings who have been born with them. Each child should think of the other children as their very own lives. You should think these thoughts and live with the qualities of God. If you do not do so, but instead have other thoughts in your hearts, you will possess the qualities of satan. If you have envy, jealousy, arrogance and karma, you will have the qualities and darkness of satan. This is what we must discard. We must discard the qualities of satan, the things that belong to satan and the darkness of satan. One who bears the face of a [true] man contains all of the qualities of God. There is nothing more to be discarded from that person. We must discard the ignorance that fascinates us. We have to make room for God's qualities. We have to give light to everyone. We have to give love to everyone. We have to give resplendence to everyone. We have to give completion and truth to all. We must make room for those things. Each child in this Fellowship, please, wherever you are, wherever you live, wherever you stay, wherever you go, please think about what I have said now, just a little. Reflect upon this and endeavor to act accordingly.
93. "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.

94. “God must be seen in your faces. The light, the beauty, and the clarity of the nabimārgal, prophets, the olimārgal, lights of God, and the qutbs must be visible there. In the heart of every child, the salām, the greeting of peace, the dhikr, prayer, and worship must be a clear Light. Light. Please do not put the Light down. Please do not put it down. Each child must act with unity. All the children must gather together. Without division, you must act with unity and gather together the children who want to come on this path.
95. “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.
96. Jesus, peace be upon him, said: “If a man strikes you on one cheek, turn the other cheek.” We must think about this. If you have good, beautiful qualities within, the bad qualities of the world will come to oppose you. If you go on the right path, the bad qualities of the world will hit you and say, “You are going the wrong way! Come with us.” When such a quality strikes, turn and show it the good quality of patience. Bend with forbearance and turn the cheek of sabūr, inner patience. This is the meaning given by Jesus, peace be upon him. We must understand this quality.
97. 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.”

98. One who has performed the five furūd, obligatory duties, will have received eternal life in this very life itself. He will have received the treasure of faith within faith, imān within imān, and prayer within prayer. In his prayer, he will have received the grace of Allāh, exalted be His name. He will have received this treasure of charity within charity. In fasting, he will have received the steadfast heart that never fails. In hajj, the holy pilgrimage, he will have received the treasure that has cut him away from birth and death. If the five furūd are done in this (state of) imān-Islām, he will have received all these treasures in his life. These are the furūd of the rules of Islām. This is the meaning within and without. May Allāh, exalted be His name, help us to do this.
99. I lived many years in each place, teaching what had to be taught, and now I have come here to teach you “This Step”, the “Fourth Step” out of Four. “This Step” is To Teach About “Worship and Meditation” (That Is, About “The Second” & “The Third World” of ‘The Three Worlds’ of Allah). This is the teaching of “This Time”. What I taught earlier was different; now I have to teach you “The Proper Ways” of “Worship and Prayer”, How to “Glorify God” (That Is, To Teach You of “The 99” of “The 100 Potentials” of Allah). This is “The Learning” a “True Man” must learn (Now For Your Age, From One Who Is Still Living In “The World” With You, That is, Now Through “The True Man”, Now For Your Age, Now For All Life”, Now As “The Life and Teaching” And “The Heart” of Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, if you like, and that is for sure).
100. Hatred cannot be overcome by hatred, nor anger by anger. Anger is fire, and God created the jinns and their leader, satan, out of that fire. Because of his hatred and anger, satan was hurled from heaven into this world of hell. Anyone who has that anger in him is a satan. If we are angry, we will see anger in others, but if we overcome satan’s anger in

ourselves, we will not see it in anyone else. It is our own satanic qualities that must be overcome with sabūr, shukūr, tawakkul, and al-hamdu lillāh. However, if instead we nourish these evil qualities, then Allāh will throw us away from Himself. Just as He cast off satan, He will throw us out of heaven into hell.

101. Enmity cannot be overcome with enmity. Each of you must realize that in true Islām enmity does not exist. If you see someone else as your enemy, it is your own reflection that you are seeing. Hostility cannot be overcome by hostility; to overcome it, you must first rid yourself of your own hostility and then have sabūr. Vengeance cannot be defeated by vengeance; if you want to defeat it, you must first overcome your own vengeance and then practice love and compassion. You must do this with sabūr, shukūr, tawakkul, and al-hamdu lillāh. Jealousy cannot be overcome by jealousy. It was because of satan's jealousy that he ruined Adam(AS). If you let that quality grow within yourself, you can never subdue it in others. However, if you can overcome your own jealousy with compassion, sabūr, and shukūr, then you can help others to overcome theirs.
102. 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.
103. 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 away. 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.

104. "Marriage Is "The Intermingling" of "The Light" of "The Heart" And "The Power of God". Only When "This Happens", Only When "That" Wisdom And "That" Power Exist As One Within, Is One "A True Man". Unity With God, Only "This" Is "True Marriage". Whoever Believes In "This True Love" And "Realizes it" In "His Lifetime", His Love And "God's Love" Will Join And Intermingle. "This Merging" of "The Two" Is "The Liberation" of "The Soul". "This" Is "The Kingdom of God". "This" Is "The Marriage of God" - When "The Two Intermingle", That Is, When "The Two Become One, That Is, When "The Two" Become "The Three", When "The Two" Become "The Triple Flame", When "The Two", That Is, When "The True Shaikh" and "The True Disciple", Now For Your Age, Become One, Intermingling As One, Revealing "The Three Worlds" of God Within God Within You, Intermingling As One, if you like, and that is for sure. Amen (Expanded Version)
105. My brothers, we have not come here to shed blood. Those with imān have not come to shed blood. We have come to make peace between the world (The Individual Mind) and heaven (The Soul), between the world (The Universal Mind) and eternity (The Next World). We have come here to live in peace, with patience. We have come to implant that Rahmah (As The Wealth of "The Three Worlds" of Allah, Within "The Inner Heart", As "The Tree of God", That Is, As "The Trunk, The Branches, And The Fruit" of "God's Tree", Within God Within You, That Is, As "The Qutb", As Muhammad (Sal.), and As "The Light" of Imān (As True Man), in each heart (That Is, Within "The Purified Mind", Within "The Second World", Within God Within You), and open the path to firdaus, the eighth heaven (As The Third World). With the qualities of the Rasūl(Sal.) of Allah, As "The 3000 Gracious Qualities" of God Within You, and As the qualities and actions of the ninety-nine wilāyats, attributes, of Allah, That Is, of "The Qutb" of Allāh, as examples, we must offer peace and comfort to everyone and try to take each one of our brothers along the straight, true path (Expanded Version).

- 106. Perform ablutions To clear the house of your qalb, your inner heart, Intending “His Presence” As “One With” You, Rather Than “Your Presence” As If Somehow “You Now Exist” As “Separate From” Him. Then spread the prayer mat of iman, Absolute faith and certitude in God, in that qalb, Offering “Yourself To God” As “His Prayer Mat”, Inviting God As “Your Soul” To Stand On “His Prayer Mat”, Within “His Heart”, And Pray To God. Keeping Allah in front of you In “This Way” Face the Ka’bah, As “The Place of God” Within “Your Open Heart”, And Look toward Him and pray. That will be an exalted prayer And will give fulfillment To “Your Soul”, Within God Within You. Otherwise, your plight will be like that of a man who, having accidentally fallen into a pit filled with a thousand snakes, Which Is Now “Your Mind” Within YOU, is being bitten all over his body. The poisonous thoughts of your mind, into which you have fallen, will sting you over and over again (Expanded Version).**
- 107. The faith of a man without determination (in God Within Him), The prayer and life of a man without certitude (in God Within Him), The heart of a man without strength of faith (in God Within Him), Entreaties (humble requests) to God without true devotion (To God Within Him), The verdict of a man without justice, The intellect of a man without conscience, None of these will result in good, either in this world or in the next.**
- 108. The life of a man without patience, The qualities of a man without sabr, or inner patience, The devotion of a man without shakr, or contentment, The learning of a man without tawakkul, or surrender to God, The thoughts and intentions of a man without al-hamdu lillah, the quality of giving all responsibility and praise to God, None of these will result in clarity.**
- 109. Child: In a hadth, the Prophet (Sal.) said that one should trust one’s brother, but he should also tie up his camel. What does this mean? Bawa Muhaiyaddeen: The words of the Raslullh (Sal.) are always true. You must certainly trust your brother. That is good. But you must also**

catch and tie up the camel of blood ties and selfishness, the camel which grazes on Allah's truth and justice and your wisdom. The relationship of blood ties grazes on its neighbor's land; that is its selfishness. Our neighbors are also our brothers; therefore the camel of selfishness has to be tied. If it is not, the unity of brotherhood will be destroyed. You must love your brethren, but the camel, the beast that carries the burden of the world, must be tied up.

110. My brothers in Islām, all the leaders of the world, all the learned, exalted people of wisdom who have faith in the Qur'ān, all who believe in Allāh and in the Rasūl(Sal.), all who have the right to the dignity of Islam, you must bring peace to the world. (Bawa. That Is, By You Now Becoming God's Peace To The World, For In Truth, Then And Only Then, Will There Be Peace In The World, And You, Now In The State of "A True Human Being", Now Living In The World, For Your Age, For All Lives, Will Have Become "The Peace of God" For The World, For The Benefit of Everyone, And Everything Else, if you like, Not For Any Personal Benefit of "You and Yours" As They Say, and that is for sure). (Bawa. And To Do This In Your Lifetime You Must) Chase away the arrogance, darkness, and demons that lurk in the heart (That Lurk In Your Heart). With the weapons of love, sabūr, and shukūr, conquer those hearts (Who In Truth Are Now All Living Within Your Heart), and unite them under the umbrella of Islām, under the flag of Īmān-Islām, under the light of the Rasūl(Sal.) (Within "Your Heart", Right Now, This Very Moment, and Never, Ever Look Back, and that is for sure) (Bawa. And In This Way, And Only In This Way) Those hearts (Within Your Heart) will all melt and prostrate to that love. The Rasūl(Sal.) had no warlike qualities. He had only the qualities of sabūr, shukūr, tawakkul, and al-hamdu lillāh. If those qualities are reestablished in each qalb (By You First Establishing Them Within Your Heart), if they flourish and grow in each heart (In This Way, As Now All Lives Now Living Within "Your Life", As Now All Hearts Now Living Within "Your Heart"), then Islām will become a vast, protective canopy for the world (All Now

Existing Within “Your Heart” Within You, All Now As “Your Children” of “The One Open Heart” of God, Within God Within You, if you like, and that is for sure) (Expanded Version)

- 111. 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 God’s 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.**
- 112. 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.**
- 113. This house of the heart is a great secret. Allāh has called it His house, His kingdom. God speaks from a place inside that house. His presence dwells in one point in the front of that heart. That place is more subtle than an atom and cannot be destroyed. God has said, “If you stay inside this house and look very deeply, you can know My secrets, My ninety-nine actions, My three thousand gracious qualities, and all My limitless wonders. You can know the duties that I perform, and the way that I create, sustain, and protect everything. You can know what is right and what is wrong. You can know everything.”**
- 114. 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.

115. We must discard the ignorance that fascinates us. We have to make room for God's qualities. We have to give light to everyone. We have to give love to everyone. We have to give resplendence to everyone. We have to give completion and truth to all. We must make room for those things. Each child in this Fellowship, please, wherever you are, wherever you live, wherever you stay, wherever you go, please think about what I have said now, just a little. Reflect upon this and endeavor to act accordingly.
116. **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.
117. **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, "Aiyoo, 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.

118. 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.
119. 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.
120. All those in Islām must reflect on this today. If we consider the way in which the Prophet (Sal.) transformed The people of Mecca and Medina, can we not follow that same process now, in the rest of the world? Islām is compassion, tolerance, forbearance, and the gracious qualities of Allāh. It does not create barriers or divide people; it shows them the way and invites them into itself. That was the way of the Rasūl (Sal.) and the earlier prophets.
121. One who does not judge himself Should not set out to judge others. If he does so, It will be contrary to the justice of God And will cause harm Both to himself and to the one he judges.
122. Come inside and look with my eyes, or else I must look with yours. If you want to accept me, you have to put your eyes inside mine, then I can say, “Yes, I see as you see.” I have seen what you see now before, but you have not yet seen what I see now. That is the difference, a great

difference. You have the eyes I once had, but you have not yet acquired the eyes I see with now. I see that what you look at is false, that what I see is the truth. Still, because of the way you see now, I cannot say that what you see is wrong, yet when you are in my state you will understand the difference.

- 123. A Shaikh must know the qualities of his children. He must know their hunger and the states in which they exist. He must know how much of each thing each child needs. The Shaikh must treat the children according to their qualities and bring them to the proper state. One who can do this is a true Sheikh. He will comfort each child according to the child's level of wisdom, according to his state, and according to his conduct and actions. No matter what the disciples may do, the Shaikh does not consider their behavior inimical (harmful) to him. Opening his heart, he embraces them to his chest and continually feeds them the milk of wisdom until they reach the state of true wisdom and maturity. He has no anger or hatred toward his children. He protects them with care, concern, compassion, patience and responsibility. This is how he brings up his children. Such a one is truly an Insan Kamil, a perfected man.**
- 124. You do not discard someone because he falls and smells bad. You should wash him with the ash-shahādah kalimah, with wisdom and with imān, with unity and with good qualities. When the time comes, he will wash himself and become clean. 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.**
- 125. Realize at every moment, with your iman, that Allah is in front of your very eyes. If you think that Allah is not there, and if you do something that is harmful, impermissible, that will become the fire in hell that will burn you. Realize with your wisdom and faith that Allah is listening to your every word and knows your every breath. Speak only what is good and do only what is good. If you pray to God without that faith, hell will**

follow you, and tomorrow you will be a log of firewood in hell. Think about this, and whenever you look at something or speak, realize that God is seeing you and hearing you.

126. A man asked a Sufi, “Is there any man in God’s creation who does not eat flesh or meat?” The Sufi answered, “You have asked a very subtle question. God has created millions and millions of different kinds of creations. In accordance with the way they were created, the creations have from one to six levels of wisdom. “They were conceived and formed out of skin, flesh, and blood, fluids, warmth, air, water, the illusion of my, and many other things. The things they were conceived and formed from are the things they ate at that time. They drank blood, flesh, and fluid when they were in the womb. Cows, goats, and other animals are like this. But some birds and animals do not eat meat or flesh again after birth. “Man’s body, too, was formed in the same way. If man understands this and realizes what eats what—that earth eats earth, flesh eats flesh, fire eats fire, my eats my, and one being kills and eats another—if he understands this with his divine analytic wisdom, he will not eat flesh. God, who is life to life and grace to grace, is the nourishment of the effulgence of the soul within the soul. Man needs to imbibe only the perfection which is that almighty power.”
127. 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 (**That is “Your Fate”** - See [Expanded Explanation](#)).
128. Once you have asked for forgiveness, you must try to stop committing that fault. Or, try to stop it the second time you ask for forgiveness. Or,

at least, try to stop it the third time. Even after that, through wisdom, you must try to understand what you are doing and try your best to correct yourself. As much as you correct yourself, God will forgive you that much. Asking for forgiveness is good. He will forgive and He will forgive and He will forgive (Again, **That is “Your Fate”** - See **Expanded Explanation For Number 127** Above).

129. **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 A.S. They came in order to understand themselves and then return to Him. Jesus A.S. came, attained self-realization, and returned. We, too, have come for the same reason, “to understand” our “own faults”, “correct them”, and “return to God”.

Expanded.

130. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others. He will be unable to understand your true worth and the maturity of your wisdom. Your wisdom will not penetrate him; he will convert it into a hard rock and hurl it back at you. Not only that, he will pick up the black rocks from the mountain of his heart and throw them at you too. As a result, you may have to face many tribulations. If you want to achieve mastery over your life, you must learn to avoid such people and go on your way.

131. 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 imān, 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.
132. 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.
133. We are God's children. We must live in brotherhood and unity, with compassion and love; if one of us falls, the others must have the qualities ready to lift him up at any moment. Do not lose the quality of being ready [to lift up brothers and sisters]. Do not put aside the qualities of compassion, love, and unity. The state of not putting them aside is the correct state. It is in this manner that the [Executive] Committee must act, the Fellowship must act, and the Mosque must act. They must act in this way. They must act in this way.
134. "A Man's True Love" Will Bring Peace and Comfort To "The Hearts" of All Lives".
135. Make God's justice into your justice, Make God's actions into your actions, Make God's conduct into your conduct, Let your love be God's love for all. Make God's patience into your patience, Make God's intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom in your fellow beings (Expanded).
136. Know, understand, and study with wisdom and truth the words of all religions, then the differences and divisions among men will be destroyed. If you understand this, you will see God and the entire family of mankind in unity within you.

137. "As you go on reciting these two words, [*La ilaha, ill Allahu*] you will experience more and more bliss. The more of "this" you gather "here" in "this life", the more bliss you will see "over there" in "the hereafter". You will see a great light there. You will see paradise, a large beautiful palace, and an immense light. You will see heavenly maidens, a large flower garden, and a beautiful orchard. You will see an immense river of milk and a huge river of honey. You will see people who have drunk His grace and are intoxicated by it. (more)"
138. Islām is equality, peacefulness, and unity. Islām is sabūr, inner patience, shukūr, contentment, tawakkul, trust in God, and al-hamdu lillāh, all praise to God. Islām is to find tranquility in life and then to guide all lives towards that peacefulness. Islām practices the explanations given by Allāh through His revelations. Islām demonstrates Allāh's qualities, actions, conduct, and behavior. If a man understands this and puts it into practice, then he will be a mu'min, true believer. He will be Allāh's representative, one who knows Allāh and His commandments.
139. Do you see how your body and mind suffer and cry in pain when your body is wounded or falls ill? Like that, if you realize with your wisdom that you cause the same pain and suffering when you wound or kill another life, even if it is an animal, you will avoid harming or killing other lives. Your body is made of earth, fire, water, air, and ether. All bodies are made of the same five elements. However, unlike animals you have divine analytic wisdom. If you reflect with that divine analytic wisdom and understand, you will show compassion to other lives. That will be best for wisdom and for your human birth.
140. 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.

141. Without the Shaikh as a mirror, you will never be able to see your true self. If you run away from the Sheikh, it will be difficult for you to be happy. Clearing yourself will be difficult, no doubt, but do you think you will find peace if you run away?
142. 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 torpor, while understanding the difference between light and darkness, while understanding the difference between truth and falsehood, while understanding the difference between human and animal.
143. 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, 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 Allāh with faith, determination, and certitude know that the most important thing in life is to surrender their hearts to Allāh.
144. Do not cling to your monkey mind. Expecting it to guide you along the path. The monkey of the mind mimics what it sees. Those are its pranks. It will desert you in the middle of a dark jungle and climb up a tree while you become prey to dangerous animals of ignorance and to dreadful ghosts, demons, and satans.. (Expanded)
145. Precious jeweled lights of my eyes, this is the dunyā. In this dunyā, God created Adam(AS) and Eve(AS). How much suffering they

underwent through the separation caused by satan. Because of that, Adam(AS) and Eve(AS) were thrown, one to the east and the other to the west. There they began to worship Allāh again on the straight path; they did du‘ā’ to Allāh, they focused on Allāh, and through their ‘ibādāt, their prayers, they were united once again. Allāh united them once again, and brought them together again. We must understand this.

146. **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 orders.** God commands them, "*Go and do this," and they do it, "Go and say this," and they say it.* If we can imbibe (Absorb or assimilate, ideas or knowledge) 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.
147. Islām came as unity, for the beginning and for the end. It came through the Rasūl (Sal.), through Nūr Muhammad, through Ahmad, through the Muhammad(Sal.) of the nine meanings. When Allāh said, "*Yā Muhammad, without you I would not have created anything, then or now,*" He was speaking about that Light of Muhammad(Sal.) which has existed as Islām since the time of arwāh, the world of the souls, and which will exist forever. He was not referring to something that came with the Prophet Muhammad(Sal.) 1,407 years ago. If Islām only began on that date, then what happened to all the prophets and all the people who came before that?
148. 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 partsof the same thing (of The One Thing). No matter what our external differences may be, we are all one. We are all one.

149. My children, if you go within yourself to study, if you try to tell the truth from the inside, the world will never accept you, no one will accept you. Illusion, intellect, desire, blood ties, even the earth will not accept you. You will become tired, and when you are tired everyone opposes you, your food, your thoughts, your vision, your body, your brothers and sisters, your religion and race, your studies and titles all turn against you. You have to keep running farther away, and as you flee this is a sign you are leaving the world and approaching God. When everyone else says they cannot accept you, He will accept you, He will give you happiness. During this flight you will fly without ties, without relatives, wives, children, brothers or sisters; you will be alone with God who will accept you. When you die within Him, when you surrender everything to Him, no one exists but God. You do not possess anything. God alone exists, only God's history exists, you have no history of your own. There is no other experience, there is no one else to praise, no one to blame. You must understand that only God will accept you because you must become God's history.
150. Son, when you go on a journey, if you take with you only the wealth of Allāh, that wealth will never diminish, no matter where you go. Allāh's wealth of grace, the wealth of the wisdom of divine knowledge, and the perfect plenitude of the hereafter will be yours. No robber, no illusion, no one and nothing can steal that treasure, and no harm will ever come to you.
151. Child: "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 '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."
152. No matter what religion, creed, or race we may be, until we know that there is only one God, only one family, until we realize that we are the

children of Adam (AS) with one Father, until we defeat the enemies within us, until we overcome the enmity among our brothers and sisters, until we eliminate the differences that separate us and see ourselves as one, as one family, one Father, one Truth, until we see that there is only One worthy of worship, only one Father, the Lord who dispenses justice, only One who is the Creator, Sustainer, and Protector – until then, our own separations will separate us from God.

153. Islām does not mean killing or attacking others. When such a thing happens, Islām is harming itself. To embrace others with love and to dispel their hunger, disease, poverty, and difficulties is Islām. To speak to someone from within the embrace of unity is Islām. To be together, to eat together, to live as one life in a state of affection is Islām. That is love, God’s love, and Islām is the affection shown through that love. Islām is the compassion shown by acting with God’s three thousand gracious qualities. Islām is establishing the praise of God and establishing the qualities of sabūr, inner patience, shukūr, contentment, tawakkul, surrendering all responsibility to God, and al-hamdu lillāh, praising God for whatever happens. Islām is Allāhu akbar: the one God is most great. One who is in Islām will practice these good qualities and continually beg of God, “Astaghfirullāhal-‘aliyyal-‘azim: O Allāh, forgive all our faults and correct us.” That is what it means to be a mu’min, to be in Islām.

154. We should proceed with faith and certitude (In God) not with metals that are attained by killing others Before these titles tighten around us and kill us, we must find the things that will set us free so we may proceed easily. This is the only way that we can proceed without difficulty. This is the path to the freedom of our soul. Therefore, all of us must proceed on this path, protecting ourselves while giving love to others, and protecting them as we would protect ourselves. We must proceed giving comfort to others, sharing our food with others, sharing our water with others, loving our neighbors as ourselves, and making all mankind our relatives, our brothers and sisters. We must proceed

making everyone our loved ones and helping them become those who trust in God, and then go together on this path as the followers of God, as the representatives of God, as the children of the one Father.

155. Among mankind, who is good?" asked a man. The sheikh said, "One who does not kill, murder, hurt, or cause sadness to any life whatsoever is good. One who clearly sees the sadness in the lives of others as his own sadness, and helps others, is good."
156. A man asked a Sufi sheikh, "Is it better to teach the people, or is it better to teach oneself?". The sheikh said, "Son, a wise man must first learn (How) to improve himself and (Then, In Partnership With God, That Is, As "One With" God Within, As "Two Lives Now Living As One Life", First On The Outside, and Then Within), bring himself to a good state. (Then His Good State), Then His good actions, good qualities, and good conduct will teach the world (All By Itself, By Example, That Is, By His Example of "True Love" Now Living In "The World", That Is, of "God's Love" Now Living In "The World"). When the world sees this, it will learn by itself, (All By Itself, If You Like, That Is, Then "The World", Now "Living and Thriving" Within You, Within "Your Mind" Within You, Will Learn All By Itself, if you like, That Is, When You "Let Grace Spring Forth, Let Darkness Vanish, Let The Love of Guru Grow, And Let Qualities Be Purified" Within God Within You, Naturally, Like "A Sour Fruit" Letting Itself Ripen On "The Tree"", That Is, By Not Letting Go of "The Tree" Ever, No Matter What, That Is, No Matter What Is Happening In "Your Life" On "The Illusory Outside" of You, As Bawa Teaches Us In "The Invocation To The Guru", In The Beautiful Book of Wisdom, "The Pearl of Wisdom", and that is for sure." (Expanded)
157. My Son, Do only good, Speak only good, Speak only the truth in your life, Live in good conduct, Speak only wisdom, Give only love to all lives, Praise only God, Worship only God, Always live only with Him. This will be the triumph of your life. 158. 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.

158. 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.
159. “Elephant and Armadillo” - a sufi wisdom story: "My child, consider the armadillo. When an armadillo grabs onto the trunk of an elephant, the elephant cannot breathe. It trumpets and shouts. A foolish elephant will strike its trunk against a tree or a 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 the armadillo cannot breathe. 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." (Also More From The Chapter “Cutting The Gem”, From The Book, “Shaikh and Disciple”.
160. Truth is one and Islām is one. It shows no differences between religions and sects, races and tribes, or between black and white or red

and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. It does not show differences between those in the realm of awwal, the time of creation, and those in ākhirah, the hereafter. **The word Islām has only one meaning: the unity and peacefulness of Truth. That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām. To conduct ourselves in the right manner, to know what is halāl, permissible, and to act accordingly, to know what is harām, forbidden, and to avoid it—this is what is called imān, absolute faith, certitude, and determination.**

161. “Who has attained the state that gives tranquillity, peace, and happiness to the heart?” asked a young woman. The sheikh replied, “Through the companionship of good people who have **the qualities of God**, and through listening to the teachings of wise sages who have learned the wisdom which has **no attachment to the world**: One who does selfless duty, One whose heart dwells within God’s grace, love, and goodness, One who fills his heart with patience, One who makes sabur, or inner patience, **the staff** with which he walks in life, One who sees faith in God as **the strength in his heart**, One whose absolute faith in nothing other than God, as the protecting umbrella for all the difficulties and troubles in his life, One who hands over all responsibility to God in doing his duty, “One who does these things will attain **the state** that gives tranquillity, peace, and happiness to the heart.”

162. 162. Man must weave the fabric of modesty, sincerity, reserve, fear of wrongdoing, good thoughts, good conduct, God’s compassionate qualities, **patience, honesty, and the actions of truth, forbearance, equality, and treating other lives as his own**. If he adorns his body and his heart with that fabric, it will give him the most beautiful clothing for his life in both worlds. Everyone will **be enchanted** by those qualities.

163. **163. The first word you must say is, “*Bismillāhir-Rahmānir-Rahīm: In the name of God, the Most Merciful, Most Compassionate.*”** Whatever journey you undertake in this life, when you leave your house, first place your right foot forward, trusting in Allah. Let Prophet Muhammad, the Rasūl (the Messenger) (Sal.), go in front of you and lead the way. Say, “*Yā Allāh, I am starting my journey believing in You. Protect me so that no difficulties or dangers arise during this journey. Protect me so that my life does not capsize in this ocean of illusion. Until I reach You and join You, please see that nothing comes to overturn me. Grant me Your grace so I will conduct my life on the straight path. Be my guide on this path, so that I may live within You and (Within) Your grace and good qualities and actions, so that I may imbibe Your good conduct and act accordingly, and so that I may walk on the straight path to reach You. Show me that path and grant me Your grace. Āmīn.*” You must say this, and put your right foot forward **first**.
164. O man, with **your wisdom** kill the praise from the world and forget the world’s blame. **Acquire God’s qualities. Do your duty** in the same way He performs His duties. **Just as the lotus** lies on water without retaining the water on its leaves, live in the world without holding the world within you. If you **live like this**, the effulgence of God will resplend within your heart, **even though** you are enclosed in a body of earth — just as a precious gem contains a radiance, even though it is buried in the earth.
165. **People need water to survive**; even if there is no food to eat, they must at least have water. **The rahmah of Allāh (The Wealth of “The Three Worlds” of God, Within God Within You)** is the water of **īmān-Islām**. When you see someone starving for that water of rahmah, you must give him some, revive him, take him away from the sufferings of the world, nurture his life, change his state, and help him to follow God’s laws. **This is imān. (Expanded)**
166. **Make God’s justice** into your justice, **Make God’s qualities** into your qualities, **Make God’s actions** into your actions, **Make God’s conduct**

into your conduct, Let your love be God's love for all, Make God's patience into your patience, Make God's intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom (For God Consciousness) in your fellow beings.

167. My son, Do only good, Speak only good. Speak only the truth in your life. Live in good conduct. Speak only wisdom. Give only love to all lives. Praise only God. Worship only God. Always live only with Him. This will be the triumph of your life.
168. God says, "To warn you I have taken from Myself what is known as conscience and placed it within you." It shows you, it warns you: "What you are doing is wrong." When your wisdom does not warn you, your conscience will show you. It reveals everything to you. But the state of man in these times is such that he does not distinguish between wrong and right.
169. Do not take your bigotry with you When you go to pray. Take your loving qualities and the certitude of faith known as iman to Allahu ta'ala Nayan, the One who is limitless grace and incomparable love. You will receive the benefit and reward from Him.
170. Never try to advise someone who does not have wisdom. You must escape from such people. Understand what state a person is in before you speak to him. If you do not do this, and you try to advise someone, danger could be the result. It would be like throwing stones at a mountain. The stone that you throw would split into many pieces and rebound back to hurt you. Remember, if you try to advise someone who does not have wisdom, it could backfire and result in great danger for you. It may result in your making enemies and being hated.
171. A religion that has this state of peace is God's religion. This is what God accepts. That religion does not destroy anything. It does not destroy, it embraces. That is the religion where one embraces another and gives peace. It lifts up those who have fallen. It gives comfort to

those who have **been beaten**. It gives food to those who **are hungry**. It shows tranquility and peace. Through a face of light and through love, it dispels great sadness and grief; it gives peace and tranquility through a light-filled face. Through love and through wisdom, it brings light to a dark face, a face darkened by troubles. It raises up a qalb, a heart, that is suffering and gives happiness and peace. It raises up others with its state of love. It quells the fire burning in the heart, the fire that is burning **as a result** of many difficulties and sorrows, and fills that heart with a **good, tranquil flower garden**. It fills it with beautiful qualities, and having created that flower garden, invites all into that flower garden of love, to go around it and enjoy peace....

172. Do not preach wisdom To one who lacks wisdom And faith in God. Your wisdom will not enter him; it will be transformed into a dangerous weapon which will turn on you and attack you, (Unless In Truth “*You Are Not There, As Somehow “Separate From” God, But Rather, God Is There, As “One With” You*”, Then “God Will Cure Himself” of It, Both Now, In “This World”, As Much As He Can, That Is, As Much As It Will Let Him, And Then In “The Next World” Completely, and that is for sure)
173. Do not cast pearls before swine, Swine do not know the value of pearls. Do not cast the treasures of God, The treasures of wisdom and truth, Before a man who is filled with suspicion, Or one without faith in God. Such a man will destroy what is good, (Unless In Truth “*You Are Not There, As Somehow “Separate From” God, But Rather, God Is There, As “One With” You*”, Then “God Will Cure Himself” of It, Both Now, In “This World”, As Much As He Can, That Is, As Much As It Will Let Him, And Then In “The Next World” Completely, and that is for sure)
174. In the name of God, Most Merciful, Most Compassionate. **It is important** in the 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 (As “*The Sifat*” of “*The Dhat, Sirr, and Sifat*” of Allah), and **the value** of its conscience (As The “*Dhat*” of “*The Dhat, Sirr, and Sifat*” of Allah), and

its justice and truth (As The “*Sirr*” of “*The Dhat, Sirr, and Sifat*” of Allah), We must know the greatness of Allah who rules over all this (Expanded).

175. Īmān is Islām. What does “*Imān is Islām*” mean? It means purity of heart, purity of qalb. The beauty! It means the beauty of Allāh’s qualities; the beauty of Allāh’s actions; the beauty of Allāh’s conduct; the beauty of Allāh’s compassion; the beauty of Allāh’s patience; the beauty of Allāh’s duty, the duty performed without favoritism; the beauty of Allāh’s peace and tranquility that is without separations; the beauty of Allāh’s three thousand blessings; the beauty of performing the actions of all of Allāh’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 Allāh is established.
176. One who has wisdom will fight only within himself. He will fight against every thought and every evil that is inside him, and he will finish them off (In Partnership With Allah Within Him). The one who does this within himself is a clever man. But, one who carries the earth and fights others is a vengeful person, a murderer. The one who fights within himself is a clever one, a wise one. The one who fights others because of jealousy is a killer, a vengeful person, a murderer. He fights because of his own envy, because of his own glory, because of his own title, because of his own politics, and because of his own religion. He fights because of his own ego. His work is to kill others. To change this state, to fight the war within oneself, and to find peace is prayer. That is prayer, goodness. Because of this prayer, he will attain peace and others will attain peace. That is peace.
177. 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 (To God) 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 (To God)**,” “Your Conscience” will provide “**Useful Fruit**” which will benefit “Your Journey” through “**Life**”.

178. If we ever hope “To Live” as “One Human Race”, we must have “**Absolute Faith in God**”. This is “Our Only Treasure”. We must live according to “**Justice and Conscience**” (That is, **According To “The Sirr”, And “The Dhat”,** of “**The Dhat, Sirr, and Sifat**” of God Within Us), respecting the lives and bodies of all others as we do our own, and knowing the hunger and the suffering of others as our own hunger and suffering. If human beings of all four religions would realize this and live as one in unity, then these places of worship would not be turned into battlefields. It is necessary for people of all races and nationalities to realize this.
179. When we live with wisdom, conscience, and awareness, and we look with awareness, we will realize that our life and the lives of others are the same. We will realize that God and man dwell in the same place of prayer. Truth and wisdom dwell together. When truth, conscience, and wisdom dwell together, God resides there. When good qualities, good wisdom, good patience, and good thoughts come, God resides there. But when evil and evil qualities come, when these (good qualities) leave and are separate from man, then that is hell. (Expanded)
180. When the good section comes, that is the kingdom of God, heaven; that is **tranquility and peace**. When evil qualities come, (that is, when the evil section comes), that is **hell**, ‘adhâb, suffering, torment, and sorrow. If man dwells within these, (That is, within these **evil qualities**, within this “**evil section**”), he will sin against God and (**sin against**) those who are good, (that is, and **sin against**) the good human beings. He will speak evil and do evil. God looks at this and smiles. This is the group that denies the existence of God. Those who are in this (evil) section that change man’s state (from “**good qualities**” To “**evil qualities**”) are the majority in the world. They are the majority. They

change man's natural qualities, actions, and conduct. They change what is natural; they try hard to make unnatural whatever is natural and inherent. Because of this, the **times have changed** (Expanded).

181. When you join a Shaikh who is a perfected man (an *insān kāmil*), you must be a baby to his qualities. No matter how much you may have studied, whether you rule the world, whether you are a king, whether you are a rich man or a poor man, or whether you are a ruler or a slave — you must be a babe-in-arms to the Sheikh. Only then will he embrace you to his chest. When you come to him, come as a tiny baby. If you are a baby, he will pick you up on all four sides. He will carry you on his shoulder, embrace you to his chest, wrap you around his neck, or carry you on his head. He will carry you in **one way** or **another**. Even if he has to tie you on his back, **he will carry you.** **But if you come to him as a great king, like a big mountain, he will unburden himself and move on.** **Why? He will not carry you, because you are too heavy.** **You must first understand the meaning of *belief, resolute faith, determination, and certitude (In God, of Iman)*.** Then, **unloosen and discard all your prior learning and intentions.** **If you want to follow a Shaikh, you must become a babe-in-arms with unconditional *īmān*.** **You should not harbor any doubt or suspicion.** **You should not hold on to anything else.** **If you do, he will move on, saying, “That’s fine, play with it.”** **Having tried his very best, he will then leave you and move on.**

182. 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 God, *Iman*) 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.

183. When you observe very carefully what is going on in the world, you will understand these things. Some children will come to you and cry, and some will come to you and laugh. Some are quiet and keep things to themselves. Some complain and lament. You have to think about these states and decide in which state you should be, and then realize that you can change and improve your life with good qualities, good behavior, and proper conduct. You have to avoid the bad section and try to bring your life into a good state.
184. 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.
185. O man, know the value of tawakkul, Of placing all your trust in God. Then you will understand the explanation of the “five and the six” (That is, of “the five outer” and “the six inner” obligatory duties), the power of prayer, the way to worship God, and “the five times” of prayer and its benefits.
186. Each of Us Who Came “Here” With “Wisdom” Must “Learn” From “This School”. “Heavens” Does Not Come “From Building” Beautiful Churches, Mosques, And Temples (On “The Outside” of Us). Man Must Build “His Church”, and “His Mosque”, And “This Temple” Within

“Himself”. The “House of God” Must Be “Built Within”. The “Place of Worship” Must Be “Seen Within”. The “Completeness of God” Must Be “Built” Within “The Self”. If Man Can “Understand” (Both) “His Story” (Within God), and “The Story of God” (Within Himself), And “Then” “Build A Church” Within “Himself” (As “The Story” of “Man-God/God-Man” Within “His Story” Within “God’s Story”, As In Truth “The Wealth” of “The Three Worlds” of God Within Himself), That Is “Victory” (More Expanded To Come).

187. 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”. (That Is, Into “The Person”), and do not put “The Mind” into “Devotion”, (That Is, Into God’s “Devotion To God”). That would be useless, like putting fire and water together. “Separate The Mind” from “Devotion To God”, (That Is, Use “Your Wisdom” To Separate “The God Part” of “Your Life”, From “The Mind” Part of “Your Life”), and keep each in “Its Own Place” Within You, before you pray, (That Is, As “God Standing On You” As “His Prayer Mat”, Praying To God Within You, That Is, Before “You Let/Get Your True Life”, Which In Truth Is “Your Soul/ Divine Life”, Now Hidden Within “Your Elemental/Impure Life”, To Pray To God, That is, Using “The God Part” of “Your Life” Standing On “The Mind Part” of “Your Life”, To Pray To God, For “The Benefit” of All of “The Creation of God”, Just Waiting To “Fully Manifest”, Within God Within You), That “Will Bring You” grace and peace, (That Is, That Will Bring “Your Life” Both), grace and peace, (That Is, That Will Bring Both “Grace” For “Your Soul”, And “Peace” For “Your Mind”, and that is for sure) (More Expanded To Come).

188. Hunger knows no taste, Sleep knows no comfort, Lust knows no boundaries, Desire knows no shame, Selfishness knows no justice, Anger is unaware of sin, Arrogance is unaware of karma, Poverty makes one forget his “True State” (of *Al-hamdu lillah*, And *Tawakul Allah*), Earth does not know the value of gold, Craving cannot know the “Splendor of Life”, Falsehood can never know truth, Pride does not

know **patience**, **Darkness** cannot know **grace**, And **ignorance** can never know **Allah**. My son, **there are many things like these** which keep us from **knowing God** and **the truth**. If you will realize this with **your wisdom**, **take what is good**, and **act accordingly**, that will be **“The Wealth” of grace** which will give you **victory** in all **“Three Worlds”** (More Expanded To Come).

189. Truth does exist. It is **“The Power of Allah”**. You cannot learn it from **books**, nor can you understand it through **the visions** of your eyes. If you wish to understand **this power**, you must know that there is a **Qur’an**. (As **“The Pearl of Wisdom”**, That Is, As **“The 28 Letters”** Within You, Multiplicity of Which Make **“The Human Form”**), and a **“Shaikh of Wisdom”** within you, (That Is, As **“The Wisdom”** Surrounding **“Your Soul”**, Just Waiting To Be Awakened By **“The True Human Being**, Now For Your Age, Now For All Life, if you like). It is with **“His Wisdom”** that you must open **“Your Qalb”**, **“Your Inner Heart”** Within **“Your Mind”** Within You”, read the **“Inner Qur’an”** (That Is, Read **“The Tierra Qur’an”**, That Is, The Qur’an of Muhammad (Sal.), The Qur’an of **“The Triple Flame”**), and **“Understand”** the **“Benevolence (Well Meaning & Kindly) of Grace”**. But until you attain **“That State”**, you must find a **“Sufi Sheikh”** on **“The Outside”**, **ask him**, and **learn**.
190. The people who have come to rule the world should think about this. Every man should think about this. **Peace** can only be found in the heart. **Good qualities, wisdom, and clarity must provide “That Explanation”** (of Peace) within each heart, (That Is, When Man Becomes Peaceful About **“His Own Ending”** In God, Before **“He Ends”** In **“His Grave”**, As The Prophet Ishmael (A.S.) Did). Man will only **“Know Peace”**, (That Is, Man will only **Become Peace**), when he takes (On God Within Himself, That Is, When He Takes) **God’s justice** and **His qualities** into himself. Therefore, **before we speak of peace**, let us try to acquire **God’s words** within ourselves, (That Is, **Let Us Acquire God** Within Ourselves). **Let us find tranquility** within ourselves. If we can do that, **our speech** will be fruitful, (That Is, **Our Speech Will Become “God**

Speaking”). Then the whole world will be at peace, (Since In Truth “We Are The World” Within Ourselves, Within “Our Inner Heart”, Within Our Qalb, And If “We Become Truly Peaceful” Within, Then “The World” Will Become Peaceful On “The Outside”, That Is, “We Must Become” The Change That “We Want To See”, As They Say). Man must find peace, tranquility, happiness, unity, love, and every good quality within his own life. Only a person who does that, (That is, Who Truly Becomes “The Peace” In “The World” For “Everyone Else”), 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 (As How He Rectifies The Mistakes In “The World”), Then he can help others. We must all think about this. May God help us. Āmin.

191. For those of us who have faith in God alone, there is only one teaching. Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for? Only one thing — “That Treasure” which is God. Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride. But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell “Their Life”. However, any society that recognizes “The One God” (Over “All Religions”, And Over “All Mankind”), and holds nothing equal to Him (Including “All Religions”, And All of “Mankind”, And All of “Nature”), any society that holds onto that one Truth, worshipping Him, praying to Him, and surrendering to Him — any society that has reached that state of understanding needs only one Master. The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion. What else is there that matters? (Nothing Else, and that is for sure) (Expanded).
192. “Truth is One” and “Islām is One”. It shows no differences between religions and sects, races and tribes, or between black and white or red

and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. **It does not show differences** between those in **“The Realm of Awwal”**, the **time of creation**, and those in **“Aakhirah”**, the **hereafter**. **The word Islām has only one meaning: “The Unity and Peacefulness of Truth”**. **That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām. To conduct ourselves in the right manner, to know what is halāl, permissible, and to act accordingly, to know what is harām, forbidden, and to avoid it—this is what is called īmān, absolute faith, certitude, and determination** (In **“The Truth”** of **Allāh**, of **“The Oneness”** of **God**, and **Then To Get God As “Your Soul”** To **“Act Accordingly”**, and that is for sure). **(Expanded)**

193. ***“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, he will never be divided from other men or from God.”*”**
194. **This house of the heart is a great secret.** Allāh has called it His house, His kingdom. God speaks from a place inside that house. His presence dwells in one point in the front of that heart. That place is more subtle than an atom and cannot be destroyed. God has said, ***“If you stay inside this house and look very deeply, you can know My secrets, My ninety-nine actions, My three thousand gracious qualities, and all My***

limitless wonders. You can know the duties that I perform, and the way that I create, sustain, and protect everything. You can know what is right and what is wrong. You can know everything.” (Expanded)

195. **Embracing each other**, looking into each **other's faces**, eating **together**, being joyful in **each other's** company, **joining together** (As In Truth “**The One Life**” of God **Within Us**). in birth and death, in good times and bad, in hunger and illness, in sorrow and difficulty, and (**In This Way**) living **in unity** (As In Truth “**The One Life**” of God **Within Us**, That Is, Within “**The Heart**” of “**The One**” Who Will Truly “**Let Himself End**” In **Allah**, Now For Your Age, Now For All Life”) --- **attaining this state is Islam**.
196. Precious children, each one of you, whether you are learned or unlearned, whether you are a doctor, a poet, or an engineer, whether you are rich or poor-whoever you are, **this is the way to attain peace**. **This is how we can learn about “The House of Peace”**. **We can never attain peace by obtaining titles or honors. We need to have (God Within us, To Be Living Directly Connected To God Within Us, That Is, We Need “The Things” of God Within Us, Like) sabur, inner patience, shukur, contentment tawakul, giving all responsibility to God, and al-hamdu lillah**, giving all praise to God. **Inner patience is very necessary**. When things become more difficult, we need to be **content**, and when things become even more difficult, we need to give **total responsibility** to God and say, "I can't do anything, only You can do this." And if things become still worse, we should **place our trust** in God and say, "This is your responsibility. **Al-hamdu lillah**. All praise belongs to You." **We need to make our hearts strong** (In God). **Then we can find victory** (In Our Life, and that is for sure).
197. **THE FAST OF RAMADAN - 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.

198. Worship, serve, and pray to the One God, believing in Him, remembering Him with every breath (dhikr), and maintaining a focused contemplation of Him (fikr). Perform charity, fasting, and the pilgrimage of Hajj, moving step by step; then surrender completely to our Father, giving Him all responsibility, making Him the source of all wealth. And until we attain His wealth, make Him responsible for our duties and intentions, ask forgiveness for all our faults, and ask Him for a prayer to make us pure.
199. O Intenders! In your fast and in your charity, merge with His belief, His intention, and His certainty. In your ritual prayers, prayers with a melting heart (ibâdat), constant remembrance of God (dhikr), prayers, charity, fasting, and the pilgrimage of Hajj, merge with the qualities and actions of the Limitless One. Allâhu is the Mighty One, the Bestower of grace who protects and sustains the intentions of all who worship Him. Whatever actions you perform upon intending Him, may He bestow the grace and benevolence that will elevate them, and fulfill your intentions. Āmīn.
200. **UNITY:** If we ever hope to live as one human race, we must have absolute faith in God. This is our only treasure. We must live according to justice and conscience, respecting the lives and bodies of all others as we do our own, and knowing the hunger and the suffering of others as our own hunger and suffering. If human beings of all four religions would realize this and live as one in unity, then these places of worship

would not be turned into **battlefields**. It is necessary for people of all races and nationalities to realize this.

201. **Other lives must be like your life**. You have to **“Realize This”** in **“A State of Equality”**. The hunger of others must be like your own hunger. **The hunger of others must be like your own hunger**. You have to be clear about this and know this (experience this) in your feeling and in your awareness, and you have to act accordingly. The sadness of others must be your **own sadness**. You have to **realize this and act according to the divine words of your Father**.
202. May we understand the benefits of this fast. May we understand the qualities, actions, and wealth of God, “The Supreme One”. May we understand the qualities and hunger of our brethren—those born with us, and our neighbors. May we consider our neighbors as those born with us, and may we comprehend their garb and their countenance. May we bestow peace and show them the way to equanimity (By **“Our Example”** of **“The Same”**). These are the benefits of the fast, (That is, of “Truly Fasting” From “Yourself” As “Separate From” Them, By Truly Intending “The Presence of God”, As “One With” Them, and that is for sure. Amen.
203. What is it that is Islām? Unity. Islām is not what is said about it (In The World), **Islām is unity**. What is the **“Five Times Prayer?” War!** It is war against your **own enmity**, (That is, Your Own “Enemy Within”, Which In Truth Is “The Enemy” of “Your Soul”, As Bawa Teaches Us, That is, As) a battle with every evil quality within you, [a battle] with divisive qualities, with prejudiced qualities, with qualities of animosity. It is a battle with qualities of arrogance, karma, and maya; tārahan, singhan, and sūran—the three sons of maya, (That is, A Battle With “The Place of Birth, The Male Ejaculation, And The Illusory Images” Joined Together To Form “The Sex Act” That Produce “The Result”, Which Is “Moving Forward” The “Karma of The World”, and that is for sure). It is a battle with lust, hatred, miserliness, greed, fanaticism, and envy, intoxicants, sexual craving, theft, murder, and falsehood. It is a battle with the

divisiveness we call “I” and “you,” arrogance, pride, jealousy, vengeance, betrayal, treachery, deceit, backstabbing, (Hypocrisy, Or) speaking while holding one thing inside and another outside, lying about what you have seen or not seen and thus creating enmity, sneaking, sneaking and listening to what others are saying, and spying on others. These are all qualities of envy, retaliation, and malice. The qualities that arise from them divide us from good thoughts, good qualities, unity, goodness, and compassion. They destroy them. Those are the practices of shaitān. These are all satan’s qualities —pride, envy, treachery, and falsehood. These are all satan’s qualities (Expanded)

204. A life that does not know the difference between right and wrong, That Is, A Life Without “Iman”), resides in hell without realizing it. It is only after one understands the difference between right and wrong, and clean and unclean, that he can realize the difference between heaven and hell. If an animal, (That Is, If A “Man-Animal” Or “Man Beast” As Bawa Calls It), sees no difference between pure and impure, if it eats in a place of hell, sleeps in a place of hell, and lives in a place of hell, then that is the place it will receive in the hereafter. And that will be a place of happiness for that animal. Once it reaches a state of understanding, even if it is a cow, it will receive a good place. But as long as it does not have that understanding, it will receive a place befitting its level. This is how it is for the five lives (Expanded).
205. THE FAST - BLOSSOMING OF THE INNER HEART. Thereupon, God spoke His divine words of grace: “Ya Muhammad, 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. Make them realize the sorrow and hardship of those who

face hunger and starvation, year after year, with no place to live, no house, no land...Make them perceive this suffering through the fast, and tell them to give others a place to live. Make them understand the hunger of others and distribute food. Make them give unto others house, land, and clothing similar to their own. May each life be given what is rightfully its own. O Muhammad, tell them this," God declared.

206. 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.

207. If you continue your journey doing this, asking forgiveness, taubah, for what is past, and performing qurbān, sacrifice, on the heart for the present, if you clear your qalb and give it to Allāh, handing over all responsibility to Him, and praising Him, tasbīh, if you do the duty of your journey of life, if you do the duty of the present moment, and if for the next waqt, time, you have tawakkul, surrender to Allāh, if you praise Him, tasbīh, and ask forgiveness, taubah, for what has happened—if you go on your journey in this way, then your journey will be an easy one. Then you will be clear. Learn from the Sheikh the wisdom and research that are necessary for this. Then your journey will be easy. Complete the work that is necessary for each moment.

208. 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 imān, 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 (Expanded).

209. **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 (Iman To Search For Him, 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** (Expanded).
210. **Islām brings that compassion, that equality, and that peacefulness to every heart and demonstrates that unity to every qalb.** May we reflect on this. **If each one of us can establish this state, if each of us can exhibit and prove this within our own qalbs, we will be mu'mins, true believers. To be in Islām we must bring these qualities into action** within

us. This is the command of Allāh, shown to us by every prophet He sent, from Adam(AS) to the Rasūl (Sal.).

211. We cannot show favoritism in Islām. We are all the **creations** of Allāh, the **children** of Adam (AS), the **tribe** of Abraham (AS), the **followers** of Muhammad (Sal.). He sends food to all and protects us all. Tomorrow He will question us all, no matter who we are or what position we hold. On the Day of Qiyāmah, Questioning, judgment will be given for the good and evil each of us has gathered. Before that time we cannot tell if someone is good or bad, or high or low in status. We are all Adam's (AS) children, all fruits from the same tree.
212. My son, rather than plowing a large area of earth to a depth of one inch, scattering seeds everywhere, it will benefit you more **to plow** just one acre to a depth of four inches. From that one acre, you will receive a harvest equal to fifty acres. Like this, my son, do not try to study everything in the world-gnanam here, religion there, yoga here, meditation there, and the four hundred trillion, ten thousand forms of spiritual magic everywhere. It would be like sowing extensive farmland without sufficient plowing. That would be of little benefit. Within your heart in a space no bigger than an atom, God has placed the eighteen thousand universes, good and evil, and the wisdom to differentiate between them. This is your farmland. If you plow that land deep with your wisdom and sow God's qualities and actions with ("Iman", That Is, With) the knowledge of the difference between good and evil, you will receive the wealth of your soul, the bountiful harvest of undiminishing grace. Reflect on this and act accordingly (Expanded).
213. From the time we were in the womb until now, our Father has done everything for us. He created us, protected us, and brought us up even when our own father and mother forgot us. He has always given us food and nourishment. He protected us and watched over us. Such is our Father, almighty Allah. He has done everything for us thus far and now the time has come for us to earn and to give Him something in return. What food can we give God? We have to work hard and attain His

qualities, His conduct, His benevolence, His words, His actions, the duties He performs and the words He speaks. We must develop all of this within us in the same way that He does. This is what we must earn and return to Him. This is the food that we can give Him. We must become His slaves. We must become His children. This is the wealth we must earn henceforth and hand over to our Father (Expanded).

214. We must do everything with love in our hearts. God belongs to everyone. He has given a common wealth to all His creations, and we must not take it for ourselves. We must not take more than our share. Our hearts must melt with love, we must share everything with others, and we must give lovingly to make others peaceful. Then we will win our true beauty and the liberation of our soul. Please think about this. Prayer, the qualities of God, the actions of God, faith in God, and worship of God are your grace. If you have these, God will be yours and the wealth of the world to come will be yours.
215. This is the path to the Freedom of the soul. Therefore all of us must proceed on this path, protecting ourselves while giving love to others, and protecting them as we would protect ourselves. We must proceed giving comfort to others, sharing our food with others, sharing our water with others, loving our neighbors as ourselves, and making all mankind our relatives, our brothers and sisters. We must proceed making everyone our loved ones, and helping them to become those who trust in God, and then go together on this path as the followers of God, as the representatives of God, as the children of the One Father.
216. 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 towards any of them. He teaches them wisdom according to their qualities, conduct, actions, and

maturity. The father gives his children the food and protection they need.

217. In the name of God, Most Merciful, Most Compassionate. Bismillāhir-Rahmānir-Rahīm. May the peace of God be with you. As-salāmu ‘alaikum. Precious jeweled lights of my eyes, my rightful children, my loving children, born with me, jeweled lights of my heart, my qalb, my precious brothers and sisters, may we pray to God that we have an eternal life without death. With courage, may we resolve to escape from destruction and to separate ourselves from evil. May we join with goodness and dwell within God, the Good One, without ever separating from Him. May we search for truth and its benefits. May we have certitude in and a love for prayer, so that we may separate from ourselves this destructive world and live in the love and protection of Allāh. Āmīn. May You protect us with Your grace.
218. HUNGER - A man must be given the food and nourishment that is essential to his life; otherwise, it will be difficult. He will burst, his qualities will explode. The qualities in him will explode. His intellect will explode. His feeling (unarvu), awareness, (unarchi) and intellect (putti) will explode. He will not be of any benefit, and when he explodes, he will cause suffering to others. This machine is like this (Full Text Within).
219. “Where is the best place for man to meditate?” asked a child. Bawa Muhaiyaddeen answered, “The best place for meditation is the place in which the ‘you’ and the ‘I’ do not exist.
220. “What is the greatest happiness?” asked a child. “My child, to gain freedom from this world and to return to the One with whom you existed earlier is the greatest happiness,” said the sheikh.
221. Do not feel sorrowful about your poverty And languish in despair. Turn away the very thought of poverty, Turn toward Allah, Praise Him and look inside. God’s treasure is within you And it is rightfully and eternally yours.
222. The Sufi gnani tells his disciples: My children, come here. Sit in the presence of the One who is forever, Pray in the presence of the One

who prays, See in the presence of the One who sees, Speak in the presence of the One who speaks. This is prayer. This is meditation (Expanded)

- 223. If man does not have compassion, does not see other lives as his own, does not consider the hunger of others as his own, does not see the sorrow of others as his own and offer comfort, does not see the illness of others as his own and offer assistance, does not see others' need for clothing as his own and offer clothing, does not see other lives as his own and exalt them, then there is no anbu, no love, [no fast]. To realize this is the fast. This is the grace-filled fast. This is the purpose for which it was instituted. When we understand this and respect others' lives as our own, consider others' hunger as our own, look upon others' happiness as our own, and regard others' sorrow as our own; when we attain the wisdom, abilities, qualities, and actions to bring peace and comfort to all lives— that will be the grace and blessings of the fast.**
- 224. We must lose ourselves, forget ourselves, and conduct our lives only for the sake of doing duty towards others. Our food must be given to others. Even our own comfort should be sacrificed in order to make others comfortable. We learn and understand, we give and join in unity with equality, peace, justice and conscience in order to reach that good state. This is the state of God's qualities.**
- 225. With every breath our heart should glorify God. At all times, we must allow the rain of God's grace to fall. Every minute, every second, with every breath, we must glorify Him. In every second we must have the intention of worshipping Him. Every word that we speak must be His word. Every thought must be His thought. This must be our state. In our thoughts, in our breath, in our speech, and in our intentions, we should be communicating with God.**
- 226. There are "Three Duties" for which we have come to "This World": to "Understand Ourselves", to "Know Him" (God), and to "Praise That Power". These duties must be done just as a gem must be cut and**

faceted for “The Light” to be revealed, just as sand must be refined in order to be made into glass. Just as current is extracted from water, man can see “His True Form” if he separates “The Currents” of his “Evil Qualities and Actions” from “Himself”. As he separates “Himself” from “The Five Elements”, he will begin to “See His Soul”. When he “Sees His Soul”, he will “Understand Himself”. And when he “Understands Himself”, he will “See His Father”. This is “The Explanation” of “Man’s Coming” to “The World”. And when man “Understands This”, he will “Go Back” to “The House” in which he dwelt earlier— “The House” of God, his Father (Expanded).

227. Once you find peace within yourself, you can find peace in the world.

If you have equality within yourself, you will see equality in all lives. If you have purity in yourself, you will see purity in all lives. If you have love in yourself, you will see love in all lives. Whatever is in your heart is what you will see in the faces of others. When you look at them, you will see only your own reflection. Whatever fault you see in them really lies within you. When you look at others, you only see your own reflection, not what is truly there. So correct yourself, and then you will see all lives as one. This is what Jesus(AS), Moses(AS), and Muhammad(Sal.) told us.

228. 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 (Expanded)

B. “Bawa Quotations - Plus” - Full Detail

Posted By

Muhammad Abdul Lateef Muhaiyaddeen (Ral.)

And Farida Nur Muhaiyaddeen (Ral.),

On “*The Bawa Muhaiyaddeen Fellowship*”

Facebook Group”.

(All of Bawa Quotation, With More “**White Space**”,
and All **Sources** Provided)

Plus More

“**Expansions**”

By *Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)*

01. “If you think with wisdom, certitude, determination, and **īmān**, if you believe with certitude, He (**God**) will never leave you in this world.”

He will remain resonating in your heart, serving all lives.

Day and night, **He will stay in the hearts of good people.**

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Life is a Dream”, page 37.

02. “If we claim to be **in Islām**, we must destroy all the **evil qualities** that arise within us.

We must cut away and discard all the differences that separate us from God.

We must remove the thoughts that disrupt the unity of Adam's(AS) children, the unity of Islām.

We have to fight against the separations that grow like demons and animals within our bodies and suck our blood.

With the wealth of God's grace and with the help of the Rasül(Sal.), we must cut away all the four hundred trillion, ten thousand evil qualities that come to destroy our good qualities.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Islam and World Peace, Explanations of a Sufi", page 2.

03. "O man, if man investigates his state, His faults, and himself, If he understands his kingdom, If he judges himself, If he punishes his faults, He will become pure and innocent, He will not face judgment in God's kingdom.

He will receive the fruits of God.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 38.

04. “He (Allāh) is 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.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Resonance of Allah: Resplendent Explanations Arising from the Nūr, Allāh’s Wisdom of Grace”, p. 385.

05. “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.

~Bawa Muhaiyaddeen — with [Zulfiqar Haider](#).

06. Question: How can you know whether you are doing things right or wrong?

Bawa Answer: M.R.Bawa Muhaiyaddeen (Ral.)

“It is for this purpose that you have come here, to gain some 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”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Questions of Life Answers of Wisdom” Vol. Two

07. “In the same way that we toil so hard to clear the jungle of the grass and the weeds, and then plant the crops and trees, we have to raise children with love and devotion.

We must destroy the jingle of ignorance in their hearts, and then plant the crops of love, the crops of grace, the crops of wisdom, developing good qualities and actions.

Just as there is a limit to what we give each crop, we have to give each child what he needs, in accordance with his limit and the time it is needed.

Wisdom and good qualities must be measured and given according to what is needed, just as we limit the water given to a crop.

The child will grow and develop if we give good qualities and good actions at the time they are needed.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“God’s Psychology”.

08. “The Prophet (Sal.), whom Allah sent as the eternal and last prophet, was chased from Mecca to Medina.

From that history, can we not understand that as long as we are loved by God and as long as we love God, the world will not accept us?

Our parents, our children, our brothers and sisters, our relatives, and our people will all drive us away.

When Allah loves us, the world will drive us away.

But when the world accepts us, we will not be acceptable to Allah. This is a sign we can see.

If you desire and accept the praise of the world, truth will not accept you, and if you desire truth, the world will not accept you.

All who have wisdom must realize and understand this.

Those who praise the evils which can be seen with the eyes are in the majority, while those who love and praise Allah are in the minority.

The majority will hound and chase away the minority, just as the Holy Prophet (Sal.) was chased away from his land.

However, if you discount your sufferings as trivial and accept only God, maintaining your connection with Him, He will give you His treasures and His kingdom.

Realize this.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh" page 274.

09. "O, children, gather together as one!

**Come here and gather together as one. Pray as love within love.
All of you who are the children of Adam(AS), gather together as one.**

Search for our Father”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Come to Prayer”, page 4

10. “What is the benefit of the distinction money gives to a man?”

asked a child.

The sheikh replied,

“Son, the distinction that money confers will be revealed by the shroud on a man’s corpse.

The shroud will give him distinction and earn him praise.

Money will turn him into a corpse and become his shroud.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 261,

11. “Shining in the form of the qualities of Allahu ta’ala Nayan, our Prophet (Nabi) (Sal) treated neighbors and others (even those who were not his relatives and those who belonged to other religions) without any discrimination, loving all lives as much as he loved his own, thus setting an example that people could see and emulate.

He spoke Allah's truths to them, explaining with firm certitude that Allah is one.

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"The Resonance of Allah", page 306

12. "There is a Light form within this body. Within your mind there is another mind that is the qalb, the innermost heart.

That is a beautiful form. It is filled with love and compassion and helps everyone. That heart comforts everyone.

Think of that heart within the mind. It would be good if you could see and find that beauty within, instead of admiring the beauty outside.

There is nothing more beautiful than the inner heart of man. There is nothing more peaceful, nothing more compassionate than the true human being inside who can give compassion and peace to others."

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"A Timeless Treasury of Sufi Quotations", page 125

13. "It is our own thoughts that cause suffering, difficulty, trouble, sorrow, and tears. It is our own thoughts that cause our endless chatter and lack of peace. In our ignorance and lack of wisdom, we gather these things. These are the clouds that sever our connection to God.

The connection between God's truth and us is a very close connection. God is closer to us than our own life, but our mind and desire hide that connection. Our thoughts, intentions, and attachments hide this connection.

Once we push these things away, how easily the connection between God and us can be realized. The world disappears and the hereafter, akhirah, opens up. Allah resplends, our heart, qalb, embraces Him, and there is bliss. There is peace!

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"To Die Before Death: The Sufi Way of Life", page 14.

14. "Allah speaks to us constantly within our hearts. We can listen through wisdom; we can hear that most subtle speech, the silent speech of God, the resonance of Allah.

Through wisdom, we can know and analyze His feeling, His justice, His equality, and His peacefulness.

If we concentrate and focus with wisdom, we can understand God's speech, and then we will know His qualities."

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"A Timeless Treasury of Sufi Quotations", page 230.

15. “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, 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.”

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
“Islam and World Peace: Explanations of a Sufi”, page 3.

16. “The Purity of Islam” is to study, Understand, and Know God, “Our Father”, on “The Outside” and “The Inside”.

This is what “**We Must Understand**”, (We Must Understand God, Our Father, and that is for sure).

“**Understanding God**” is Islam. If we can “**Cause This To Happen**” within “**Ourselves**”, that is Islam, and we will be able “**To Give Peace**” to all lives”.

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
“God's Psychology: A Sufi Explanation”, page 186

17. “Children, may “The Treasure” of “The Heart” known as Allahu which gives and gives but never diminishes, protect you and give you grace.

Children, may He protect you, all your brothers and sisters, all your relations, all your friends, all who are with you, all the devotees of God, all who have wisdom, and all who are intermingled with your love.

May God protect all of you. May “The Wealth of Grace” known as Allahu fill your hearts, overflow from your hearts, and resonate and shine from your hearts as “The Light” of the “Grace of Wisdom”. Ameen.”

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
“The Wisdom of Man”, pages 53-54

18. Question: “Are there animals more terrible than the lions, tigers, poisonous snakes, vultures, and eagles which torment, torture, kill, and eat the lives of others, O shaikh?”

Asked a man.

Bawa Muhaiyaddeen (Ral.) Answered,

“Do you not know?

Of all the lives that God, the Creator, has made, the one who was born as man but changed into an animal-man of arrogance, pride, jealousy, selfishness, and conceit is the worst beast of all.

He is the beast which murders, torments, and drinks more blood than any other.

There is no animal as horrible as he.

It is easy to escape from the other animals, but it is extremely difficult to escape from the animal-man.

If you can escape from him, that alone will give you peace in life.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh” page 255.

19. “All the countries that have faith in God must unite.

Those who have conscience, those who have justice and wisdom and compassion in their hearts, and those who have tried to create peace among human beings must unite to bring peace to the people of the world.

Once united, we must search out hardship wherever it exists and attempt to alleviate the suffering that accompanies it.

The larger countries where faith in God still prevails, such as England, France, the United States, Canada, and Australia, must unite and carry out the laws of justice.

We must discover the areas that have already been infiltrated by these agents who have no faith in God, agents whom many countries are now willing to follow.

This is why world peace, unity, compassion, and goodness are in danger of being lost.

Therefore, it has become necessary for the countries that still have faith in God and His justice to consider this.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 33.

20. “A man who causes pain and suffering to his neighbor will not live in the house called Iman-Islam.

The Rasul (Sal.) brought the forbearance of inner patience, or sabr, to bathe all mankind in the water of perfect faith, embrace them with the heart of compassion, and feed them with the milk of the Kalimah, the word of God.

This is the crown of the qualities of Iman-Islam.

The Rasul (Sal.) would always comfort his neighbors, even if they were hostile toward him.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 226.

21. “Do not fight holy wars, seeking to kill other creations of Allah because of their religions.

Fight a holy war to destroy religious hatred within yourself.

That will bring glory to the inner religion spoken of by Allah and the Raslullh (Sal.).”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 223,

22. "If we ever hope to live as one human race, we must have absolute faith in God.

This is our only treasure.

We must live according to justice and conscience, respecting the lives and bodies of all others as we do our own, and knowing the hunger and the suffering of others as our own hunger and suffering.

If human beings of all four religions would realize this and live as one in unity, then these places of worship would not be turned into battlefields.

It is necessary for people of all races and nationalities to realize this."

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Islam and World Peace, Explanations of a Sufi", page 31

23. A child asked, "Someone said that the meaning of Islam is to eliminate impurity and become pure. Is that right, My Shaikh?"

The Shaikh replied,

"I told you that it is easy to talk about Islam, but very difficult to act accordingly.

What that person said was right, but the one who heard it merely listened; he did not do anything about it.

Someone did say that, but our birth and existence themselves are impure. The place from which we emerged and the place in which we grow are impure.

Everything until the very end is impure.

When impurity is discarded, man will indeed be pure. When all attachments are cut away, only purity remains.

That is Islam.

The body, the world, and our attachments are the impurity.

The person you spoke of said that the meaning of Islam is to end impurity and become pure.

What he said was right, but how can we get rid of impurity when everything we see is tainted?

The body, possessions, and the elemental spirit are all impure. When they are all dispelled, purity will remain.

This means that the world must die away from us. Only then does one become pure.”

(Bawa. And “The World” Will Only “Die Away From Us” When It is Understood, Allowing “The Sirr”, As The “Eternal Life of Man” To Emerge, As When “The Sirr” Is Understood, “The Dhat” Will Be Revealed, As “The Essence” of “The Grace” of God, and that is for sure)

(Bawa. And **This Is Why We Have Been Born**” Into “The Earth World”, As “The Illness”, As The Impurity of “The Earth World”, **So That Through It, Man Can Come To Understand “The Secret”, That Is, To First Understand “The Inness”, To “Understand The Impurity”, As The Sirr, As “The Purity”, And Then Having Understanding “The Secret”, The Sirr, “The Purity”, To Become “The Dhat” of God, That Is, To Become “The Essence” of “The Grace” of Allah, and that is for sure. Amen)**

(Bawa. **And “This” Can Only Happen Within “Our Life” When We Truly Join In Partnership With God Within Us**, That Is, As “One With” God, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within, To Let God “Cure Himself” of Us, First On The Outside, **Curing Himself of “The Illness” of “Our Mind Life”**, Which Is “Our Ego Life”, Now Living & Thriving” Within “Our Mind” Within Us, Which Is “The Ignorance” of “The Blood Life”, and that is for sure. Amen)

(Bawa. **And Then Within, Curing Himself of “The Illness” of “Our Soul Life”, Which Is “The Ignorance” of “The Darkness”, of “The Creation of God”, Returning “Our Soul” To “The Original Purity” of “Our Soul”, Allowing “Our Soul” To Realize And Understand Allah**, and that is for sure. Amen)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 220.

24. Question: “What hurts the heart of a man and makes him suffer?”
asked a girl.

The Shaikh answered,

“Arrogant words and ignorant actions. Actions which do not contain modesty, sincerity, reserve, fear of wrongdoing, and good conduct hurt the heart of man.

Behavior which is opposite to the truth, speaking evil of others, slandering others without knowledge of the truth, telling lies, coveting and stealing the property of others, suspicion, deceit, treachery, and lack of respect to elders and parents and to those of wisdom—these and many similar actions are the ones that most wound and hurt the heart of man.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 193.

25. “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 good qualities and has 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 11.

26. “For those of us who have faith in God alone, there is only one teaching.

Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for?

Only one thing—that Treasure which is God.

Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride.

But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell their life.

However, any society that recognizes the one God and holds nothing equal to Him, any society that holds onto that one Truth, worshipping Him, praying to Him, and surrendering to Him— any society that has reached that state of understanding needs only one Master.

The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion.

What else is there that matters?"

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Islam and World Peace, Explanations of a Sufi", page 53.

27. "This is what the gnānis, the wise men, sing. A devotee will not have religious differences. When he goes (to "The Divine Foot" of "The True Gnana Guru", Now For Your Age, Now For All Life), he will not speak about religion.

Expanded:

There, he will speak about himself. He will speak with God about his own state, (That Is, About 'The State' You Are Now In, And The Consequences "For Your Life", If God Does Not "Change Your State", Before "Your Grave", Not About What "You Now Desire" From "The Current State" That You Are Now In", Not About What "You Now" Want To Do, Or To Happen, and that is for sure).

He goes to that place, that church, and for a short time speaks about God's section and his own state.

(Bawa. And While There, He Draws A Clear Distinction Between "The Two", That Is, Between "The One" And "The Other", That Is, Between "The State", That Must Now Leave "His life", That Is, "The State" That Now Defines "His Life" For You Him, And "The Other One", That Is, And "The Other State", That Must Now Come Forward For "His Life", **And That Next Must Start To Define "His Life" For You Him**, While Both "He and God" Still Can, and that is for sure)

(Bawa. That Is, While God Can Still Transform “His Life” From “His Current State” Into “His Next State”, Which In Truth Is Always “A State” Which Is “Something About God”, Within You, Not About “You” As Now Somehow “Separate From” God Within You, and that is for sure).

He goes there to study (**About “His Current State” In Comparison With “God’s Next State” Within Him, and that is for sure**).

When he has completed that learning, **he leaves**; he goes beyond (His Current State) And Become “His Next State).

So, the children you are raising must **go and study** each section. They must learn **the four steps**; they must learn the fourth step. When they have finished learning the fourth step, they **must proceed** to the fifth step, where they will **study “Themselves”**.

(Bawa. As “**God Witnessing God**” Awakening To Himself, Within “**The Heart**” of “**The One**” Who Will **Now Truly** “Let Himself End” In **God**, Now For Your Age, Now For All Life, and that is for sure).”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Bawa Asks Bawa Muhaiyaddeen”, Vol.3 page 54.

28. “If you want to avoid a lot of suffering, you must accept the Guru’s wisdom and keep it with you.

You must accept and retain each word.

You **must put** your own intellect far away. You **have to put** all your own things far away **and take this.**"

This is what will be **of use to you tomorrow**. This is what will **be of use to you** on your journey. This will **be useful** in your life. This **will be of use to your** "story." This **will be useful** to your soul. It is **a tool** that can be used for **anything**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Map Of The Journey To God" - Page 83

29. "**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 tranquillity 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.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh” -page 75.

30. “Little by little use your wisdom to deceive and tie up “your mind” and the “selfish desires” known as the *nafs ammrah*.

Capture them with your wisdom and keep them under control.

You will be “A Man of Wisdom” if you succeed.

Do not try to “deceive the truth”, however. It would be like trying to deceive the fire while you are in the fire.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

The Golden Words of a Sufi Sheikh pg.91

31. “Make “your heart” content to accept “a life of “worldly poverty”, and “God’s undiminishing wealth” of *Akhirah*, His wealth of “The Next World”, will be yours in completeness.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 82.

32. “My son, **God has decreed for man a thing called death.** It is **the state of the manifestation of creation, or sifaf.** **God also has placed within man something called the secret, the sirr, which is man’s eternal life.**

Expanded:

If a man **understands the sirr**, he **has conquered the sifaf**, death.

One who has conquered death will exist as the dhat, as the essence of God’s grace.

Death is an illness. **God has placed death in man so that through it man can come to **understand the sirr**.**

One who understands this illness and discovers the sirr **attains a state of **eternal life**.**

One who does not understand the illness and fails to discover the sirr **attains the state of death.**

If you **know and understand the sirr, dhat, and sifaf**, you can live forever, can you not?

Bawa. **So**, My Dearest Loving Children, Lets Take **A Closer Look** Together At **"This Beautiful Bawa Quotation"**, And **"The Ramification"** of **You Truly Understanding It**, For **"Your Life"**, That Is, By **"Your Life" First**

Becoming It, if you like, And Then By "Your Life", And By "The Life" of All of My Children, Transcending It, if God likes, Which Is "Truly Enormous" For "Your Life", if you like, and that is for sure.

32-01. So, My Dearest Loving Children, Start To Truly Know "Your Current Station" Which Is Now "Your Death", That Is, As Now "The Safat" of God Within You, That Has Now Fully Manifested Within "Your Mind" Within You, And Start To Truly "Realize, Understand, And Accept This Death" As Now "Your Current Station", And Start To Truly Value It, and that is for sure.

Bawa. That Is, And Start To Truly Value "Your Current Station" of Death, As "So Very Valuable" In "God's Hand" Within You, As It Should Be, That Is, As Part of "God's Universal Wealth", For The Benefit of All of "The Creation of God", Within God Within You, and that is for sure.

Bawa. Not For You To Just Continue To "Falsely Value it", That Is, To Falsely Value "Your Current Station" of Death, Which In Truth Is Now Exclusively In "Your Hands", Not In "God's Hand", And Which Is Now Being Exclusively Experienced By You In "Your Life", In Your Ignorance, And Now In "Your Arrogance About Your Ignorance", As "Your Personal Wealth", All of Which In Truth Is Now "Your Eternal Destruction", That Is, All of Which In Truth Is Now "The Eternal Separation" of "Your Soul" From God Within You, Which In Truth Is Now Just Waiting To Begin At "Your Grave", if you like, and that is for sure.

Bawa. So, My Dearest Loving Children, First, As Bawa Teaches Us, In "This Bawa Quotation",

"My son, God has decreed for man a thing called death. It is the state of the manifestation of creation, or sifat.

Bawa. **So First, My Dearest Loving Children, You, And Each of My Children, Without Exception, Must Now “Realize, Understand, And Accept”, And Now Start To Truly Value, “Your Current State”, In “God’s Hand”, Not In “Your Hand, Which As Bawa Teaches Us,**

**Which In Truth
Is Now “The State”
of “The Manifestation of Creation”,
Or “Sifat”,
Which In Truth
Is Now “Your Death”,
Not “Your Life”,
As You, And All of My Children,
Without Exception,
Now Mistakenly Believe,
But To “Your Eternal Peril”,
and that is for sure.**

Bawa. **And This Is Why Bawa Teaches Us, That,**

*“The Most Important Thing
For A Disciple To Know,
Is “Your Current Station”,
and that is for sure.*

Bawa. **For As Bawa Teaches Us, If “You Now Think” That You Are Now Like “An Apple Tree” That Is Now Ready To “Bear Fruit”, But In Truth You Are Now Like “An Apple Seed” Buried Within “The Earth”, In Ignorance of Itself, That Has Not Yet Germinated To “Its Truth”, Then Nothing That You “Now Think” That You Are “Now Doing” In “Your Life”, Like You Being “A Good, Helpful, And Wise Person”, Is Really Appropriate For “Your Current**

Station, and In Truth Is Really **“Just A Constant Distraction”** From **“Your Real Work”**, Which Is To **“Look at Yourself”** Through **“The Eyes of Wisdom”**, Now For Your Age, Now For All Life, Who Is **Still Living** In **“The World”** **With You**, and that is for sure.

Bawa. **So**, My Dearest Loving Children, **Instead of You Continuing** To Carry On **“This Great Deception”** of **“Your Life”**, That Is, of You As **“A Good, And Helpful, And Wise Person”**, All The While With You **Just Continuing** To Live **“The Life”** of **“A Hypocrite”**, That Is, of You **“Saying One Thing, But You Doing The Other”**, For Example, of You **“Saying That You Believe In God, All The While With You Really Just Believing In The World”**, **Then Step Back** And Truly **“Face Up”** To **“The Truth”** of **“Your Life”**, and that is for sure.

Bawa. That Is, **Then Step Back** And Truly **“Face Up”** To **“The Truth”** of **“Your Life”**, **But Now** **“In Partnership With God”**, That Is, **But Now** As **“One With”** God, As Now **“Two Lives Now Living As One Life”**, **First On The Outside, And Then Within, if you like**, and that is for sure.

Bawa. **Then Step Back** And Truly **“Face Up”** To **“The Truth”** of **“Your Life”**, **But Now** **“In Partnership With God”**, That Is, **But Now** As **“One With”** God, As Now **“Two Lives Now Living As One Life”**, **First On The Outside, And Then Within, if you like**, Which In Truth, **Now On “The Outside”** of You, Is Now **“The Life and Teaching”**, And **“The Heart”**, And **“The Song”** (See **“God’s Song”** of *“Grace, Wisdom, and ‘Ilm (Divine Knowledge)”*), of Our **Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, **In Whom “We Are Well Pleased”**, and that is for sure.

Bawa. And If You **Now Do It “This Way”**, That Is, **As Now “One With”** God, Now For Your Age, Now For All Life, **Not As You**, And **All of My Children**, Without **Exception**, Are **“Now Doing It”**, That Is, **With You Now Existing As If Somehow** You Are **“Separate From”** God Within You, **Then “God Will Do Everything Else”** Necessary **To Transform “The Apple Seed”** of **“Your Life”**,

Which Is Now “**Your Soul**”, Not You, Now Truly Buried Within “The Earth” of “**Your Life**”, Which Is Now “**You**”, Not “**Your Soul**”, Into “The Tree of God” Grace, Wisdom, And Divine Knowledge (’Ilm), if you like, Which Is Now “Your True Gnana Shaikh”, Now For Your Age, Now For All Life, Again “**Not You**”, Who Is Still Living In “**The World**” With You, if you like, and that is for sure.

Bawa. Which Is Now Our Dearest Loving Son, And Your Dearest Loving Brother, *Shaikh Muhaiyaddeen (Ral.)*, In Whom “*We Are Well Pleased*”, if you like, and that is for sure.

Bawa. That Is, “*If You Are A Wise Child*”, Now For Your Age, “*Not Just A Foolish Child*”, Now For Your Age, As Bawa Teaches Us, and that is for sure.

32-02. And, My Dearest Loving Children, Start To Truly Know “The Current Station” of “The True Human Being”, That Is, of “The True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Now Still Living In “The World” With You, if you like, Which Is Now “Your **Eternal Life**”, That Is, As Now “*The Secret*” Or “*The Sir*” of God Within You, That Has Now Fully Manifested Within “The Heart” of “The True Human Being”, That Is, of “The True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Now Still Living In “The World” With You, if you like, and that is for sure.

Bawa. Which Is Now Our Dearest Loving Son, And Your Dearest Loving Brother, *Shaikh Muhaiyaddeen (Ral.)*, In Whom “*We Are Well Pleased*”, if you like, and that is for sure.

Bawa. And Start To Truly “*Realize, Understand, And Accept This True Life*”,

Now For Your Age, Now For All Life, As Now **“Your Next Station”**, **if you like, And Start To Truly Value It**, and that is for sure.

Bawa. That Is, **And Start To Truly Value “This Next Station”** of **“Your Divine Life, Within God Within You, As Now Being Demonstrated To You, And To All of My Children, Without Exception, As Now “The Life and Teaching”, And “The Heart”, And “The Song”** (See **“God’s Song”** of *“Grace, Wisdom, and ‘Ilm (Divine Knowledge)”*), of **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaïyaddeen (Ral.), In Whom “We Are Well Pleased”**, and that is for sure.

Bawa. **As Now “So Very Valuable” To “Your True Life”, Which Is “Your Divine Life”, Within God Within You, As Contrasted To “Your False Life”, Which Is Now “Your Current Elemental Life”, Now “Living and Thriving” Within “Your Mind” Within You,** and that is for sure.

Bawa. That Is, When You **Truly Place “Your Divine Life” In “God’s Hand” Within You, As It Should Be, That Is, As Part of “God’s Universal Wealth” For “Your Divine Life”, Within God Within You, For The Benefit of All of “The Creation of God”, Within God Within You, Not For Any Personal Benefit of “You and Yours”, As They Say,** and that is for sure.

Bawa. That Is, When You **Truly Place “Your Divine Life”, Within God Within You, As Now Being Demonstrated To You, And To All of My Children, Without Exception, As Now “The Life and Teaching”, And “The Heart”, And “The Song”** (See **“God’s Song”** of *“Grace, Wisdom, and ‘Ilm (Divine Knowledge)”*), of **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaïyaddeen (Ral.), In Whom “We Are Well Pleased”, Completely In “God’s Hand” Within You, As It Should Be, That Is, As Part of “God’s Universal Wealth” For “Your Divine Life”, Within God Within You, For The Benefit of All of “The Creation of God”, Within God Within You, And Not In “Your Hands”, As You, And All of My Children, Without Exception, Are Now**

Currently Doing, That Is, Not For Any Personal Benefit of “You and Yours”, As They Say, and that is for sure.

Bawa. That Is, And Not For You To Just Continue To Either “Reject It”, Or “Falsely Value it”, That Is, And Not For You To Just Continue To Either “Reject It” As In Truth “God’s Final Gift” To His Creation, Now For Your Age, Now For All Life, Or For You To Falsely Value It As Something About “The Next Station” of “Your False Elemental Life”, Now “Living and Thriving” Within “Your Mind” Within You, All of Which In Truth Means For You To Try To “Keep It” Exclusively In “Your Hands”, Not In “God’s Hand”, and that is for sure.

Bawa. And Which In Truth Means For You To Continue To Try to “Keep Everything” That God Gives To “Your Life”, As Being Somehow Exclusively About “You”, Within “Your Mind” Within You, Not Exclusively About “God”, Within “God” Within You, That Is, As Being Somehow Exclusively About “You” Now Living As If Somehow “You Exist” As “Separate From” God Within You, All of Which of Course Is “Just Not True”, and that is for sure.

Bawa. That Is, As Being Somehow Exclusively About “Your Current Elemental Life”, Within “Your Mind” Within You, Which Is Now Being Exclusively Experienced By “You” In Your Ignorance, And Now In “Your Arrogance About Your Ignorance”, As “Your Personal Wealth”, All of Which In Truth Is Now “Your Eternal Destruction”, That Is, All of Which In Truth Is Now “The Eternal Separation” of “Your Soul” From God Within You, Which In Truth Is Now Just Waiting To Begin At “Your Grave”, if you like, and that is for sure.

(Bawa. So, My Dearest Loving Children, First, As Bawa Also Teaches Us, In “This Bawa Quotation”,

“God also has placed within man something called the secret, the sirr, which is man’s eternal life”.

Bawa. **So Second, My Dearest Loving Children, You, And Each of My Children, Without Exception, Must Now “Realize, Understand, And Accept”, And Now Start To Truly Value, “Your Next Divine State”, Which Is “Your Eternal Divine Life”, Which Can Only “Truly Exist” In “God’s Hand”, Within God Within You, And Never, Ever “Truly Exist”, In “Your Hands”, Within “Your Mind” Within You, and that is for sure.**

Bawa. Which As Bawa Teaches Us,

**Which In Truth
Is Now “The Divine State”
of “The Manifestation of God”
Within “The Manifestation of Creation”,
Within God Within You,
Or “The Secret” of God,
Or “Sirr” of God,
if you like,
and that is for sure.**

**That Is,
Which In Truth
Is Now “Your Eternal Divine Life”,
Within God Within You,
Not “Your Eternal Elemental Life”,
Within “Your Mind” Within You,
As You, And All of My Children,
Without Exception,
Now Mistakenly Believe,
But To “Your Eternal Peril”,**

if [you](#) like,
and that is for sure.

(Bawa. And [This](#) Is Why [Bawa Teaches Us](#), That,

*“The Most [Difficult Thing In Life](#),
is To Find [“A True Human Being”](#)
Among [“The Creation of God”](#),
if [you](#) like,
and that is for sure.*

*That Is,
To [Find Him](#)
(To Join As [“One With” Him](#),
As Now [“Two Lives Now Living As One Life”](#),
To [Realize Him \(To Become Him\)](#)
And To [Understand Him \(To Transcend Him\)](#)
if [you](#) like,
and that is for sure.*

Note: See [“The Introduction”](#) To The Book of Wisdom, [“Shaikh And Disciple”](#), By His Holiness, *M. R. Bawa Muhaiyaddeen (Ral.)*, As [“The Source”](#) of [“The Above Bawa Quotation”](#). Also See The [Published Version](#) of The Book [“Shaikh & Disciple”](#), if you like, and that is for sure.

Note: Also, See [“Bawa-Plus-01”](#) of [“Your New Web Site”](#) Called [“Bawa-Plus”](#), For The Rest of [“This Expanded Version”](#) of Number 32.)

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 71.**

33. “What is a **sin**? What is a **virtue**? What am I nurturing?”

You must be clear about this. Is it a **good thing** or a **bad thing**? Anything nurtured **by evil** is an **evil quality**. Anything nurtured **by good things**, by wise things is a **good quality**.

It will be good if you nurture **God's qualities** and act with **God's qualities**.

Anything you nurture with **shaitān's qualities** is evil.

Each one of us must consider this: **what qualities** are we using to nurture **the things inside** of us?

If we nurture what is **within us** with **God's love**, compassion, mercy, equality, duty, the three thousand qualities of grace, the ninety-nine peaceful wilāyāt, that will be paradise, the **eight heavens**.

We will live in the **eight heavens**. Those **qualities** are the **houris**. **We must think of this** and **understand** it in order to **obtain the benefit**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Suratur-Rahmah The Form of Compassion” -page 178.

34. You must **follow** “The Sheikh” with īmān and unwavering certainty.

Just as the flower and its fragrance exist as one, just as a fruit and its taste are one, just as the sun and its light are one, **so must you unite** with “**Your Sheikh**”.

Just as water and milk merge as one, so must you merge, inner heart with inner heart.

If you have the ***īmān*** and determination **to stay united** with “**The Sheikh**”, you will attain **wellness** and **soul-liberation**.

Arrogance and karma can be changed, Satan’s evil actions can be dispelled, and through the help you receive, you **will attain the freedom to go anywhere.**

Imbibing the wellness-medicine of “The Sheikh”, you can go anywhere.

This medicine cures **illness and ends **the karma** of birth. It will give you the **unfathomable freedom of the soul**.**

You must know this **medicine.**

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Fast of Ramadan” - page 426.

35. Truth is **one, and Islām is **one**.**

Expanded:

(Bawa. **As In Truth, Allah Is One, And Within “That”, True Man (Man-God) Is One, And Within “That”, “Perfectd True Man” (Man-God/God-Man) Is One,**

if **you** like, That Is, If **“You Choose”** To **Now Truly** **“Join In Partnership”** With **God**, As **“One With”** God, That Is, As **“Two Lives Now Living As One Life”**, **First On The Outside**, and **Then Within**, In Order **To Correctly** **“Use Up Your Life”** In **“The World”** For **“That Purpose”**, That is, For **“God’s Purpose”**, Within God Within You, and that is for sure)

(Bawa. That Is, For **“God’s Purpose”**, Within God Within You, Which Is To Reveal God, **Within** God Within You, And Within **“That”**, To Reveal **True Man (Man-God) As One**, And **Within “That”**, To Reveal **“Perfected True Man” (Man-God/God-Man) As One**, if **you** like, and that is for sure)

(Bawa. And **Not For** **“Your Current Purpose”**, Within **“Your Mind”** Within You, That Is, **Not To Just Continue To In-Correctly** **“Use Up Your Life”** In **“The World”** For **“The Purpose”** of **“The Beast”**, Now **“Living and Thriving”**, Within **“Your Mind”** Within You, Just Waiting For **“You To Die To The Flesh”**, In **“Your Current State”** of **“Illusory Separation”** From God Within You, **Transforming** The **“Temporary Elemental Lives”** of **“Darkness and Evil”**, Now **“Living and Thriving”**, Within **“Your Mind”** Within You, Into **“Eternal Elemental Lives”** of **“Darkness and Evil”**, Now **“Living and Thriving”**, Within **“Your Mind”** Within You, **Eternally Keeping** **“Your Soul”** Separate **“From God”** Within You, and that is for sure)

It shows **no differences between** religions **and** sects, races **and** tribes, or **between black and white** or **red and yellow**; **between people from China** and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world.

It does not **show differences between** those in **the realm of awwal**, the time of creation, and those in **ākhirah**, the hereafter.

The Word Islām has only **one meaning**: the **“Unity and Peacefulness”** of **Truth**.

That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and **virtuous conduct**, His equality, and His **compassion**—**these are what** Comprise Islām (What Comprise Allah).

To conduct ourselves in the right manner, to know what is *halāl*, **permissible**, and to **act accordingly**, to know what is *harām*, **forbidden**, and to **avoid it**—this is what is called *īmān*, absolute faith, **certitude**, and **determination** (**In God, And In God Alone.**

(Bawa. As What Comprises “Man-God”, Or “True Man”, And Within “That”, As What Comprises “Man-God/God-Man”, Or “Perfected True Man” rand that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Islam and World Peace, Explanations of a Sufi”, page 112.

36. “If all of us **join together in the name of faith** and in **a state of equality, wisdom, and justice**, if we can **pluck out** that root of evil through which all destruction occurs, and if we **can show the countries** of the world **a path whereby** all can live in **unity and peace**, these poisonous germs will lose their ability to infect new areas, and many countries of the world will find peace.

Then these **evil winds** and **poisonous germs** **capable of** destroying **the good crops** will not be able **to reach** their target.

These evil forces and their **poisonous qualities will lose their power.**

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Islam and World Peace, Explanations of a Sufi", page 33

37. "O man, do not form your obstinacy Into an arrow to shoot at others. It will turn back on you, and you yourself will receive the pain. Use your wisdom to avoid that experience.

If you hold up the umbrella of serenity, you will bring tranquillity to yourself and to all lives."

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 47.

38. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others.

He will be unable to understand "Your True Worth" and "The Maturity" of "Your Wisdom".

"Your Wisdom" will not penetrate him; he will convert it into a hard rock and hurl it back at you.

Not only that, he will pick up the black rocks from the mountain of his heart and throw them at you too.

As a result, you may have to face many tribulations.

If you want to “**Achieve Mastery**” over “**Your Life**”, **you must learn to avoid such people and go on your way.**

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 54.

39. In the world, we have **two fathers**—**the father of the body** and **the father of the soul.**

The father of the soul, the **Sheikh of wisdom**, will **reveal** the exaltedness of **life and of wisdom.**

He **will nourish** the **body** and the **soul** and **show you** the **path** for each.

He will **show you** how to **establish** a connection with **the Father** to all **wisdom.**

He will **reveal** to you the **kingdom** of **your Father** and **enable** you to receive **the wealth** of that kingdom. Āmin.

M. R. Bawa Muhaiyaddeen (Ral.)

No Source Provided With “This Posting” From “The Bawa Muhaiyaddeen Fellowship on “The Facebook” Group “The Bawa Muhaiyaddeen Fellowship & Mosque” of M. R. Bawa Muhaiyaddeen (Ral.)

40. 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.”

41. 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.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 56.

42. The Shaikh is like a honeybee; he knows the exact type of honey that exists in each place.

In God’s kingdom, he knows the location of every medicine for every ailment.
He knows the location of every flower.

Upon identifying your illness, he will go to the appropriate flower and bring you its nectar.

If you are poisoned, he will go to a particular tree and bring you its fruit. If you lack a certain fragrance, he will go to a rose and bring you its scent.

He will bring you the nectar of a sandalwood-tree, and when you have a fever, he will fetch a remedy from the margosa tree.

He knows every flowering tree and treasure in God’s kingdom.

He journeys like a honeybee, bringing the correct remedy for your ailing mind.

This is the work of “A Shaikh”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Fast of Ramadan”, page 427.

43. Make God’s justice into your justice. Make God’s qualities into your qualities. Make God’s actions into your actions. Make God’s conduct into your conduct.

Let your love be God’s love for all. Make God’s patience into your patience. Make God’s intentions the intentions in your life.

In this way, your life will attain its completion.

You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom in your fellow beings.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 70.

44. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"A Book of God's Love", page 40.

45. My son, **do not set out to measure "the mind" of another**. If you understand **"his qualities"**, you will know (him).

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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Shaikh", pg.87

46. God rules everything in the state of love from within each being; it is with the love that dwells in each heart that He embraces everything within His sovereignty.

Because of that, there is a magnet of love in each heart that makes each being tell God of its sadness.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Map Of The Journey to God", page 126.

47. That Light is **within us**. There is **no other help**.

That Light illumines **the direct path**, the straight path.

There is no need to carry **anything**.

But this is subtle knowledge, very **difficult**...

That which has value is **God's Power (Grace)**, the **soul (Wisdom)**, and **God (Divine Knowledge - 'Ilm)**. Those are valuable.

Everything else should be **thrown away**. This is the difference...

This is a different kind of study.

Therefore, if you **examine those things** with **that Light**, all those things must be **thrown away**.

That is why this study is **so different**. **Everything** must be discarded.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

["The Map of the Journey to God"](#), pages 38-39.

48. **"The Shaikh'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 Shaikh"**, who **nourishes and raises** them with **"The Splendor"** of **their right to eternal life**.

Their Father, “**The Shaikh**”, will make them “**Children of Resplendent Wisdom**”, Children with “**The Clarity**” of the **absolute faith** of imān, children of **absolute truth**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“**The Golden Words of a Sufi Shaikh**”, pp. 220–221

49. “It is to **instruct people**... that the **Insān Kāmil 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**.”*

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

50. Everything is **within** you.

“**Instead of investigating** the “world outside”, research **within** and you will find just as many **wonders**.”

“The eighteen thousand universes” are there.

That “one true point” which is **God** is there.

Research **within**, and you will find God and yourself.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

- No Source Provided -

51. Road signs painted with **reflective paint** are invisible in the darkness, but they shine brilliantly in the **beam** of an automobile’s headlights.

Expanded:

Similarly, certain things that lie in the darkness of the mind remain invisible unless we paint them with God’s luminous qualities and then direct the **light of wisdom** on them.

It is essential for us to do this at certain times in our life, for it enables us to see clearly and **discover ways of finding peace** (for your mind), **and freedom** (for your soul, and that is for sure).

(Bawa, so your soul can then go anywhere, riding your mind, For Example, As Muhammad (Ral.) Riding Back To God, Within God Within You, As “The 8th Heaven” of “Man-God/God-Man” Within “The 7 Heavens” of God, First Establishing “The Kingdom of God” Within “Man-God/God-Man” Within “Our Life”, And Then Establishing “The One” Within “His Kingdom”, And “The Wealth” of “The Three Worlds” Within “His Kingdom”, Ending As “The Understanding” of “The One”, Within “The One”, And “You” Will Be “That”, And “We” Will Be Within “That”, As “One”. See ["God's Song"](#) of *"Grace, Wisdom, and 'Ilm (Divine Knowledge)"*).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

- No Source Provided -

52. “[God’s Duty](#)” is “[Service](#)” (to all lives). “He is “[The Power](#)” that “[Dwells](#)” in all lives. He is [The Power](#)” that [Establishes](#) “[The State](#)” of “[Compassionate Love](#)” (of “[The Giving Up](#)”, Willingly & Freely, of “[One’s Own Life](#)” For “[The Sake](#)” of “[The Other Life](#)”, He “[Trusts Others](#)” as He “[Trusts Himself](#)”, As “[God’s Duty](#)”, As “[God’s Service](#)” To All Lives, and that is for sure).

Expanded:

Our [mothers and fathers](#) might [forget us](#), but “[God Bestows Compassion](#)”, [without any](#) “[Forgetfulness](#)” (Joining As “[One With](#)” All Lives, As “[Two Lives Now Living As One Life](#)”, [without any](#) “[Forgetfulness](#)”, and that is for sure).

He is “[The One](#)” [who gives us](#) “[Food](#)”.

(Bawa. That Is, He is “[The One](#)” [who gives us](#) “[Food](#)”, First As “[His Creation](#)”, That Is, First As “[His First World \(Awwa\)](#)”, That Is, First As “[His](#)

Creation”, But **Now Living** Within “His Second World (Dunya)”, That Is, But Now Within “The Mind” of Man, First As “The Impure Mind” of Man, Within God Within You, That Is, As “The Sifat” Or “Death” Or “Illusory Life” of **God** Now Living In “Denial of God”, Within God Within You, and that is for sure)

(Bawa. And Then, **if you like**, That Is, If “Your Life” Now Truly “**Joins In Partnership**” With God, As “One With” God, As “**Two Lives Now Living As One Life**”, First On The **Outside**, and Then **Within**, As “The Pure Mind”, That Is, As “The Mighty Mind” of Man [See “Invocation To Allah”, In The Beautiful Book of Wisdom, “The Pearl of Wisdom”, By His Holiness, *M. R. Bawa Muhaiyaddeen (Ral.)*], As “**The Secret**” Or “Sirr” Or “Eternal Life” of Man, Within God Within You, And Hidden By God Within “**That**”, Finally As “The Dhat” Or “**Power**” Or “Grace” of God, As “**His Third World**” (*Akhirah*), Within “Man-God/God-Man”, Within God Within You, and that is for sure)

(Bawa. That Is, As “**The One**” Who **Gives Us** “His Completeness”, That is, As “One” Who **Gives Us** of “Himself”, **Completely, if you like**, In Order To Return “**Him To Him**”, As “His Understanding” Hidden By Him Within “**Him Returning To Him**”, Step By Step, Through “His Three Worlds”, Within You, And Within Each of “His Three Worlds”, That Is, **Both** “**Through & Within**” “The World of Creation (Awwal)”, Within God Within You, And “The World of Wisdom” Within “The Mind” of Man (*Dunya*), Within God Within You, And Finally, “The World of God (Akhirah)” Within “Man-God/God-Man”, Within God Within You, and that is for sure)

(Bawa. **First As** “**Him Knowing (Becoming) His Creation, His Mind, & Himself**”, In Each of “His Three Worlds”, Respectively, And Then of “**Him Understanding (Transcending) His Creation, His Mind, & Himself**”, In Each of “His Three Worlds”, Respectively, As “The Wealth” of “His Three Worlds”, Respectively, and that is for sure)

(Bawa. That Is, As “The Understanding” of “His Sifat, His Sirr, And His Dhat”, That Is, As “The Understanding” of “His Darkness, His Light, And His Oneness”, That Is, As “The Understanding” of “His Power (Grace)”, “His Essence (Wisdom)”, And of “His Everything (Divine Knowledge Or Ilm), Three Times, As “The Wealth” of “His Three Worlds”, Respectively, and that is for sure)

(Bawa. That Is, First As “The Understanding” of “The 9 Names of Muhammad (Sal.)”, As “The Resonance of Allah Muhammad”, And Now As “The Understanding” of “The 16 Names of The Muhaiyaddeen (Ral.)” of God Within You, As “The Resonance of Allah Muhaiyaddeen”, And Next As “The Understanding” of “The Resonance” of “The Final Truth”, As Now In In Truth Our Dearest Loving Grand Son, Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.), Within “This World” (Dunya), And Next Within “The Next World” (Akhirah), That Is, Now Within “The Second World”, That Is, In “The Mind” of Man (Dunya), Within God Within You, As “The Hereafter (Akhirah), HERE and NOW, Before 2086, And After 2086, Exclusively In “The Next World”, That Is, In “The Third World”, As “The Hereafter (Akhirah), For ETERNITY, and that is for sure)

(Bawa. And As Such,

He is “The One” who gives us love. He gives us “Loving Kindness”.

He is “The One” who is “Loving Kindness”.

(Bawa. That Is, He Gives “What He Is”, if you like, That Is, “If You Are A Wise Child”, Now For Your Age, And Not Just “A Foolish Child”, Now For your Age, and that is for sure).

(Bawa. And As Such, “The Only Question Left” For “Your Life” Is Will “Your Life Now Return” The Favor, That Is, “The Only Question Left” For “Your

Life”, Not For “You”, That Is, Not For “You” Now Exclusively Living “The Dream Life” of “A Person” Completely Defined For “You” By Your Current “Separations and Differences” On “The Illusory” Outside of You, and that is for sure)

(Bawa. That Is, Will “Your Life Return” The Favor, Not “You”, Now Giving God Within “Your Life” Completely What “Your Life Now Is”, Which In Truth Is “Not Your Life”, But Rather, In Truth Is “God’s Second World”, But Now In “A State” of Impurity, That Is, As “The Mind” of Man, Within God Within You, Still In “A State” of Impurity, Still Completely In Ignorance of Itself, And of God Within it, Just Waiting For God To “Make God Pure” Again, Within God Within You, But “This Time” With “The Understanding” of “God’s Impurity”, So God Will Never Become Impure Again, And “This Time”, With God “Pure For Eternity”, For The Benefit of All of “The Creation of God”, Within God Within You, and that is for sure)

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sufism”, Page 17.**

53. “Our intention” and “our faith in God” must always be with us, just as our breath moves continuously. “Our imān”, faith, must be constant.

Those thoughts, that intention of God, that breath, that speech, that look, and that sound should operate continuously as do the automatic functions of the body.

That is called “dhikr”, the remembrance of God.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Wisdom of Man”, page 13.**

54. “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 and peace”** and **find** **“tranquility”** in **your life.**

You must **“think about”** this.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sheikh and Disciple”, page 55–56.

55. **Allah has said** there is **a church** within you. There is **a mosque** within you, **a place of faith** within you **where He** can be **worshiped**.

It is **“the mosque of God”** who is **the undiminishing Ruler** of **Grace** and **fathomless love**.

It is **(built of)** **His Qudrat**, His **Power**.

For this **(Mosque of God”**, **the key** of ‘ilm **(Divine Knowledge)** is **needed**.

“The doors” of **this mosque** are made of **“Imān”**. **The sills** of **“those door”** (of Iman) are made of **sabūr** (Outer Patience). **The lock** is made of (Inner) patience; **the tumblers** within the lock are **shakūr** (Contentment & Gratitude).

Its strength is that of **tawakkul**, (Absolute) **trust** (and **Surrender**) in Allah.

There is **a key** of **wisdom** for it. **We must use this key** to **open it**.

When we **open the door** and **enter that mosque**, there will be **a flower garden**.

The hundred & twenty-four thousand prophets dwell there, **all of God’s representatives**, all of God’s angels: **Jibrīl, Mikā’īl, Isrāfīl, ‘Izrā’īl, Munkar**

and Nakīr, may the peace of God be upon them; the malā'ikat, the archangels, the olimargal, the lights of God; and the Qutbs dwell there.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sufism”, page 41.

56. God has given you **everything** that He had. He has already given everything to you **except** the one attribute that **remains** within Him. If you understand everything that has been given to you, then you will realize that Allāh alone is **your wealth**.

And when you understand this, you will realize that there is **nothing more** you can ask for.

Then you will turn your qalb, your innermost heart, **towards Him**.

And as soon as you turn towards Him you will say,

*“You, Allāh, are my wealth.
You are my treasure.
You alone.”*

As soon as you turn **your heart** towards Him, your very breath, your speech, your blood, your thoughts, **everything shrinks** to insignificance, and **you will be** in direct communion with **God**.

That state is **‘ilm**, **divine knowledge**.

‘ilm is the **most excellent** and **most valuable treasure** that comes of **His grace**.

We have to reflect and understand this.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Asmā’ul-Husnā: The 99 Beautiful Names of Allah”, page 156–157.

57. With every breath our heart should glorify God. At all times, we must allow the rain of God’s grace to fall. Every minute, every second, with every breath, we must glorify Him. In every second we must have the intention of worshipping Him.

Every word that we speak must be His word.

Every thought must be His thought.

This Is The Exalted And Eternal Life of Man.

This must be our state.

In our thoughts, in our breath, in our speech, and in our intentions, We should be communicating with God.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Wisdom of Man”, page 12.

58. Each of us must open his heart, his qalb, and transform it into the Ka’bah, the central place of worship.

Placing the Rasul (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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Shaikh", page 5.

59. There are "Three Duties" for which we have come To "This World", That Is, To "This Mind" of Man: to "Know & Then understand" "Ourselves", to "Know & Then Understand", Him (God), and to "Know & Then Understand" "The Praise" of "That Power" (By God's Creation, and that is for sure).

Expanded:

(Bawa. That Is, First To "Know & Understand" Ourselves, As First "The Darkness" Within "The Mind" of Man, That Is, As First To "Know & Understand" Ourselves As "The First World" Or Awwal, Or "The Creation of God", But Now "Fully Manifested" As "The Sifat" Or "Death" Or "105 Million Rebirths", Within "The Mind" of Man, and that is for sure)

(Bawa. And **Second**, To **“Know & Understand” God**, As **Second “The Light”** Hidden By God **Within “The Darkness”**, That is, Within **“The Creation of God”**, Within **“The Mind”** of Man, That Is, As **Second “The Second World”** Or ***Dunya***, Within **“The Mind”** of Man), and that is for sure)

(Bawa. And **Third**, To **“Know & Understand” His Original Creation**, Or ***Awwal***, Before God Created **“The Mind”** of Man, As **Third “The Oneness of God”** Within **“The Creation of God”**, That Is, As **Third “The Third World”** Or ***Akhirah*** Or **“The Hereafter”** Or **“The Next World”**, Hidden By God **Within “The Mind”** of Man, and that is for sure)

(Bawa. Realizing That In **Each Case** Above, **To Know** Is **“To Become”**, And **To Understand** Is **“To Transcend”**, and that is for sure)

These duties must be done **just as a gem** must be **“cut and faceted”** for the **light** to be revealed, **just as sand** must **be refined** in order to be made **into glass**.

Just as current is **extracted** from **water**, **man can see his true form** if he **separates the currents** (the demonic forces & elemental energies) of his **evil qualities and actions** (of his elemental form) from **himself**.

As he **separates himself** from **the five elements**, he will **begin to see his soul** (He Will **Begin To See God Within Himself**, As **His Soul**, But In Ignorance of Itself, and that is for sure).

When he sees his soul, he will **understand himself**.

(Bawa. That Is, **When he sees his soul**, As **Now “The Light”** of **“The 18,000 Universes”**, But **Now Within “The Mind”** of Man, As **Now “The Sukun”**, Or **“The Circle”** At **“The Top”** of **“The Arabic Letter “Meem”**, **Rather Than Existing As “The Meem”** In **“The Form of “The Sperm”** of **“Illusory Man”**, In

Ignorance of Himself, But Rather, As Now **“The Original Creation”** of God”, But Now Within **“The Mind”** of Man, he will **understand himself**, As **“The Darkness”** of **“The Mind”**, And **Transcend It, Becoming “The Light”** **Consciousness** of **“The Mind”** of Man, Or **“Divine Analytic Wisdom”**, Or **“The Sixth Level of Wisdom”**, Now Within God Within Himself, and that is for sure.

And when he understands himself, he will see his Father.

(Bawa. He Will See God As **“His Soul”** Awakening To Himself, Within **“The Heart”** of **“The One”** Who Will Truly **“Let Himself End”** In God, Now For Your Age, Now For All Life, and that is for sure)

This is the explanation of man’s coming to the world.

And when man understands this, he will go back to the house in which he dwelt earlier—the house of God, his Father.

(Bawa. That Is, And when man understands this, he will go back to the house in which he dwelt earlier—the house of God, his Father, But Now As “The Understanding” of “The Soul”, But Now As “The Understanding” of “God Awakening To Itself”, and that is for sure. Amen)

(Bawa. That Is, As **“God Witnessing God”** Awakening To **Himself** Within **“The Heart”** of **“The One”** Who Will Truly **“Let Himself End”** In God, Now For Your Age, Now For All Life, and that is for sure)

(Bawa. For The Benefit of All of “The Creation of God”, Within **“The 18,000 Universes”** God Within God and Within You, And Within You and Within God, So In **“The End”**, There Is **“No Child Left Behind”**, So In **“The End”**, There Is **Nothing Still “Separating You From You”**, And **“You”** Will Be

“That”, And “We” Will Be Within “That”, As “One”, and that is for sure. Amen)

(Note: See "God's Song" of "Grace, Wisdom, and 'Ilm (Divine Knowledge)" For "The Latest Version" of "This Understanding" of "The Soul", Now For Your Age, Now For All Life", and that is for sure. Amen)

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Wisdom of Man”, page 115.**

60. “If God had already written your destiny, there would be no need to pray. Prayer has been reserved for you, so there is no such thing as predestination. For mankind, God has provided repentance, striving and His forgiveness. Through these you can gain victory.”

You should not say,

***“It is already written
and there is nothing more to do.”***

You must make an effort.

He has given you the ninety-nine characteristics (tattwas) with which to strive.

Ask and He will forgive. Intend Him and He will give.

Ask; intend; He will give and forgive.

If you knock, it will open.

Ask and it shall be given. He will give.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“To Die Before Death; A Sufi Way of Life”, - page 22

61. “A shaikh” must know **the qualities** of his children. He must know their hunger (incompleteness) and the states in which **they exist**. He must know how much of each thing each child needs.

“The shaikh” must treat **the children according to their qualities** (Illness) and bring them to the **proper state**.

One who can do this is “A True shaikh”.

He will comfort each child **according to** the child’s level of wisdom, **according to his state**, and **according to his conduct and actions**.

No matter what the disciples may do, “The shaikh” **does not consider their behavior** inimical (**harmful**) to him.

“Opening His Heart”, **he embraces them** to his chest and continually feeds them the milk of wisdom until they reach the state of true wisdom and maturity.

He has no anger or hatred toward his children.

He protects them with care, concern, **compassion**, patience, and **responsibility**.

This is how he brings up his children.

Such a one is truly an insan kamil, a perfected man.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 381.

62. “The Sufi Gnani” tells “His Disciples” (About **True Prayer & Meditation**, Now For Your Age, Now For All Life, Which In Truth Is Now You Sitting At “The Divine Feet” of “The True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Still Living In The World With You, Which In Truth Is Now “The Sun” of God that gives “**Light and Peace**” to “The Whole World”, Which In Truth Is Now Our **Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased**”, and that is for sure. Amen):

“My Children”, **Come Here.**

Sit In The Presence of “**The One**” who is “**Forever**”.

Pray In The Presence of “**The One**” who “**Prays**”.

See In The Presence of “**The One**” who “**Sees**”.

Speak In The Presence of “**The One**” who “**Speaks**”.

“This is Prayer”.

“This is meditation”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 385

63. **Absolute Faith** (*Iman*) in God is Great (Is “**The First Step**” of “**God Witnessing God**” **Awakening** To Himself, First As “**The True Shaikh-Disciple Relationship**”, That is, As “**The True Disciple**” of “**The True Gnana Guru Being Raised** By God, That Is, First As “**The Awakened Wisdom**” Surrounding “**Your Soul**”, Starting To Do Battle With “**The Enemy of Your Soul**”, Which In Truth Is Now “**The State**” of “**Your Current Life**”, **All Happening** In Truth **Within** God Within You, Not **Ever Happening** Within “**Your Mind**” Within You, **Or On** “**The Illusory Outside**” of You, As “**You**”, **And Now All of My Children**, Without **Exception**, **Still Mistakenly Believe**, But To “**Your Eternal Peril**”, and that is for sure)

Expanded:

(Bawa. That Is, **Absolute Faith** (*Iman*) In God, That Is, “**The Awakened Wisdom**” Surrounding “**Your Soul**”, **Now Ready, if you like**, To “**Do Battle**” With “**Your Ego Life**”, Now **Fully Manifested** As “**Your 8th Hell**”, Within “**Your 7 Hells**”, Within “**Your Mind**” Within You, As In Truth Now “**The Enemy of Your Soul**”, Which In Truth Is **Now** “**You**”, and that is for sure)

(Bawa. That Is, “**The Awakened Wisdom**” Surrounding “**Your Soul**”, **Now Ready, if you like**, To “**Do Battle**” With “**The Enemy of Your Soul**”, Which In Truth Is **Now** “**You**”, Is **Now** “**You**” **Currently Living** “**A False Life**” of “**Separation and Differences**” On “**The Illusory Outside**” of You, **As If Somehow** “**You**” **Now Exist** As “**Separate From**” **God** Within You, **As If Somehow** “**You**” **Now Exist** As “**Separate From**” “**The Creation of God**” Within God Within You, **And For A Little While More, As If Somehow** “**You**”

Now Exist As “Separate From” your Brothers And Sisters On “The Outside” of You, All of Which of Course Is “Just Not True”, and that is for sure)

(Bawa. That Is, “The Awakened Wisdom” Surrounding “Your Soul”, Now Ready, if you like, To “Do Battle” With “Your Current Life” of “Darkness & Evil”, In Truth Now “Living And Thriving” As Temporary “Demonic Forces & Elemental Energies”, Now Fully Manifested Within “Your Mind” Within You, and that is for sure)

(Bawa. That Is, “The Awakened Wisdom” Surrounding “Your Soul”, Now Just Waiting To Be Awakened By “The True Gnana Guru”, By “The True Human Being”, Now For Your Age, Now For All Life, if you like, Who Is Still Living In The World With You, At Least For A Little While More, and that is for sure)

Greater yet is Your Duty.

(Bawa. That Is, “Your Duty”, Which Is Duty as “One With” God, First On The Outside, and Then Within, That Is, First At “The Divine Feet”, That Is, At “The Life and Teaching”, And “The Song”, (See “God's Song” of “Grace, Wisdom, and 'IIm (Divine Knowledge)”, of “The True Human Being”, of “The True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Still Living In The World With You, And Then, Within “His Heart”, if you like, and that is for sure).

Greater yet are Good Conduct and Modesty, and Sincerity, and Reserve, and Fear of Wrongdoing.

(Bawa. That Is, The **Good Conduct** and **Modesty**, and **Sincerity**, and **Reserve**, and **Fear of Wrongdoing**, of “**A True Man**”, That Is, of “**A True Human Being**”, **Now Living In The World With You**, and that is for sure)

Greater yet are “Allah’s Qualities”, His Actions and His Conduct.

(Bawa. That Is, Are “**Allah’s Qualities**”, His **Actions** and His **Conduct**, Which Allah Is **Always Performing From Within “Each Life”**, That Is, From **Within “Each of His Creations”**, and that is for sure)

Greater yet is for “A Perfected Man” To act with Allah’s qualities, Surrendering to Him as His Slave.

(Bawa. That Is, **Surrendering to Him as His Slave**, With God Now **Under Him As His Slave, Surrendering to Him as His Slave**, As “**One**”, and that is for sure. Amen)

(Bawa. And “**You**” Will Be “**That**”, And “**We**” Will Be **Within “That”**, As “**One**”, One **Within “The Other”** As “**One**”, One **Revealing “The Other”** Within It, One **Disappearing Within “The One” Being Revealed**, Only To Be **Revealed Again By “The Other”**, As It **Returns The Favor, Revealing And Disappearing Within “The One” Within It**, But This Time “**A 1000 Fold**”, As “**The 1000 Generosities**” of God, **For The Benefit** of All of “**The Creation of God**” Within “**The 18,000 Universes**”, Within Man and Within God, **And Within God And Within Man**, So In “**The End**”, There Is “**No Child Left Behind**”, So In “**The End**”, There Is **Nothing “Still Separating You From You”**, and that is for sure. Amen)

One Who Realizes (Becomes) This and “Acts Accordingly” will be “A Sun” that gives “Light and Peace” to “The Whole World”.

(Bawa. That Is, will be “A Sun” that gives “Light and Peace” to “The Whole World”, Which In Truth Is Now Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, and that is for sure. Amen.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 402**

64. “If a man looks at another man’s eyes, relying on them to guide him when he walks, he will fall head over heels. When you walk, you must rely on your own eyes.

In the same way, as long as man continues to look at the faults of others, he will fall. He will fall without realizing his own faults.

Only by looking at his own faults can he avoid further mistakes.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, Page 404**

65. **Develop love** (Oneness) 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 God's 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 407.

66. “**All who have faith in God** are striving and searching **for the same thing**. Therefore, we must have no divisions of race, religion, or caste, for wherever there are separations, **we can never see God**.”

Only in the place where no divisions exist can one see God.

These divisions keep us apart from His qualities, from His grace, from His treasure, from His justice, from His knowledge, and from His truth and peace. They separate us from God.

Those who have such differences within will never find peace.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 54.

67. **Child:** In a hadth, **the Prophet (Sal.)** said that one should **trust one's brother**, **but he should also tie up his camel**. What does this mean?

Bawa Muhaiyaddeen (Ral.):

“The words of the Raslullh (Sal.) are always true. **You must certainly trust your brother**. That is good. **But you must also catch and tie up the camel of blood ties and selfishness**, the camel which grazes on Allah's truth and justice and your wisdom.

The relationship of blood ties grazes on its neighbor's land; that is its selfishness.

Our neighbors are also our brothers; therefore the camel of selfishness has to be tied.

If it is not, the unity of brotherhood will be destroyed.

You must love your brethren, but the camel, the beast that carries the burden of the world, must be tied up”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Shaikh”, page 430.

68. When **wisdom and clarity** come to us, **we will understand that the enemies of truth are within our own qalbs**.

There are four hundred trillion, ten thousand **spiritual opponents** within the body: satan and his qualities of backbiting, conceit, jealousy, envy, treachery, the separations of “I and you,” “mine and yours,” intoxicants, lust, theft, murder, falsehood, arrogance, karma, illusion, mantras and magics, and the desire for earth, woman, and gold.

These are the enemies which **separate us** from Allāh, from **truth**, from **imān** and **worship**, from **good actions** and **good thoughts**.

These are the enemies which **create divisions** among the children of Adam(AS) and **prevent us** from attaining a **state of peace**.

We must wage war **against** these evil qualities within **ourselves**.

We must not **kill each other**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral)
“Islam and World Peace, Explanations of a Sufi”, page 67.

69. Child: How can we **obtain wisdom** from “A shaikh”? Bawa Muhaiyaddeen (Ral.): **It is easy to obtain wisdom. It is like digging a well and finding a free-flowing spring.**

First, acquire **good qualities** from “The shaikh”.

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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Shaikh”, page 432.

70. In every thought and every moment, we must mingle with God. Every intention and every thought must mingle with God. We must perform each action with God's actions. That is the wisdom of gnanam.

God is always watching us. Whenever we do something evil, we must immediately realize that He is observing us and can hear what we say.

He can smell the scent of what we do. When we speak, we must realize that He knows every word. He knows what we taste.

All our thoughts must be thought with the faith that He knows and that He is watching.

God is justice. He is hidden within us. He knows the right and the wrong in everything we do.

We must realize this with wisdom and trust Him with perfect certitude.

Just as the ant finds food that even the eye cannot see, we too must taste the sublime nectar of Allah, which is unknown to mind and desire.

That is the wisdom of gnanam.

Our earlier thoughts should be erased from our minds, and we must speak every word with the fear of wrongdoing, remembering that God is always in front of us.

The weapons and tricks of magic, mesmerism, miracles, and occult powers must be as far beneath us as the slippers we walk on.

True surrender occurs only when we act with God's qualities and actions.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Shaikh", pg.436.

71. God has given me good children. If they can become even better, it will be good. "[O God,] if You can make them even stronger, dispel their jealousies, and make them good children, that will be good for the whole world".

Unity, tolerance, peace, justice, and compassion must be your form.

Anger, a quick temper, impatience, jealousy, my religion—your religion, my race— your race, I am different—you are different, you must not have those.

You must have patience, tolerance, sabür, inner patience, shukür, contentment, tawakkul, surrender to God, and al-hamdu lilläh, giving all praise to God.

We must have His praise and His qualities.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Fox-Crocodile” Page 9.

72. “If we see separations among people, we will also see a separation between ourselves and God. When we act with separation toward other people, God’s qualities are separate from us. When we separate from good qualities and good conduct, we separate from God.

When we find ourselves separate from other social classes and religions, we are separate from the compassion of God.

Whenever we see separation, it is a signal that we are separate from God.

Through the qualities of God, we must find equality and unity in our lives.

The qualities are our peace, the undiminishing and eternal wealth of our lives, the treasure that will never perish.

If we see this wealth, we will not see separations between races, religions, or colors.

For everyone, there is one God, one race, and one prayer.

This is the state that gives peace to the human race”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 436

73. “It is our responsibility to accept Allāh and the teachings of the Rasūl(Sal.). But over the last hundred years some people of Islām and of other religions have changed. Faith has decreased to the point where many say that God does not exist.

The darkness and torpor of desire for earth, woman, and gold have entered our hearts and changed us.

We must dispel this darkness from our qalbs, inner hearts.

Jealousy, vengeance, the qualities of satan, anger, sin, and pride have come into us.

The Rasūlullāh(Sal.) chased all these away from us before, but now they have returned.

So we must strengthen our īmān, and using the weapons of the five-times prayer and of sabūr, shukūr, tawakkul, and al-hamdu lillāh, we must once again chase away those evil qualities from our hearts.

Our job is not to chase others from their homes, or wage war against others, or kill them, or cause them pain, because they too are the children of Adam(As).

We who are in Islām must never hurt anyone.

We have to understand this”.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 85**

74. “What is most needed in a man’s life?” asked a young boy. “My son, you asked a good question. You need gratitude to your parents, for them, and trust in them. You must pay due respect to your parents, to those who are your elders, and to those of wisdom who have good qualities, proper conduct, and actions”.

Your tongue must always speak the truth, never falsehood.

Always live in the company of those who are good and those who are wise.

Learn the virtuous qualities of modesty, sincerity, reserve, and fear of wrongdoing.

You must not harm another in your thoughts, in your intentions, in your words, or in your actions.

Acquire God’s qualities. Just as God shows compassion and love to all lives, you too must show the compassion and love of God to all lives.

Faith and certitude in God are essential to your life. They will give you strength, determination, and support.

You must develop that steadfastness.

Do not be hasty under any circumstances. Develop patience, the inner patience known as *sabur*, the contentment known as *shakur*, *Al-hamdu lillah*, all praise belongs to God.

Acquire God’s qualities in this way and praise Him always.

If these qualities appear in you, if you develop and utilize them, your life will become exalted.

No matter where you may be, stay in the company of one who is wise and learn wisdom.

Then you will understand the connection between you, your life, and the One who created you.

If you understand this, you will understand the correct way to pray and the true state of prayer.

This will give you victory in your life.”

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 191.**

75. “God knows everything. There is nothing that God does not know. But for Him nothing would move. There is no place that 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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sheikh and Disciple”, page 110**

76. “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.”

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, Pg. 41**

77. “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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 75**

78. “Do not adorn your body With gold, possessions, And colorful costumes For the sake of physical beauty. One day the body will turn into a corpse and be eaten by the earth.

Reflect on this with wisdom and adorn your inner being and your face with the beauty and the qualities of Allhu ta’l Nyan, whose beauty will never perish.

Nothing can erode or destroy that beauty”.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh” page 89.**

79. “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 and no darkness.

If you fill yourself with these good things, everything will be within you.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 92.**

80. “Your Father, Allāh, your Rahmān, is watching you. He has entrusted you with His property, and you must return to Him all that He gave to you. Return the wealth and the truth that came from Him, return His good qualities and return His duties and actions, His Wilāyāt.

In the form of Nūr Muhammad, God has given these to you as a trusted property, as the wealth of grace, the wealth of your soul, the wealth of truth, and the wealth of the divine knowledge of ‘ilm.

If you return this trust to Him in its original form without destroying it or spoiling it, He will give you His wealth, just as He gave it to me.

You too must know this.

Do not waste that which was given to you.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Mystical Journey”, page 49.**

81. The whole world admires the visions seen by the eyes. Physical visions become your thoughts and your thoughts become your dreams, shadows which no longer exist when you awaken. But though the shadows are gone, the thoughts still exist, do they not?

Only when you have put an end to thought do you become a man.

You must know, analyze, and understand with the divine wisdom of the Qutbiyyat.

That will be most useful to you.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh page 106.**

82. Our relationship to God is the wealth that we receive from prayer, and it is through this connection that we can better understand the world and ourselves. That relationship is very cooling, very enjoyable, and very loving.

Through prayer and dhikr, the remembrance of God, we can see that bliss within ourselves and proceed happily on our journey.

At that point the journey of life is very sweet and our prayers are very sweet.

They give us peace.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Come to the Secret Garden: Sufi Tales of Wisdom”, page 215

83. Bismillahirrahmanirraheem. "So what needs to be taught? Modesty. Man needs to learn about natural modesty. It is because of him that disease is being created. If he knows how to act properly, then he will abandon this practice of sex between male and male, female and female. Man has thrown away what even the animals instinctively know, and because of that, what is the result? Disease. Illness.

Certain kinds of germs live in a man's urine, saliva, phlegm, and feces. A doctor can isolate and examine these to determine what they are: 'This is this kind of germ, this is that kind of germ.' These germs live in the blood, bodily fluids, and semen. When man indulges in sex in unnatural places, the germs go into those places (where there is no resistance to them), and serious illnesses develop. Those germs go there, that illness goes there, that heat goes there. So that disease goes there. That disease [i.e. AIDS] is a very dangerous disease. This is what man needs to be taught."

~Bawa Muhaiyaddeen (ra) , The Four Virtues, pp. 14-15.

84. “The sheikh says: My child, the past is past. Do not be troubled by what happened before. Ask God’s forgiveness for your previous faults and try to acquire good qualities and put them into action.

To see the Good One, we must become good children. To see one who is wise, we must change into children of wisdom. To live with a man, we must live as men. To find a perfected man, an insan kamil, we must be men who have the resplendence of wisdom.

If we want to search for and find truth, we must live in truth. If we want to search for Allah, we must seek His qualities, actions, conduct, and intentions, and bring them into action within us. Only then can we reach Him.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 108.**

85. “Protect the four virtuous qualities of modesty, sincerity, reserve, and fear of wrongdoing. Nurture them within your body, protect them with your wisdom, and offer them to the resplendent light of God.

When you hand Him all your responsibilities, you will see the wide open space within.

You will reach the resplendence and receive His grace.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 111.**

86. “Do not try to grow crops on a rocky mountain; you will not be able to irrigate them. The rain and the water you pour over them will wash away the earth, and the hot sun will parch the seeds. Like that, you must understand each man’s thoughts, actions, and qualities. Once you know his nature, let him go the way he wants to go.

Do not try to teach wisdom to one whose ignorance has hardened. Wisdom will not grow in the hard rock of the ignorance of man’s mind and desire.

If you split that rock, you will not find even a drop of moisture.

**Muhammad Raheem Bawa Muhaiyaddeen
“The Golden Words of a Sufi Shaikh”, page 310.**

87. When you pray to God, do not make a list of the things you want, as you do for the supermarket. Leave your shopping list behind. Be alone, be hungry, and be awake. Take these three kinds of attentiveness with you and pray only to God.

Keep God within your inner heart, be within God, and pray. Then all the forces ruling from within will leave you.

In that state, the lone treasure becomes one with the Lone Treasure, and that is true worship.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 312.**

88. “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 towards any of them.

He teaches them wisdom according to their qualities, conduct, actions, and maturity.

The father gives his children the food and protection they need.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sheikh and Disciple”, page 2.**

89. My younger brother, you must love all lives as your own. You must show compassion, pity, charity, kindness, and amiability towards all lives. If you shine with these qualities, your inner heart and your body will become resplendent like gold and the whole world will be yours.

You will become the friend of the Recluse who lives without any attachments. The Primal One will be yours. You will glitter everywhere with your resplendence. You will become the brother of all lives on earth.

Realize this, my son; clarify and redeem yourself, gem of my eyes.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Pearl of Wisdom” (Guru Mani), page 39.

90. Just as everything born in the world must die, just as everything that appeared must disappear — if one is truly in prayer, everything that has manifested within him must die in that prayer. That is true prayer.

When he prays to God, when he worships God, everything that appeared within him must die.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Dhikr: The Remembrance of God”, page 70.

91. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
Posted By Farida Nur Muhaiyaddeen (Ral.)
-- No Source Provided ---

92. Each child should think of the other children as the other half of their hearts. Each child should think of the other children as friends to their lives. Each child should think of the other children as beings who have been born with them. Each child should think of the other children as their very own lives. You should think these thoughts and live with the qualities of God.

If you do not do so, but instead have other thoughts in your hearts, you will possess the qualities of satan.

If you have envy, jealousy, arrogance and karma, you will have the qualities and darkness of satan.

This is what we must discard. We must discard the qualities of satan, the things that belong to satan and the darkness of satan.

One who bears the face of a [true] man contains all of the qualities of God. There is nothing more to be discarded from that person.

We must discard the ignorance that fascinates us. We have to make room for God's qualities. We have to give light to everyone. We have to give love to everyone. We have to give resplendence to everyone. We have to give completion and truth to all. We must make room for those things.

Each child in this Fellowship, please, wherever you are, wherever you live, wherever you stay, wherever you go, please think about what I have said now, just a little.

Reflect upon this and endeavor to act accordingly.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Suratur-Rahmah" page 17**

93. “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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, Page 402.**

94. “God must be seen in your faces. The light, the beauty, and the clarity of the nabimārgal, prophets, the olimārgal, lights of God, and the qutbs must be visible there. In the heart of every child, the salām, the greeting of peace, the dhikr, prayer, and worship must be a clear Light.

Light. Please do not put the Light down. Please do not put it down.

Each child must act with unity. All the children must gather together. Without division, you must act with unity and gather together the children who want to come on this path.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Instructions: Unity” (Pamphlet), page 3.**

95. “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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Questions of Life—Answers of Wisdom”, Volume One, page 220.

96. Jesus, peace be upon him, said: “If a man strikes you on one cheek, turn the other cheek.” We must think about this.

If you have good, beautiful qualities within, the bad qualities of the world will come to oppose you. If you go on the right path, the bad qualities of the world will hit you and say, “You are going the wrong way! Come with us.”

When such a quality strikes, turn and show it the good quality of patience. Bend with forbearance and turn the cheek of sabūr, inner patience.

This is the meaning given by Jesus, peace be upon him.

We must understand this quality.

Muhammad Raheem Bawa Muhaiyaddeen(Ral.)

Posted By Muhammad Abdul Lateef (Ral.)

-- No Source Provided --

97. 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.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Questions of Life—Answers of Wisdom”, Volume One, page 170.

98. One who has performed the five furūd, obligatory duties, will have received eternal life in this very life itself. He will have received the treasure of faith within faith, imān within imān, and prayer within prayer. In his prayer, he will have received the grace of Allāh, exalted be His name. He will have received this treasure of charity within charity.

In fasting, he will have received the steadfast heart that never fails. In hajj, the holy pilgrimage, he will have received the treasure that has cut him away from birth and death.

If the five furūd are done in this (state of) imān-Islām, he will have received all these treasures in his life. These are the furūd of the rules of Islām. This is the meaning within and without.

May Allāh, exalted be His name, help us to do this.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

Posted By Muhammad Abdul Lateef (Ral.)

-- No Source Provided --

99. I lived many years in each place, teaching what had to be taught, and now I have come here to teach you “This Step”, the “Fourth Step” out of Four. “This Step” is To Teach About “Worship and Meditation” (That Is, About “The Second” & “The Third World” of “The Three Worlds” of Allah). This is the teaching of “This Time”. What I taught earlier was different; now I have to teach you “The Proper Ways” of “Worship and Prayer”, How to “Glorify God” (That Is, To Teach You of “The 99” of “The 100 Potentials” of Allah). This is “The Learning” a “True Man” must learn (Now For Your Age, From One Who Is Still Living In “The World” With You, That is, Now Through “The True Man”, Now For Your Age, Now For All Life”, Now As “The Life and Teaching” And “The Heart” of Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, if you like, and that is for sure).

Expanded

Muhammad Raheem Bawa Muhaiyaddeen (Ral.),

Discourse By His Holiness, M. R. Bawa Muhaiyaddeen (Ral.), On March 3, 1984.

100. Hatred cannot be overcome by hatred, nor anger by anger. Anger is fire, and God created the jinns and their leader, satan, out of that fire. Because of his hatred and anger, satan was hurled from heaven into this world of hell. Anyone who has that anger in him is a satan. If we are angry, we will see anger in others, but if we overcome satan's anger in ourselves, we will not see it in anyone else. It is our own satanic qualities that must be overcome with sabūr, shukūr, tawakkul, and al-hamdu lillāh.

However, if instead we nourish these evil qualities, then Allāh will throw us away from Himself. Just as He cast off satan, He will throw us out of heaven into hell.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Islam and World Peace, Explanations of a Sufi", page 83.**

101. Enmity cannot be overcome with enmity. Each of you must realize that in true Islām enmity does not exist. If you see someone else as your enemy, it is your own reflection that you are seeing. Hostility cannot be overcome by hostility; to overcome it, you must first rid yourself of your own hostility and then have sabūr.

Vengeance cannot be defeated by vengeance; if you want to defeat it, you must first overcome your own vengeance and then practice love and compassion.

You must do this with sabūr, shukūr, tawakkul, and al-hamdu lillāh.

Jealousy cannot be overcome by jealousy. It was because of satan's jealousy that he ruined Adam(AS). If you let that quality grow within yourself, you can never subdue it in others.

However, if you can overcome your own jealousy with compassion, sabūr, and shukūr, then you can help others to overcome theirs.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 83.

102. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 3.

103. 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 away. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 440.

104-A. “Marriage Is “The Intermingling” of “The Light” Within “The Heart” And “The Power of God”. Only When “That” Wisdom And “That” Love Exist Within, Is One “A True Man”. Unity With God, Only “This” Is Marriage. Whoever Believes In “This Love” And “Realizes This”, His Love And “God’s Love” Will Join And Intermingle. “This Merging” of “The Two” Is “The Liberation” of “The Soul”. “This” Is “The Kingdom of God”. “This” Is “The Marriage of God” - When “The Two Intermingle” (Original Version).

104-B. “Marriage Is “The Intermingling” of “The Light” Within “The Heart” And “The Power of God”. Only When “This Happens”, Only When “That” Wisdom And “That” Love Exist As One Within, Is One “A True Man”. Unity With God, Only “This” Is “True Marriage”. Whoever Believes In “This True Love” And “Realizes This” In “His Lifetime”, His Love And “God’s Love” Will Join And Intermingle. “This Merging” of “The Two” Is “The Liberation” of “The Soul”. “This” Is “The Kingdom of God”. “This” Is “The Marriage of God” - When “The Two Intermingle”, That Is, When “The Two Become One, That Is, When “The Two” Become “The Three”, When “The Two” Become “The Triple Flame”, When “The Two”, That Is, When “The True Shaikh” and “The True Disciple”, Now For Your Age, Become One, Intermingling As One, Revealing “The Three Worlds” of God Within God Within You, Intermingling As One, if you like, and that is for sure. Amen (Expanded Version)

105-A. My brothers, we have not come here to shed blood. Those with imān have not come to shed blood. We have come to make peace between the world and heaven, the world and eternity. We have come here to live in peace, with patience. We have come to implant that rahmah and light of imān in each heart and open the path to firdaus, the eighth heaven. With the qualities of the Rasūl(Sal.) and the qualities and actions of the ninety-nine wilāyats, attributes, of Allāh as examples, we must offer peace and comfort to everyone and try to take each one of our brothers along the straight, true path (Original Version).

105-B. My brothers, we have not come here to shed blood. Those with imān have not come to shed blood. We have come to make peace between the world (The Individual Mind) and heaven (The Soul), between the world (The Universal Mind) and eternity (The Next World). We have come here to live in peace, with patience. We have come to implant that Rahmah (As The Wealth of “The Three Worlds” of Allah, Within “The Inner Heart”, As “The Tree of God”, That Is, As “The Trunk, The Branches, And The Fruit” of “God’s Tree”, Within God Within You, That Is, As “The Qutb”, As Muhammad (Sal.), and As “The Light” of Imān (As True Man), in each heart (That Is, Within “The Purified Mind”, Within “The Second World”, Within God Within You), and open the path to firdaus, the eighth heaven (As The Third World). With the qualities of the Rasūl(Sal.) of Allah, As “The 3000 Gracious Qualities” of God Within You, and As the qualities and actions of the ninety-nine wilāyats, attributes, of Allah, That Is, of “The Qutb” of Allāh, as examples, we must offer peace and comfort to everyone and try to take each one of our brothers along the straight, true path (Expanded Version).

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 90**

106-A. Perform ablutions To clear the house of your qalb, your inner heart, Then spread the prayer mat of iman, Absolute faith and certitude in God, in that qalb. Keeping Allah in front of you Face the Ka'bah, Look toward Him and pray. That will be an exalted prayer And will give fulfillment. Otherwise, your plight will be like that of a man who, having accidentally fallen into a pit filled with a thousand snakes, is being bitten all over his body. The poisonous thoughts of your mind, into which you have fallen, will sting you over and over again (Original Version).

106-B. Perform ablutions To clear the house of your qalb, your inner heart, Intending "His Presence" As "One With" You, Rather Than "Your Presence" As If Somehow "You Now Exist" As "Separate From" Him. Then spread the prayer mat of iman, Absolute faith and certitude in God, in that qalb, Offering "Yourself To God" As "His Prayer Mat", Inviting God As "Your Soul" To Stand On "His Prayer Mat", Within "His Heart", And Pray To God. Keeping Allah in front of you In "This Way" Face the Ka'bah, As "The Place of God" Within "Your Open Heart", And Look toward Him and pray. That will be an exalted prayer And will give fulfillment To "Your Soul", Within God Within You. Otherwise, your plight will be like that of a man who, having accidentally fallen into a pit filled with a thousand snakes, Which Is Now "Your Mind" Within YOU, is being bitten all over his body. The poisonous thoughts of your mind, into which you have fallen, will sting you over and over again (Expanded Version).

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", Page 459.**

107. The faith of a man without determination (in God Within Him), The prayer and life of a man without certitude (in God Within Him), The heart of a man without strength of faith (in God Within Him), Entreaties (humble requests) to God without true devotion (To God Within Him), The verdict of a man without justice, The intellect of a man without conscience, None of these will result in good, either in this world or in the next.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 438.**

108. The life of a man without patience, The qualities of a man without sabr, or inner patience, The devotion of a man without shakr, or contentment, The learning of a man without tawakkul, or surrender to God, The thoughts and intentions of a man without al-hamdu lillah, the quality of giving all responsibility and praise to God, None of these will result in clarity.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 438.**

109. Child: In a hadth, the Prophet (Sal.) said that one should trust one's brother, but he should also tie up his camel. What does this mean? **Bawa Muhaiyaddeen:** The words of the Raslullh (Sal.) are always true. You must certainly trust your brother. That is good. But you must also catch and tie up the camel of blood ties and selfishness, the camel which grazes on Allah's truth and justice and your wisdom.

The relationship of blood ties grazes on its neighbor's land; that is its selfishness. Our neighbors are also our brothers; therefore the camel of selfishness has to be tied. If it is not, the unity of brotherhood will be destroyed.

You must love your brethren, but the camel, the beast that carries the burden of the world, must be tied up.

Muhammad Raheem Bawa Muhaiyaddeen (Ral)
"The Golden Words of a Sufi Sheikh", page 430.

110-A. My brothers in Islām, all the leaders of the world, all the learned, exalted people of wisdom who have faith in the Qur'ān, all who believe in Allāh and in the Rasūl(Sal.), all who have the right to the dignity of Islam, you must bring peace to the world.

Chase away the arrogance, darkness, and demons that lurk in the heart. With the weapons of love, sabūr, and shukūr, conquer those hearts and unite them under the umbrella of Islām, under the flag of Īmān-Islām, under the light of the Rasūl(Sal.).

Those hearts will all melt and prostrate to that love.

The Rasūl(Sal.) had no warlike qualities. He had only the qualities of sabūr, shukūr, tawakkul, and al-hamdu lillāh. If those qualities are reestablished in each qalb, if they flourish and grow in each heart, then Islām will become a vast, protective canopy for the world (Original Version)

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page .91.**

110-B. My brothers in Islām, all the leaders of the world, all the learned, exalted people of wisdom who have faith in the Qur’ān, all who believe in Allāh and in the Rasūl(Sal.), all who have the right to the dignity of Islam, you must bring peace to the world.

Expanded

(Bawa. That Is, By You Now Becoming God's Peace To The World, For In Truth, Then And Only Then, Will There Be Peace In The World, And You, Now In The State of "A True Human Being", Now Living In The World, For Your Age, For All Lives, Will Have Become "The Peace of God" For The World, For The Benefit of Everyone, And Everything Else, if you like, Not For Any Personal Benefit of "You and Yours" As They Say, and that is for sure).

(Bawa. And To Do This In Your Lifetime You Must) Chase away the arrogance, darkness, and demons that lurk in the heart (That Lurk In Your Heart). With the weapons of love, sabūr, and shukūr, conquer those hearts (Who In Truth Are Now All Living Within Your Heart), and unite them under the umbrella of Islām, under the flag of Īmān-Islām, under the light of the Rasūl(Sal.) (Within "Your Heart", Right Now, This Very Moment, and Never, Ever Look Back, and that is for sure)

(Bawa. And In This Way, And Only In This Way) Those hearts (Within Your Heart) will all melt and prostrate to that love.

The Rasūl(Sal.) had no warlike qualities. He had only the qualities of sabūr, shukūr, tawakkul, and al-hamdu lillāh. If those qualities are reestablished in each qalb (By You First Establishing Them Within Your Heart), if they flourish and grow in each heart (In This Way, As Now All Lives Now Living Within "Your Life", As Now All Hearts Now Living Within "Your Heart"), then Islām will become a vast, protective canopy for the world (All Now Existing Within "Your Heart" Within You, All Now As "Your Children" of "The One Open Heart" of God, Within God Within You, if you like, and that is for sure) (Expanded Version)

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Islam and World Peace, Explanations of a Sufi", page 91**

111. 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 God's 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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 407.**

112. 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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 8.**

113. This house of the heart is a great secret. Allāh has called it His house, His kingdom. God speaks from a place inside that house. His presence dwells in one point in the front of that heart. That place is more subtle than an atom and cannot be destroyed.

God has said, “If you stay inside this house and look very deeply, you can know My secrets, My ninety-nine actions, My three thousand gracious qualities, and all My limitless wonders.

You can know the duties that I perform, and the way that I create, sustain, and protect everything. You can know what is right and what is wrong. You can know everything.”

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Mystical Journey”, page 65.**

114. 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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 417.**

115. We must discard the ignorance that fascinates us. We have to make room for God's qualities. We have to give light to everyone. We have to give love to everyone. We have to give resplendence to everyone. We have to give completion and truth to all. We must make room for those things.

Each child in this Fellowship, please, wherever you are, wherever you live, wherever you stay, wherever you go, please think about what I have said now, just a little. Reflect upon this and endeavor to act accordingly.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Suratur Rahmah: The Form of Compassion", page 17**

116-a. 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 (Original Version).

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.

116-b. **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 (Ral.):** 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 (Within You). 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 (Within You).

Expanded

“**Here**” is the difference between this world and the next (World, Between), hell and heaven: if you have the qualities of God (Here), it is heaven (Here); if you have the qualities of satan (Here), it is hell (Here).

If you repel evil qualities with wisdom (With God, First On The Outside, As “Your True Gnana Guru”, Now For Your Age, Who Is Still Living In “The World” With You, And Then Within, And Then Within “His Heart”), and take (On) Allah’s qualities, actions, and conduct (Here), that is your grace (Here). It is the heaven where Adam (A.S.) once was (But Now Here), and you also will be there (In Heaven, But Now Here), where you once were (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 419.

117. **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 (Original Version Only).

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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 420.

118-a. 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 (Original Version)

118-b. If we want to see “That Treasure”, if we want to know it (Become It), we must understand ourselves (We Must Transcend Ourselves). “The Only Thing” that can “Know God” (Can Become God) is wisdom (Is God). “To “Know God” (To Become God), we (“Our Life”) must act with His qualities, (“Our Life” Must Become “His Form” And “His Power” Now Living In “The World”, For The Benefit of All of “The Creation” of God, Now Living Within God Within You, And For A Little While More, For The Benefit of All of Your Brothers and Sisters Still Living In “The World” With You, and that is for sure).

Expanded

“His Qualities” are a different, separate Form (From “Your Current Form” In “The World”). They are “His Beauty”.

God (As His Power) cannot be seen (From “Your Current Form” In “The World”, That Is, From You Now Living As “A Person” In “The World”). It is “His Qualities” that are “His Beauty”, (That Are “His Form” In “The World”, And “His Form”, That Is, “His Qualities” Can Only Be Seen In “The World” By You, That Is, By You Now Exclusively Living In “The World” As “A Separate Person” That Is, As if Somehow You Are “Separate From” God Within You, That Is, From “Your Current Form & Consciousness” In “The World”, As Now “The True Human Being”, As Now “The True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Still Living In “The World” With You, if you like, That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, and that is for sure).

“God’s Power” is “The Light” that shines through “Those Qualities” (of God, Now Living In “The World” With You, That Is, Through “The Life & Teaching” of “The True Human Being” Who Is Still Living In “The World” With You, and that is for sure).

What emerges from it, (That Is, From “His Life & Teaching”, That Is, From “The Form” Or “Inner Heart Or Qalb” of “The True Human Being”, of “The True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Still Living In “The World” With You), is His Power, (That Is, Is “The Power of God”, Now Present, Within God Within You, if you like, That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, and that is for sure).

“Those Qualities” are “His Form” (That Is, Are God’s Form In “The World”, And “That Light” Coming From “Those Qualities” Is “His Power”, Is Now “The Power” of God Now Living In “The World” With You, That Is, For You For Everyone Who In Truth Is Still Living In “The World”, Which In Truth Is Now You, And All of My Children, Without Exception, and that is for sure).

“They are God” (For You Still Living In “The World”, if you like, That Is, This “Light” And “These Qualities” of “The True Human Being”, of “The True Gnana Guru”, Now For Your Age, Now For All Life, Are Now God For You In “The World”, if you like, That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, and that is for sure). (Expanded Version)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Point Where God and Man Meet”, page 5.

119. 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.

M. R. Bawa Muhaiyaddeen

From “The Golden Words of a Sufi Sheikh”, Word #593.

120. All those in Islām must reflect on this today. If we consider the way in which the Prophet (Sal.) transformed The people of Mecca and Medina, can we not follow that same process now, in the rest of the world? **Islām is compassion, tolerance, forbearance, and the gracious qualities of Allāh. It does not create barriers (between people) or divide people; it shows them the way (The Straight Path) and invites them into itself.**

Expanded.

(Bawa. That Is, As “God” Inviting “**Your Soul**” Back Into **God**, **All Happening** Within God Within You, And As “You” Inviting “**The Life**” of Your Brother and Sister Into “**Your Life**”, As “**One Life**”, **All Happening** Within “**The Heart**” of “The True Human Being”, Now For Your Age, Now For All Life, If you like, and that is for sure_

(Bawa. That Is, “**If You Are A Wise Child**”, Now For Your Age, And “**Not Just A Foolish Child**”, Now For Your Age, **As Bawa Teaches Us**, And **As Now Our Dearest Loving Son**, **And Your Dearest Loving Brother**, *Shaikh Muhaiyaddeen (Ral.)*, **In Whom “We Are Well Pleased”**, **Is Now Teaching Us**, **if you like**, and that is for sure)

That was the way of the Rasūl (Sal.) and the earlier prophets.

(Bawa. In This Way, “The Bawa Muhaiyaddeen Fellowship” On The Outside of Yo, And “Your Group Prayers” And “Your Group Practices” of Devotion To God, In Truth Is Just “Creating A Barrier” To Islam, And To “The Life and Teaching” of Bawa Muhaiyaddeen (Ral.), That Is, In Truth Is Just Dividing People, Into “Those Who Go”, And “Those Who Don’t Go”, Into “Those Who Accept”, And “Those Who Don’t Accept”, and that is for sure)

(Bawa. Instead, **You**, and **Each** of **My Children**, Without **Exception**, **Must Stop Just Talking** About “Islam”, And About “**The Life and Teaching**” of *Bawa Muhaiyaddeen (Ral.)*, **And Instead Become “Islam”**, **And Instead Become “The Life and Teaching”** of *Bawa Muhaiyaddeen (Ral.)*, That Is, You Must Become “**The compassion, tolerance, forbearance, and the gracious qualities of Allāh**, **not create barriers** or divide people, But Rather, **show them**, That Is, **Show Them “The Straight Path”** of “**Eternal Oneness**” With God, **As Contrasted To “The Other Path”** That **You**, And and **Each of My Children**, Without **Exception**, Are **Now Exclusively Walking**, Which Is “**The Path**” of “**Eternal Separation**” From God Within You, and Instead **invite them into Yourself As “Your Children”** Within “**The Heart**” of “**The One**”

Who Will Truly “Let Himself End” In God, Now For Your Age, Now For All Life, As Your **Dearest Loving Father** *Bawa Muhaiyaddeen (Ral.)* Did, When **He Was Still Living** In “The World” With You, And **As Now Our Dearest Loving Son**, **And Your Dearest Loving Brother**, *Shaikh Muhaiyaddeen (Ral.)*, **In Whom** “We Are Well Pleased”, Is **Now Doing**, While He **Is Now Still Living** In “The World” With You, if **you** like, and that is for sure)

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, **As Bawa Teaches Us**, And **As Now Our Dearest Loving Son**, **And Your Dearest Loving Brother**, *Shaikh Muhaiyaddeen (Ral.)*, **In Whom** “We Are Well Pleased”, Is **Now Teaching Us**, if **you** like, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 114

121. One who does not judge himself Should not set out to judge others. If he does so, It will be contrary to the justice of God And will cause harm Both to himself and to the one he judges.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 458.

122. Come inside and look with my eyes, or else I must look with yours. If you want to accept me, you have to put your eyes inside mine, then I can say, “Yes, I see as you see.” I have seen what you see now before, but you have not yet seen what I see now. That is the difference, a great difference. You have the eyes I once had, but you have not yet acquired the eyes I see with now. I see that what you look at is false, that what I see is the truth. Still, because of the way you see now, I cannot say that what you see is wrong, yet when you are in my state you will understand the difference.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Tree That Fell to the West: Autobiography of a Sufi”, page 39.

123. A Shaikh must know the qualities of his children. He must know their hunger and the states in which they exist. He must know how much of each thing each child needs. The Shaikh must treat the children according to their qualities and bring them to the proper state. One who can do this is a true Sheikh.

He will comfort each child according to the child's level of wisdom, according to his state, and according to his conduct and actions. No matter what the disciples may do, the Shaikh does not consider their behavior inimical (harmful) to him.

Opening his heart, he embraces them to his chest and continually feeds them the milk of wisdom until they reach the state of true wisdom and maturity.

He has no anger or hatred toward his children. He protects them with care, concern, compassion, patience and responsibility. This is how he brings up his children. Such a one is truly an Insan Kamil, a perfected man.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 379.

124. You do not discard someone because he falls and smells bad. You should wash him with the ash-shahādah kalimah, with wisdom and with imān, with unity and with good qualities. When the time comes, he will wash himself and become clean. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 130.

125. Realize at every moment, with your iman, that Allah is in front of your very eyes. If you think that Allah is not there, and if you do something that is harmful, impermissible, that will become the fire in hell that will burn you. Realize with your wisdom and faith that Allah is listening to your every word and knows your every breath. Speak only what is good and do only what is good. If you pray to God without that faith, hell will follow you, and tomorrow you will be a log of firewood in hell. Think about this, and whenever you look at something or speak, realize that God is seeing you and hearing you.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a sufi Shaikh”, page 459.

126. A man asked a Sufi, “Is there any man in God’s creation who does not eat flesh or meat?” The Sufi answered, “You have asked a very subtle question. God has created millions and millions of different kinds of creations. In accordance with the way they were created, the creations have from one to six levels of wisdom. “They were conceived and formed out of skin, flesh, and blood, fluids, warmth, air, water, the illusion of my, and many other things. The things they were conceived and formed from are the things they ate at that time. They drank blood, flesh, and fluid when they were in the womb. Cows, goats, and other animals are like this. But some birds and animals do not eat meat or flesh again after birth. “Man’s body, too, was formed in the same way. If man understands this and realizes what eats what—that earth eats earth, flesh eats flesh, fire eats fire, my eats my, and one being kills and eats another—if he understands this with his divine analytic wisdom, he will not eat flesh. God, who is life to life and grace to grace, is the nourishment of the effulgence of the soul within the soul. Man needs to imbibe only the perfection which is that almighty power.”

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, pg.152.**

127. 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 (**That Is** “Your Fate”).

Expanded

(Bawa. But “Life is The Victory of Wisdom Reasoning Over Fate”, As Bawa Teaches Us In [Chapter 30](#), “The Mystical Meaning of Man's Body”, In The Beautiful Book of Wisdom, “The Pearl of Wisdom”, By His Holiness, *M. R. Bawa Muhaiyaddeen (Ral.)*, Which Is **All About** “What God Is Doing” With “Your Life”, Within God Within You, Which Is **Completely Beyond** “Your Fate”, **if you like**, That Is, If You Are **Completely Done** With Just Living “Your Life” Through “Your Fate”, Which In Truth Is **All About What** “You Are Doing” Within “Your Mind” Within You, and that is for sure.

(Bawa. And “These” Are “The Two Options” of “Your Life”, That Is, Either “You” Or God, That Is, Either “Your Life”, Within “Your Mind” Within You, With You Living As If Somehow “You Exist” As “Separate From” God's Life Within God Within You, Or “God's Life” As “One With” “Your Life” Within Him, **One Or “The Other”**, But **Never, Ever Both**, As “You” And All of My Children, **Now Still Mistakenly Believe**, But To “Your Eternal Peril”, and that is for sure.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Tree That Fell to the West, An Autobiography of a Sufi”, page 22.

128. Once you have asked for forgiveness, you must try to stop committing that fault. Or, try to stop it the second time you ask for forgiveness. Or, at least, try to stop it the third time. Even after that, through wisdom, you must try to understand what you are doing and try your best to correct yourself. As much as you correct yourself, God will forgive you that much. Asking for forgiveness is good. He will forgive and He will forgive and He will forgive (Again, **That Is** "Your Fate" - See Expansion Explanations For **Number 127** Above).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Why Can't I See the Angels", page 109.

129. 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 A.S. They came in order to understand themselves and then return to Him. Jesus A.S. came, attained self-realization, and returned. We, too, have come for the same reason, "to understand" our "own faults", "correct them", and "return to God".

Expanded

(Bawa. That Is, To "Understand" Your "Own Faults", First By Looking At Them Through God, That Is, First By Looking At Them Through "The Life and Teaching" of "The Guru", That Is, Through "The Life and Teaching", of "The True Gnana Guru", That Is, of "The True Human Being", Now For Our Age, Now For All Life, Who Is Still Living In "The World" With Us, Drawing "The Contrast" Between "Your Life and Teaching" As Now "A Person" and

“The Life and Teaching” of “The True Human Being” Now As “God’s Presence”, And “God’s Word” Made Flesh, Now For Your Age, Now For Life, and that is for sure.

(Bawa. In This Way, And Only In This Way, Seeing For “The First Time” The Difference Between “The Individual Person”, Now Living “A Life” of “Separation and Differences” On “The Illusory Outside” of You, Through “The Manifestation” of “The Creation” Within “Your Mind” Within You , And “The Life” of “Oneness & Unity”, of “Justice & Truth”, and of “Compassion & Unity, Within “God” Within You, Now Living In “The World” With You, As “The True Human Being”, Now For Our Age, Now For All Life, if you like, and that is for sure.

(Bawa. And To “Correct Them” By “Joining In Partnership” With God, As “One With” God, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within, To Get “The True Disciple” Which Is “Your Soul”, Within God Within You, To Look At “This Contrast”, As Now in Truth “The School of Contrast” For “Your Soul”, From Within “The Heart” of “The True Human Being”, Now For Our Age, Now For All Life, Who Is Still Living In “The World” With Us, That Is, To Look At “This Contrast” Through “His Eyes”, That Is, Through “The Eyes” of “The True Human Being”, Now For Our Age, Now For All Life, if you like, Which Are “The 99 Wilayats” of God, Which Are The Actions of God, As “The Qutb” of God, Now For Our Age, Now For All Life, if you like, and that is for sure.

(Bawa. That Is, “to understand” our “own faults”, Which In Truth Are “Everyone’s Faults”, Not Just “Your Personal Faults”, But Rather “The Universal Faults” of “Your Mind” In “Ignorance of Itself”, And Now In “Its Arrogance About Its Ignorance”, By Joining With Our “True Gnana Guru”, That Is, With Our “True Gnana Shaikh”, Now For Our Age, Now For All Life, if you like, To Correct “Them”, While Both “God and You” Still Can, and that is for sure.

(Bawa. That Is, By Joining With God, As “One With” God, As “Two Lives Now Living As One Life”, First On The Outside, And Then Within, That Is, First At “The Divine Feet” of “The True Gnana Guru”, That Is, of “The True Human Being”, Now For Our Age, Now For All Life, Who Is Still Living In “The World” With Us, And Then Within “His Heart”, As “The Grace” of “The Sacred Universal Traveler), Now For Our Age, Now For All Life, and that is for sure)

(Bawa. And Return to God As “Your Soul” Returning To God, As Again “The Pure Light” of God, But Now As “The Understanding” of “Who It Is Not”, So It Will Never Loose “Its Purity” Again, That Is, And Returning to God As “God’s Understanding” of “Them”, That Is, As God’s Understanding of “The Creation of God”, For The Benefit of All of “The Creation” of God, Within God Within You, And For A Little While More, For The Benefit of Your Brothers And Sisters On The Outside of You, if you like, As “This Child” Is Now Experiencing “His Life”, Within God Within You, and that is for sure).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Questions of Life Answers of Wisdom”, Volume 1, Page 95.

130. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others. He will be unable to understand your true worth and the maturity of your wisdom. Your wisdom will not penetrate him; he will convert it into a hard rock and hurl it back at you. Not only that, he will pick up the black rocks from the mountain of his heart and throw them at you too. As a result, you may have to face many tribulations. If you want to achieve mastery over your life, you must learn to avoid such people and go on your way.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, page 54.

131. 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 imān, 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Tree That Fell to the West”, page 10.

132. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Book of God’s Love”, page 21.

133. We are God’s children. We must live in brotherhood and unity, with compassion and love; if one of us falls, the others must have the qualities ready to lift him up at any moment. Do not lose the quality of being ready [to lift up brothers and sisters]. Do not put aside the qualities of compassion, love, and unity. The state of not putting them aside is the correct state. It is in this manner that the [Executive] Committee must act, the Fellowship must act, and the Mosque must act. They must act in this way. They must act in this way.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Prayer, Starting Over”, page 18.

134. “A Man’s True Love” Will Bring Peace and Comfort To “The Hearts” of All Lives”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Golden Words of A Sufi Shaikh”, Number 135.

135. Make God’s justice into your justice, Make God’s actions into your actions, Make God’s conduct into your conduct, Let your love be God’s love for all. Make God’s patience into your patience, Make God’s intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom in your fellow beings.

Expanded

(Bawa. In This Way, Make “Your Life” Into “God’s Life”, Now Living In “The World” For The Benefit of All of “The Creation of God”, Now Living Within “Your Life” of God, Within God Within You, And For A Little While More, For The Benefit of Your Brothers and Sisters, As “This Child” Is Now Experiencing “His Life”, if you like, and that is for sure)

(Bawa. Other Than “This Way” of Now Living In “The World”, That Is, Other Than “This Way” of You Now Living Out “Your Life” In “The World”, That Is, With You Now Living As “The Life” of God For “Your Life”, Within “The Heart” of “The One” Who Will Truly “Let Himself End”, Within God Within You, That is, Within “The Pearl of Wisdom”, Now For Your Age, That Is, As Now “One With” God, As Now “Two Lives Now Living As One Life”, First On The Outside, And Then Within, That Is, Other Than “This Way” of You Now Living Out “Your Life” In “The World”, Will Only Result In “Your Current Life” Now Leading You To Hell, That Is, Will Only Result In “Your Current Life” Now Leading You To “An Eternal Elemental Life” As “Eternally Separate From” God Within You, and that is for sure)

(Bawa. That Is, Will Only Result In “Your Current Life” Now Leading You To Hell, That Is, “Your Current Life” Where In “Your Ignorance”, And Now In “Your Arrogance About Your Ignorance”, You, And Each of My Children, Without Exception, Continue To Live Out “Your Life” In “The World”, As if Somehow You Now Exist As “Separate From” God Within You, As If Somehow You Now Exist As “Separate From” The “Creation of God”, Within God Within You, And For A Little While More, As if Somehow You Now Exist As “Separate From” Your Brothers and Sisters On The Outside of You, All of Which of Course Is “Just Not True”, All of Which of Course In Truth Has Now Fully Manifested Within “Your Mind” Within You, Not On Some Illusory Outside of You, As You, And All of My Children, Without Exception, Still Mistakenly Believe, But To “Your Eternal Peril”, and that is for sure)

(Bawa. Something To Get God, To Get Your Soul, To Think About A Lot, Yes? While Both “God and Your Life” Still Can, and that is for sure, Yes?)

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 70.**

136. Know, understand, and study with wisdom and truth the words of all religions, then the differences and divisions among men will be destroyed. If you understand this, you will see God and the entire family of mankind in unity within you.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 70.**

137. "As you go on reciting these two words, [*La ilaha, ill Allahu*] you will experience more and more bliss. The more of "this" you gather "here" in "this life", the more bliss you will see "over there" in "the hereafter". You will see a great light there. You will see paradise, a large beautiful palace, and an immense light. You will see heavenly maidens, a large flower garden, and a beautiful orchard. You will see an immense river of milk and a huge river of honey. You will see people who have drunk His grace and are intoxicated by it. (more)"

"You will see large palaces seven stories high filled with silver and gold and so many ornaments. You will see heaven's palace which is eight stories high. You will see the house where you are going to live, where you will be able to experience the bliss you have earned, where heavenly maidens will invite you in and heavenly angels will show you around. You will see where judgment takes place. You will see things appear and come to an end. You will see many beings there."

"You will see yourself flying toward that paradise. You will go there and see that light. You will go within and see how to open the seven heavens and cross the seven worlds. You will see how to transcend illusion (maya) and all the pleasures. You will go within, and as you go further and further, you will see wonder after wonder within your heart."

"Honey will come into your mouth, and you will experience the taste without eating. You will taste the deliciousness of fruit that comes into your mouth without plucking it. Without you touching it, the fruit will smile, come to your mouth, and squeeze its juice into your mouth. Whatever food you want will be in your mouth before you think of it. Any service you need will be taken care of before you think of it."

"Even before you know about it, you will be carried to where you need to go. You will see the world ('alam), the world of the souls (arwah), and all of

everything. You will see the eight heavens, the seven hells, and all their wonders. You will hear the sounds and secrets of God; you will hear the bliss of God and the resonance of God. You will see the light of God and all the wonders there."

"While you witness this bliss, while the source of these words becomes deeply impressed within your heart, that house will be opened. As soon as that house is opened, you too, will experience bliss, and that bliss will bring peace to your mind."

~Bawa Muhaiyaddeen (ra),

From "[A Contemporary Sufi Speaks on Peace of Mind](#)"

<http://www.bmf.org/m/wisdom/peacemind.html> — at Lailat al-Miraj.

138. Islām is equality, peacefulness, and unity. Islām is sabūr, inner patience, shukūr, contentment, tawakkul, trust in God, and al-hamdu lillāh, all praise to God. Islām is to find tranquility in life and then to guide all lives towards that peacefulness. Islām practices the explanations given by Allāh through His revelations. Islām demonstrates Allāh's qualities, actions, conduct, and behavior. If a man understands this and puts it into practice, then he will be a mu'min, true believer. He will be Allāh's representative, one who knows Allāh and His commandments.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

"Islam and World Peace, Explanations of a Sufi", page 2.

139. Do you see how your body and mind suffer and cry in pain when your body is wounded or falls ill? Like that, if you realize with your wisdom that you cause the same pain and suffering when you wound or kill another life, even if it is an animal, you will avoid harming or killing other lives. Your body is made of earth, fire, water, air, and ether. All bodies are made of the same five elements. However, unlike animals you have divine analytic wisdom. If you reflect with that divine analytic wisdom and understand, you will show compassion to other lives. That will be best for wisdom and for your human birth.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, Page 84.**

140. 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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 5.**

141, Without the Shaikh as a mirror, you will never be able to see your true self. If you run away from the Sheikh, it will be difficult for you to be happy. Clearing yourself will be difficult, no doubt, but do you think you will find peace if you run away?

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sheikh and Disciple”, page 80.**

142. 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 torpor, while understanding the difference between light and darkness, while understanding the difference between truth and falsehood, while understanding the difference between human and animal.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Map of the Journey to God”, page 6.**

143. 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, 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 Allāh with faith, determination, and certitude know that the most important thing in life is to surrender their hearts to Allāh.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Islam and World Peace: Explanations of a Sufi”, page 3.

144. Do not cling to your monkey mind. Expecting it to guide you along the path. The monkey of the mind mimics what it sees. Those are its pranks. It will desert you in the middle of a dark jungle and climb up a tree while you become prey to dangerous animals of ignorance and to dreadful ghosts, demons, and satans...

Expanded

(Bawa. Because “**Your Mind**” Within You, In “Its Current State”, Has “No Wisdom”, No Direct Connection To God Within You, No Matter What You, And Each of My Children, Without Exception, Still Mistakenly Believe, But To “Your Eternal Peril”, and that is for sure)

(Bawa. That Is, Because “**Your Mind**” Within You, In “Its Current State” **Without** Wisdom, That Is, In “Its Current State” of “Arrogance, Karma, And Illusion”, That Is, of “Race, Religion, and Blood Ties”, That Is, of Desire For “Earth, Woman, and Gold”, That Is, of Desire For “A Personal Form”, For “Personal Relationships”, And “For Personal Wealth”, That Is, of Desire For “A Personal Life” of “Separation and Differences” On “The Illusory

Outside” of You, Has No Direct Connection To God Within You, That Is, In “Its Current State” of Ignorance, And Now of “Your Arrogance About Your Ignorance”, and that is for sure, ”Your Mind Within You Has “No Wisdom”, Has No Direct Connection To God Within You, and that is for sure)

(Bawa. That Is, Unless You Find And Disappear Into “The True Human Being”, Now For Your Age, Now For All Life, That God Has Now Given To You, Who Is Still Living In “The World” With You, And That You Do It Before “Your Grave” Finds You, That Is, Before “The Angel of Death” Finds You In Your Current State of “Illusory Separation” From God Within You, And “Hell” Becomes “Your Only Eternal Fate”, That Is, And “Your Soul” Becomes “Eternally Separate From God” Within You, And “Your Wisdom” Remains Eternally Sleeping, Surrounding “Your Soul”, And “Your Current Elemental Consciousness” of “I and You”, And of “Mine and Yours”, And of “Arrogance” Starts On Its Eternal Journey Through “The 7 Hells” Now “Living And Thriving” Within “Your Mind” Within You, and that is for sure)

(Bawa. That Is, Unless You Find And Disappear Into “The True Human Being”, Now For Your Age, Now For All Life, That God Has Now Given To You, Who Is Still Living In “The World” With You, Who Will Awaken “The Wisdom” Surrounding “Your Soul”, Within God Within You, Who As “Your Awakened Wisdom”, Will Start To “Do Battle” With “This Enemy of Your Soul”, That Is, With “The Current State” of “Your Mind” Within You, And Start To Harvest “The Body of Truth” For “Your Soul” From “Your Ocean of Illusion” Within “Your Mind” Within You, And Use It To Catch “Your Soul” And Give It “A Place” To Rest, For a While, if you like, and that is for sure)

(Bawa. So “Your Awakened Wisdom” Can Return It, That Is, Can Return “Your Soul” To “The Nur” of God Within You, That is, Can Return “Your Soul”, As “One Ray” of “The 1000 Rays” of “God’s Light” That Came From “The Nur” of God Within You, That is, Can Return “Your Soul” To “The Nur”, So Your Liberated Soul As Again “The Nur”, But Now As “The 1000

Rays” of “The Nur” Returned To God Within You, That is, As Now “The Awakened Nur” of God Within You, Can Receive “The Plenitude and Sound” of “The Nur” Within God Within You, and that is for sure)

(Bawa. And Use “This Next Station” of God Within You, That Is, of God Awakening To Himself Within You, To “Catch And Speak” To “The Next Station” Within You, That is, To “The Station” of “Man-God/God-Man” Awakening To Himself Within God Within You, Allowing “Man-God/God-Man” Awakening To Himself Within You, To Pull “Your Soul”, Now As “The Awakened Nur” Within God Within You, As Now “The Understanding” of “The Light” of God, Within God Within You, Into “The Kingdom” of God Within “Man-God/God-Man”, Within God Within You, if you like, and that is for sure)

(Bawa. That Is, Allowing “Man-God/God-Man” Awakening To Himself Within You, To Pull “Your Soul” As Now “The Reopened World of Souls” Within God Within You, Into “The Kingdom” of God Within “Man-God/God-Man”, Within God Within You, That Is, into “The 8th Heaven” Within “The 7 Heavens”, Within God Within You, That Is, As Now “Perfected True Man” Within “True Man”, Within God Within You, That Is, As Now “The Understanding” of “The Light of God”, of “The Secret” Or “Sirr” of God, Now Within “The Understanding” of “The Darkness, of “The Sifat” of “The Creation” of God, That Is, As Now “The Dhat” or “Power of God” (The Love of God), Within “The Sirr” Or Wisdom (The Light of God), Within “The Sifat” (The Creation of God), That Is, As Now “The Essence” of “God’s Grace”, if you like, and that is for sure)

(Bawa. That Is, As Now “The Station” of “Man-God/God-Man”, Within God Within You, And Merge With “Your Soul”, Completing “The First” of “The 3 Worlds of God”, Within God Within You, And Revealing “The Soul” Within “The Soul” Within God Within You, As Next “The World of Wisdom Within

Wisdom”, That Is, As Next “The Second” World of “The Three Worlds” of God, Within God Within You, if you like, and that is for sure)

(Bawa. All of Which Brings Us Now Up To “The Story” of “The Children” of Bawa Muhaiyaddeen (Ral.), Within “Bawa Muhaiyaddeen (Ral.), Within God Within You, As Now “The Story” of “Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)”, Within “Man-God/God-Man”, Within God Within You, As Now “The Story” of “The Soul” Within “The Soul” Within “The Soul” of God Within You, As Now “The Story” of “The Third World” of “The Three Worlds” of God, Within God Within You, That Is, As Now “The Story” of “The Third World” Or “Aakhirah” Or “The Hereafter”, First “HERE and NOW, Until 2086, And Then “For Eternity”, if you like, and that is for sure)

(Bawa. As Now “The Story” of “God Witnessing God” Awakening To Himself Within “The Heart” of “The One” Who Will “Let Himself End” Within God Within You, That Is, Within “The Third World” of God, Within “The Second World” of God, Within “The First World” of God Within You, if you like, and that is for sure)

(Bawa. And Within “That”, That Is, Within “The Understanding” of “The Third World” of “The Three Worlds” of God, Within God Within You, As “All That Is Left At The End”, And Within “That”, As “The Understanding of “All That Is Left At The End”, And “You Will Be That”, And “We Will Be Within That”, As One. Amen.

(Bawa. All **As Now Beautifully Explained For You**, And For **All of My Children**, Without Exception, **Now By God**, Now For Your Age, Now for All Life, **As Now “The Life And Teaching”**, And **“The Heart”**, And **“The Song”** [See **“God’s Song”** of **“Grace, Wisdom, and ‘Ilm (Divine Knowledge)”**], of **Our Dearest Loving Son**, And **Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, **In Whom “We Are Well Pleased”**, if **you** like, and that is for sure)

(Bawa. That is, “*If You Are A Wise Child*”, Now For Your Age, And “*Not Just A Foolish Child*”, Now For Your Age, *As Bawa Teaches Us*, And *As Now Our Dearest Loving Son*, *And Your Dearest Loving Brother*, *Shaikh Muhaiyaddeen (Ral.)*, *In Whom “We Are Well Pleased”*, *Is Teaching Us*, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“[The Golden Words of a Sufi Sheikh](#)”, page 53.

145-a. Precious jeweled lights of my eyes, this is the dunyā. In this dunyā, God created Adam(AS) and Eve(AS). How much suffering they underwent through the separation caused by satan. Because of that, Adam(AS) and Eve(AS) were thrown, one to the east and the other to the west. There they began to worship Allāh again on the straight path; they did du‘ā’ to Allāh, they focused on Allāh, and through their ‘ibādat, their prayers, they were united once again. Allāh united them once again, and brought them together again. We must understand this.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“*Marriage Pamphlet*”, page 7.

145-b. Precious jeweled lights of my eyes, this is the duniyā.

(Bawa. That Is, This Is “The Heart of Man”, That Is, This Is “The Illusory Ocean” of “The Mind” of Man Within You).

In this duniyā, God created **Adam(AS)** and **Eve(AS)**.

(Bawa. That Is, **In this duniyā**, God created **Adam(AS)** and **Eve(AS)** Within “The Mind” of Man As “The 5 Letter Destiny Table”, That Is, As “The Pearl Oyster” Within “The Ocean of Illusion”, That Is, As “The 5 + 5 = 10”, That Is, As “The Kali Yuga”, As “The Age of Destruction”, That Is, As “The 9 Openings” And “The 10 Openings”, Known As “Man and Woman” In “The World”, That Is, As “The 64 Arts” And “The 64 Sexual Games”, That Is, As “The Act” That Goes On Between “A Man and A Woman” In “The World” That “Produce The Results”, That Is, That Move Forward “The Karma” of “The World”, That Is, That Move Forward “The Illusory Ocean” of “The Mind” of Man, That Is, As “The Story of “The 666” Within “The Story” of “The 6666”, That Is As “The Story” of “The Beast” Within “The Story of God”, Within God Within You, if you like, and that is for sure).

How much suffering they underwent through **the separation** caused by satan (Within “The Universal Mind” of Man). **Because of that**, Adam(AS) and Eve(AS) were **thrown**, (That Is, Thrown Out of “The Universal Mind” Within You, And Into “The Individual Mind” of Man, and that is for sure).

(Bawa. That Is, Adam(AS) and Eve(AS) were **thrown** Out of “The Universal Mind” Within You, And Into “The Individual Mind” Within “The Universal Mind” Within You, As “The Qutb” & “The Nur” of God Within “The Womb” of “Your Mother”), That Is, As “The Individual Soul” Within “The Universal Soul”, Within “The School of Contrast” For “The Individual Soul”, and that is for sure)

One to the east (As Adam/The Qutb) and the other to the west (As Eve/The Nur), That Is, (One As “The 12th Opening”, And “The Other” As “The 11th Opening”, That Make Up Two of “The 12 Openings” Within “The Body of Man”, But Both “In Ignorance” of Themselves, And of “Each Other”, and that is for sure)

There (Within “The Womb) they began to worship Allāh again on the straight path; they did du‘ā’ to Allāh, they focused on Allāh, and through their ‘ibādat, their prayers, they were united once again. Allāh united them once again, and brought them together again. We must understand This.

(Bawa. But Then “They Came Out” of “The Womb” of “Your Mother”, As “The Seven” Levels of Wisdom, In Ignorance of Themselves, Into “The World”, To Become “The Seven” Levels of Wisdom, Awakened To Themselves, Within God Within You, And “Before” That Can Happen, To Become “You”, That Is, To Become “Your Mother’s Child”, That Is, To Become “Your Personal Life” of “Separation and Differences” On “The Illusory Outside” of You, All of Which of Course Is “Just Not True”, All of Which of Course Has Now Fully Manifested Within “Your Mind” Within You, Not On Some “Illusory Outside” of You, As You, And All of My Children, Without Exception, Still Mistakenly Believe, But To “Your Eternal Peril”, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“[Marriage Pamphlet](#)”, page 7.

146. 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 orders. God commands them, "*Go and do this,*" *and they do it,* "*Go and say this,*" *and they say it*. If we can imbibe (Absorb or assimilate, ideas or knowledge) 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.).

"Questions of Life Answers of Wisdom", by the contemporary Sufi M.R. Bawa Muhaiyaddeen, Volume 1, Fellowship Press, Session Fifteen page 167

147. Islām came as unity, for the beginning and for the end. It came through the Rasūl (Sal.), through Nūr Muhammad, through Ahmad, through the Muhammad(Sal.) of the nine meanings. When Allāh said, "*Yā Muhammad, without you I would not have created anything, then or now,*" He was speaking about that Light of Muhammad(Sal.) which has existed as Islām since the time of arwāh, the world of the souls, and which will exist forever. He was not referring to something that came with the Prophet Muhammad(Sal.) 1,407 years ago. If Islām only began on that date, then what happened to all the prophets and all the people who came before that?

Muhammad Raheem Bawa Muhaiyaddeen (Ral.).

"Islam and World Peace, Explanations of a Sufi", page 128.

148. 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 (of The One Thing). No matter what our external differences may be, we are all one. We are all one.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Come to the Secret Garden: Sufi Tales of Wisdom”, page 133.

149. My children, if you go within yourself to study, if you try to tell the truth from the inside, the world will never accept you, no one will accept you. Illusion, intellect, desire, blood ties, even the earth will not accept you. You will become tired, and when you are tired everyone opposes you, your food, your thoughts, your vision, your body, your brothers and sisters, your religion and race, your studies and titles, all turn against you. You have to keep running farther away, and as you flee this is a sign you are leaving the world and approaching God. When everyone else says they cannot accept you, He will accept you, He will give you happiness. During this flight you will fly without ties, without relatives, wives, children, brothers or sisters; you will be alone with God who will accept you. When you die within Him, when you surrender everything to Him, no one exists but God. You do not possess anything. God alone exists, only God's history (Story) exists, you have no history (Story) of your own. There is no other experience, there is no one else to praise, no one to blame. You must understand that only God will accept you because you must become God's history (Story).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Tree That Fell to the West”, page 37.

150. Son, when you go on a journey, if you take with you only the wealth of Allāh, that wealth will never diminish, no matter where you go. Allāh's wealth of grace, the wealth of the wisdom, of divine knowledge, and the perfect plenitude of the hereafter will be yours. No robber, no illusion, no one and nothing can steal that treasure, and no harm will ever come to you.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 332.

151. Child: “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 ‘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.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh” - page 254.

152. No matter what religion, creed, or race we may be, until we know that there is only one God, only one family, until we realize that we are the children of Adam (AS) with one Father, until we defeat the enemies within us, until we overcome the enmity among our brothers and sisters, until we eliminate the differences that separate us and see ourselves as one, as one family, one Father, one Truth, until we see that there is only One worthy of worship, only one Father, the Lord who dispenses justice, only One who is the Creator, Sustainer, and Protector – until then, our **own separations** will **separate us** from God.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Fast of Ramadan”, page 120.

153. Islām does not mean killing or attacking others. When such a thing happens, Islām is harming itself. To embrace others with love and to dispel their hunger, disease, poverty, and difficulties is Islām. To speak to someone from within the embrace of unity is Islām. To be together, to eat together, to live as one life in a state of affection is Islām. That is love, God’s love, and Islām is the affection shown through that love. Islām is the compassion shown by acting with God’s three thousand gracious qualities. Islām is establishing the praise of God and establishing the qualities of sabūr, inner patience, shukūr, contentment, tawakkul, surrendering all responsibility to God, and al-hamdu lillāh, praising God for whatever happens. Islām is Allāhu akbar: the one God is most great. One who is in Islām will practice these good qualities and continually beg of God, “Astaghfirullāhal-‘aliyyal-‘azīm: O Allāh, forgive all our faults and correct us.” That is what it means to be a mu’min, to be in Islām.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 143.

154. We should proceed with faith and certitude (In God) not with metals that are attained by killing others Before these titles tighten around us and kill us, we must find the things that will set us free so we may proceed easily. This is the only way that we can proceed without difficulty. This is the path to the freedom of our soul. Therefore, all of us must proceed on this path, protecting ourselves (With Iman) while giving love to others, and protecting them (With Iman) as we would protect ourselves (With Iman). We must proceed giving comfort to others, sharing our food with others, sharing our water with others, loving our neighbors as ourselves, and making all mankind our relatives, our brothers and sisters. We must proceed making everyone our loved ones and helping them become those who trust in God, and then go together on this path as the followers of God, as the representatives of God, as the children of the one Father.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“To Die Before Death: The Sufi Way of Life”, page 59.

155. Among mankind, who is good?” asked a man. The sheikh said, “One who does not kill, murder, hurt, or cause sadness to any life whatsoever is good. One who clearly sees the sadness in the lives of others as his own sadness, and helps others, is good.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh” page 197.

156. A man asked a Sufi sheikh, “Is it better to teach the people, or is it better to teach oneself?”. The sheikh said, “Son, a wise man must first learn (How) to improve himself and (Then, In Partnership With God, That Is, As “One With” God Within, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within,) bring himself to a good state. (Then His Good State), Then His good actions, good qualities, and good conduct will teach the world (All By Itself, By Example, That Is, By His Example of “True Love” Now Living In “The World”, That Is, of “God’s Love” Now Living In “The World”). When the world sees this, it will learn by itself, (All By Itself, If You Like, That Is, Then “The World”, Now “Living and Thriving” Within You, Within “Your Mind” Within You, Will Learn All By Itself, if you like, That Is, When You “Let Grace Spring Forth, Let Darkness Vanish, Let The Love of Guru Grow, And Let Qualities Be Purified” Within God Within You, Naturally, Like “A Sour Fruit” Letting Itself Ripen On “The Tree”, That Is, By Not Letting Go of “The Tree” Ever, No Matter What, That Is, No Matter What Is Happening In “Your Life” On “The Illusory Outside” of You, As Bawa Teaches Us In “The Invocation To The Guru”, In The Beautiful Book of Wisdom, “The Pearl of Wisdom”, and that is for sure.” (Expanded)

Expanded

(Bawa. That Is, “*If You Are A Wise Child*”, Now For Your Age, And “*Not Just A Foolish Child*”, Now For Your Age, *As Bawa Teaches Us*, And Now As Our *Dearest Loving Son, And Your Dearest Loving Brother*, Shaikh Muhaiyaddeen (Ral.), *In Whom “We Are Well Pleased”*, Is Teaching Us, and that is for sure)

(Bawa. That Is, By You Learning *How To Improve Yourself* By “*You Learning How Not To Be There, As If Somehow You Now Exist As “Separate From” God Within You, So God Can Be There, As “One With ”You”, While Both “You and God” Still Can, That Is, Before “You Die To The Flesh”, As They Say, That Is, Before “The Angel of Death” Finds You In “Your Current State” of “Illusory Separation” From God Within You, Which In Truth Is Now “The Current State” of You, and of All of My Children, Without Exception, But To “Your Eternal Peril”*”, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, Page 236.

157. My Son, Do only good, Speak only good, Speak only the truth in your life, Live in good conduct, Speak only wisdom, Give only love to all lives, Praise only God, Worship only God, Always live only with Him. This will be the triumph of your life.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 70.

158. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 73.

159. "Elephant and Armadillo" - a **sufi wisdom story**: "My child, consider the armadillo. When an armadillo grabs onto the trunk of an elephant, the elephant cannot breathe. It trumpets and shouts. A foolish elephant will strike its trunk against a tree or a 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 the armadillo cannot breathe. 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. (Also More From "An Excerpt" From The Chapter "Cutting The Gem", From The Book, "Shaikh and Disciple")

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.

M. R. Bawa Muhaiyaddeen: 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 that leak.

Disciple: I can't seem to stop it through any outer effort. How can I control it from inside?

M. R. Bawa Muhaiyaddeen: **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.

M. R. Bawa Muhaiyaddeen: All right, then **control it**.

Disciple: Do you have a pill or something I could swallow?

M. R. Bawa Muhaiyaddeen: 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 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 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 (of Iman) 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 within you. When you go to bathe (In The Guru's Grace), do not carry the fire of the world, the sins of the world, or the mind along with you. That fire (of The World) will be doused by the water, (By **The Guru's Grace**), and you will be sad because **what you brought was destroyed**. Fire cannot last in water. You must use wisdom (When You Come To Bathe In "The Guru's Grace")

Child: Last Night I Had A Dream About A House Burning Down.

M. R. Bawa Muhaiyaddeen: 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 blood ties; 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 that 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, "Aiyo, he is cutting my attachment. Aiyo, my love! Aiyo, my mother, my mother! Aiyo, my grand-father!" You complain as each attachment is being cut. You shout, "Aiyo, 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.

You are burning in this fire! You think it is good to be in this fire, but it is drinking your blood. You do not understand; this is your ignorance. Use your wisdom to look within. The good sheikh cuts these four hundred trillion, ten thousand spiritual ghosts, spiritual fires, jinns, fairies, heavenly beings, demons, elements, four-legged animals, monkeys, donkeys, rats, peacocks, crows, pigs, dogs, foxes, crocodiles, lizards, chameleons, and reptiles away from you. They all have a hold on you.

My child, consider the armadillo. When an armadillo grabs onto the trunk of an elephant, the elephant cannot breathe. It trumpets and shouts. A foolish elephant will strike its trunk against a tree or a 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 the armadillo cannot breathe. 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 run 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 blood-ties, 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. This is what a good, true gnana (i.e. gnostic) sheikh, a true man, will do.

~ Bawa Muhaiyaddeen, (ra)

“Cutting the Gem”, a chapter from “Sheikh and Disciple”

Source: <http://www.bmf.org/m/wisdom/cutting-gem.html>

160. **Truth is one and Islām is one.** It shows no differences between religions and sects, races and tribes, or between black and white or red and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. It does not show differences between those in the realm of awwal, the time of creation, and those in āakhirah, the hereafter. **The word Islām** has only one meaning: the unity and peacefulness of Truth. That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām. To conduct ourselves in the right manner, to know what is ḥalāl, permissible, and to act accordingly, to know what is ḥarām, forbidden, and to avoid it—this is what is called imān, absolute faith, certitude, and determination.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Islam and World Peace, Explanations of a Sufi”, page 112.

161. “Who has attained the state that gives tranquillity, peace, and happiness to the heart?” asked a young woman. The sheikh replied, “Through the companionship of good people who have the qualities of God, and through listening to the teachings of wise sages who have learned the wisdom which has **no attachment to the world:** One who does selfless duty, One whose heart dwells within God’s grace, love, and goodness, One who fills his heart with patience, One who makes sabur, or inner patience, **the staff** with which he walks in life, One who sees faith in God as **the strength in his heart,** One whose absolute faith in nothing other than God, is the protecting umbrella for all the difficulties and troubles in his life, One who hands over all responsibility to God in doing his duty “One who does these things will attain **the state** that gives tranquillity, peace, and happiness to the heart.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 193.

162. Man must weave the fabric of modesty, sincerity, reserve, fear of wrongdoing, good thoughts, good conduct, God’s compassionate qualities, **patience, honesty, and the actions of truth, forbearance, equality, and treating other lives as his own.** If he adorns his body and his heart with that fabric, it will give him the most beautiful clothing for his life in both worlds. Everyone will **be enchanted** by those qualities.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 238.

163. **The first word you must say is, “*Bismillāhir-Rahmānir-Rahīm: In the name of God, the Most Merciful, Most Compassionate.*”** Whatever journey you undertake in this life, when you leave your house, first place your **right foot** forward, **trusting** in Allah. Let Prophet Muhammad, the Rasūl (the Messenger) (Sal.), **go in front of you and lead the way.** Say, “*Yā Allāh, I am starting my journey believing in You. Protect me so that no difficulties or dangers arise during this journey. Protect me so that my life does not capsizes in this ocean of illusion. Until I reach You and join You, please see that nothing comes to overturn me. Grant me Your grace so I will conduct my life on the straight path. Be my guide on this path, so that I may live within You and (Within) Your grace and good qualities and actions, so that I may imbibe Your good conduct and act accordingly, and so that I may walk on the straight path to reach You. Show me that path and grant me Your grace. Āmīn.*” You must say this, and put your right foot forward **first.**

Muhammad **Raheem** Bawa Muhaiyaddeen (Ral.)
“Why Can't I See The Angels”, page 11.

164. O man, with **your wisdom** kill the praise from the world and **forget the world's blame.** **Acquire God's qualities.** **Do your duty in the same way** He performs His duties. **Just as the lotus** lies on water **without retaining** the water on its leaves, **live in the world** without **holding the world** within you. If you **live like this**, the effulgence of God **will resplend** within your heart, **even though** you are enclosed in a body of earth — just as a precious gem contains a radiance, even though it is buried in the earth.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 115.

165. People need water to survive; even if there is no food to eat, they must at least have water. The rahmah of Allāh (**The Wealth** of **“The Three Worlds”** of God, Within God Within You) is the water of **īmān-Islām**. When you see someone starving for that water of rahmah, you must give him some, revive him, take him away from the sufferings of the world, nurture his life, change his state, and help him to follow God’s laws. **This is imān.** (Expanded)

Expanded

(Bawa. That Is, **The Wealth** of **“The Three Worlds”** of God, Within God Within You, That Is, of “The World Within The World”, of “The World of Wisdom Within Wisdom”, And of “The World of God Within God”, That Is, As “The Understanding” of “These Three Worlds” of All, That Is, As “The Understanding” of “The Creation of God”, That Is, of “The Soul Force”, And As “The Understanding” of “The Man”, That Is, of “The Life Force”, And As “The Understanding” of God, That Is, of “Divine Knowledge (‘Ilm)”, And Within “That” of All “That Is Left” At “The End”, That Is, As “The Understanding” of All “That Is Left” At “The End”, And “You Will Be That”, And “We Will Be Within That”, As One, and that is for sure)

(Bawa. Click On The Following Link, "[God's Song](#)" of "[Grace, Wisdom, and 'Ilm \(Divine Knowledge\)](#)", For “The Latest Version” of “This Truth”, Now For Your Age, Now For All Life, if you like, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 91.

166. Make God's justice into your justice, Make God's qualities into your qualities, Make God's actions into your actions, Make God's conduct into your conduct, Let your love be God's love for all, Make God's patience into your patience, Make God's intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom (For God Consciousness) in your fellow beings.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 70.

167. My son, Do only good (Do Only God), Speak only good (Speak Only God). Speak only the truth in your life. Live in good conduct. Speak only wisdom. Give only love to all lives. Praise only God. Worship only God. Always live only with Him (Only With God). This will be the triumph of your life.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 70.

168-a. God says, "To warn you I have taken from Myself what is known as conscience and placed it within you." It shows you, it warns you: "What you are doing is wrong." When your wisdom does not warn you, your conscience will show you. It reveals everything to you. But the state of man in these times is such that he does not distinguish between wrong and right.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Four Virtues”, page 9.

168-b. God says, "**To warn you** (That) **I have taken from Myself** what is known as "Conscience", (That Is, As "**My Wisdom**" Within "**My Wisdom**", That Is, As "**My Power**", As "**My Dhat**" of "**My Dhat, Sirr, And Sifat**",) and placed it within you." It "Shows You", it warns you: "What you are doing is wrong." When "Your Wisdom" does not "Warn You" (That Is, When "**The Sirr**" of "**My Dhat, Sirr, And Sifat**" Does Not "Warn You"), "Your Conscience" will show you. It reveals **everything** to you. But "The State of Man" in "**These Times**" is such, (That Is, When Man Is In "The State" of "**The Sifat**" of "**My Dhat, Sirr, And Sifat**", That Is, In "The State" of "The Manifestation of Creations), that "He Does Not" **distinguish** between wrong and right.

Expanded.

(Bawa. God says, "**To warn you** That **I have taken from Myself** what is known as "Conscience", That Is, what is known as As "**My Wisdom**" Within "**My Wisdom**", That Is, As "**The 7th Level of Wisdom**" Within "**My 6th Level of Wisdom**", That Is, As "**What Is Known**" as As "**My Power**", That Is, As "**My Dhat**" of "**My Dhat, Sirr, And Sifat**",) and placed it within you.)

(Bawa. It "Shows You", it warns you: "What you are doing is wrong.")

(Bawa. That Is, When "Your Wisdom" does not "Warn You", That Is, When "**The Sirr**" of "**My Dhat, Sirr, And Sifat**" Has **Not Yet Awakened** And Is **Not Yet Functioning** Within You, As "Your 6th Level" of Wisdom Within You, As "**The Awakened Wisdom**" Surrounding "**Your Soul**", As In Truth "**The Awakened Guardian**" of "**Your Soul**" (See Suratul "**At Tarique**", "**The Night Visitant or The Morning Star**", In "**The Review**" of "**The Holy Qur'an**"), And As Such Is "Still Sleeping" Within You, And **Does Not** "Warn You", Then "Your Conscience" As "**My Power**" Within You, Who Is **Always Awake**

Within You, No Matter What “**State**” You Are In, will show you. It reveals everything to you.)

(Bawa. But “The State of Man” in “**These Times**” is such, That Is, When Man Is In “The State” of “**The Sifat**” of “*My Dhat, Sirr, And Sifat*”, That Is, In “The State” of “**The Manifestation of Creations**”, “**He Does Not**” distinguish between wrong and right.

(Bawa. See “Bawa-Plus-03” For “**More Wisdom Points**” On “This Beautiful Bawa Quotation”, if you like, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Four Virtues”, page 9.

169. Do not take your bigotry with you When you go to pray. Take your loving qualities and the certitude of faith known as **iman** to Allahu ta’ala Nayan, the One who is **limitless grace** and **incomparable love**. You will receive the benefit and reward from Him.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 85.

170. Never try to advise someone who does not have wisdom. You must escape from such people. Understand what state a person is in before you speak to him. If you do not do this, and you try to advise someone, danger could be the result. It would be like throwing stones at a mountain. The stone that you throw would split into many pieces and rebound back to hurt you. Remember, if you try to advise someone who does not have wisdom, it could backfire and result in great danger for you. It may result in your making enemies and being hated, (Unless In Truth “You Are Not There, As Somehow “Separate From” God, But Rather, God Is There, As “One With” You”, Then “God Will Cure Himself” of It, Both Now, In “This World”, As Much As He Can, That Is, As Much As It Will Let Him, And Then In “The Next World” Completely, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Four Virtues”, page 29.

171. A religion that has **this state of peace** is God's religion. This is what **God accepts**. **That religion does not destroy anything**. **It does not destroy, it embraces**. **That is the religion where one embraces another and gives peace**. **It lifts up those who have fallen**. **It gives comfort to those who have been beaten**. **It gives food to those who are hungry**. **It shows tranquility and peace**. **Through a face of light and through love, it dispels great sadness and grief; it gives peace and tranquility through a light-filled face**. **Through love and through wisdom, it brings light to a dark face, a face darkened by troubles**. **It raises up a qalb, a heart, that is suffering and gives happiness and peace**. **It raises up others with its state of love**. **It quells the fire burning in the heart, the fire that is burning as a result of many difficulties and sorrows, and fills that heart with a good, tranquil flower garden**. **It fills it with beautiful qualities, and having created that flower garden, invites all into that flower garden of love, to go around it and enjoy peace....**

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Bawa Asks Bawa Muhaiyaddeen", Volume 3, page 10.

172. Do not preach wisdom To one who lacks wisdom And faith in God.
Your wisdom will not enter him; it will be transformed into a dangerous
weapon which will turn on you and attack you, (**Unless In Truth "You Are Not There, As Somehow "Separate From" God, But Rather, God Is There, As "One With" You"**, Then **"God Will Cure Himself"** of It, **Both Now, In "This World"**, As Much As **He Can**, That Is, As Much As **It Will Let Him, And Then In "The Next World" Completely**, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 53.

173. Do not cast pearls before swine, Swine do not know the value of pearls. Do not cast the treasures of God, The treasures of wisdom and truth, Before a man who is filled with suspicion, Or one without faith in God. Such a man will destroy what is good, (Unless In Truth “*You Are Not There, As Somehow*” “*Separate From*” *God, But Rather, God Is There, As “One With” You*”, Then “God Will Cure Himself” of It, *Both Now*, In “*This World*”, As Much As He Can, That Is, As Much As It Will Let Him, *And Then* In “The Next World” *Completely*, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, pg. 53.

174-a. In the name of God, Most Merciful, Most Compassionate. It is important in the 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 towards peacefulness.

M.R. Bawa Muhaiyaddeen (Ral.)
“ISLAM AND WORLD PEACE; Explanations of a SUFI”, Page 1.

174-b. In the name of God, Most Merciful, Most Compassionate. **It is important** in the 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** (As “*The Sifat*” of “*The Dhat, Sirr, and Sifat*” of Allah), and **the value of its conscience** (As The “*Dhat*” of “*The Dhat, Sirr, and Sifat*” of Allah), and its **justice and truth** (As The “*Sirr*” of “*The Dhat, Sirr, and Sifat*” of Allah), We must know **the greatness** of Allah who rules over **all this** (As Now “*The Pearl of Wisdom*”, Now For Your Age, Now For All Life).

Expanded

(Bawa. That Is, **We must know the greatness** of Allah **who rules over all this**, As Now “*The Pearl of Wisdom*”, Now For Your Age, Now For All Life, That Is, As Now “*The Heart*” of “*The One*” Who Will Truly “*Let Himself End*” In God)

And we must find tranquility in our lives , (By You Now Truly “*Joining In Partnership*” With **God**, That Is, As “*One With*” God, As “*Two Lives Now Living As One*”, First On The **Outside**, and Then **Within**), so that we will be able to **guide others towards peacefulness**)

(Bawa. By You Now Truly “*Joining In Partnership*” With **God**, That Is, As “*One With*” God, As “*Two Lives Now Living As One*”, First On The **Outside**, and Then **Within**), That Is, First At “*The Divine Feet*” of “*The Life and Teaching*” And “*The Song*” [“*God's Song*” of “*Grace, Wisdom, and 'Ilm (Divine Knowledge)*”] of Our **Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, In Whom “*We Are Well Pleased*”, And Then Within “*His Heart*”, As Now “*The Grace*” of “*The Sacred Universal Traveler*”, Now For Your Age, Now For All Life, **Who Contains “Good Remedy”** For “*Further Progress*”, if **you like**, and that is for sure)

(Bawa. That Is, “*If You Are A Wise Child*”, Now For Your Age, And “*Not Just A Foolish Child*”, Now For Your Age, As Bawa Teaches Us, And Now As Our *Dearest Loving Son*, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us *Again*, and that is for sure)

M.R. Bawa Muhaiyaddeen (Ral.)

“ISLAM AND WORLD PEACE; Explanations of a SUFI”, Page 1.

175. Īmān is Islām. What does “*Imān is Islām*” mean? It means **purity** of heart, **purity** of qalb. **The beauty!** It means the beauty of Allāh’s qualities; the **beauty** of Allāh’s actions; the **beauty** of Allāh’s conduct; the **beauty** of Allāh’s compassion; the **beauty** of Allāh’s patience; the **beauty** of Allāh’s duty, **the duty** performed without favoritism; the **beauty** of Allāh’s peace and tranquility that is without separations; the **beauty** of Allāh’s three thousand blessings; the **beauty** of performing the actions of all of Allāh’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 Allāh is **established**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Suratur-Rahmah”, page 96.

176. One who has wisdom will fight only within himself. He will fight against every thought and every evil that is inside him, and he will finish them off (In Partnership With Allah Within Him). The one who does this within himself is a clever man. But, one who carries the earth and fights others is a vengeful person, a murderer. The one who fights within himself is a clever one, a wise one. The one who fights others because of jealousy is a killer, a vengeful person, a murderer. He fights because of his own envy, because of his own glory, because of his own title, because of his own politics, and because of his own religion. He fights because of his own ego. His work is to kill others. To change this state, to fight the war within oneself, and to find peace is prayer. That is prayer, goodness. Because of this prayer, he will attain peace and others will attain peace. That is peace.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Bawa Asks Bawa Muhaiyaddeen”, Vol.1, page 142.

177. **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 (To God) 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 (To God)**,” “**Your Conscience**” will provide “**Useful Fruit**” which will benefit “**Your Journey**” through “**Life**”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 55.

178. If we ever hope “To Live” as “**One Human Race**”, we must have “**Absolute Faith in God**”. This is “**Our Only Treasure**”. We must live according to “**Justice and Conscience**” (That is, **According To “The Sirr”, And “The Dhat”**, of “**The Dhat, Sirr, and Sifat**” of God Within Us), respecting the lives and bodies of all others as we do our own, and knowing the hunger and the suffering of others as our own hunger and suffering. If human beings of all four religions would realize this and live as one in unity, then these places of worship would not be turned into battlefields. It is necessary for people of all races and nationalities to realize this.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 31.

179-a. When we live with wisdom, conscience, and awareness, and we look with awareness, we will realize that our life and the lives of others are the same. We will realize that God and man dwell in the same place of prayer. Truth and wisdom dwell together. When truth, conscience, and wisdom dwell together, God resides there. When good qualities, good wisdom, good patience, and good thoughts come, God resides there. But when evil and evil qualities come, when these (good qualities) leave and are separate from man, then that is hell.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Four Virtues and Their Relationship to Good Behavior and Bad Conduct”, page 9.

179-b. When “**We Live**” with “**Wisdom**” (with The “**Sirr of God**”), and with “**Conscience**” (and with The “**Dhat of God**”), and with “**Awareness**” (and with The “**Safat of God**”, Now **Fully Manifested** Within God Within You, That Is, Now **Within** “**The Pearl of Wisdom**”, Now For Your Age, Now For All Life, Which In Truth **Is Now** “**The Hereafter**, **HERE and NOW**”, and that is for sure). And When “**We Look**” with “That **Awareness**”, we will realize that “**Our Life**” and “**The Lives**” of “**All Others**” are “**The Same**”.

Expanded

(Bawa. That Is, we will realize that “**Our Life**” and “**The Lives**” of “**All Others**” are “**The Same**” “**One Life**”, That Is, Are **The Same** “**One Life of God**”, That Is, Are **The Same** “**Dhat, Sirr, And Safat**” of God, **Now** “**Living and Thriving**” **Both** Within God Within You, As “**The Hereafter**, For **ETERNITY**, and **Now** In “**The World**” As “**The Hereafter**, **HERE and NOW**”, and that is for sure).

We will realize that “**God and Man**” (That Is, “The Wisdom” & “The Love” of God) dwell in “**The Same**” “**Place of Prayer**”. “**Truth and Wisdom**” dwell together (**As One**). When “**Truth, Conscience, and Wisdom**” dwell together (**As The Same** “**One Life of God**”, That Is, **As The Same** “**Dhat, Sirr, And Safat**” of God, **Now** “**Living and Thriving**” **Both** Within God Within You), **God Resides** “**There**”.

When “**Good Qualities**”, “**Good Wisdom**”, “**Good Patience**”, and “**Good Thoughts**” **Come**, (**As Now** “**The Sifat**” and “**The Sirr**” and “**The Dhat**” of God, “**As Again One**”, **But Now Within** “**The Pearl of Wisdom**”, That Is, **But Now Within** “**The Heart**” of God, **Now For Your Age**, **Now For All Life**), Then **God Resides** “**There**”, (**As Now** “**The Life and Teaching**”, And “The Heart”, And “**The Song**” (See **God's Song**” of “**Grace, Wisdom, and 'Ilm (Divine Knowledge)**” of Our **Dearest Loving Son**, **And Your Dearest Loving Brother**,

Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, if you like, and that is for sure)

But when evil and “evil qualities” come, when these (good qualities) leave and are “separate from” man, then that is hell, (Which Is Now “The Current State” of You, and of All of My Children, Without Exception, if you like, and that is for sure)

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, As Bawa Teaches Us, And Now As Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us Again, and that is for sure)

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Four Virtues and Their Relationship to Good Behavior
and Bad Conduct”, page 9.**

180-a. When the good section comes, that is the kingdom of God, heaven; that is **tranquility and peace**. When evil qualities come, (that is, when the evil section comes), that is **hell**, ‘adhāb, suffering, torment, and sorrow. If man dwells within these, (That is, within these **evil qualities**, within this “**evil section**”), **he will sin against God** and (**sin against**) those who are good, (that is, and **sin against**) the good human beings. He will speak evil and do evil. God looks at this and smiles. This is the group that denies the existence of God. Those who are in this (evil) section that change man’s state (from “**good qualities**” To “**evil qualities**”) are the majority in the world. They are the majority. They change man’s natural qualities, actions, and conduct. They change what is natural; they try hard to make unnatural whatever is natural and inherent. Because of this, the times have changed (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Four Virtues and Their Relationship To Good Conduct and Bad Behavior”, page 10.

180-b. When the good section comes, that is “The Kingdom of God”, heaven; that is tranquility and peace. When evil qualities come, (that is, when the evil section comes), that is **hell**, ‘adhāb, suffering, torment, and sorrow. If man dwells within these, (That is, within these **evil qualities**, within this “**evil section**”), **he will sin against God** and (**sin against**) **those who are good**, (that is, and **sin against**) the good human beings. **He will speak evil and do evil**. God looks at this and smiles. This is the group that denies the existence of God. Those who are in this (evil) section that **change man’s state** (from “**good qualities**” To “**evil qualities**”) are the majority in the world. They are the majority. They change man’s natural qualities, actions, and conduct. They change what is natural; they try hard to make unnatural whatever is natural and inherent. Because of this, the times have changed.

Expanded

(Bawa. So, My Dearest Loving Children, Why Is It That When “You speak evil and do evil”, God looks at this and smiles. That Is, Why Is It That When “You Are In the group that denies the existence of God”, God looks at this and smiles, That Is, Why Is It That When “You dwell within these evil qualities, within this “evil section”, And sin against God and sin against those who are good, that is, and sin against the good human beings”, God looks at this and smiles, and that is for sure).

(Bawa. And “The True Answer” To “This True Question” Is “The Great Secret” Or “Sirr” of “Your Life”, That Is, Because “God Loves You”, And All That “Your Are Now Exclusively Experiencing”, Which Is Now Exclusively “The Evil Section” of “Your Life”, God Lovingly Gave To You, As “The First Step” On “The Path” of Exclusively Experiencing “The Good Section” of “Your Life”, Which God Is Now “Just Waiting” To Also Give To You, As “The Natural And Inherent” End Result of “Your Life” In “The World”, and that is for sure)

(Bawa. All of Which Is Just Like “A Wise Parent” Viewing “The Bad Behavior” of “His Young Child” And Smiling, Because “The Wise Parent” Knows That “The Bad Behavior” of “His Young Child” Is Just “The First Step” On “The Child’s Journey” of Becoming “The Good Behavior” of “His Older Child”, and that is for sure)

(Bawa. And All of Which Is Just Like “The Wise Farmer” Viewing “The Sour Apples” On “His Apple Trees”, Knowing That You Cannot Get To “A Ripened Fruit”, That Is, “The Sweet Tasting Fruit”, On “His Apple Trees” Unless He First Produces “The Unripened Fruit”, That Is, “The Sour Fruit” on “His Same Apple Tree”, and that is for sure)

(Bawa. And My Dearest Loving Children, “This Is Why God Smiles” At “Your Evil Qualities”, Just Like “The Wise Parent” Smiles At “The Bad Behavior” of “His Young Child”, Because God Knows “Your True Potential”, Which Are “His Good Qualities”, As “The Wise Parent” Know “The True Potential” of “His Young Child”, Which Is “His Good Behavior”, and that is for sure)

(Bawa. That Is, When You Truly Let God “Bring You Up Properly”, While You Continue To Trust, Surrender, And “Hold Onto God”, That Is, When You Truly “Join In Partnership” With God, That Is, As “One With” God, As “Two Lives Now Living As One Life”, First On The Outside of You, And Then Within You, Knowing That In Truth “Your Current State” of “Illusory Separation” From God Within You In Truth Is Just “The First Step” On “The Journey” To “Your Final State”, Which Is “Oneness With” God Within You, As “The Young Child” Must Let “His Parents” Bring Him Up Properly, While “The Child” Continue To Trust, Surrender, And “Hold Onto His Good Parents” On “The Outside” of Him, and that is for sure)

(Bawa. That is, When You Truly “Join In Partnership” With God, That Is, As “One With” God, As “Two Lives Now Living As One Life”, First On The Outside of You, And Then Within You, Which In Truth Is Now You Finding, Realizing, And Understanding “The True Human Being”, Now For Your Age, Now For All Life, Who Is “Still Living” In “The World” With You, Learning From Him *“How Now To Be There, As If Somehow “You Now Exist” As “Separate From” God Within You, So God Can Be There, Right Now, This Very Moment, As “One With” You*”, and that is for sure)

(Bawa. And “The True Human Being”, Now For Your Age, Now For All Life, Who Is “Still Living” In “The World” With You, Is Now Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, if you like, and that is for sure)

(Bawa. That Is, “*If You Are A Wise Child*”, Now For Your Age, And “*Not Just A Foolish Child*”, Now For Your Age, *As Bawa Teaches Us*, And Now As Our *Dearest Loving Son*, *And Your Dearest Loving Brother*, Shaikh Muhaiyaddeen (Ral.), *In Whom “We Are Well Pleased”*, Is Teaching Us *Again*, and that is for sure)

(Bawa. If Not, Both “God’s Child” Which is “Your Soul”, Within God Within You, And “Your Mother’s Child”, Which Is “Your Elemental Mind & Body” In “The World”, Which In Truth Has Now Fully Manifested Within “Your Mind” Within You, Not On Some “Illusory Outside” of You, Will Not “Grow Up Properly”, And “An Eternal Elemental Life” of “Separation From” God Within You Becomes “Your Only Eternal Fate”, Both For “Your Soul”, And For “Your Mind & Body”, That Is, Both For “God’s Child”, And For “Your Mother’s Child”, For In Truth “It Is Always” A “Package Deal”, That Is, If “You Don’t Properly” Hold Onto Both, That is, If “You Don’t Properly” Hold Onto “God And Your Good Parents”, While Both “God, And Your Good Parents, And The Good You” Still Can, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Four Virtues and Their Relationship To Good Conduct and Bad Behavior”, page 10.

181. When you join a Shaikh who is a perfected man (an *insān kāmil*), you must be a baby to his qualities. No matter how much you may have studied, whether you rule the world, whether you are a king, whether you are a rich man or a poor man, or whether you are a ruler or a slave—you must be a babe-in-arms to the Shaikh. Only then will he embrace you to his chest. When you come to him, come as a tiny baby. If you are a baby, he will pick you up on all four sides. He will carry you on his shoulder, embrace you to his chest, wrap you around his neck, or carry you on his head. He will carry you in one way or another. Even if he has to tie you on his back, he will carry you. But if you come to him as a great king, like a big mountain, he will unburden himself and move on. Why? He will not carry you, because you are too heavy. You must first understand the meaning of belief, resolute faith, determination, and certitude (In God, of Iman). Then, unloosen and discard all your prior learning and intentions. If you want to follow a Shaikh, you must become a babe-in-arms with unconditional imān. You should not harbor any doubt or suspicion. You should not hold onto anything else. If you do, he will move on, saying, “That’s fine, play with it.” Having tried his very best, he will then leave you and move on.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Fast of Ramadan”, page 424.

182. 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 God, Iman) 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, 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Tree That Fell to The West”, page 175.

183. When you observe very carefully what is going on in the world, you will understand these things. Some children will come to you and cry, and some will come to you and laugh. Some are quiet and keep things to themselves. Some complain and lament. You have to think about these states and decide in which state you should be, and then realize that you can change and improve your life with good qualities, good behavior, and proper conduct. You have to avoid the bad section and try to bring your life into a good state.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Four Virtues”, page 41.

184. 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.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 43.

185. O man, know the value of *tawakkul*, Of placing all your trust in God. Then you will understand the explanation of the “five and the six” (That is, of “the five outer” and “the six inner” obligatory duties), the power of prayer, the way to worship God, and “the five times” of prayer and its benefits.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 42

186. Each of Us Who Came “Here” With “Wisdom” Must “Learn” From “This School”. “Heavens” Does Not Come “From Building” Beautiful Churches, Mosques, And Temples (On “The Outside” of Us). Man Must Build “His Church”, and “His Mosque”, And “This Temple” Within “Himself”. The “House of God” Must Be “Built Within”. The “Place of Worship” Must Be “Seen Within”. The “Completeness of God” Must Be “Built” Within “The Self”. If Man Can “Understand” (Both) “His Story” (Within God), and “The Story of God” (Within Himself), And “Then” “Build A Church” Within “Himself” (As “The Story” of “Man-God/God-Man” Within “His Story” Within “God’s Story”, As In Truth “The Wealth” of “The Three Worlds” of God Within Himself), That Is “Victory” (More Expanded To Come).

More Expanded (To Come)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Wisdom of Man”, No page provided. Published In 1980.

187-a. 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.

187-b. 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”. (That Is, Into “The Person”), and do not put “The Mind” into “Devotion”, (That Is, Into God’s “Devotion To God”). That would be useless, like putting fire and water together. “Separate The Mind” from “Devotion To God”, (That Is, Use “Your Wisdom” To Separate “The God Part” of “Your Life”, From “The Mind” Part of “Your Life”), and keep each in “Its Own Place” Within You, before you pray, (That Is, As “God Standing On You” As “His Prayer Mat”, Praying To God Within You, That Is, Before “You Let/Get Your True Life”, Which In Truth Is “Your Soul/Divine Life”, Now Hidden Within “Your Elemental/Impure Life”, To Pray To God, That is, Using “The God Part” of “Your Life” Standing On “The Mind Part” of “Your Life”, To Pray To God, For “The Benefit” of All of “The Creation of God”, Just Waiting To “Fully Manifest”, Within God Within You), That “Will Bring You” grace and peace, (That Is, That Will Bring “Your Life” Both), grace and peace, (That Is, That Will Bring Both “Grace” For “Your Soul”, And “Peace” For “Your Mind”, and that is for sure) (More Expanded To Come).

More Expanded (To Come)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 118.

188. Hunger knows no taste, Sleep knows no comfort, Lust knows no boundaries, Desire knows no shame, Selfishness knows no justice, Anger is unaware of sin, Arrogance is unaware of karma, Poverty makes one forget his “True State” (of *Al-hamdu lillah*, And *Tawakul Allah*), Earth does not know the value of gold, Craving cannot know the “Splendor of Life”, Falsehood can never know truth, Pride does not know patience, Darkness cannot know grace, And ignorance can never know Allah. My son, there are many things like these which keep us from knowing God and the truth. If you will realize this with your wisdom, take what is good, and act accordingly, that will be “The Wealth” of grace which will give you victory in all “Three Worlds” (More Expanded **To Come**).

More Expanded (To Come)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 118.

189. Truth does exist. It is “The Power of Allah”. You cannot learn it from books, nor can you understand it through the visions of your eyes. If you wish to understand this power, you must know that there is a Qur’an. (As “The Pearl of Wisdom”, That Is, As “The 28 Letters” Within You, Multiplicity of Which Make “The Human Form”), and a “Shaikh of Wisdom” within you, (That Is, As “The Wisdom” Surrounding “Your Soul”, Just Waiting To Be Awakened By “The True Human Being, Now For Your Age, Now For All Life, if you like). It is with “His Wisdom” that you must open “Your Qalb”, “Your Inner Heart” Within “Your Mind” Within You”, read the “Inner Qur’an” (That Is, Read “The Tierra Qur’an”, That Is, The Qur’an of Muhammad (Sal.), The Qur’an of “The Triple Flame”), and “Understand” the “Benevolence (Well Meaning & Kindly) of Grace”. But until you attain “That State”, you must find a “Sufi Sheikh” on “The Outside”, ask him, and learn.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 368.

190-a. The people who have come to rule the world should think about this. Every man should think about this. 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 takes 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. 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. Āmīn.

190-b. The people who have come to rule the world should think about this. Every man should think about this. Peace can only be found in the heart. Good qualities, wisdom, and clarity must provide “That Explanation” (of Peace) within each heart, (That Is, When Man Becomes Peaceful About “His Own Ending” In God, Before “He Ends” In “His Grave”, As The Prophet Ishmael (A.S.) Did). Man will only “Know Peace”, (That Is, Man will only Become Peace), when he takes (On God Within Himself, That Is, When He Takes) God’s justice and His qualities into himself. Therefore, before we speak of peace, let us try to acquire God’s words within ourselves, (That Is, Let Us Acquire God Within Ourselves). Let us find tranquility within ourselves. If we can do that, our speech will be fruitful, (That Is, Our Speech Will Become “God Speaking”). Then the whole world will be at peace, (Since In Truth “We Are The World” Within Ourselves, Within “Our Inner Heart”, Within Our Qalb, And If “We Become Truly Peaceful” Within, Then “The World” Will Become Peaceful On “The Outside”, That Is, “We Must Become” The Change That “We Want To See”, As They Say). Man must find peace, tranquility, happiness, unity, love, and every good quality within his own life. Only a person who does that, (That is, Who Truly Becomes “The Peace” In “The World” For “Everyone Else”), 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 (As How He Rectifies The Mistakes In “The World”), Then he can help others. We must all think about this. May God help us. Āmīn.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 13 (or 9)

191-a. For those of us who have faith in God alone, there is only one teaching. Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for? Only one thing—that Treasure which is God. Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride. But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell their life. However, any society that recognizes the one God and holds nothing equal to Him, any society that holds onto that one Truth, worshipping Him, praying to Him, and surrendering to Him—any society that has reached that state of understanding needs only one Master. The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion. What else is there that matters?

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Islam and World Peace, Explanations of a Sufi”, page 53.

191-b. For those of us who have faith in God alone, there is only one teaching. Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for? Only one thing—“That Treasure” which is God. Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride. But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell “Their Life”. However, any society that recognizes “The One God” (Over “All Religions”, And Over “All Mankind”), and holds nothing equal to Him (Including “All Religions”, And All of “Mankind”, And All of “Nature”), any society that holds onto that one Truth, worshipping Him, praying to Him, and surrendering to Him—any society that has reached that state of understanding needs only one Master. The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion. What else is there that matters? (Nothing Else, and that is for sure) (Expanded).

Expanded

(Bawa. So, My Dearest Loving Children, “This” Is “Your Truth”, That In Truth “We Only Need God”, Not “Religions”, Not “Mankind”, And Not “Nature”, Just God, And Not “Personal Fellowships” With Each Other, Just God, That Is, Not “Our Personal Form”, Not “Our Personal Relationships”, And Not “Our Personal Wealth”, Just God, That Is, Not Our Desire For “Earth, Women, And Gold”, Just God, That is, Not Our Desire For “A Personal Life” of “Separation and Differences” On “The Illusory Outside” of Us, Just God, That Is, Just God, As Just “The One Master” Ruling Over “Our Lives”, and that is for sure)

(Bawa. And This Is **Why Bawa Teaches Us The Following** In This Beautiful Wisdom Book For All Mankind, "[Islam and World Peace, Explanations of a Sufi](#)", In The Following "**Excerpt**" And "**Full Text**" of "[The Epilogue](#)", if **you** like, and that is for sure)

"An Excerpt"
From "[The Epilogue](#)"

"[Our entire life](#) and everything that happens to us is conducted by Allah, [not by us](#). He is the One who carries out [everything](#), He is responsible for [the cause and the effect](#)".

"The Beginning"
of "[The Full Text](#)"
of "[The Epilogue](#)"

*"[I seek refuge in Allah from the evils of the accursed satan](#).
[In the name of Allah, Most Merciful, Most Compassionate](#).*

May all the peace, the beneficence, and the blessings of God be upon you.¹

My brothers and sisters, let us consider once more the true meaning of Islam.

Islam is Allah. It is the kingdom of His qualities, His actions, His compassion, His peacefulness, and His unity. Allah, not man, is the only One who can rule that kingdom. With His love and compassion He is the One who protects all lives, who feeds and looks after all creations according to their needs and their hunger. Allah alone rules over all that is within His realm-the earth and all the countries of the world, the trees, plants, the houses, and the heart of man. Our entire life and everything that happens to us is conducted by Allah, not by us. He is the One who carries out everything, He is responsible for the cause and the effect.

*Islam is the acceptance of Allah as the Ruler over everything in all the universes.
² He is the Master of our good thoughts, our good qualities, and our good*

actions. He is the Guide for our conscience, the One who teaches us justice and truth, compassion and unity. He is the Leader of wisdom and divine knowledge.³ And it is through His peace that all hearts can obtain peace and tranquility.

His is the kingdom of truth. That kingdom cannot be ruled by what the world today calls Islam. True Islam does not mean trying to dominate the world, shouting, "I am in command!" In this world and the next, in birth and in death, the One alone who rules Islam is Allah. No man has the power to govern that kingdom.

To understand this with absolute clarity is to become His slave⁴ and be filled with divine wisdom and perfect faith. That is prayer. To accept Allah and His pure kingdom is true Islam, the way of absolute faith, certitude, and determination,⁵ the way of the kalimah.⁶ This is the birthright of all the children of Adam. To accept Allah's words and His commands is wisdom, and to accept what He has given us is our plenitude.

God is Most Great!⁷ All praise belongs only to Him.⁸ He is the One who gives us the wealth of our lives. He gives us everything. The kingdom of Islam is His most benevolent, pure gift. Should any man proclaim himself ruler of that pure kingdom, he will only bring about his own destruction. Allah is the sole ruler, there is no one else who can do His work. We, the children of Adam, who pray to God with faith and certitude, must know this with absolute clarity.

All praise be to God! God is the Great One! This is the true meaning of Islam.

May the peace of God be upon us. May God help us all. Amen.

“The End”
of **“The Full Text”**
of **“The Epilogue”**

(Bawa. So, My Dearest Loving Children, “**This**” Is “**Your Truth**”, That In Truth “**We Only Need God**”, Not “Religions”, Not “Mankind”, And Not “**Nature**”, **Just God**, and that is for sure)

(Bawa. And This Is **Why Bawa Teaches Us** “**This**” In “**The Epilogue**”, of “**This Beautiful Wisdom Book**” Now For **All Mankind**, “**Islam and World Peace, Explanations of a Sufi**”, That Is, For **You**, And For **All** of **My Children**, Without **Exception**, **To Now Turn** “**To God**”, And “**To God Alone**” Within You, As Truly “**Sufficient**” For “**Your Life, if you like**, and that is for sure)

(Bawa. That Is, “**If You Are A Wise Child**”, Now For Your Age, And “**Not Just A Foolish Child**”, Now For Your Age, **As Bawa Teaches Us**, And Now As **Our Dearest Loving Son, And Your Dearest Loving Brother**, Shaikh Muhaiyaddeen (Ral.), **In Whom** “**We Are Well Pleased**”, Is Teaching Us **Again**, and that is for sure)

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi” page 53.

192-a. “Truth is one and Islām is one. It shows no differences between religions and sects, races and tribes, or between black and white or red and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. It does not show differences between those in the realm of *awwal*, the time of creation, and those in *ākhirah*, the hereafter. The word Islām has only one meaning: the unity and peacefulness of Truth. That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām. To conduct ourselves in the right manner, to know what is *halāl*, permissible, and to act accordingly, to know what is *harām*, forbidden, and to avoid it— this is what is called *īmān*, absolute faith, certitude, and determination” (Expanded)

Expanded

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

From [The “On-line” Publication, “Islam and World Peace, Explanations of a Sufi”](#), page 112, By [Our Dearest Loving Father, M. R. Bawa Muhaiyaddeen \(Ral.\)](#),

192-b. “**Truth is One**” and “**Islām is One**”. It shows **no differences** between religions and sects, races and tribes, or between black and white or red and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. **It does not show differences** between those in “**The Realm of Awwal**”, the **time of creation**, and those in “**Akhirah**”, the **hereafter**. The word Islām has only **one meaning**: “**The Unity and Peacefulness of Truth**”. That Truth is Allāh. **His three thousand gracious qualities and attributes**, His **unity, tranquility,**

and **virtuous** conduct, His **equality**, and His **compassion**—these are what comprise **Islām**. To conduct ourselves in the **right manner**, to know what is **halāl**, **permissible**, and to act **accordingly**, to know what is **harām**, **forbidden**, and to **avoid it**—this is **what is called** **īmān**, **absolute** faith, certitude, and determination (In **“The Truth”** of **Allāh**, of **“The Oneness”** of **God**, and **Then To Get God As “Your Soul” To “Act Accordingly”**, and that is for sure). (Expanded)

Expanded

(Bawa. **So**, My Dearest Loving Brothers and Sisters, Sons and Daughters, And Grand Children, **“This”** Is **“Your Truth”**, Allāh As **“One With”** You, **if you like**, And Within **“That Truth”**, **if God likes**, You As **“One With”** Him, That Is, if You **Now “Truly Start”** To **“Live Your Truth”**, Not Just Have **“Meetings & Celebrations”** and Just **“Talking About It”**, That Is, And Just **“Talking About Your Truth”**, As You and All of **My Children**, Without **Exception**, Now **Exclusively Do**, and that is for sure)

(Bawa. That Is, **Allāh** As **“One With”** You, This Very Moment, Right Now, **if you like**, **As Now “Your Soul”**, And **As Now “The Wisdom”** Surrounding **“Your Soul”**, **As Now “The 6th and 7th”** Levels of Wisdom **Just Waiting To “Fully Manifest”** Within God Within You, As Now **“God, Your Soul, And Goodness”**, As Now What Is Within **“The Qutb of Allāh”**, Within God Within You, **As Now “The Actions” (The 99 Wilayats Or Sirr of Alāh)** of **“The Power of Allāh”** (of **“The Dhat”** of Allāh, Within God Within You), That Is, **As Now “The Actions”** of **“The Quddus of Allāh”**, That Is, **As Now “The Actions”** of **“The Holy One”** of Allāh, Within God Within You, That Is, **As Now “The Grace”** of **“The Dhat”** of Allāh, That Is, of **“The Dhat, The Sirr, And The Safat”** of God, and that is for sure)

(Bawa. For As Bawa Teaches Us In **“The Glossary”** of The Beautiful **“Book of Wisdom”**, Called **“The Golden Words of A Sufi Shaikh”**, As **“A Brief**

Definition of **The Arabic Word** Known As **“Qutb”** (Page 464, First Addition) As Follows,

“An Excerpt”

From **The Publication**

“The Golden Words of A Sufi Shaikh”,

(Page 464, First Addition)

By Our **Dearest Loving Father**,

M. R. Bawa Muhaiyaddeen (Ral.)

Plus **“An Expansion”**

By Our **Dearest Loving Grand Son**,

Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)

“Original Version”

of **“This Excerpt”**

By *Our Dearest Loving Father*,

Bawa Muhaiyaddeen (Ral.)

“Qutb (Arabic): Divine Analytic Wisdom. **“The Wisdom Which Explains”**; that which measures the length and breadth of **“The Seven Oceans”** of **“The Nafs”** or **“Base Desires”**; that which awakens all **“The Truths”** which have been destroyed and buried within **“The Ocean of Maya”**, That which awakens **“True Iman”** (absolute faith, certitude, and determination); that which explains to the *hayat*, to life, **“The State of Purity”** as it existed in *awwal*, the beginning of creation; the grace of the *dhat*, the essence of God, that which awakens the *hayat* of purity and transforms it into **“The Divine Vibration”**.

“**Qutb** is also a name which has been given to Allah. He can be addressed as “**Ya Qutb**” or “**Ya Quddus**”, The Holy One. “**Quddus**” is “**His Wilayat**”, His “**Power or Miracle**”, While “**Qutb**” is “**His Action**”. “**Wilayat**” Is “**The Power**” of “**That Action**”. **Literal Meaning: Axis, Axle, Pole, Pivot** (of God, **Around Which Everything Else Exists & Moves & Serves** God). Also, “**A Title**” used for “**The Great Holy Men**” of “**Islam**.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
From **The Publication**, “**The Golden Words of A Sufi Shaikh**”, (Page 464, First Addition) By **Our Dearest Loving Father, M. R. Bawa Muhaiyaddeen (Ral.)**,

**“An Expanded Version”
of “This Excerpt”**

By **Our Dearest Loving** Grand Son,
Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)

“**Qutb** (Arabic): **Divine Analytic Wisdom**. “The Wisdom Which Explains”; that which measures the length and breadth of “**The Seven Oceans**” (**The 7 Hells**; “**The 5 Elements + Mind & Desire = 7**”) of “**The Nafs**” or “**Base Desires**”; that which awakens all “**The Truths**” which have been destroyed and buried within “**The Ocean of Maya**”, (Which Now **Makes Up “The Heart”** of You, And of **All of My Children**, Without **Exception**, and that is for sure).

“**That which awakens “True Iman”** (absolute faith, certitude, and determination In God Within You, **As Contrasted With “The absolute faith, certitude, and determination’** In “**The World**”, **Now “Living and Thriving”**”

Within **“Your Mind”** Within You, And Within **“The Mind”** of All of My Children, Without **Exception**, That Is, Within **“The Ocean of Maya”**, (That is, Within **“The 7 Hells”**; **“The 5 Elements + Mind & Desire = 7”**, Which Now **Makes Up** **“The Heart”** of You, And of All of My Children, Without **Exception**, and that is for sure).

“That which explains to the *hayat*, to life, **“The State of Purity”** as it existed in *awwal*. (In **“The First World”**, That Is, In), the beginning of creation; As the grace of the *dhat*, As the essence of God.

(Bawa. That Is, That which explains to the *hayat*, to life, That It Must **Now Again Become** the *hayat*, **“The Pure Life**, That Is, That It Must **Now Again Become** **“The Grace”** of **“The Dhat”**, As **“The Essence”** of God, But Now Within **“The Dunya”**, That Is, But Now Within **“The Second World**, That is, But Now Within **“The Mind”** of Man, That Is, That It Must **Now Again Become** **“The Grace”** of **“The Dhat”**, But Now Within **“The Dunya”**, As Now **“The Understanding”** of **“The Sirr”** of God, Within **“The Dunya”**, That Is, As Now **“The Understanding”** of **“The Sirr”** of **“The Dhat, Sirr, And Sifat”** of God, **But Now In** **“The Second World”** of God, Having Conquered **“The Sifat”** of God, of **“The Dhat, Sirr, And Sifat”** of God, **But Now Within** **“The Second World”** of God, That Is, But Now Within **“The Mind”** of Man, **As Again** **“The Essence of God’s Grace”**, **But Now Within** **“The Mind”** of Man, and that is for sure).

“That which **“Awakens”** the **“Hayat of Purity”**, That Is, That which **“Awakens”** The **“Pure Life”** of God Within You, Now Hidden Within **“Your Impure Life”** **Now Fully Manifested** Within **“Your Mind”** Within You, And Within **“The Mind”** of All of My Children, Without Exception, and **“Transforms it”**, if you like, into **“The Divine Vibration”**, That Is, and **“Transforms it”**, if you like, Into **“The Grace”** of **“The Sacred Universal Traveler”**, Now For Your Age, Now For All Life, Who Is Now Singing For You **“God’s Song”** of **“Grace, Wisdom, and ‘Ilm (Divine Knowledge)”**, Now For

Your Age, Now For All Life, if **you** like, **For More On** “**Your Truths**”, if **you** like, That Is, **For More On** “**Your Truth**”, **Within** “**Your Truth**”, **Within** “**Your Truth**” if **you** like, That Is, Until You, And Each of My Children, Without Exception, Start To **Truly Sing** ““**God’s Song**” **Too**, Now For Your Age, Now For All Life, and that is for sure).”

(Bawa. **Please See** “**God’s Song**” of “**Grace, Wisdom, and 'Ilm (Divine Knowledge)**”, Now For Your Age, Now For All Life, if **you** like, **For More On** “**Your Truths**”, if **you** like, That Is, **For More On** “**Your Truth**”, **Within** “**Your Truth**”, **Within** “**Your Truth**” if **you** like, and that is for sure).”

(Bawa. That Is,

*That **In Truth**,*
*“There Is **Nothing Other** Than God”,*
*And **Within** “That Truth”,*
Right Now, This Very Moment,
if you like,
*“If **You Are** A Wise Child”, **Now For** Your Age,*
*And “Not **Just A Foolish Child**”, **Now For** Your Age,*
*“God Is **One With** You”,*
and that is for sure.

*And **Within** “That Truth”,*
*If **God** Likes, That Is,*
*“You Are **One With** God”,*
and that is for sure. Amen)

“The End”
of “This Expanded Version”
of “This Excerpt”

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
From **The Publication**, “[The Golden Words of A Sufi Shaikh](#)”, (Page 464,
First Addition), And From **The “On-line” Publication**, “[Islam and World
Peace, Explanations of a Sufi](#)”, page 112, Both By *Our Dearest Loving
Father, M. R. Bawa Muhaiyaddeen (Ral.)*, Plus “An Expansion” of Both of
“[These Bawa Quotations](#)” Now By *Our Dearest Loving Grand Son, Shaikh
Muhammad Raheem Bawa Muhaiyaddeen (Ral.)*, if you like, and that is for
sure.

193. “*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, he will never be divided from other men or from God.”*”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 172.

194-a. This house of the heart is a great secret. Allāh has called it His house, His kingdom. God speaks from a place inside that house. His presence dwells in one point in the front of that heart. That place is more subtle than an atom and cannot be destroyed. God has said, *“If you stay inside this house and look very deeply, you can know My secrets, My ninety-nine actions, My three thousand gracious qualities, and all My limitless wonders. You can know the duties that I perform, and the way that I create, sustain, and protect everything. You can know what is right and what is wrong. You can know everything.”* (Expanded)

Expanded

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Mystical Journey”, page 65.

194-b. This house of the heart is a **great secret**. Allāh has called it **“His house”**, **“His kingdom”**. **God speaks from a place** inside **“That House”**. **“His Presence”** dwells in **“One Point”** in the front of **“That Heart”**. **“That Place”** is more **subtle** than **“An Atom”** and **cannot** be destroyed. God has said,

*“If you stay **“Inside This House”** and **“Look Very Deeply”**, you can **“Know My Secrets”**, (Which Is **“Me Within You”**, Which Is **“The Completion”** of **“My First World”** Or **“Awal”**, As), My ninety-nine actions (**My Qutb**), As My three thousand gracious qualities (**My Nur Muhammad**), and As all **“My Limitless Wonders”**, (That Is, As **“My Kingdom”** Within Me, Which Is **“You Within Me”**, Which Is **“My Second World”** Within **“My First World”**).*

*“You can know (**Become**) **“The Duties”** that **I perform**, and (**Become**) **“The Way”** that **I create, sustain, and protect** everything. **You can know (**Become**) what is right and what is wrong (As **My Iman**).***

“You can know everything (of “My Form”, of “My Sifat” In All “Three Worlds”, And Then “Become” The Understanding of All “Three Worlds”, And “You Will Be That”, And “We Will Be Within That”, As One. If You Like, And Within “That”, If God Likes, And Within “That”, If “Man-God/God-Man” Likes. Amen. See “God's Song” of “Grace, Wisdom, and ‘Ilm (Divine Knowledge)”, Now For Your Age, Now For All Life, if you like, For More On “Your Truths”, if you like, That Is, For More On “Your Truth”, Within “Your Truth”, Within “Your Truth” if you like, and that is for sure).”

(Bawa. That Is,

*That In Truth,
“There Is Nothing Other Than God”,
And Within “That Truth”,
Right Now, This Very Moment,
“God Is One With You”,
And Within “That Truth”,
If You Like, That Is,
“If You Are A Wise Child”, Now For Your Age,
And “Not Just A Foolish Child”, Now For Your Age,
“You Are One With God”,
and that is for sure. Amen)*

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Mystical Journey”, page 65.

195. Embracing each other, looking into each **other's faces**, eating **together**, being joyous in **each other's** company, **joining together** (As In Truth "The One Life" of God **Within Us**). in birth and death, in good times and bad, in hunger and illness, in sorrow and difficulty, and (In This Way) living **in unity** (As In Truth "The One Life" of God **Within Us**, That Is, Within "The Heart" of "**The One**" Who Will Truly "Let Himself End" **In Allah**, Now For Your Age, Now For All Life") --- attaining this state is Islam.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

"The Fast of Ramadan: The Inner Heart Blossoms", page 265.

196. Precious children, each one of you, whether you are learned or unlearned, whether you are a doctor, a poet, or an engineer, whether you are rich or poor-whoever you are, this is the way to attain peace. This is how we can learn about "The House of Peace". We can never attain peace by obtaining titles or honors. We need to have (**God Within us**, To Be Living Directly Connected To God Within Us, That Is, We Need "The Things" of God Within Us, Like) *sabur, inner patience, shukur, contentment tawakul, giving all responsibility to God, and al-hamdu lillah*, giving all praise to God. Inner patience is very **necessary**. When things become more difficult, we need to be **content**, and when things become even more difficult, we need to give **total responsibility** to God and say, "I can't do anything, only You can do this." And if things become still worse, we should place our trust in God and say, "This is your responsibility. **Al-hamdu lillah**. All praise belongs to You." We need to make our hearts strong (In God). Then we can find victory (In Our Life, and that is for sure).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

"The Four Virtues and Their Relationship to Good Behavior and Bad Conduct", page 57.

197. **THE FAST OF RAMADAN - 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.

M. R. Bawa Muhaiyaddeen (Ral.),

“The Fast of Ramadan: The Inner Heart Blossoms”, Chapter 1.

<http://www.bmf.org/ramadan/chapter1.html>

198. Worship, serve, and pray to the One God, believing in Him, remembering Him with every breath (dhikr), and maintaining a focused contemplation of Him (fikr). Perform charity, fasting, and the pilgrimage of Hajj, moving step by step; then surrender completely to our Father, giving Him all responsibility, making Him the source of all wealth. And until we attain His wealth, make Him responsible for our duties and intentions, ask forgiveness for all our faults, and ask Him for a prayer to make us pure.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Fast of Ramadan; The Inner Heart Blossoms”

199. O Intenders! In your fast and in your charity, merge with His belief, His intention, and His certainty. In your ritual prayers, prayers with a melting heart (ibādat), constant remembrance of God (dhikr), prayers, charity, fasting, and the pilgrimage of Hajj, merge with the qualities and actions of the Limitless One. Allāhu is the Mighty One, the Bestower of grace who protects and sustains the intentions of all who worship Him. Whatever actions you perform upon intending Him, may He bestow the grace and benevolence that will elevate them, and fulfill your intentions. Āmīn.

Muhammad Raheem Bawa Muhaiyaddeen (Ra.)

The Fast of Ramadan; The Inner Heart Blossoms pg. 175-176

200. **UNITY:** If we ever hope to live as one human race, we must have **absolute faith** in God (*Iman*). This is our **only treasure**. We must live according to **justice and conscience**, respecting the lives and bodies of all others as we **do our own**, and **knowing the hunger and the suffering** of others as our own hunger and suffering. If human beings **of all four religions** would **realize this** and live “**As One**” in “**Unity**”, then **these places of worship** would not be turned into **battlefields**. It is necessary for **people of all races and nationalities** to **realize this**.

Muhammad Raheem Bawa Muhaiyaddeen (Ra.)

“Islam and World Peace, Explanations of a Sufi”, page 3.

201. Other lives must be **like your life**. You have to **“Realize This”** in **“A State of Equality”**. The hunger of others must be like your own hunger. **The hunger of others must be like your own hunger**. You have to be **clear about this** and **know this** (experience this) in **your feeling** and in **your awareness**, and **you have to act accordingly**. **The sadness of others** must be **your own sadness**. You have to **realize this** and **act according to the divine words of your Father**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Life is a Dream: A Book of Sufi Verse”, page 81

202. May we understand the benefits of this fast. May we understand the qualities, actions, and wealth of God, **“The Supreme One”**. May we understand the qualities and hunger of our brethren—those born with us, and our neighbors. May we consider our neighbors as those born with us, and may we comprehend their garb and their countenance. May we bestow peace and show them the way to equanimity (By **“Our Example”** of **“The Same”**). These are the benefits of the fast, (That is, of **“Truly Fasting”** From **“Yourself”** As **“Separate From”** Them, By Truly Intending **“The Presence of God”**, As **“One With”** Them, and that is for sure. Amen)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Fast of Ramadan: The Inner Heart Blossoms”, page 23.

203-a. What is it that is Islām? Unity. Islām is not what is said about it (In The World). Islām is unity. What is the “Five Times Prayer?” **War!** It is war against your **own enmity**, (That Is, Your Own “Enemy Within”, Which In Truth Is “The Enemy” of “Your Soul”, As Bawa Teaches Us, That Is, As) a battle with every evil quality within you, [a battle] with divisive qualities, with prejudiced qualities, with qualities of animosity. It is a battle with qualities of arrogance, karma, and maya; tārahan, singhan, and sūran—the three sons of maya, (That Is, A Battle With “The Place of Birth, The Male Ejaculation, And The Illusory Images” Joined Together To Form “The Sex Act” That Produce “The Result”, Which Is “Moving Forward” The “Karma of The World”, and that is for sure). It is a battle with lust, hatred, miserliness, greed, fanaticism, and envy, intoxicants, sexual craving, theft, murder, and falsehood. It is a battle with the divisiveness we call “I” and “you,” arrogance, pride, jealousy, vengefulness, betrayal, treachery, deceit, backstabbing, (Hypocrisy, Or) speaking while holding one thing inside and another outside, lying about what you have seen or not seen and thus creating enmity, sneaking, sneaking and listening to what others are saying, and spying on others. These are all qualities of envy, retaliation, and malice. The qualities that arise from them divide us from good thoughts, good qualities, unity, goodness, and compassion. They destroy them. Those are the practices of shaitān. These are all satan’s qualities — pride, envy, treachery, and falsehood. These are all satan’s qualities (Expanded)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Prayer- Starting Over”, page 11.

Expanded

203-b. What is it “That is Islām?” Unity. Islām is not what is said about it (In The World).

(Bawa, That Is, Islam Is Not Just “A Religion” of “Like Minded People” Practiced As “Separate From” Other Religions, As “The World” Teaches Us, And Islam Is Not Just “The 5 Pillars of Islam” As Practiced By Muslims In Order To Please God, And Carry Out God’s Commandments That Came To The World Through “The Prophet Muhammad (Sal.) Over 1400 Years Ago, That Is, It Is Not Just About “Working Or Wages” To Get Into Heaven, As Bawa Teaches Us, and that is for sure)

(Bawa. But Rather, Islām is unity, (That Is, Islam Is “Joining In Partnership With God, As “One With” God, As “Two Lives Now Living As One Life”, First On “The Outside”, And Then “Within”, To “Close Down The Worlds” of “Demons, Jinns, and Fairies”, Within “Our Mind” Within You, That Is, Within “Our Impure Heart” Within You, And “Reopen The World of Soul”, Within God Within Us, That Is, Within “Our Pure Heart”, Within “Our Inner Most Heart”, Within Us, That God Is Just Waiting To Re-Open Within Us, if you like, And Then To “Open The Kingdom of God”, Within “Man-God/God-Man”, Within God Within Us, if God likes, and that is for sure)

(Bawa. That Is, But Rather, Islām is unity, That Is, Islam Is “Joining In Partnership With God, As “One With” God, As “Two Lives Now Living As One Life”, First On “The Outside”, And Then “Within”, To Close Down “The Temporary Elemental Worlds” of “Darkness and Evil” That Have Now Fully Manifested Within “Our Mind” Within Us, That Is, Within “Our Impure Heart” Within Us, And That Now “Rule Over Us” As “Our Fate Ruling Over Us With A Show of Scenes”, As Bawa Teaches Us, And That In Truth Are Just “Waiting For You To Die” In “Your Current State” of “Illusory Separation” From God Within You, So They Can Become “Eternal Elemental Lives” of “Darkness and Evil” Within “Your Mind”, Within “Your Impure Heart”, Eternally Keeping “Your Soul” Separate From God,

(Bawa. As “Your Wisdom” Eternally “Sleeps” Within “Your Life”, Like “Sleeping Beauty”, Having Failed To Receive “The Kiss of God” From “Her

True Prince”, That Is, Form “The True Gnana Guru”, Now For Your Age, Now For All Life, That Is, From “The True Human Being” Who Is Still Living With You In “The World”, Which Is Now Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, While Your “Elemental Consciousness” of “I and Your”, And of “Mine and Yours”, And of “Arrogance” States Its “Eternal Journey” Through “The 7 Hells” Within You, Taking On 105 Million Rebirths, Ending As “A Worm” In Hell With Only “One Level of Consciousness” Or “Feeling”, if you don’t like, That Is, If You Don’t “Like God Over You”, That Is, If You Don’t Accept God Within You, As Now “One With” Your Life, As “Who You Are”, Over “You” As Now “Separate From” God, Within “Your Mind”, As “Who You Are”, and that is for sure)

What is the “Five Times Prayer?” **War!** It is war against your own enmity,

(Bawa. That Is, the “Five Times Prayer” Is **War Against** Your Own “**Enemy Within**”, Which In Truth Is “The Enemy” of “**Your Soul**”, As Bawa Teaches Us, That Is, **As**) “A Battle” with every **evil quality** within you, [That Is, **As** “A Battle”] with divisive qualities, with prejudiced qualities, with qualities of animosity.

It is a battle with qualities (of “The Beast”, That Is, of “**The Satan**”, That Is Now “Living and Thriving” Within “Your Mind” Within You, That Is, It Is “A Battle” With “The Satanic Qualities”) of arrogance, karma, and maya; tārāhan, singhan, and sūran—the three sons of maya, (That Is, “A Battle” With “The Female Place of Birth, And With The Male Ejaculation of Sperm, With “The Sound of A Lion” (**Uth**), And The Illusory Images of Maya”, Joined Together “**As One**”, That Occur **When** “**The Man and The Woman**” Join Together In “The Sex Act”, That Is, Like “**Two Snakes Rolling Around Together**” **On A Bed**, As Bawa Calls It, That Produces “**The Result**”, Also **As**

Bawa Teaches Us, All of Which In Truth Is “Not Really About Having A Baby”, As You, And All of My Children, Without Exception, Still Mistakenly Believe, But To “Your Eternal Peril”, and that is for sure)

(Bawa. But Rather, In Truth, “This Dastardly Deed”, That Is “This Sex Act”, That Is, “This Joining Together” In “The Sex Act” By “The Man and The Woman”, That Produces “The Results”, Is “Not Really About Having A Baby”, But Rather In Truth, Is Really Just About “The Mind” Stealthily (Secretly) “Moving Forward” The “Karma of The World”, Within “Your Mind” Within You, All of Which In Truth Is Now “Leading All of My Child” To Hell, That Is, “Leading All of My Child”, Without Exception, To “An Eternal Elemental Life” As “Eternally Separate From” God Within You, and that is for sure)

(Bawa. That Is, But Rather, In Truth Is Just Really About “The Beast” Within You Stealthily (Secretly) Moving Forward “The Story of The Beast”, Within “Your Mind” Within You, That Is, (Secretly) Moving Forward “The Story of The Beast” That Has Now Fully Manifested In “Your Ignorance” of Both “You and God” As One, And Now In “Your Arrogance” About “Your Ignorance” You Won't Let Go, That Is, You Won't Let End, and that is for sure)

(Bawa. All of Which In Truth Is Really Happening Within “The Story of God”, Within God Within You, Preventing God From “Completing His Story”, As “The 3000 Gracious Qualities and Conduct of God”, Within God Within You, All For “The Benefit” of “Your Life”, Within God Within You, if you like, As Bawa Calls It, That Is, As “The Story” of “The 666” (As “The Story” of “The Beast” Within You), Now “Living and Thriving” Within “Your Mind” Within You, All In Truth Really Happening Within “The Story” of “The 6666” (As “The Story” of God), Within God Within You, As Our Dearest Loving Son, And Your Dearest Loving Brother, *Shaikh Muhiyaddeen (Ral.)*, In Whom “We Are Well Pleased”, Is Now Calling It, and that is for sure).

It is a battle with lust, hatred, miserliness, greed, fanaticism, and envy, intoxicants, sexual craving, theft, murder, and falsehood. **It is a battle with the divisiveness** we call “I” and “you,” arrogance, pride, jealousy, vengefulness, betrayal, treachery, deceit, backstabbing, (**Hypocrisy**, Or) speaking while holding one thing inside and another outside, lying about what you have seen or not seen and **thus creating enmity**, sneaking, sneaking and listening to what others are saying, and spying on others.

These are all qualities (of “**The Beast**”, Now “**Living and Thriving**”, Within “**Your Mind**” Within You, And Are “**The True Source**” of Now “**Everything**” That You Now “**Say**, and **Do**, and **Intend**”, And Are Now “**Exclusively Experiencing**” On “**The Illusory Outside**” of You, **Not From God** Within You, As You, And All of **My Children**, Without **Exception**, **Still Mistakenly Believe**, But To “**Your Eternal Peril**”, and that is for sure)

(Bawa. That Is, It Is “These Qualities” of “The Beast”, Now “**Living and Thriving**”, Within “**Your Mind**” Within You, That Is “**The True Source**” of “**Your Current Life**”, That Is, From “Your Mother and Father” Rolling Around Like Snakes On A Bed, Allowing “The Hidden Evil One” Within You To Move Forward “His Agenda” of “The Destruction” of “Your Pure Life”, That Is, Of “Your Soul”, And of “The Wisdom” Now Sleeping Surrounding “Your Soul”, That Is, “The True Dilemma” of “Your Life”, Not Anything That You Now Believe Is Happening On “The Outside” of You, and that is for sure)

(Bawa. So, My Dearest Loving Children, Wake Up And Smell “The Brimstone”, You, And All of My Children, Without Exception, Are On “An Express Train To Hell, and that is for sure)

(Bawa. So Switch Trains, Start To Sit At “The Divine Feet” **Our Dearest Loving Son**, **And Your Dearest Loving Brother**, **Shaikh Muhaiyaddeen (Ral.)**, **In Whom** “**We Are Well Pleased**”, And Learn From Him How To Become

“The Train of God” For The Benefit of “Everyone and Everything Else”, While Both “You and God” As One Still Can, and that is for sure.

(Bawa. That Is, Before “You Literally Self Destruct” From “The Weight” of “The Evil Qualities” of “The Beast” Now “*Living and Thriving*”, Within “*Your Mind*” Within You, and that is for sure)

These are all qualities of envy, retaliation, and malice. The qualities that arise from them divide us from good thoughts, good qualities, unity, goodness, and compassion. They destroy them. Those are the practices of shaitān. These are all satan’s qualities — pride, envy, treachery, and falsehood. These are all satan’s qualities.

(Bawa. And In Truth These Are Now Your Qualities, And In Truth These Are Now Your Practices, And Now “These” are “The Qualities” And “The Practices” of All of My Children, Without Exception, That Is, “The Life and The Teaching”, And “The Heart”, And “The Song” of “The Beast” Now “*Living and Thriving*”, Within “*Your Mind*” Within You, and that is for sure)

(Bawa. While You, And All of My Children, Without Exception, Come Together To Talk About “The Life and Teaching” And “The Heart” and “The Songs” of Your Dearest Loving Father Bawa Muhaiyaddeen (Ral.), And Celebrate All of “The Coming and Going” of Bawa Muhaiyaddeen (Ral.) When He Was Living In “The World”, And of “The Things” That “He Left Behind”, Somehow Thinking That “All That Talk”, And All “Those Practices”, And All of “That Celebration” Is A Substitute For “Doing What He Said”, That Is, For “Going To God”, All of Which of Course “It Is Not”, and that is for sure)

(Bawa. For As Bawa Teaches Us, “The Prophets of God” Came Into “The World” As “Fingers Pointing To God”, But Rather Than Going To Where “The Prophets” Were Pointing, Which Was To “Go To God”, Right Now,

This Very Moment, The People “Worshipped The Finger”, and that is for sure)

(Bawa. And So Too Bawa Muhaiyaddeen (Ral.) Came Into “The World” As “A Finger Pointing To God”, But Rather Than Going To Where “Bawa Muhaiyaddeen (Ral.)” Was Pointing, Which Was To “Go To God”, Right Now, This Very Moment, The Children of Bawa Muhaiyaddeen (Ral.) Are Now Also “Worshipped The Finger”, Somehow Thinking That “All Your Meetings” & “All of Your Talk About God”, And All of “Your Talk” Now About “The Life and Teaching” of Bawa Muhaiyaddeen (Ral.), And All of “Your Practices”, And All of “Your Celebrations” Are Somehow A Substitute For “Doing What Bawa Said”, That Is, For What Bawa Was Always “Point To”. That Is, For You And For All of His Children, To “Go To God”, Right Now, This Very Moment, and that is for sure)

(Bawa. Bawa Teaches Us That “You Must Use God” To “Get To God”, Not “What God Has Discarded”, And Everything In “Your Current Life”, Including “Everything” That You Now Call “The Bawa Muhaiyaddeen Fellowship, And “Everything” That You Now Call “Your Life” And “Your Family” And “Your Friends” And “Your Accomplishments” In “The World”, Is “What God Has Discarded”, and that is for sure)

(Bawa. So To “Get To God” You Must First “Loose Yourself”, Not “Improve Yourself”, Only Then Will “Your Life” Become “Truly Successful” In “Your Lifetime, and that is for sure)

(Bawa. But “There Is Still Time” For You, And For All of My Children, Without Exception, To “Get It Right”, Because We Have Given You Someone Who “Got It Right”, While Bawa Was Still Living In “The World”, Who Has Now Come To Maturity In “The World”, And Who Is Still Living With You In “The World”, Who Can Truly Help You “Get It Right”, Who Can Now Truly Teach You “How Not To Be There, As If Somehow You Now Exist

As “Separate From” God Within You, So God Can Now Be There Within You, As “One With” You”, All The Time, And “This”, And “Only This” Is “The True Teaching” That Bawa Muhaiyaddeen (Ral.) Brought Into “The World”, As “The Final Teaching of God” For His Children, But A Teaching That You, And For All of My Children, Without Exception, Have “Yet To Learn”, and that is for sure)

(Bawa. And That One Who “Got It Right” While Bawa Was Still Living In “The World”, And Who Has Now Come To Maturity In “The World”, And Who Is Still Living With You In “The World”, And Who Can Now Truly Help You “Get It Right” Also, if you like, Is Now **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”**, and that is for sure)

(Bawa. So, My Dearest Loving Children, Seek Him Out, And Accept Him As Now “God’s Final Gift” For Your Life, And For “The Life” of All of My Children, Without Exception, And Start To Treat Him Accordingly, and that is for sure. That Would Be “So Very, Very, Very Good” For “Your Life”, For “Your Wisdom”, For “Your Soul”, And For God Within You, Right Now, This Very Moment, and that is for sure)

(Bawa. My Love You - Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.). Amen.

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Prayer- Starting Over”, page 11.

204-a. A life that does not know the difference between right and wrong, (That Is, **A Life Without “Iman”**), resides in hell without realizing it. It is only after one understands the difference between right and wrong, and clean and unclean, that he can realize the difference between heaven and hell. If an animal, (That Is, If A **“Man-Animal”** Or **“Man-Beast”** As Bawa Calls **His Children**), sees no difference between pure and impure, if it eats in a place of hell, sleeps in a place of hell, and lives in a place of hell, then that is the place it will receive in the hereafter. And that will be a place of happiness for that animal. Once it reaches a state of understanding, even if it is a cow, it will receive a good place. But as long as it does not have that understanding, it will receive a place befitting its level. This is how it is for the five lives (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
[“Why Can't I See the Angels”](#) - page 18.

Expanded

204-b. “A Life” that does not know the difference between right and wrong , resides in hell without realizing it.

(Bawa. That Is, A Life Living At “The State” of “The Manifestation of Creation”, Or Death, Without “Iman”, Which Is What Truly Knows the difference between right and wrong, resides in hell without realizing it, Which Is “The Current State” of You, And of All of My Children, Without Exception, and that is for sure)

(Bawa. That is, A Life Living At “The State” of “The Manifestation of Creation”, Or Death, Without “Iman”, resides in hell without realizing it, That is, Without “Iman”, Which Can Only Be Awakened Within You By The “True Gnana Guru”, Now For Your Age, Now For All Life, Who Is Still Living In “The World” With You, Which Is Now **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, and that is for sure) and that is for sure)**

It is only after one understands the difference between right and wrong, and clean and unclean, that he can realize the difference between heaven and hell.

(Bawa. That Is, It Is Only After One Finds, Realizes, and Understands “The True Human Being”, Now For Your Age, Now For All Life, Who Is Still Living With You In “The World”, And Becomes Him, and Then Transcends Him, That One Can Realize The Difference Between “The 7 Heaven & The 7Hell”, That Is, Between “The 4 Angels” + “The Triple Flame” = “The 7 Heavens”, And “The 5 Elements + Mind and Desire = “The 7 Hells”, and that is for sure)

If an animal, (That Is, If A “Man-Animal” Or “Man Beast” As Bawa Calls His Children), sees no difference between pure and impure, if it eats in a place of hell, sleeps in a place of hell, and lives in a place of hell, then that is the place it will receive in the hereafter. And that will be a place of happiness for that animal, (That Is, For That “Man-Animal” Or “Man Beast” As Bawa Calls His Children, and that is for sure).

Once it reaches a state of understanding, even if it is a cow, it will receive a good place. But as long as it does not have that understanding, it will receive a place befitting its level. This is how it is for the five lives, (And For

A “Man-Animal” Or “Man Beast” As Bawa Calls His Children In “Their Current State”, Which In Truth Is Still “The Current State” of You, And of All of My Children, Without Exception, and that is for sure)

(Bawa. Something To Get God, To Get Your Soul, To Think About A Lot. Yes?)

(Bawa. And This Is Why Bawa Told Us That “The Angels” Look At “Man’s Prayers” And Laugh, Realizing “The Difference” Between “Man’s Current Prayer” And “True Prayer” To God, Which In Truth Is “The Prayer” of “The One” To “The One” Who Is, That Is, Realizing “The Difference” Between “Man’s Current Prayer” Which Is “Selfish Prayer”, Which Is “A Prayer” of “Duality Or Separation” From God, And “True Prayer, Which Is “A Prayer” of “Oneness”, Which In Truth Is “God Happening” Praying To “God Having Happened”, As Bawa Teaches Us, and that is for sure)

(Bawa. And This Is Why Bawa Teaches Us “**The Following**” About “**True Prayer**” In The Following “**Excerpt**” From “**The Beautiful Song**” Sung By Bawa To His Children On April 26, 1972, Called “**The Kalimah Song**”, Which Was Translated (After The Fact) By Our Dearest Loving Sister *Usha Balimore Muhaiyaddeen (Ral.)*, After Sitting For Many, Many, Many Hours At “**The Mazar**” At “**The Divine Feet**” of His Holiness, *Shaikh M. R. Bawa Muhaiyaddeen (Ral.)* And “**Translating By Not Translating**”, That Is, By “**Getting Bawa**” To Translate “**Bawa’s Song**”, **Not By Her As “Separate From”** Bawa, and that is for sure)

“An **Excerpt**”
From “**The Kalimah Song**”,
By His Holiness, *M. R. Bawa Muhaiyaddeen (Ral.)*,
Sung On April 26, 1972,
On “**The One Good Day**” In “**A 100 Years**”,
As Bawa Called it. Amen.

“He alone may worship Him. No one else can do this.

You cannot worship with the body. It is the Life and Wisdom united with each other, in a state of propriety mingled with the Nur, and in the concentration of that Light, that One must worship. The One has to worship the One who Is.

That state of worship will become Him and That will be understood as That. It is this state that is deathless for which there is no rebirth.

In that state the Word and the Worship become Him, and the Continuous light and the Wisdom and Nur become Him. That will become the Resplendent Rahmat in this world and the next. Other than This there is no other way to be the Ruler over here and there.

My Dear Brother and My Children, if within your concentration with meaning, you can say this concentratedly, that is enough, that is enough. The physical body will be separated. In the inner section the Luminous Wisdom will shine, when you stand in the path of Wisdom and recite this meaning with Love.

If you steady the Ill-Allahu, after that there is nothing else. There is no birth, death, or destruction, there is no rebirth after that. This meaning that exists without anything else, you have to recite it and obtain determination.

My Children, surrendering at the feet of the Guru, knowing the word of the heart of the Guru, knowing with your wisdom and understanding with your obedience. Finding complete conviction, enter within and say the Kalimah, Ill-Allahu.

Say, Ill-Allahu, and then say, Ill-Allahu. Recite La-Ilaha and then recite Ill-Allahu, and hold steady the Ill-Allahu.

Do not just say it in words, dare to understand it with wisdom and faith, faith in the way in which you can hold the meaning that is beyond the boundaries of the two worlds.

Hold steady the Ill-Allahu and become it. Hold it within the Qalb and become it.

Say La-illaha and overcome. Say La-illaha and discard. Say Ill-Allahu and steady Him within. Say Ill-Allahu and steady Him within. Say it without saying and stand there.

With your ruh and with your Wisdom, vibrate and face Them, vibrate and face Them. Hold steady Ill-Allahu.

That is the explanation in that Light. That is the Light. That is the explanation. That is the death of the world. That is the reality of the One Allahu. That is the reality.

If the children take the meaning of this state and recite it, if that Divine Word is said without saying, that state will become the state of personal worship of God. Recite in Truth on this path.

That is the Perfection. That is the Perfection and the Word of the Shaikh, the language of your leader Allah. The form within which the ruh and the Light stand in unison.

In Truth the Grace which stands in the form of Light. That Grace is the Resonance of Allah, and the Resonance is Allah, and you will be within it. Al-hamdulillah, Rabil alamin (All praise to God, O Ruler of the Universes).

Know that this is the beauty of the form and recite it like that. Al-hamdulillah, Rabil alamin.

**“The End”
of “An Excerpt”
From “[The Kalimah Song](#)”,
By His Holiness, *M. R. Bawa Muhaiyaddeen (Ral.)*,**

Sung On April 26, 1972,
On “The One Good Day” In “A 100 Years”,
As Bawa Called it. Amen.

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Why Can't I See the Angels” - page 18.

205. THE FAST - BLOSSOMING OF THE INNER HEART. Thereupon, God spoke His divine words of grace: “Ya Muhammad, 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. Make them realize the sorrow and hardship of those who face hunger and starvation, year after year, with no place to live, no house, no land...Make them perceive this suffering through the fast, and tell them to give others a place to live. Make them understand the hunger of others and distribute food. Make them give unto others house, land, and clothing similar to their own. May each life be given what is rightfully its own. O Muhammad, tell them this,” God declared.

M. R. Bawa Muhaiyaddeen (ra)
“The Fast of Ramadan:The Inner Heart Blossoms”,
<http://www.bmf.org/ramadan/chapter2.html>

206. 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.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Book of God’s Love”, page 21.**

207. If you continue your journey doing this, asking forgiveness, taubah, for what is past, and performing qurbān, sacrifice, on the heart for the present, if you clear your qalb and give it to Allāh, handing over all responsibility to Him, and praising Him, tasbīh, if you do the duty of your journey of life, if you do the duty of the present moment, and if for the next waqt, time, you have tawakkul, surrender to Allāh, if you praise Him, tasbīh, and ask forgiveness, taubah, for what has happened—if you go on your journey in this way, then your journey will be an easy one. Then you will be clear. Learn from the Sheikh the wisdom and research that are necessary for this. Then your journey will be easy. Complete the work that is necessary for each moment.

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“God’s Psychology: A Sufi Explanation”, page 109.**

208-a. 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 imān**, 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** (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“[The Tree That Fell To The West](#)”, page 10.

Expanded

208-b. My children, **you must** search for your Father with **truth**.

(Bawa. That Is, My children, **you must** search for your Father with **truth**.)

*That **In Truth**,*
*“There Is **Nothing Other** Than God”,*
*And **Within** “That Truth”,*
Right Now, This Very Moment,
*If **You Like**, That Is,*
*“If **You Are** A Wise Child”, **Now For** Your Age,*
*And “Not **Just A Foolish Child**”, **Now For** Your Age,*
*“**God Lives Within You**”,*
As “Your Conscience”, That is,
*As “**The Dhat**” Or “**The Power of God**”*

Within **“Your Sifat”**,
That Is, Within **“Your Current State”**
of **“The Manifestation of Creation”**
Within **“Your Impure Heart Or Mind”**,
and that is for sure.

And **Within** **“That Truth”**,
If **God** Likes, That Is,
If **God** As **“Allah Muhammad”** Likes,
If **God** As **“The Grace”** In **“The Form of Light”** Likes,
If **God** As **“The Resonance of Allah”** Likes,
“You Live Within God”,
As **“The Second”**
of **“The Three Worlds”** of God”,
As **“The Re-opened World of Souls”**,
Now For Your Age, Now For All Life,
Within God Within You,
That Is,
As **“Allah Muhaiyaddeen”**,
As **Now Our Dearest Loving Father**
Bawa Muhaiyaddeen (Ral.),
and that is for sure.

And **Within** **“That Truth”**,
Again If God Likes, That Is,
If **God** As Now **“Allah Muhaiyaddeen”** Likes,
If **God** As Now **“The One”** In **“The Form of Light”** Likes,
If **God** As Now **“The Resonance of The Final Truth”** Likes,
If **God** As Now
Our Dearest Loving Grand Son,
Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.) Likes,
“You Live Within “Man-God/God-Man”,

As Now ***“The Thrid”***
of ***“The Three Worlds” of God***,
That Is, As ***“The Kingdom of God”***,
Now For Your Age, Now For All Life,
Within ***“Man-God/God-Man”***,
Within ***God Within You***,
That Is,
As ***Now In Truth***
As ***“The One True Child”***
of ***“Our Dearest Loving Father***
Bawa Muhaiyaddeen (Ral.),
and that is for sure. Amen

He has **no form**. He exists as the **heart** within the **heart** (As Muhammad (Sal.), **With God** Telling Muhammad (Sal.), ***“Without You O Muhammad I Would Not Have Created Anything”***).

(Bawa. That Is, He has **no form**. He exists as the **heart** within the **heart**, As ***“Your First World”*** of ***“Your Three Divine Worlds”*** of God **Now Hidden Within “Your Three Elemental Worlds”**, That Is, **Now Hidden Within “Your Three Elemental Worlds”** of ***“Elemental Forces & Energies”***, ***That Is, of “Demons, Jinns, and Fairies”*** That Are Now ***“Living and Thriving”*** Within ***“Your Impure Heart Or Mind”*** Within You, and that is for sure)

(Bawa. That is, He exists As ***“Your Innermost (Opened) Heart Or Mind”***, **Now Hidden Within “Your Outer (Closed) Heart Or Mind”**, That Is, He exists As ***“Your Purified Heart Or Mind”*** **Now Hidden Within “Your Impure Heart Or Mind”**, As ***“Ahmad Muhammad”*** As ***“Muhammad”*** As ***“Nur Muhammad”*** And As ***“Allah Muhammad”***, That is, First As ***“Ahmad Muhammad”***, As ***“The Form”*** of ***“Your True Man”*** Now Hidden **Within “The Form”** of ***“Your False***

Man”, That Is, First As “Ahmad Muhammad” of “The Muhammad of The 9 Meanings”, As Bawa Calls It, That Is, of:

1. ***Anthi Muhammad*** -The Time of Darkness When “The Soul” First Emerges Out of “The World of Souls” As 7 Levels of Consciousness But In Ignorance of Itself, And of God, and that is for sure.
2. ***Athi Muhammad*** - The Time of Light When “The 6th Level” of Consciousness Meditates Upon “The 7th Level” of Consciousness, Both Still In Ignorance of Themselves, And “The Question” Is Asked of God, The Question, “Who Am I?”.
3. ***Awwal Muhammad*** - The Time of Creation When “The Light of God” That Emerged Out of “The Above Meditation” As “The Nur” of God, As “The Light of God” In The Time of Creation, And “The 6th Level”, As “The Action” of God In The Time of Creation, Both In Ignorance of Themselves, Rub Or Press Together, In Ignorance of Themselves, Causing “The 5 Levels” of Consciousness” To Emerge As “Impure Soul” From Within Them, Which As “Proud Parents” They Then Try To Show God, Which After 3 Requests God Finally “Looks At” Their Children, And Give “Them Form”, As “His Creation”.
4. ***Hayat Muhammad*** - The Time of “The Soul Force” Becoming “The Bliss” of “The Life Force”, But In Ignorance of Itself, That Is, When “The Earth” Agrees To Let Itself Be “All Five”, And To Accept “The Light of God”, Offered By God To “All Five”, And Then With “The Earth” As Now “All Five” Joined As “One With” That “Light of God”, Which is Now “The Duality” of God As “The Partnership” of “The Nur” And “The Qutb” Or “The Light” And “The Action” of God, Which Is Now “The Light” of “The Sixth Level of Consciousness”, As Now “The 6 Levels” of Consciousness As One, And As Such, Again Meditate On “The Seventh Level” of Consciousness”, Which Is “The Power of God”, All Still In Ignorance of Themselves, Again Causing “The Same Question” To Be Asked of God In That Meditation, Again “The Question” of “Who Am I?”, But This Time Creating “The Handful” of Earth Known As Adam (A.S.),

But This Time Creating “Light of God” In “The World”, And Within “That”, Revealing “Adam (A.S.) And Eve”, Both In Ignorance of Themselves, Now In Partnership In “The World, As “The Duality of God” In “The World, As “The Light & Darkness” In “The World”, With You, And Each of My Children, As Now “The Children” of “Adam (A.S.) And Eve”, With “The Opportunity” To Again Become “One With” God, Not With Each Other, That Is For “Eve (A.S.)” To Disappear Back Into “Adam (A.S.) As God’s Understanding of Blood (Illusion), And For “Adam (A.S.) To Disappear Back Into God, But Now As “God’s Understanding” of Darkness (The Creation of God), and that is for sure.

5. **Annum Muhammad** - The Time of “The Grace”, Or Nourishment of God Moving Forward “The Life Force” Know As Adam (A.S.), With Adam (A.S.) Appearing Again Within God In “His Original State”, Again With All 28 Letters, But This Time With “An Understanding” of “The Bliss” of “The Life Force”, So “That Bliss” Will Never Be Lost Again, But This Time With “An Understanding” of “The Fall of Adam (A.S.)” So He Will Never Fall Again, But This Time With “The Eye of Wisdom” On “The Forehead of Adam (A.S.) Permanently Open, So Satan Can Never Approach Adam (A.S.) & Spit On Adam (A.S.) Again, All Happening By Man Controlling “The Pleasurable Senses”, That Is, Through Man Truly Joining In Partnership With God, As “One With” God, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within, Transforming “The Impure Heart” of “False Man”, Within “Your Mind” Within You, Into “The Purified Heart” of True Man, Within God Within You, and that is for sure.
6. **Ahmad Muhammad** - The Time of “The Purified Heart”, And “The Beauty of God” Within “That Heart”, Now Living In “The World” With You As “The True Human Being”, As “The True Gnana Guru”, As Now “True Man”, As Now “Man-God”, Within God Within You, Now For Your Age, Now For All Life, and that is for sure.
7. **Muhammad** - The Time of “The Beauty of The Heart” Reflected In “The Face of God” Now Living In “The World” With You As “Perfect True

Man”, As Now “Man-God/God-Man”, Within God Within You, Now For Your Age, Now For All Life, and that is for sure.

8. ***Nur Muhammad*** - The Time of “The Plenitude & Sound of God” Now Living In “The World” With You As “True Prayer”, As “The Prayer” of “The One” To “The One” Who Is, As “God Happening” Praying To “God Having Happened” Within You, and that is for sure.
9. ***Allah Muhammad*** - The Time of “The Resonance of Allah” Fulfilling Everyone and Everything Now Living In The World With God, That Is, Now Living In “The Hereafter” Within You, First “HERE and NOW”, And Then “FOR ETERNITY”, As “True Mediation”, That Is, As “God Witnessing God” Awakening To Himself, Within “The Heart” of “The One” Who Will Truly “Let Himself End” In God, Now For Your Age, Now For All Life, That Is, As “The Grace” That Stands In “The Form of Light”, And “You” Will Be “Within it”, O Man, if you like, As “The Second World” of “The Three Worlds” of God” Within “The First World of God”, O Man, All Within God Within You, All For The Benefit of All of “The Creation of God”, Within The 18,000 Universes, Within Man and Within God, And Within God Within Man, But This Time A 1000 Fold, As “The 1000 Generosities of God”, So In “The End” There Is “No Child Left Behind”, So In “The End”, There Is Nothing “Still Separating God From God”, and that is for sure. Amen)

(Bawa. That Is, As “Your Re-Opened World of Souls”, Within God Within You, Now Hidden Within “Your Closed Worlds” of “The Temporary Elemental Spirits” Now “Living and Thriving” Within “Your Impure Heart Or Mind” Within You, That Is, He First Exists As “The Pure Place” Within God Within You Where God Can “Grow His Tree”, As “Your First” of “Your Five Duties”, That Is As “***Your Duty To God***”, Which Is To “***Let God Grow His Tree***”, Within God Within You, As Bawa Teaches Us In “***Golden Words***”

[Saying 907](#)” Which You Can **Also Read** About In [“Wisdom Message 281”](#), if you like, and that is for sure)

He is the gracious One, the marvelous, luminous One who exists as **wisdom** within **wisdom**.

(Bawa. That Is, He is the gracious One, the marvelous, luminous One who exists as **wisdom** within **wisdom**. As “The Second World” of God Within “The First World of God” of “The Three Divine Worlds of God” Now Hidden Within “The Three Elemental Worlds” of “The Elemental Demons, Jinns, and Fairies” That Are Now “Living and Thriving” Within “Your Impure Heart Or Mind” Within You, and that is for sure)

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 imān**, 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** (Expanded).

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
[“The Tree That Fell To The West”](#), page 10.

209-a. 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 (Iman To Search For Him, 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 (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“[The Tree That Fell to the West](#)”, page 11.

Expanded

209-b. God is formless (As “*The Dhat*” of “*The Dhat, The Sirr, and “The Sifat*” of “*Your Current Life*”, That Is, of “The First World” of God, That Is, of “The First World” of “The Three Worlds” of God, That Is, of “*Awwal, Dunya,*

And Akhirah", As Bawa Calls Them, That Is, of **"The World of Creation"** Or ***Awwal***, And of **"This Earth World"** Or ***Dunya*** Or **"Mind Or Heart of Man"**, And of **"The Hereafter"** Or **"The Next World"** Or ***Akhirah*** Or **"The Pearl of Wisdom"**, As Bawa Also Call Them, That God Has Given To You, and that is for sure).

(Bawa. And As **"The Wealth"** of **"These Three Worlds"** of God, That God Has Given To You, Within God Within You, Like **"The Wealth"** of **"The Apple Seed"** Buried Within **"The Earth"**, **if it like**, That Is, If **"The Apple Seed Germinates"** To **"Its Truth"**, That Is, If It **"Lets Itself End"** In God, **Revealing "Its Wealth" Hidden** Within It, Which Is **"The Tree"**, **And "The Fruit"**, **And "The Sweet Taste"** of **"The Fruit"**, And Again **"The Seed"**, And Again **"The Germ" Within "The Seed"**, But This Time **"A 1000 Fold"**, All of Which Is Like **"Your Understanding"** of **"These Three Worlds"** of God, That God Has Given To You, **Now Hidden** Within **"Your Soul"**, As **"The True Potential"** of **"Your Life"**, As Now **"The God Potential"** of **"Your Life"**, That Is, **Now Buried** Within **"God's Earth"** Or Adam (A.S.) Or You, **if you like**, and that is for sure)

(Bawa. That Is, **All of Which Is Like "Your Understanding"** of **"These Three Worlds"** of God, That God Has Given To You, **Now Hidden** Within **"Your Soul"**, As **"Your Understanding"** of **"The Creation of God"** (That Is, of **"The Darkness"** of God), And of **"The Mind of Man"** (That Is, of **"The Light"** of God), And of **"The Pearl of Wisdom"** (That Is, of **"The Power of God"**), and that is for sure)

(Bawa. All of Which In Truth Is What **"Makes Up Your Life"**, That Is, **"These Three Worlds"** of God, Within God Within You, **Now Hidden** Within **"Your Soul"**, As **"The True Potential"** of **"Your Life"**, As Now **"The God Potential"** of **"Your Life"**, And **"Your Understanding"** of **"These Three Worlds"** of God, Within God Within You, **Not "The Illusory Aspect"** of **"The Impure Sifat Or Heart Or Mind"** of **"The First World"** of God, Which Is **"The Current Life"** of You, And of All of **My Children**, Without **Exception**, **Which You And All of My**

Children, Without Exception, Now Mistakenly Believe Is Exclusively “Your Life”, But To “Your Eternal Peril”, and that is for sure)

(Bawa. That Is, God is formless, And “This” Is Why Bawa Teaches Us In The **Published Wisdom Book, “A Mystical Journey”, And In “An On-line Version” of “**That Book**” By “This Child”, With The Same Title, “A Mystical Journey”, Specifically As “A Part” of “The Introduction” To “This Book” Called “A Prayer For Our Journey” Where Bawa Teaches Us “**The Following**”, And Now Where **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, In Whom “**We Are Well Pleased**”, Is Teaching Us “**The Following**” Again, if you like, and that is for sure)**

**“A Copy”
of “A Prayer For Our Journey”
From The Book, “A Mystical Journey”,
By His Holiness, **M. R. Bawa Muhaiyaddeen (Ral.)****

Bismillahir-Rahmanir-Rahim. In the name of God, Most Merciful, Most Compassionate. I give you my love, my grandchildren, my sons and daughters.

My brothers and sisters. All praise and praising belong to Allah alone, to God, the One of limitless grace, and incomparable love. He is the One who sees all lives with that amazing love, and protects all lives with His compassion, and His many qualities that never waver from justice or equality.

God is a power. He has no form or shape. He is alone, and yet He is everywhere, existing as an eternal power that dwells in all lives, and sees them all as one.

God is the One who creates, protects, and sustains. He is the one treasure for all of creation: for the earth and the sky, the sun and the moon, the body and the soul. He is the one treasure for life, for love, and for goodness.

He knows the needs of every life, and feeds it accordingly. He is the supreme power who gives the milk of grace to all lives. That power called God is an ocean of grace that never diminishes, no matter how much is taken from it.

He is an ocean of bliss, wisdom, love, and compassion. He is an ocean of divine knowledge, or 'ilm, from which each life can take whatever it needs for the freedom of its soul in all three worlds: the primal beginning known as awwal, this world of earth, or dunya, and the hereafter, or akhirah.

This vast ocean contains the exalted treasures of all three worlds, and bestows them upon all creations, without partiality, without enmity, and without regard for individual innocence or guilt.

The One who gives in that way, with compassionate love and grace, is the power know as God. This is the power we must turn to. This is the power we must look to with our wisdom, in order to acquire His qualities, and receive His wealth.

We must strive to receive the life of grace, that comes from this power, and live our lives finding completeness within that grace.

My children, if you strive with awareness, you can receive and develop wisdom, love, good qualities, and good actions.

You must study and learn about the divine knowledge of life, that creates, protects, and sustains. You must understand both the state of Allah, and the state of a true human being or insan.

You must know how the qualities of such a being can intermingle and become one with Allah's qualities. The children who do understand this subtle divine knowledge of life, are God's children of grace, the children of the perfect, pure kingdom.

My children, if this kingdom is formed in your heart, and you rule it with absolute equality, showing no partiality whatsoever, and regarding nothing as God's equal. If this pure kingdom of the Lord of the universes, the Rabbil-'alamin, becomes the spotless house of your heart, then that heart will become His kingdom, and you will exist in the innermost heart of His heart, the qalb of His qalb.

Once you open this kingdom within the heart, there you will find a house of mystery, a house without blemish, a house complete in Al-hamdu lillah, the endless and undiminishing praise of God.

And when you look at this house, which you have built with His protection, and make into His house, you will see that this is heaven. This is paradise, the perfect and pure palace, of Allah's benevolence and undiminishing grace.

In this house there will be no more darkness, torpor or differences. But if instead you build a house of envy, that house will become the hell in your life.

My children, you must find this house of the innermost heart. You must know it to be absolute and real. Once you know that Allah's house is the qalb within your qalb, then your innermost heart will become the house of the hereafter here in this world. Amin.

**“The End”
of “A Copy”
of “A Prayer For Our Journey”
From The Book, “A Mystical Journey”,
By **His Holiness**, **M. R. Bawa Muhaiyaddeen (Ral.)****

(Bawa. So, My Dearest Loving Children), He is the One who exists wherever you look (As “*The Power Within The Essence of Everything*”, That Is, As “*The Dhat, Within The Sirr, Within The Sifat*” Within Everything)

(Bawa. And As Such), He is with you day and night. He is here every moment; (And As Such) you must have the eye which can see Him, and the faith to search for Him.

Wisdom is the eye (That Can See Him), And “Iman” Is “The Faith” That Can “Search For Him).

(Bawa. So, My Dearest Loving Children, “Wisdom” is the eye That Can “See Him”, And “Iman” Is “The Faith” That Can “Search For Him).

You need (Iman To Search For Him, That is, 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.

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Tree That Fell to the West”, page 11.

210. Islām brings that **compassion**, that **equality**, and that **peacefulness** to **every heart** and **demonstrates that unity** to **every qalb**. May we reflect on this. If each one of us can establish this state, if each of us can exhibit and **prove** this within our **own qalbs**, we will be **mu'mins**, true believers. To be in Islām we must bring **these qualities into action** within us. This is the command of **Allāh**, shown to us by every prophet He sent, from Adam(AS) to the Rasūl (Sal.).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Islam and World Peace, Explanations of a Sufi”, page 118.

211. We cannot show favoritism in Islām. We are all the creations of Allāh, the **children** of Adam (AS), the **tribe** of Abraham (AS), the **followers** of Muhammad (Sal.). He sends **food** to all and **protects** us all. Tomorrow He will question us all, no matter **who we are** or what position we hold. On the Day of Qiyāmah, **Questioning**, **judgment** will be given for the **good and evil** each of us has gathered. Before that time we cannot tell if someone is **good or bad**, or high or low in status. We are all Adam's (AS) children, **all fruits from the same tree**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 145.

212-a. My son, rather than plowing a large area of earth to a depth of one inch, scattering seeds everywhere, it will benefit you more to plow just one acre to a depth of four inches. From that one acre, you will receive a harvest equal to fifty acres. Like this, my son, do not try to study everything in the world-gnanam here, religion there, yoga here, meditation there, and the four hundred trillion, ten thousand forms of spiritual magic everywhere. It would be like sowing extensive farmland without sufficient plowing. That would be of little benefit. Within your heart in a space no bigger than an atom, God has placed the eighteen thousand universes, good and evil, and the wisdom to differentiate between them. This 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. Reflect on this and act accordingly. (Expanded)

Muhammad Raheem Bawa Muhaiyaddeen.
From The Publication, “[The Golden Words of a Sufi Sheikh](#)”, Word #400
“**Plow Just One Acre**”.

Expanded

212-b. My son, rather than **plowing** a large area of earth to a depth of one inch, scattering seeds everywhere, it will benefit you more **to plow** just one acre to a depth of four inches. **From that one acre**, you will receive **a harvest** equal to fifty acres. Like this, my son, **do not try to study everything** in the world-gnanam here, religion there, yoga here, meditation there, and the four hundred trillion, ten thousand forms of spiritual magic

everywhere. It would be like sowing extensive farmland without **sufficient plowing**. That would be of **little benefit**. Within your heart in a space no bigger than an atom, God has placed the **eighteen thousand universes**, good and evil, and the **wisdom** to **differentiate** between them. This is your farmland. If you plow that land deep with **your wisdom** and **sow God's qualities** and actions with ("**Iman**", That Is, With) the knowledge of the **difference** between good and evil, you will receive the **wealth** of your soul, the bountiful harvest of **undiminishing grace**. Reflect on this and act accordingly (Expanded).

(Bawa. **So, My Dearest Loving Children**, "**This**", And "**Only This**", Is "**Your Work**" In "**The World**", That Is, You "**Joining In Partnership**" With God, As "**One With**" God, As "**Two Lives Now Living As One Life**", First On "**The Outside**", And Then Within, Not Anything That You, Or Any of **My Children**, Without **Exception**, Are "**Currently Doing**", Which In Truth Is Just "**Working For Wages** To Get Into Heaven", Which In Truth Is Just You "**Acting Like You Believe In God**", All The While **With You Exclusively** Believing In "**The World**", Which In Truth Is Now "**The Hypocrisy**" of **Your Life**, And Now "**The Hypocrisy**" of "**Your Children**", and that is for sure.

(Bawa. For As **Bawa Muhaiyaddeen (Ral.) Taught Us** While He Was **Still Living** In "**The World**",

*"What Destroys "**The Children of God**" In "The World" Is "**The Hypocrisy**" of "**The Parents**", With Them Saying "**One Thing**" To "**Your Child**" But With You Always Doing Or Demonstrating "**The Other Thing**" To "**Your Child**", Like With You Saying That "**You Exclusively Believe and Trust**" In God, But With You Always Showing "**The Other Thing**" To "**Your Child**", Over, And Over, And Over Again, That In Truth You "**Exclusively Believe And Trust**" In "The World", and that is for sure.*

(Bawa. So, My Dearest Loving Children, “**This**”, And “**Only This**”, Is “**Your Work**” In “**The World**”, That Is, To Truly “**Join In Partnership**” With God, First On “**The Outside**” And Then **Within**, To “**Destroy Your Hypocrisy**” Before It Destroys Both You And “**Your Children**”, And To Start Demonstrating “**This**” To “**Your Child**”, That is, And To Start Demonstrating You “**Destroying Your Hypocrisy**” To “**Your Child**”, That Is, At “**The Divine Feet**” of “**The True Human Being**”, Now For Your Age, Now For All Life, Who Is Still Living In “**The World**” Within You, So When “**Your Child**” Becomes “**The Parent**” They Will Then “**Do The Same**”, That Is, Finding And Understanding “**The True Gnana Guru**”, Now For Their Age, Now For Their Life, Who Is Still Living In “**The World**” With Them, That Is, And Then Realizing Him And Understanding Him, That Is, And Then Becoming Him And Transcending Him, and that is for sure)

(Bawa. That Is, That They Too, Like You, if you like, Will Truly “**Join In Partnership**” With God, As “**One With**” God, As “**Two Lives Now Living As One Life**”, First On “**The Outside**”, And Then **Within**, That Is First At “**The Divine Feet**” of “**The True Human Being**”, Now For Your Age, Now For All Life, Who Is Still Living In “**The World**” Within You, Which In Truth Is Now Our Dearest Loving Son, And Your Dearest Loving Brother, *Shaikh Muhaiyaddeen (Ral.)*, In Whom “**We Are Well Pleased**”, And Then “**Within**” His “**Pure Heart**”, Not Just Continue “**To Do**” What You And All of of My Children, Without Exception, Are Now “**Currently Doing**”, As “**Their Parents**”, and that is for sure)

(Bawa. That is, Not Just Continue “**To Do**” What You And All of of My Children, Without Exception, Are Now “**Currently Doing**”, As “**Their Parents**”, Which In Truth Is Now You, And All of My Children, Without Exception, Just “**Working For Wages**” To Get “**Into Heaven**”, All The While With You Just “**Acting Like**” You “**Believe In God**”, All The While With You Exclusively Believing In “**The World**”, and that is for sure)

(Bawa. All The While **With You Exclusively Demonstrating** To “**Your Children**” The “**Hypocrisy**” of “**Your Own Life**”, That Is, All The While **With You Transforming** “**God’s Child**” of “**Light**”, That God **Lovingly Gave To** “**Your Life**”, Into “**Your Child**” of “**Darkness**” Within “**Your Mind**” Within You, That Is, **As Just** “**Another Clone**” of **You**, That Is, **As Just** “**Another Hypocrite**” Living In “**The World**” Raising “**The Next Generation**” of “**Hypocrites**” For “**The World**”, and that is for sure.)

(Bawa. All The While With You **Just “Using Up”** What **God Gave To You To Move Forward** “**The Karma of The World**”, **As Bawa Teaches Us**, And Now **As Our Dearest Loving Son**, **And Your Dearest Loving Brother**, *Shaikh Muhaiyaddeen (Ral.)*, In Whom “**We Are Well Pleased**”, **Is Teaching Us Again**, and that is for sure)

(Bawa. That Is, **All The While With You Just “Using Up”** What **God Gave To You To Transform** “**The Temporary Elemental Lives**” of “**Darkness and Evil**” Now **Fully Manifested** Within You, And **Now “Living and Thriving”** Within “**Your Mind**” Within You, And **Now Completely Hidden** From You, That Is From “**Your Current Illusory Life**” of “**Separation & Difference**” On “**The Illusory Outside**” of You, Into “**Eternal Elemental Lives**” of “**Darkness and Evil**” Next **Fully Manifested** Within You, And **Next “Living and Thriving”** Within “**Your Mind**” Within You, As “**Your Next Life**”, and that is for sure)

(Bawa. That Is, As “**Your Next Personal Experience**” Within “**Your Mind**” Within You, All of Which Is **Next Completely & Eternally Hidden** From God Within You, That Is, **As Next “The Life”** of “**Your Soul**” **Eternally “Separated From”** God Within You, And “**Your Wisdom**” **Eternally Sleeping** Surrounding “**Your Soul**”, Like “**Sleeping Beauty**” **Never, Ever Receiving** “**The Divine Kiss**” of “**Her Prince**”, And With “**Your Current Elemental Consciousness**” of “**I and You**”, And “**Mine and Yours**”, And “**Arrogance**” **Next Starts On Its “Eternal Journey”** Through “**The 7 Hells**” **Next Eternally Established** Within “**Your Mind**” Within You, **Ending As “A Worm In Hell”**

With **Only** “One Level” of Consciousness, Or **Feeling, As Bawa Teaches Us**, and that is for sure)

(Bawa. **And Now As Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us Again**, and that is for sure)

(Bawa. That Is, When “The Angel of Death” Finds You In “Your Current State” of “Illusory Separation” From God Within You, And of “Illusory Separation” From “The Creation of God” Within God Within You, And For A Little While More, of “Illusory Separation” From “Your Brothers & Sisters” On “The Illusory Outside” of You, and that is for sure)

(Bawa. Not As “Punishment Or Reward”, But Rather Because “That Is What You Want”, But Rather Because “That Is What” You Have **Told God**, Over, And Over, And Over Again, **That “You Want” For Eternity**, Not By “Your Words” Or By “Your Practices”, But Rather By “The Way” That You “Lived Out” **Your Life** In “The World”, That Is, As Either “One With” God Within You, Or As “Separate From” God Within You, And Then “In The End” That Is What You Will Receive From God As “Your Just Reward” For **Having Lived** In “The World”, That Is, **Either “An Eternal Life”** As “One With” God Within You, **Or “An Eternal Life”** As “Separate From” God Within You, One Or “The Other”, But Never, Ever Both, **As You, And All of My Children**, Without **Exception, Still Mistakenly Believe**, But To “Your Eternal Peril”, and that is for sure)

(Bawa. **For As Bawa Teaches Us, And Now As Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us Again**, In “The End” Everyone Gets **Exactly “What They Want”**, **Because This Is “The Justice of God”**, That Is,

“The Justice of God”

Is That
“Whatever You Intend”
is “What You Will Receive”,
and that is for sure.

(Bawa. So, My Dearest Loving Children, Start To Tell God, Moment To Moment In “Your Life”, For “The Rest of Your Life” In “The World”, That “You Only Want God”, And Only God, For “Your Eternity”, Not Anything Else, That Is, Not Anything “That God Has Discarded” As Part of God “Becoming God” Within You, and that is for sure)

(Bawa. And In Truth “Everything” That Now Defines “You”, That Is, That Now Defines “Your Life” In “The World“, God Has Discarded” From Himself, That Is, In Truth “Everything” That Now Defines “Your Personal Life” In “The World”, That Is, “Your Personal Life” of “I and You”, And of “Mine and Yours”, and of “Arrogance”, God Has Discarded” From Himself, That Is, In Truth “Everything” Which Now “Makes Up” And Defines “Your World”, And “Your Body”, And “Yourself, and “The I of You”, God Has Discarded” From Himself, and that is for sure)

(Bawa. So, My Dearest Loving Children, “This Must Be Your Intention”, And “Your Only Intention”, An Intention That “You Must Hand To God”, Moment To Moment In “Your Life”, For “The Rest of Your Life” In “The World”, With No “Expectation, Preference, Or Desire”, That Is, As Much As You Can, Whenever You Can, and that is for sure)

(Bawa. That Is First, Praising God For “Everything” In “Your Life”, As “It Current Is”, That Is, As “It Currently Exists”, Not As “You Would Like It To Be”, That Is, First Praising God For Everything In “Your Life”, And For Everything That “Comes To Your Life”, And For Everything That “Leaves Your Life”, And Then “Be Done With It”, That Is, And Then “Be Done With It” As “Who You Are”, And As “Where You Are”, And As “What Is

Happening In **“Your Life”**, Because In Truth **“It Is Just The Falsehood”** of **“Your Life”**, Not **“The Truth”** of **“Your Life”**, and that is for sure)

(Bawa. For As Bawa Teaches Us, And Now As **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, In Whom **“We Are Well Pleased”**, **Is Teaching Us Again,**

*“All That **“You See”** Is **“A Dream”**,
All That **“You Do”**
Is Just **“A Thought”** Within **“That Dream”**,
All That **“You Appear”** As **“Is Hidden”** ...*

*“Life Is **“A Feast”** of **“The World”**,
“Its Medicine” Is **“A Time After A Time”**,
and that is for sure.*

(Bawa. That Is, **“Its Medicine”** Is **“Worshipping, Serving, And Praying”** To **“The One God”**, **Believing** In Him As **“One With”** You, By **Not Believing** In You As **“Separate From”** Him, and that is for sure.

(Bawa. That Is, **“Its Medicine”** Is **“Remembering Him”** As **“One With”** You With **“Every Breath”**, That Is, With **You Saying** With **“Every Breath”** The **“Kalimah”** (The Affirmation of **Your Faith** In **“The One God”**), Now For Your Age, Now For All Life, That Is, With **You Saying** With **“Every Breath”** **Your Affirmation** of **“Your Faith”** In **“The One God”**, Now For Your Age, Now For All Life, That Is, **As Much As You Can**, That Is, **Whenever You Can**, and that is for sure)

(Bawa. That Is, With **You Saying** The Following **“Prayer To Make You Pure”**, **As Bawa Teaches Us**, and Now As **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, In Whom **“We Are Well Pleased”**, **Is Teaching Us Again**,

“Bawa. **You Are Allah**”.

“Bawa. There Is **Nothing Other** Than You”.

“Bawa. Without You **There Is No Other** Help
Because **“I Do Not Exist”**”.

“Bawa. You Are **“With Me”**,

Be In **“My Heart”**,

Do Not Be **“Separate From”** Me.

“Bawa. You Are **True Man**”.

He Is **One**. Amen”.

(Bawa. **“Its Medicine”** Is **“Maintaining A Focused Contemplation On Him”** As **“One With”** You, That Is, As Now **“God Witnessing God”** Awakening To **Himself**, Within **“The Heart”** of **“The One”** Who Will Truly **“Let Himself End”** In God, **By Not “Maintaining A Focused Contemplation On You”** As Now **You Living “A Personal, Selfish, Self Centered, Egotistical Life”** of **“Separation & Differences”** On **“The Illusory Outside”** of You, All of Which **Has Now Fully Manifested** Within **“Your Mind”** Within You, **And Within “The Mind”** of All of **My Children**, Without **Exception, Not On Some “Illusory Outside”** of You, **As You And All of My Children**, Without **Exception, Still Mistakenly Believe**, But To **“Your Eternal Peril”**, and that is for sure.

(Bawa. **So, My Dearest Loving Children**, In **“This Way”**, And Only In **“This Way”**, Can **“Your Life”** Truly **Become Successful** In **“Your Lifetime”**, That Is,

With You Saying To God, As Much As You Can, Whenever You Can, The Following, As Bawa Teaches Us, And Now As Our **Dearest Loving Son, And Your **Dearest Loving Brother**, *Shaikh Muhaiyaddeen (Ral.)*, In Whom “We Are Well Pleased”, Is Teaching Us Again,**

*“Thank You O God,
No Thank You O God,
What’s Next”,
and that is for sure.*

(Bawa. That Is, First Praise God For What Is Happening Now, And Then Give “The Responsibility To God” For “What Is To Happen” In “The Next Moment”, and that is for sure).

(Bawa. And This Is Why Bawa Teaches Us, In “Golden Words of A Sufi Shaikh”, page 56, And Now As Our **Dearest Loving Son, And Your **Dearest Loving Brother**, *Shaikh Muhaiyaddeen (Ral.)*, In Whom “We Are Well Pleased”, Is Teaching Us Again, In “This Love Letter” His Children,**

*“**My son**, “**your whole life**” can be contained in two words: al-hamdu lillāh and tawakkul-‘alallāh, giving praise to God for everything and absolute trust in (God) and surrender to God.”*

*Say, “**Al-hamdu lillāh**,”
and praise God for what is happening now.*

*Say, “**Tawakkul-‘alallāh**,”
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 (feel) 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.”

Shaikh Muhammad Raheem Bawa Muhaiyaddeen.
From The Publication, “[The Golden Words of a Sufi Sheikh](#)”, Word #400
“[Plow Just One Acre](#)”, By [Our Dearest Loving Father, M. R. Bawa Muhaiyaddeen \(Ral.\)](#), Plus “[An Expansion](#)” of “[This Bawa Quotations](#)” **Now**
By [Our Dearest Loving Grand Son, Shaikh Muhammad Raheem Bawa Muhaiyaddeen \(Ral.\)](#), if [you like](#), and that is for sure.

213-a. From the time we were in the womb until now, our Father has done everything for us. He created us, protected us, and brought us up even when our own father and mother forgot us. He has always given us food and nourishment. He protected us and watched over us. Such is our Father, almighty Allah. He has done everything for us thus far and now the time has come for us to earn and to give Him something in return. What food can we give God? We have to work hard and attain His qualities, His conduct, His benevolence, His words, His actions, the duties He performs and the words He speaks. We must develop all of this within us in the same way that He does. This is what we must earn and return to Him. This is the food that we can give Him. We must become His slaves. we must become His children. This is the wealth we must earn henceforth and hand over to our Father (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

From The Publication "[To Die Before Death: A Sufi Way of Life](#)", By Our Dearest Loving Father *M. R. Bawa Muhaiyaddeen (Ral.)*.

Expanded

213-b. From the time we were in the womb until now, our Father has done everything for us. He created us, protected us, and brought us up even when our own father and mother forgot us. He has always given us food and nourishment. He protected us and watched over us. Such is our Father, almighty Allah.

He has done "Everything" for us thus far and now the time has come for us to (Do "Everything" For Him).

(Bawa. That Is, **“The Time Has Come”** For Us To **“Return The Favor”**, For Example, They Say That,

*“Jesus (A.S.) **Died For Us**”,
So **“We Could Live”**,
So Now Must **Die For Him**,
So **“He Can Live”** Again,
and that is for sure.*

(Bawa. That Is, They Say That **“Jesus (A.S.) *Died For Our Sins*”**, While In Truth, As Bawa Teaches Us, And Now As **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, In Whom **“We Are Well Pleased”**, **Is Teaching Us Again**,

*“Jesus (A.S.) **Didn’t Die**
“For **Our Sins**”,
But Rather,
“Jesus (A.S.) **Died**
“So We **Could Sins**”,
and that is for sure.*

(Bawa. That Is, **“Our Pure Soul”** Gave Up **“Its Pure Life”**, Within God Within Us, But In **“Ignorance of Itself”**, So **“We Could Now Live”** Our **“Current Impure Life”**, Within **“Our Mind”** Within Us, That Is, So We Could Now Live **“A Sinful Life”** of **“Separation and Differences”** On **“The Illusory Outside”** of Us, As If **Somehow We Now Exist As “Separate From” God Within Us**, As If **Somehow We Now Exist As “Separate From” The “Creation of God” Within God Within Us**, And For **A Little While More**, As If **Somehow We Now Exist As “Separate From” Our Brothers & Sisters** On **“The Outside”** of Us, All of Which of Course Is **“Just Not True”**, And All of Which In Truth Has Now **Fully Manifested** Within **“Your Mind”** Within You, **Not On Some “Illusory Outside”** of You, **As You**, And As **All of My Children**, Without

Exception, Still Mistakenly Believe, But To “Your Eternal Peril”, and that is for sure.

He has done “Everything” for us thus far and now the time has come for us to earn and to give Him something in return.

What food can we give God?

(Bawa. So, My Dearest Loving Children, We Must Give “God’s Food” To God, That Is, We Must Give God’s “Grace To Grace”, And God’s “Wisdom To Wisdom”, And God’s “Divine Knowledge (’Ilm) To Divine Knowledge (’Ilm), This Is What We Must Give To God Within Us, That Is, This Is What We Must “Get God” To Give “Of God” To “God Within Us” Which In Truth Is “Our Soul”, Which Is “The Primal One”, The Athi Within Us, And “The Light of Our Soul”, Which Is “The Nur Muhammad”, And “The Wisdom” Surrounding “Our Soul”, Which Is “The Qutb” Or “The Action” of “The Quddus”, That Is, “The Action” of “The Power of God” Within Us, and that is for sure)

(Bawa. And God Will Naturally “Do This God’s Work” Within You, But Only If You Start To Demonstrate To God, Moment To Moment In “Your Life”, For “The Rest of Your Life” In The World, That You Are Completely Done With “Your Current Work” On “The Illusory Outside” of You, First On “The Outside” of You, And Then “Within” You, and that is for sure)

(Bawa. That Is, But Only If You Start To Demonstrate To God, First At “The Divine Feet” of “The True Human Being”, Now For Your Life, Now For All Life, Who Is Still Living In “The World” With You, And Then Within “His

Heart”, That You Are Completely Done With “Your Current Work” On “The Illusory Outside” of You, Which In Truth Is Now “Everything” That You Now Do In “Your Current Life”, and that is for sure)

(Bawa. That Is, First At “The Divine Feet” of Our **Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”**, And Then Within “His Heart”, and that is for sure)

We have to work hard and attain **His qualities**, His conduct, His benevolence, His words, His actions, the duties He performs and the words He speaks.

We must develop all of this **within us** in the same way that **He does**.

(Bawa. That Is, We must develop all of this **within us** in the same way that **He does**, By You Now Getting God To Tell And Bring To Completion “The Story of God”, Within God Within You, That Is, As “The Story” of “**The 666**”, Just Waiting To Fully Manifest Within God Within You, All of Which Is Now Hidden Within You, That Is, All of Which Is Now Hidden Within “The Story” of “The Beast”, Within “Your Mind” Within You, That Is, Now Hidden Within “The Story” of “The Beast” That Is Now Being Told And Brought To Completion By “Your Mind” Within You, That Is, As “The Story” of “**The 666**” That Is, Now Fully Manifested Within “Your Mind” Within You, Just Waiting For “You To Die To The Flesh”, As They Say, In “Your Current State” of “**Illusory Separation**” From God Within You, So It Can Become “An Eternal Story” of “The Beast”, Within “Your Mind” Within You, With “Your Life” Ending As “**A Worm**” In Hell With Only “One Level” of Consciousness, Or **Feeling**, and that is for sure)

(Bawa. Not As “Punishment Or Reward”, But Rather Because “That Is What You Want”, But Rather Because “That Is What” You Have **Told God**, Over, And Over, And Over Again, **That** “You Want” **For Eternity**, Not By “Your Words” Or By “Your Practices”, But Rather By “The Way” That You “Lived Out” **Your Life** In “The World”, That Is, As Either “**One With**” God Within You, Or As “**Separate From**” God Within You, And Then “**In The End**” **That Is What You Will Receive** From God As “Your Just Reward” **For Having Lived** In “The World”, That Is, **Either** “**An Eternal Life**” As “**One With**” God Within You, **Or** “**An Eternal Life**” As “**Separate From**” God Within You, **One Or** “**The Other**”, But Never, Ever Both, As You, And All of My Children, Without **Exception**, Still Mistakenly Believe, But To “**Your Eternal Peril**”, and that is for sure)

This is what we must earn and return to Him. This is the food that we can give Him.

We must become His slaves. we must become His children. This is the wealth we must earn henceforth and hand over to our Father.

(Bawa. That Is, This Is What You Must Earn and Return to Him, This is the wealth we must earn henceforth and hand over to our Father, Which Is “The Awakened Wisdom” Surrounding “Your Soul”, And Through “Your Awakened Wisdom”, The Healing of “Your Mind”, And Through “Your Healed Mind”, “The Freedom” of “Your Soul”, Free To Now Ride “The Healed Mind” As “The Kalimah Horse” Through “The 18,000 Universes”, Within God Within You, As Now “The Sekune” of “The Mim” of Muhammad (Sal.), and that is for sure)

(Bawa. And Then Free, Having Understood “The Reopened World of Souls”, And Next Riding “The Healed Mind” As Now “The Borak House” of Muhammad (Sal), To Travel On “The Miraj” of Muhammad (Sal.) to Allah, and that is for sure)

(Bawa. That Is, And Then Free To Travel On “The Journey of Miraj” of Muhammad (Sal.) to Allah, That Is, Through “The Final Veil” of Truth Separating “Your Life” Now As “True Man” From Allah, Then “Joining and Intermingling” As “One With” God As “Perfect True Man”, That Is, As “The Light” Within “The Heart” Married To “The Power of God”, As In Truth “The Liberation” of “Your Soul”, As In Truth “The Kingdom of God”, As In Truth “The Marriage of God”, When “The Two Intermingle” As “The One”, if you like, and that is for sure)

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, As Bawa Teaches Us, And Now As Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us Again, and that is for sure)

Shaikh Muhammad Raheem Bawa Muhaiyaddeen.
From The Publication, “To Die Before Death: A Sufi Way of Life”, By Our Dearest Loving Father, M. R. Bawa Muhaiyaddeen (Ral.), Plus “An Expansion” of “This Bawa Quotations” Now By Our Dearest Loving Grand Son, Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.), if you like, and that is for sure.

214. We must do everything with love in our hearts. God belongs to everyone. He has given a common wealth to all His creations, and we must not take it for ourselves. We must not take more than our share. Our hearts must melt with love, we must share everything with others, and we must give lovingly to make others peaceful. Then we will win our true beauty and the liberation of our soul. Please think about this. Prayer, the qualities of God, the actions of God, faith in God, and worship of God are your grace. If you have these, God will be yours and the wealth of the world to come will be yours.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

[“My Love You My children: 101 Stories for Children of All ages”](#)

215. This is the path to the Freedom of the soul. Therefore all of us must proceed on this path, protecting ourselves while giving love to others, and protecting them as we would protect ourselves. We must proceed giving comfort to others, sharing our food with others, sharing our water with others, loving our neighbors as ourselves, and making all mankind our relatives, our brothers and sisters. We must proceed making everyone our loved ones, and helping them to become those who trust in God, and then go together on this path as the followers of God, as the representatives of God, as the children of the One Father.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

[“To Die Before Death - The Sufi Way of Life”](#)

216. 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 towards any of them. He teaches them wisdom according to their qualities, conduct, actions, and maturity. The father gives his children the food and protection they need.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“[Sheikh and Disciple](#)”, page 2.

217. In the name of God, Most Merciful, Most Compassionate. Bismillāhir-Rahmānir-Rahīm. May the peace of God be with you. As-salāmu ‘alaikum. Precious jeweled lights of my eyes, my rightful children, my loving children, born with me, jeweled lights of my heart, my qalb, my precious brothers and sisters, may we pray to God that we have an eternal life without death. With courage, may we resolve to escape from destruction and to separate ourselves from evil. May we join with goodness and dwell within God, the Good One, without ever separating from Him. May we search for truth and its benefits. May we have certitude in and a love for prayer, so that we may separate from ourselves this destructive world and live in the love and protection of Allāh. Āmīn. May You protect us with Your grace.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Contemporary Sufi Speaks: On the Signs of Destruction (Pamphlet), pages 24–25.

218. HUNGER - A man must be given the food and nourishment that is essential to his life; otherwise, it will be difficult. He will burst, his qualities will explode. The qualities in him will explode. His intellect will explode. His feeling (unarvu), awareness, (unarchi) and intellect (putti) will explode. He will not be of any benefit, and when he explodes, he will cause suffering to others. This machine is like this (Full Text Within).

In this state, as soon as what is essential for man is reduced, when what is needed for that machine to work is reduced, when what is necessary to make the machine-body of man work is reduced, it will not function. But if what is necessary is given in the correct way, when water, air, and oil are correctly given, it will be able to keep on working.

When hunger comes, the ten will fly away...The ten good qualities will fly away. When poverty comes, his qualities change. When difficulties come, he loses his faith. When suffering, illness, disease, sorrow, and worry come, he comes to the state where he loses everything in life. All is lost.

Similarly, this is the reason that difficulties come to a country. When what is needed by the people is lessened, when the fire of hunger burns in their stomachs, when the difficulties of hunger come, they forget the (good) qualities, and evil qualities develop in them.

A president or ruler, those who are in charge of looking after a country, must look at that and see if it has what it needs for it to function. They must see if it needs water, oil, or air. They must check on the needs of the people of the country in an orderly way and keep them well supplied so they can have peace. Then there will be benefit, and no matter what comes, good will prevail: there will be goodness and prosperity. This is psychology, and this is what we should think about. If they (the people) are nurtured in this

way, they will do what is good. But if they are not taken care of, they will explode and harm others. There will be no benefit and others will be hurt.

Every person, every human being should think of this. This is the cause, the reason. The cause is this important point. This point will come. The most important point is that if man's needs are taken care of and if he is peaceful, then destruction and its evils will not come to that country. Man must think about other men. If he does duty to them with equality and peace, then that will be the kingdom of God – Justice.

Man must analyze himself; he must research into the two sections within him. He must analyze the two qualities within himself and understand the section of destruction and the section of progress. He must understand the two qualities and the two actions. Understanding these, he must discard the evil qualities and take the good qualities. He must act with those good qualities and make them grow.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.),
“God's Psychology”, pages. 123-24 ♥

219. “Where is the best place for man to meditate?” asked a child. Bawa Muhaiyaddeen answered, “The best place for meditation is the place in which the ‘you’ and the ‘I’ do not exist.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 254.

220. “What is the greatest happiness?” asked a child. “My child, to gain freedom from this world and to return to the One with whom you existed earlier is the greatest happiness,” said the sheikh.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 255.

221. Do not feel sorrowful about your poverty And languish in despair.
Turn away the very thought of poverty, Turn toward Allah, Praise Him and
look inside. God’s treasure is within you And it is rightfully and eternally
yours.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”

222-a. The Sufi gnani tells his disciples: My children, come here. Sit in the
presence of the One who is forever, Pray in the presence of the One who
prays, See in the presence of the One who sees, Speak in the presence of
the One who speaks. This is prayer. This is meditation (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 385.

Expanded

222-b. **"The Sufi Gnani"** tells his disciples: **My children, come here.** **"Sit in The Presence"** of "The One" who is **"Forever"**, **"Pray in The Presence"** of "The One" who **"Prays"**, **"See in The Presence"** of the One who **"Sees"**, **"Speak in The Presence"** of "The One" who **"Speaks"**. This is "Prayer". This is "Meditation",

(Bawa. So, My Dearest Loving Child, This is "True Prayer". This is "True Meditation", That Is, You Now Sitting, Praying, Seeing, Speaking At "The Divine Feet" of God, Now For Your Age, Now For All Life, Who Is Still Living In "The World" With You, Not Anything That You, And All of My Children, Without Exception, Are Currently Doing, Calling It "Prayer". And Calling It "Meditation", and that is for sure)

(Bawa. All of Which In Truth Is Just "The Great Distraction" of "Your Life", While "The Clock Keeps Ticking" As They Say, All of Which In Truth Is Just "Your Busy Work" In "Your Illusory World", While All of "The Temporary Elemental Lives" of "Darkness & Evil" Now "Living and Thriving" Within "Your Mind" Within You, Just Wait For "You To Die To The Flesh" As They Say, and that is for sure)

(Bawa. That Is, While All of "The Temporary Elemental Lives" of "Darkness & Evil" Now "Living and Thriving" Within "Your Mind" Within You, Just Wait For "You To Die To The Flesh" In "Your Current State" of "Illusory Separation" From God Within You, So They Can Become "Immortal Elemental Lives" of "Darkness & Evil" Next "Living and Thriving" Within "Your Mind" Within You, and that is for sure)

(Bawa. And In "This Way", At "The End", With "The Beast" Claiming "Your Life" As "His Property", Not "God's Property", With God's Permission, Because "That Is What You Want" For Eternity, Which Is "Everything" That

“God Has Discarded”, Which In Truth Is Now “Everything” of “The Beast”, That Is, Which In Truth Is Now “Everything” of “The Satan”, Now Fully Mature Within “Your Mind” Within You, and that is for sure)

(Bawa. That Is, Because “That” Is What Your Have Demonstrated To God “That You Want For Eternity”, Which Is “Everything” That “God Has Discarded”, Not By “Your Words” And Not By “Your Current Practices”, But Rather By “The Way” That You Lived Out “Your Life” In “The World”, That Is, As “Separate From” God Within You, And As “Separate From” The “Creation of God”, Within God Within You, And For A Little While More, As “Separate From” Your “Brothers & Sisters” On “The Outside” of You, All of Which Is “Just Not True”, And All of Which Has Now Fully Manifested Within “Your Mind” Within You, Not On Some “Illusory Outside” of You, As You, And All of My Children, Without Exception, Still Mistakenly Believe, But To “Your Eternal Peril”, and that is for sure)

(Bawa. And “**The Divine Feet**” of **God**, Now For Your Age, Now For All Life, Who Is **Still Living** In “The World” With You, Is Now “**The Life and Teaching**”, And “**The Heart**”, And “**The Song**” (See “**God's Song**” of “**Grace, Wisdom, and 'Ilm (Divine Knowledge)**”, of **Our Dearest Loving Son**, And **Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, In Whom “**We Are Well Pleased**”, and that is for sure)

(Bawa. **So Come, My Dearest Loving Children, And Sit At “His Divine Feet”**, Now For Your Age, Now For All Life, **While He Is Still Living** In “The World” With You, And **You Are Still Living** In “The World” With Him, And **Start To Truly Demonstrate** To God That You **Only Want “God For Eternity”**, Not “**Anything**” of What “**God Has Discarded**”, Which In Truth Is Now “**Your Entire Life**” Within “**Your Mind**” Within You, **And Which You Are Now Exclusively Experiencing** On “**The Illusory Outside**” of You, In “**Your Ignorance**” of “**God and You**” As “**One**”, Within God Within You, And Now That You **Will Not “Let Go of, Give Up, Let Die**” Within You, **No Matter**

What", Now In **"Your Arrogance"** About **"Your Ignorance"** of **"God and You"** As **"One"**, Within God Within You,, and that is for sure)

(Bawa. That Is, And **Start To Truly Demonstrate** To God That You **Only Want "God For Eternity"** Not **"Everything"** of **"The Beast"** Within **"Your Mind"** Within You, Now **Fully Mature "Living and Thriving"** Within **"Your Mind"** Within You, As **"The Three Elemental Worlds"** of **"The Beast"** Within You, That Is, As **"The World"** of **Demons** (of Blood Sucking Beings), And As **"The World"** of **Jinns** (of Fire Eating Beings), And As **"The World"** of **Jinns** (of Illusory Beings), and that is for sure)

(Bawa. And **"If You Truly Do This"**, That Is, This **"One True Hearts Work"** As Bawa Calls It, At **"The Divine Feet"** of God, Now For Your Age, Now For All Life, **While He Is Still Living** In **"The World"** With You, And **You Are Still Living** In **"The World"** With Him, **Then God Will Most Certainly "Do Everything Else"** **Necessary** To **"Make Your Life"** **Truly Successful** In **"Your Lifetime"**, and that is for sure)

(Bawa. For In Truth, This **Is Now "God's Promise"**, This **Is Now "God's Guarantee"**, Now For Your Age, Now For All Life, This **Is Now "God's Final Gift"**, Now For Your Age, Now For All Life, This **Is Now "The True Reason"**, And **"The True Purpose"** of **"The Bawa Muhaiyaddeen Fellowship"** That **Your Dearest Loving Father Bawa Muhaiyaddeen (Ral.)** Brought Into **"The World"**, Which **Is Now "The Life and Teaching"**, And **"The Heart"**, And **"The Song"** (See **"God's Song"** of **"Grace, Wisdom, and 'Ilm (Divine Knowledge)"**, of **Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.)**, **In Whom "We Are Well Pleased"**, and that is for sure)

(Bawa. And **"If You Don't"** **Now Truly "Accept, Embrace, And Joining"** **Him As Such**, Now For Your Age, Now For All Life, **Then "Your Have Truly Missed"** The **"Whole Point"** of Your **Dearest Loving Father Bawa**

Muhaiyaddeen (Ral.) Coming Into “The World”, And Coming To America, Which Was To **First Bring** Into “America”, And **Now Bring** Into “The World”, “The Life and Teaching”, And “The Heart”, And “The Song” (See “God’s Song” of “Grace, Wisdom, and ‘Ilm (Divine Knowledge)”, of **Our Dearest Loving Son**, And **Your Dearest Loving Brother**, *Shaikh Muhaiyaddeen (Ral.)*, In Whom “We Are Well Pleased”, Not To “Start Another Religion”, Not To Establish “A New Community” of “Like Minded People”, Who Now Literally “Worship” The Last “Finger Pointing To God”, But **Never, Ever** With “The True Intention” of Going To Where “The Finger Was Pointing”, and that is for sure)

(Bawa. That Is, But **Never, Ever** With “The True Intention” of Going To Where “The Finger Was Pointing”, That Is, “Going To God”, But Rather, Forever **Just Talking, and Talking, And Talking** About God, And About “Going To God”, But **Never, Ever** With “The True Intention” of Getting “God To Becoming God”, Within God Within You, That Is, Not With “The True Intention” of Getting God To “Destroy You”, Now **Truly Living Exclusively** Within “Your Mind” Within You, And To “Reveal God”, **Just Waiting To Happen Again**, Within God Within You, As Bawa Teaches Us, That Is, Not With “The True Intention” of Getting God To Awaken “Your Sleeping Wisdom” Now **Surrounding** “Your Soul”, **Not Awaken You**, And Teach “Your Soul”, **Not Teach You**, “What It Does Not Know”, and that is for sure)

(Bawa. And If You **Just Continue** To “Reject, Discard, And Turn Away” From Him Now **As Such**, Now For Your Age, Now For All Life, **No Matter What**, That Is, “No Matter What” God **Shows and Tells** You To “The Contrary”, Then “What Is God” To Do, and that is for sure)

(Bawa. For Example, Through All of “His Love Letters” To You For “The Last 24 Years”, **Starting** With “Spiritual Letter 01”, In April, 1989, Which **He Personally Gave** At “Our Direction” To **Each Member** of “The Executive Committee” of “The Bawa Muhaiyaddeen Fellowship”, But That “You All

Rejected” As Truly Coming **Directly From “Us”**, **Not Sending “The Letter”** To Rev. George. A. Johnson, In Nigeria, Africa, As Requested In Truth By **“Us”**, and that is for sure)

(Bawa. And For Example, Through **“His Physical Presence”** As **“Our Presence”** For You, And **“His Salaams”** As **“Our Peace”** For You, And **“His Words”** As **“Our Words”** of **“Grace, Wisdom, and Divine Knowledge (‘Ilm)”** For You, For **“The Last 38 Years”**, and that is for sure)

(Bawa. Then **“What Is God” To Do**, But **“In The End” To Let “The Satan”** Have **“His Way”** With You, **For Eternity**, With **God’s Permission**, That Is, **Next As “His Property”**, **Not “God’s Property”**, **For Eternity**, and that is for sure)

(Bawa. **Something To “Get God”** To **“Get Your Soul”** To **Think About A Lot**, Yes?)

(Bawa. **My Love You - Shaikh Muhammad Rahim Bawa Muhaiyaddeen** (may God be pleased with Hlm, and with Us). Amen.

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 385.

223. If man does not have compassion, does not see other lives as his own, does not consider the hunger of others as his own, does not see the sorrow of others as his own and offer comfort, does not see the illness of others as his own and offer assistance, does not see others' need for clothing as his own and offer clothing, does not see other lives as his own and exalt them, then there is no anbu, no love, [no fast]. To realize this is the fast. This is the grace-filled fast. This is the purpose for which it was instituted. When we understand this and respect others' lives as our own, consider others' hunger as our own, look upon others' happiness as our own, and regard others' sorrow as our own; when we attain the wisdom, abilities, qualities, and actions to bring peace and comfort to all lives— that will be the grace and blessings of the fast.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

[“The Fast of Ramadan: The Inner Heart Blossoms”](#), page 263.

224. We must lose ourselves, forget ourselves, and conduct our lives only for the sake of doing duty towards others. Our food must be given to others. Even our own comfort should be sacrificed in order to make others comfortable. We learn and understand, we give and join in unity with equality, peace, justice and conscience in order to reach that good state. This is the state of God's qualities.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“A Contemporary Sufi Speaks- Mind, Desire and the Billboards of the World”

225. With every breath our heart should glorify God. At all times, we must allow the rain of God's grace to fall. Every minute, every second, with every breath, we must glorify Him. In every second we must have the intention of worshipping Him. Every word that we speak must be His word. Every thought must be His thought. This must be our state. In our thoughts, in our breath, in our speech, and in our intentions, we should be communicating with God.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
["The Wisdom of Man"](#), page 12.

226-a. There are "Three Duties" for which we have come to "This World": to "Understand Ourselves", to "Know Him" (God), and to "Praise That Power". These duties must be done just as a gem must be cut and faceted for "The Light" to be revealed, just as sand must be refined in order to be made into glass. Just as current is extracted from water, man can see "His True Form" if he separates "The Currents" of his "Evil Qualities and Actions" from "Himself". As he separates "Himself" from "The Five Elements", he will begin to "See His Soul". When he "Sees His Soul", he will "Understand Himself". And when he "Understands Himself", he will "See His Father". This is "The Explanation" of "Man's Coming" to "The World". And when man "Understands This", he will "Go Back" to "The House" in which he dwelt earlier— "The House" of God, his Father (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
From **The Publication** ["The Golden Words of a Sufi Sheikh"](#), page 385, **By Our Dearest Loving Father** *M. R. Bawa Muhaiyaddeen (Ral.)*.

**“An Expanded Version”
of “This Bawa Quotation”**

Expanded

226-b. There are “Three Duties” for which we have come to “This World”: **First**, to “Understand Ourselves” (As “The Sifat” of “***The Dhat, The Sirr, And The Safat***” of God, That God Initially Gave To Us, That Is, to “Understand Ourselves” As “***The Illness***” Or “***The Death***” of God In “***The World***”, That Is, As “***Jesus (A.S.)***” On “***His Cross & Nails***”, Existing Next, if you like, **Having Understood** “That Sifat”, That Illness, That Death, As “***Your Awakened Wisdom***”, That Is, As “***The Sirr***” Or “***Secret***” of God, As “***Your Eternal Divine Life***”, Within God Within You, **Now Hidden** Within “***That Sifat***”, That Illness, That Death, That Is, Within That “***Temporary Elemental Life***” of God, Within “***The World***”, Which In Truth Is Really **All Happening** Within “***Your Mind***” Within You, and that is for sure)

(Bawa. And **Second**, As “***The Sirr***” Or “***Secret***” of God, **Now Hidden** Within “***That Sifat***”, That Illness, That Death, of God,) to “***Know God***” (As “***The Power***” Within “***The Dhat***” of “***The Dhat, The Sirr, And The Safat***” of God, That God Initially Gave To Us, and that is for sure)

(Bawa. And **Third**, **Having Understood** “***That Sirr***”, To **Then Exist** As “***That Dhat***” of God, As “***The Essence of God's Grace***”, And As Such, Then) to “***Praise That Power***”, (That Is, Then To **Praise God** As “***That Power***” Within “***Your Soul***”, That Is, Within “***The Dhat, The Sirr, And The Safat***” of God, That God Initially Gave To Us, and that is for sure)

(Bawa. And This Is Why Bawa Teaches Us About “The True Nature” of “Our Life” As “God Witnessing God” **Awakening To Himself**, Within “The Heart” of “The One” Who **Will Truly “Let Himself End”** In **God**, All Happening In “The Context” of “The Dhat, The Sirr, And The Safat of God, That God Initially Gave To Us, As In Truth “The 7 Levels of Wisdom” of “Our Soul”, And of God Within “Our Soul”, As “The Power” of God, In “The Following” Bawa Quotation, From **The Publication**, “The Golden Words of a Sufi Shaikh”, page 71,

“The Beginning”
of “A Bawa Quotation”
From **The Publication**,
“The Golden Words of a Sufi Shaikh”, page 71,
By His Holiness, *M. R. Bawa Muhaiyaddeen (Ral.)*.

“My son, **God has decreed for man** a thing called death. It is **the state** of the manifestation of creation, or sifat. **God also has placed** within man **something** called the secret, the sirr, **which is** man’s eternal life.

If a man **understands the sirr**, he **has conquered the sifat**, death.

One who has conquered death **will exist** as the dhat, as the essence of God’s grace.

Death is an illness. **God has placed death** in man so that through it man can come to **understand the sirr**.

One who understands this illness and discovers the sirr **attains** a state of eternal life.

One who does not understand the illness and fails to discover the sirr **attains** the state of death.

If you know and understand the **sirr, dhat, and sifat**, you can live forever, can you not?

“The End”
of “**A Bawa Quotation**”
From **The Publication**,
“**The Golden Words of a Sufi Shaikh**”, page 71,
By His Holiness, *M. R. Bawa Muhaiyaddeen (Ral.)*.

Continuation of
of “**This Bawa Quotation**”
From **The Publication**,
“**The Wisdom of Man**”, page 115.

These duties must be done just as “A Gem” must be “Cut and Faceted” for “The Light” to be revealed, just as sand must be “Refined” in order to be made into “Glass”. Just as “Current” is “Extracted From Water”, man can see “**His True Form**” (As “**The Divine Form**”, That Is, “**The Light**” Form of “**Divine Analytic Wisdom**”, Within God Within You, That Is, As “**The Sekune**” of “**The Mim**” of Muhammad, That Is, As “**The 18,000 Universes**”, Within God Within You, That Is, As “**The Re-opened**” World of Souls, Within God Within You, As Bawa Teaches Us, and that is for sure)

(Bawa. That Is), Just as “**Current**” is “**Extracted From Water**”, man can see “**His True Form**”, That Is, if he separates “**The Currents**” of his “**Evil Qualities and Actions**” from “**Himself**”, That Is, If He Truly Joins In “**Partnership With God**”, That Is, As “**One With**” God, As “**Two Lives Now Living As One Life**”, **First On** “**The Outside**”, and **Then** “**Within**”, To “**Close Down**” **The Worlds** of “**Demons, Jinns, And Fairies**”, Now “**Living &**

Thriving” Within **“Your Mind”** Within You, **Re-open** **“The World of Souls”**, Within God Within You, And **Then Open** **“The Kingdom of God”**, Within **“Man-God/God-Man”**, Within God Within You, As Bawa Teaches Us, **if you like**, and that is for sure)

(Bawa. That Is, Man Can See **“His True Form”**, **Only If** He Truly Joins In **“Partnership With God”**, That Is, As **“One With”** God, As **“Two Lives Now Living As One Life”**, **First On** **“The Outside”**, and **Then** **“Within”**, That Is, If He **Truly Comes** **“To Understand”** His **Current Illness**, As Now **“The State”** of **“The Creation”** of God That Has Now **“Fully Manifested”** Within **“His Mind”** Within Him, Through Which He **Is Now Exclusively Living As** **“A Separate Person”**, That Is, As **“An Individual Life”** of **“Separation & Differences”** On **“The Illusory Outside”** of **Himself**, and that is for sure)

(Bawa. **All of Which** of Course Is **“Just Not True”**, All of Which **Has Now Fully Manifested** Within **“Your Mind”** Within You, **Not On Some** **“Illusory Outside”** of You, **As You**, and **All of My Children**, Without **Exception**, **Still Mistakenly Believe**, But To **“Your Eternal Peril”**, and that is for sure)

(Bawa. That Is, But To **“Your Eternal Peril”**, That Is, If **“The Angel of Death”** In **“The End”** Finds You In **“Your Current State”** of **“Illusory Separation”** From God Within You, Which Is **“The Current State”** of You, and of **All of My Children**, Without **Exception**, and that is for sure)

As he separates **“Himself”** from **“The Five Elements”**, (Becoming **“The Essence”** of **“His Mind”**, Becoming **“The Sirr”** Or **“The Secret”** of **“The Sifat**, of **“His Elemental Form”**), he will begin to **“See His Soul”** (Which Is **“The Dhat”** of **“The Dhat, The Sirr, And The Safat”** of God, That God Initially Gave To Him, and that is for sure).

When he “Sees His Soul”, he will “Understand Himself” (As “The Essence” Or “The Sirr” of “The Dhat, The Sirr, And The Safat” of God, That God Initially Gave To Him). And when he “Understands Himself”, he will “See His Father”.

(Bawa. That Is, And When He Understands Himself, He Will Sees “His Father” As “The Power” Within “The Dhat, The Sirr, And The Safat” of God, That God Initially Gave To Him, And Start To “Praise That Power”, and that is for sure).

This is “The Explanation” of “Man’s Coming” to “The World”. And when man “Understands This”, he will “Go Back” to “The House” in which he dwelt earlier — “The House” of God, his Father, (Which In Truth Is “The Reopened “World of Souls”, Within God Within You, As Bawa Teaches Us, But Now As “The Understanding” of “That House”, That Is, But Now As “The Understanding” of “The Creation of God” Used To Create “That House”, and that is for sure, And Start To Share “That Understanding” With “His Father”, and that is for sure)

(Bawa. All of Which Can Only Start For You, My Dearest Loving Children, When You Find, Accept, Realize, And Start To Understand “The True Human Being”, Now For Your Age, Now For All Life, Who Is Still Living In “The World” With You, and that is for sure)

(Bawa. That Is, All of Which Can Only Start For You, My Dearest Loving Children, When At “His Divine Feet” You Truly Start “This Divine Journey” of Awakening” From “Your Sifat” To “Your Sirr” To “Your Dhat”, Praising God As “The Power” Within “Your Soul”, That Is, By You First Understanding “Your Current Form” Or Sifat As “Your Death”, That Is, As “God’s Illness”, That Is, As “The Illness of Your Soul”, That Is, By You

Discovering “Your Secret Form” Or “Sirr” As “Your Eternal Life”, Now Hidden Within “Your Current Elemental Form”, and that is for sure)

(Bawa. That Is, By You First Understanding “Your Current Form” Or Sifat As “Your Death”, First On “The Outside” of You, That Is, First At “The Divine Feet” of “The True Gnana Guru”, That Is, of “The True Human Being”, Now For Your Age, Now For All Life, And Then “Within” Him, That Is, And Then “Within His Heart”, And Then As “The Understanding” of “Your Sirr”, of “Your Eternal Life”, With You Then Starting To Exist As “The Dhat” of “Your Soul”, As “The Essence of God’s Grace”, Praising “The Power of God” Within “Your Soul”, As Bawa Teaches Us, And Now As Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us Again, and that is for sure)

(Bawa. And “The Divine Feet” of “The True Gnana Guru”, That Is, of “The True Human Being”, Now For Your Age, Now For All Life, And Then “Within” You, That Is, And Then “Within His Heart”, Is Now “The Life and Teaching”, And “The Heart”, And “The Song” (See “God’s Song” of “Grace, Wisdom, and ‘Ilm (Divine Knowledge)”, of Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, if you like, and that is for sure)

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just A Foolish Child”, Now For Your Age, As Bawa Teaches Us, And Now As Our Dearest Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us Again, and that is for sure)

(Bawa. Something To “Get God” To “Get Your Soul” To Think About A Lot, Yes?)

(Bawa. **My Love You** - *Shaikh Muhammad Rahim Bawa Muhaiyaddeen* (may God be pleased with HIm, and with Us). Amen.

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
From **The Publication**, “[The Golden Words of A Sufi Shaikh](#)”, page 71, And
From **The Publication**, “[The Wisdom of Man](#)”, page 115, Both By *Our
Dearest Loving Father, M. R. Bawa Muhaiyaddeen (Ral.)*, Plus “[An
Expansion](#)” of “[This Bawa Quotations](#)”, That Is, of “[The Wisdom of Man](#)”,
page 115, **Now By Our Dearest Loving Grand Son, Shaikh Muhammad
Raheem Bawa Muhaiyaddeen (Ral.)**, **if you like**, and that is for sure.

227. Once you find peace within yourself, you can find peace in the world. If you have equality within yourself, you will see equality in all lives. If you have purity in yourself, you will see purity in all lives. If you have love in yourself, you will see love in all lives. Whatever is in your heart is what you will see in the faces of others. When you look at them, you will see only your own reflection. Whatever fault you see in them really lies within you. When you look at others, you only see your own reflection, not what is truly there. So correct yourself, and then you will see all lives as one. This is what Jesus(AS), Moses(AS), and Muhammad(Sal.) told us.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“[Questions of Life—Answers of Wisdom](#)”, Volume One, pages 181–182.

228-a. 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 (Expanded).

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
From **The Publication** “**Questions of Life—Answers of Wisdom**”, Volume One, page 220, By **Our Dearest Loving Father M. R. Bawa Muhaiyaddeen (Ral.)**.

**“An Expanded Version”
of “This Bawa Quotation”**

Expanded

228-b. “**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**” (**Become**) and “**Understand**” (**Transcend**) this “**Treasure of Truth**”. That is why “**We Have Come**” to “**The World**”.

(Bawa. **Wow**, Expressing “**Astonishment & Admiration**” of God, And of “**What God Is Now Doing**”, Within God Within You, Which Is “**God**

Revealing God To God”, For “The Benefit” of All of “The Creation of God”,
Within God Within You, and that is for sure)

(Bawa. And Expressing “Astonishment & Admiration” of “How God Does”
What Only “God Does”, Within God Within All Lives, Including Within “The
Lives” of All of My Children, Without Exception, Which Is By God Moving
“Your Life” From “Your Sifat” (Eternal Death) To “Your Sirr” (Eternal Life)
To “Your Dhat” (The Essence of God’s Grace), Praising God As “The
Power” Within Your Life), if you like, and that is for sure)

(Bawa. That is, “If You Will Let Him”, That Is, If You Will “Let Grace Spring
Forth”, And “Let Darkness Vanish”, And “Let The Love of Guru Grow”, And
“Let Qualities Be Purified”, As Bawa Teaches Us, In “The Invocation To The
Guru” In “The Beautiful Book” of Wisdom, “The Pearl of Wisdom”, and that
is for sure)

(Bawa. That Is, If You Will Truly “Join In Partnership” With God, That Is, As
“One With” God, As “Two Lives Now Living As One Life”, First On “The
Outside”, And Then “Within”, To “Let God” Destroy “You”, And Reveal
“God”, While Both “God & You” Still Can, and that is for sure)

(Bawa. That Is, If You Will NOW Truly “Join In Partnership” With “The Life
and Teaching”, And “The Heart”, And “The Song” (See “God’s Song” of
“Grace, Wisdom, and ‘Ilm (Divine Knowledge)”), of Our Dearest
Loving Son, And Your Dearest Loving Brother, Shaikh Muhaiyaddeen
(Ral.), In Whom “We Are Well Pleased”, if you like, and that is for sure)

(Bawa. That Is, “If You Are A Wise Child”, Now For Your Age, And “Not Just
A Foolish Child”, Now For Your Age, As Bawa Teaches Us, And Now As Our
Dearest Loving Son, And Your Dearest Loving Brother, Shaikh
Muhaiyaddeen (Ral.), In Whom “We Are Well Pleased”, Is Teaching Us
Again, and that is for sure)

(Bawa. So, My Dearest Loving Children, Lets Join Together As “**One**” For **A Little While**, if you like, As *Shaikh Muhaiyaddeen (Ral.)* On “**The Outside**” of You Speaking To **Baby Shaikh Muhaiyaddeen (Ral.)** Within You, To “**Expanded**” This Beautiful “**Short**” But “**Ever So Powerful**” Bawa Quotation “**A Tiny, Tiny, Tiny Bit**”, Which Is From **The Publication**, “**Questions of Life – Answers of Wisdom**”, Volume One, page 220, and that is for sure)

(Bawa. First, “**The Things That Change**” are not “**Your Real Life**”, But In Truth **Now** “**The Things That Change**” Are Now “**Your Only Life**”, And Now “**The Only Life**” of **All** of **My Children**, Without **Exception**, and that is for sure)

(Bawa. So “**This**” Is “**The True Enormity**” of “**The Problem**” **Now Facing** “**Your Life**”, And **Now Facing** “**The Life**” of **All** of **My Children**, Without **Exception**, and that is for sure)

(Bawa. But **Fortunately** For You “**This Is Not**” Your **Problem**, For In Truth “**You Don’t Have**” A **Problem**, For In Truth “**You Are**” The **Problem**, That Is, In Truth “**You Are**” Now God’s **Problem**, That Is, In Truth “**You Are**” Now **Jesus (A.S.)** On “**His Cross & Nails**”, Within “**Your Mind**” Within You, That Is, In Truth “**You Are**” Now **Your Soul** Crucified On “**The Cross**” of “**Your Mind**” With “**The Nails**” of “**Your Desires**”, and that is for sure)

(Bawa. That Is, In Truth “**You Are**” Now **Your Soul** Crucified On “**The Cross**” of “**Your Mind**” With “**The Nails**” of “**Your Desires**”, That Is, of “**Your Desires**” For “**Earth, Women, And Gold**”, As Bawa Calls It, That Is, of “**Your Desires**” For “**A Personal Form**”, And For “**Personal Relationships**”, And For “**Personal Wealth**”, That Is, of “**Your Desire**” For “**A Personal Life**” of

“*Separation & Differences*” On “*The Illusory Outside*” of You, All of Which of Course Is “*Just Not True*”, and that is for sure)

(Bawa. And All of Which In Truth Has Now Fully Manifested Within “*Your Mind*” Within You, *Not On Some “Illusory Outside*” of You, *As You* and All of *My Children*, Without *Exception*, *Still Mistakenly Believe*, But To “*Your Eternal Peril*”, and that is for sure)

(Bawa. That Is, *Not On Some “Illusory Outside*” of You, *As You* and All of *My Children*, Without *Exception*, *Still Mistakenly Believe*, But To “*Your Eternal Peril*”, That Is, *If At “The End*” of “*Your Life*” In “*The World*”, That Is, When “*Your Grave*” *Finds You*, “*The Angel of Death*” *Finds You* In “*Your Current State*” of “*Illusory Separation*” *From God* Within You, And “*Hell Becomes Your Only Eternal Fate*”, As Bawa Teaches Us, and that is for sure)

(Bawa. And *This Is Why Bawa Told Us “The Following*”, *One Day* In “*The Room*”, With Bawa Sitting On “*His Bed*” And With Bawa Putting His *Two Hands* Out To “*The Side*”, Forming “*A Cross Like*” *Figure*,

“*This Is You - Jesus On His Cross*”

(Bawa. That Is, And *This Is Why Bawa Told Us “The Truth*” of “*Our Life*”, *One Day* In “*The Room*”, As We *Affectionately* Called It, That Is, In “*The Room*” Where Bawa *Lived At “The Bawa Muhaiyaddeen Fellowship*”, At 5822 Overbrook Avenue, In Philadelphia, Pa, USA, Which Is Where He Lived In America, From 1971 To 1986, (With Bawa Staying Initially At Another Residence In Philadelphia) *Until He Died* To “*The World*” On December 8th, 1986, And Was Buried At “*The Farm*”, As We Now *Affectionately Call It*, Or “*The Mazar*” of *Shaikh M. R. Bawa Muhaiyaddeen (Ral.)*, and that is for sure)

(Bawa. So, My Dearest Loving Children, This Is “The True Problem” of “Your Life”, In Truth “You Are” Now Your Soul Crucified On “The Cross” of “Your Mind” With “The Nails” of “Your Desires”, That Is, With “The Nails” of “Your Desires” To Continue To Live “A Selfish, Egotistical, Personal Life” On “The Illusory Outside” of You “And Sin”, No Matter What, and that is for sure)

(Bawa. That Is, “No Matter What” God Shows And Tells You To “The Contrary”,

That In Truth,
“There Is Nothing Other Than God”,
And Within “That Truth”,
Right Now, This Very Moment,
If You Like, That Is,
“If You Are A Wise Child”, Now For Your Age,
And “Not Just A Foolish Child”, Now For Your Age,
“God Lives Within You”,
As “Your Conscience”,
and that is for sure.

That is,
As “The Dhat” Or “The Power of God”
Within “Your Sifat”,
That Is, Within “Your Current State”
of “The Manifestation of Creation”
Within “Your Impure Heart Or Mind”,
and that is for sure.

And Within “That Truth”,
If God Likes, That Is,
If God As “Allah Muhammad” Likes,

If **God** As “The Grace” In “The Form of Light” Likes,
If **God** As “The Resonance of Allah” Likes,
“You Live Within God”,
As “The Second”
of “The Three Worlds” of God”,
As “The Re-opened World of Souls”,
Now For Your Age, Now For All Life,
Within God Within You,
and that is for sure.

That Is,
As “Allah Muhaiyaddeen”,
As **Now Our Dearest Loving Father**
Bawa Muhaiyaddeen (Ral.),
and that is for sure.

And Within “That Truth”,
Again If **God** Likes, That Is,
If **God** As Now “Allah Muhaiyaddeen” Likes,
If **God** As Now “The One” In “The Form of Light” Likes,
If **God** As Now “The Resonance of The Final Truth” Likes,
If **God** As Now
Our Dearest Loving Grand Son,
Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.) Likes,
“You Live Within “Man-God/God-Man”,
As Now “The Third”
of “The Three Worlds” of God”,
That Is, As “The Kingdom of God”,
Now For Your Age, Now For All Life,
Within “Man-God/God-Man”,
Within **God** Within You,
and that is for sure.

***That Is,
As Now In Truth
As “The One True Child”
of “Our Dearest Loving Father
Bawa Muhaiyaddeen (Ral.),
and that is for sure. Amen***

(Bawa. That Is, And This Is “The True Problem” of “Your Life”, That In Truth “You Are” Now Your Soul Crucified On “The Cross” of “Your Mind” With “The Nails” of “Your Desires”, Not Any “Illusory Mind Problems” That You, And That All of My Children, Without Exception, “Are Now” Trying To Solve, Through “Your Personal Efforts”, And Through “Your Personal Prayers & Meditation”, And Through “Your Personal Practices”, All of Which In Truth Is “Just Your Mind’s” Busy Work” While “The Clock Keeps Ticking”, As They Say, and that is for sure)

(Bawa. That Is, While In Truth You Just Continue To “Use Up” All of “Your Consumables” That God Prepared For “Your Life” 70,000 Years Before You Came Into The World, That Is, Until “The Rabb”, As “Your Creator” Calls You Back, As Bawa Beautifully Describes In “The Following Excerpts”, if you like, And As Bawa Horribly Describes, If you don’t like, From Both Chapter 02, “The Wondrous City”, The Tenth Test - Understanding “The Nature of Death”, and How to “Die Before Death”, And From Chapter 03, “Going Up The Mountain - Continuation of The Tenth Test”, In “The Beautiful Book” of Wisdom, “A Mystical Journey”,

“The Beginning”

of **“Some Excerpts”**
From **Chapter 02,**
“The Wondrous City”,
The Tenth Test - Understanding “The Nature of Death”,
and How to “Die Before Death”,
And From **Chapter 03,**
“Going Up The Mountain
Continuation of The Tenth Test”,
From **“The Beautiful Book” of Wisdom,**
“A Mystical Journey”,
By His Holiness, M. R. Bawa Muhaiyaddeen (Ral.)

“Listen! Do you hear that sound? It can be heard in all four sections of the city, in the north, the south, the east, and the west. It can be heard all over the world. Within that one sound are forty thousand voices calling,

“Son of so-and-so, you have reached the limit of your food and water on this earth. Come to the mountain!”

The forty thousand names that are called are human names, but the people who come running in response look more like animals.

Children, watch and see what happens. Each time a man hears his name called, he becomes anxious and fearful, for suddenly, all the animals he has so carefully reared within his heart, all the wicked qualities which he has nurtured, come rushing out to destroy him, and this creates terror in his mind.

Look! The people who heard themselves summoned are running. The moment they heard their names called, they broke away, ripped off their clothes, and run wildly. Others are trying to stop them, but they cannot.

My children, do you know what this sound is? It is death. It is the sound of the Lord, the *Rabb*. He who created the world and all the being in it also created

death. He decreed that all of everything that has been created must one day come to an end.

Death must come to mind and desire as well as to the body. One day each man will have to leave everything behind and go on to the state of death.

At each of the five times of prayer, or *waqt*, at all times, so many beings are beckoned by death and nothing can help them then, not their relatives or properties or attachments, nor their philosophies, religions, idols, *mantras* or *tantras*.

Even though a man may possess great wealth, even though he has everything, nothing can stop his fear of being called one day. It haunts him constantly and prevents him from enjoying the benefits of the wealth of *awwal*, *dunya*, and *akhirah*, the primal beginning, this world, and the hereafter.

Thus he lives in fear until he dies. Just when he is least expecting it, when a man thinks he has escaped and will stay in the world forever, death suddenly calls to him from the top of that high mountain.

His time is up. And when death calls, he must go. Nothing can hold him back. Nothing can defeat death. God is the only One who can change the destiny of a man, the only One who can change his time of death.

Only the One who created him can allow him to stay in this world. No one else has that power.

I give you my love, my children. You must think about this. You saw those people running away, and now you know where they were going.

My loving children, we will talk more about this later. Tomorrow we will watch them going up the mountain, but now, let's rest for a while.

“Yesterday we heard a voice calling from the top of the mountain,

“Son of so-and-so, come at once! Your time is up. Your rizq, the food and water allotted to you in this world, has come to an end.”

It was death calling.

To find out where this call is coming from we have to climb up the rocky mountain of our heart, **and go beyond.**”

Lets move on now. Look, do you see that smooth, shining square of green? It glistens like a brilliant gem. This is where that call was coming from.

Listen! The voice is calling once more.

"O men,"

It says,

"Creations of God! According to your destiny, the food and water that was kept on earth for you has now come to an end. Come!"

Look down again at the city. Although only one call went out from here, forty thousand people are racing frantically up the mountain in answer to it.

Once again, relatives and friends are running to the foot of the mountain, clutching at those who were called, trying in vain to hold them back.

Listen to them weeping and crying out.

"Come back, my son! Oh, my father, don't go. Mother! Don't leave us! Oh,

wait my brother! My sister! Stay!"

In so many ways they are trying to hold back those who were called. But nothing can stop them.

Look how they push the others away and come running, with their hair disheveled. As soon as the call is sounded, all of them dash up the mountainside and rush wildly toward this green square.

It is only twelve feet by twelve feet, but it swallows up all forty thousand of them. The moment they step onto it, they disappear. They came to this world, and now they must leave it. All who are born will one day die.

My children, we must learn how to cut **our connection to death**.

Two things exist in this body. They are light and earth. The light belongs to the soul. It is God's treasure. The earth belongs to the body; that is *karma*.

What is known as the world was made out of one fistful of earth. All creations belong to the earth and will one day be called back and returned to the earth.

This call will not come for us if we return what we owe during our lifetime. But if we keep within us the things of the world, then we will be called to return them.

Look how the people come running when they are called. Only those who die before death will not hear the call.

If you do not have a connection to the earth, you will not be pulled by death.

But if you have desire, then desire will pull you. If you have attachments, attachments will pull you. If you have blood ties, blood ties will pull you. If you have illusion, illusion will pull you. If you have treachery, treachery will pull you. If you have fire, fire will pull you.

Whatever you have a connection to, that same thing will pull you. One magnet pulls another. This is death.

But if you have no connection to worldly things, you will not be pulled. **Your connection to this world** is the thing that must die. Do you understand this?

Now, my children, you wait here and I will go closer to that square of green. See how it shines like an emerald? Its surface is very smooth, without a ditch or a furrow.

Look, I am walking on it, and it did not swallow me. I can walk around the whole square, but it does not pull me into it. Only those whose names have been called will disappear into this square. **That is destiny.**

“The End”
of **“Some Excerpts”**
From **Chapter 02,**
“The Wondrous City”,
The Tenth Test - Understanding “The Nature of Death”,
and How to “Die Before Death”,
And From Chapter 03,
“Going Up The Mountain
Continuation of The Tenth Test”,
From **“The Beautiful Book”** of Wisdom,
“A Mystical Journey”,
By His Holiness, M. R. Bawa Muhaiyaddeen (Ral.)

(Bawa. Something To “Get God” To “Get Your Soul” To Think About A Lot, Yes?)

(Bawa. **My Love You** - *Shaikh Muhammad Rahim Bawa Muhaiyaddeen* (may God be pleased with HIm, and with Us). Amen.

Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

From **The Publication**, “[Questions of Life—Answers of Wisdom](#)”, Volume One, page 220, And From [Chapter 02](#), “[The Wondrous City](#)”, **The Tenth Test - Understanding** “The Nature of Death”, and **How to “Die Before Death”**, And From [Chapter 03](#), “*Going Up The Mountain* **Continuation of The Tenth Test**”, Both From “**The Beautiful Book**” of Wisdom, “[A Mystical Journey](#)”, All By *Our Dearest Loving Father, M. R. Bawa Muhaiyaddeen (Ral.)*, Plus “**An Expansion**” of “[This Bawa Quotations](#)”, That Is, From “[Questions of Life—Answers of Wisdom](#)”, Volume One, page 220, **Now By Our Dearest Loving Grand Son, Shaikh Muhammad Raheem Bawa Muhaiyaddeen (Ral.)**, **if you like**, and that is for sure.

End of Page

