

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Enlightenment In Life



*By the Grace of Peer Fehmi
Hazrat Khwaja Shaikh Mohammed
Farooque Shah Quadri Al-Chishti
Iftekhari Maroof Peer*



Enlightenment in Life

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A Model

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

FORWARD

I dedicate this book, "Enlightenment in Life," to the great saint, Hazrat Peer Fehmi. It would be the matter of a great pride to me if the above mentor (Peer) accepts this book.

THANKS TO

From the bottom of my heart, I would like to thank the caliphs, the devotees, and the believers who encouraged me and helped me financially and with their pure efforts, especially Sufi Zaheer Shah Quadri, and Sufi Farhan Shah Quadri, who have translated this book.

I pray to Allah give His special blessings to those who have helped me. (*Aameen*)

***Merely a well-wisher: Khakpaye Peer Fehmi
 Khwaja Shaikh Farooque Shah Quadri Al-
 chishti Iftekhari Maroof Peer (A.A)***

Why you should read this book

Assalamu aleykum,

This book, "Enlightenment in Life," is written by my great mentor (Peer) Hazrat khwaja shaikh Mohammed Farooque Shah Quadri Alchishti Iftekhari Maroof Peer Madzillhulali. My great mentor has spread the treasure of happiness and opened the doorway to make our life heaven by writing this book "Enlightenment in life."

In today's fast life after getting a crore rupees, and reaching the moon with the help of new technologies. One thing is still remaining that was not achieved yet by Mankind, that is, a precious and priceless peace-of-mind. Due to this a man is still unsatisfied even if he has everything, i.e., riches, castles, and lands.

What is the blessing of heaven that gives you a great peace-of-mind? What are those secrets? When they are known a man goes beyond the boundaries of sadness and happiness. He drowns in a sea of peace. Wherever he goes, the peace is with him. When people gather around a knower of secrets they also feel a great peace. For instance, when you visit a Saint's shrine. You feel a strange peace is circling you. When you enter such a circle, you are always away from the perplexity of this world, for some time; you are lost in a great peace.

The secrets of peace-of-mind are opened deeply in this book "Enlightenment in life." The treasures of 'Maarefat' that Sufis had attained after many sacrifices and much hard work are spread lavishly in this book.

Who you are and the way to attain your

self are defined in this book. Only then, can you be released from the distresses of this world when you achieve your self. You can come out of the biggest anxiety of life and death after achieving your self.

After reading this book, you will know the seeds that you sow subconsciously; it is from these seeds that unwillingly the crops of sadness grow.

You have built many big houses, but your real home that is inside you is still completely-closed. Until you step into your real home, you will keep roaming endlessly with pains in the mele'e of this world.

It is from this book, "Enlightenment in life," that you will realize why you need a mentor. A man can't reach his destination without a mentor to guide him there. A mentor is a perfect guide who not only shows you the right way, but also reaches you there. A mentor teaches you a skill of life, and of worship. When you walk on a way that was shown by your mentor. All the powers that are sleeping inside you become awake, because of which you are the noblest entity.

After reading this book, you will know the real meaning of life and how to live it. Due to this book, you naturally find the answers to those questions that you haven't found reply to, and because of which you are still-worried.

I humbly request Allah to always keep us constantly on the path that our mentors have shown us. I also request Him to ensure that we will always love Him, the Nabi Hazrat Mohammed Mustafa S.A.W. and the peers. *(Aameen)*

(Khakpaye Maroof Peer Sufi Zaheer Shah Quadri)
The teacher of Enlighten English Speaking Classes.

Assalamu aleykum,

This book "Enlightenment in Life," is a book in which the depth of 'Tasawwuf' is described. This book's author is my great mentor, Hazrat Khwaja Shaikh Mohammed Farooque Shah Quadri Al-chishti Iftekhari Maroof Peer (A.A). The meaning of 'Tasawwuf' is to display a good character, and to love everyone and yourself. 'Tasawwuf' teaches you the skills of living. If you go into the depths of human's existence, you will observe many difference between the other animals and us. The most-important thing that Allah has placed within us is our consciousness, which is not present in the other forms of life.

Our consciousness help us to understand why we are the noblest living entities in the universe. But it's a matter of great regret that, despite our being the noblest, we don't run, after Allah, and, instead, we go after such things that are inferior to Him as heaven, and the world. Our worship of Allah is not about Him; it's about heaven, and material wealth.

The foundation of Islam that the Prophet, Mohammed [S.A.W], laid down is by 'Tasawwuf.' If you analyze the Prophet Mohammed's [S.A.W] era, in which Islam spread, the strangest thing that will become apparent to you is that his 'Sahabis' had fought, without any weapon, in a battle and won it; it was a battle that could not have been won, even by force or with weapons. by the 'Kafirs.' The 'Sahabis' won because they had the Prophet Mohammed's [S.A.W] character and ways of speaking. 'Tasawwuf' means to be patient, to improve your character, and to

fall in love with the 'Nabi Mohammed' [S.A.W]; this is the foundation of Islam.

The purpose of writing this book is to help you to realize your self, and to understand the reality about yourself. He who can't recognize him self cannot recognize Allah.

If you have achieved everything except for your self, then you have achieved nothing. If you have achieved nothing except for your self, you have achieved everything.

In this book, oneness (Wahdaniyat) has been explained very-easily. The foundation of Islam is the 'Kalma-e-Tayyeba,' in which there are two 'Kalmas.' The first 'Kalma' is the 'Kalma-e-Tauheed'; the second one is the 'Kalma-e-Risalat.' The meaning of oneness (Tauheed) has been explained with the help of very-easy examples in this book.

I say that this book "Enlightenment in Life," is, in itself, a revolution. I assure you that, after reading this book, you won't need to consult a psychiatric, Islamic scholar (Ulmae-Khushk) or a Hakeem. But there is a condition, namely, that you must understand the book very deeply; you must do this not with your own understanding, but with the Understanding of Allah, Who is the master of the Universe and without Whose permission not even a leaf moves. You can achieve this kind of understanding only with the help of a Sufi. You will have to become a devotee to a mentor [Peer-e-Kamil].

To conclude, I would like to say that a true Sufi is one who molds himself in the forms given in this book. I pray to Allah to take my Peer's silsila to

the highest heights of the skies. Dear Allah, please bless us to keep us constantly on the path that my mentor has shown us, so that we can make our world and our spirituality superior. *(Aameen)*

(Khakpaye Maroof Peer Sufi Farhan Shah Quadri)
Professor in Rizvi college of engineering, Bandra.

Assalamu aleykum,

"Enlightenment in Life" is a nice book by Peer-e-Tariqat Murshide-Kamil Taje-vilayath Hazrath Khwaja Shaikh Mohammed Farooque Shah Quadri Al- Chishti Iftekhari Maroof Peer afi anhu that addresses the esoteric challenges of attaining highest degree of spiritual awareness. The book answers the most difficult questions about existence and explains the metaphor of life. It highlights what had been for us scattered intuitions and rueful learnings and put them into a coherent set of frameworks that is useful in achieving enlightenment in life. I am fortunate and highly blessed by Sarkaar Maroof Peer to have got this space to express my thoughts about the book. I pray to Allah that this precious jewel of purity and radiance reach as many seekers as possible spreading its grace and achieving the desired glory. *(Ameen)*

(Khakpaye Sarkar Peer Maroof Syed Mansoor Ali Quadri).

Assalamu aleykum,

Peere-Tariqat Murshid-e-Kamil Taje-vilayath Hazrath Khwaja Shaikh Mohammed Farooque Shah Quadri Al- Chishti Iftekhari Maroof Peer afi anhu has written this book “Enlightenment in Life” which is a torch of light for the current generation. The very purpose of existence and the real meaning of life are some of the critical issues explained in the book. I pray to Allah Talah that the purpose of writing the book attains its goal and it reaches every spirited and common man. *(Ameen)*

(Khakpaye Maroof Peer Osman bin Suleman Quadri)

Chapter One

Who am I?

Who am I? Perhaps the answer to this question is easier than any question asked by men; it should be added quickly that it is a more difficult question to answer, this is both easier and more difficult. It is easier because, if there is no answer to “Who are we?” If it is difficult to answer this, it is equally-difficult to answer other questions. If I can’t answer my question about who I am, then whom else can I know? I can get familiar with a person from the outside, but I can’t know him. I can recognize a person superficially, because I am always outside other people. I cannot enter others. No matter, how much I roam around others, I will continue to move outside them. I can get familiar with other people, but I can’t know or understand them.

If my-self knowledge is impossible or difficult, then what is easy to know? If it is difficult to know yourself, then nothing can be easy, except for illiteracy. If it is difficult to know yourself, you cannot imagine or dream about knowing anything in this world. Hence, I say that to know yourself is very easy. I also say that you don't need to go, travel, or reach anywhere to know yourself. I am there, to know my self, there is no need to dig, or make anything. I am

made already.

This is why, it is easy to learn about yourself, but I must also say that to know yourself quickly is the most difficult thing. Why is it so? It is so, because we ourselves are; hence, the waves of our learning move everywhere. The waves never come onto us. Your eyes see others, but can't see themselves. I can catch others with my hands, but they can't catch themselves. You can grab everything with a tong, but can't grab it. But it is a strange fact that a tong can grab everything, except itself. A tong is helpless about catching itself.

Your eyes see everyone, but not themselves. If you try to make your eyes see themselves, you will certainly fail. Yes! You can see your eyes in a mirror, but, in the mirror, you don't see your eyes; you see their reflections. Your eyes, and their reflections, are different things. Your eyes can see everyone. To see is a very easy thing. What can be easier for your eyes than to see? But the hardest thing for your eyes to do is to see themselves. Remember, you see only that which you don't have. You forget what you have. You forget it completely. We have belonged to ourselves since the beginning. It has never happened that we are not with ourselves; or that we forgot ourselves, since no one knows when.

The rich forget about their money. Only poor people remember money, because they don't have it. A healthy man forgets about his health. Only a sick man remembers good health, because he needs it. A healthy person never comes to know about his health. If someone knows about his health, then you should

know that he is unhealthy. Only an ill person is conscious of his health; a healthy man is not. You forget what you have; you run after what you don't have. This is why we remember what we want, as long as we don't get it. It becomes worthless for you, when it is obtained. A man searches for riches, and gets them. He would think that after getting money he would get everything, but, upon getting wealth, he would get nothing. He would forget even his riches. You forget what you have. You have nothing greater than your self. Nothing can be closer to you than your self, not even your love, your house, or your money. It has never happened that you have separated from yourself, even for a moment. Therefore, it is very difficult to know, or to remember, yourself. And it difficult, because two (2) are required, to know; there are one who knows, and one who is understood. To know at least two are required.

As I can know you, there is a distance between you and me. We are two. You can know the Sun, and the Moon, because there is a distance between them. And there are two; this is because the knower and the known are different, but, in knowing yourself, there is the problem that you are both the knower and the known. This means that you are one; this is why it is the most difficult. How is this so?

As you are a lover and a loved one, then, you can understand the problem. If you are left alone in a room, and told that you are both a lover and a beloved; and you must give and receive love. You have been left alone in the room. Either you will become crazy, or you will shriek that you want to be out of the

game of love. Just as you get angry at loving yourself, so also is the question, "Who am I?" A man who sets out in search of this question, falls into troubles. There are not two; there is only one and that is the only one. He is just alone; he has to know and be known. He has to become a witness, and be witnessed. It is the most difficult thing to be a witness and be witnessed. This means that, at the same moment, I should be the subject and the object. How can I stand at two places, in one moment? If I become a knower, then nothing remains to be known. If I become that which is to be known, then no one remains to know.

So I said that this is the most-difficult question; and there is no question easier than this. A question that is both easy and difficult "About this question, it can be asked "can this be called easy or difficult? These two matters co-exist. And you will say that this doesn't happen; how can these two opposite things co-exist. I tell you that those who don't know will say the same thing, and those who know will tell you in shock that, in this world, all opposite things occurred together. We have broken all the opposite things for our own convenience. The opposite things are not broken anywhere.

We say that the days and the nights are different. Where are they different? In which place are they different? What is the fixed line at which the days and the nights differ? The days become the nights, and the nights become the days. We differentiate between light and darkness. Who has said that? An unwise man might have said it. Between light and darkness, there is the difference of merely a degree. You say that birth

and death are different, but this is not true. Your birth becomes your death. Your death becomes your birth. Your birth and your death are not different, but the progress of one thing. Tell me, when does death come? Your birth becomes your death progressively. And those who know say that your death becomes your birth gradually. Birth and death are not two separate things; the illiterates have made them two entities.

Take the example of one more small thing "you believe that the hot and the cold are different. You are very-wrong. Do this-put one of your hands on some ice. Place your other hand near a fire, to warm it. Then, put your hands together in a pot full of water. Then, you will be surprised that your one hand will find the water warm, and your other hand will find it cold. The water is the same; it is present in the same vessel. Then, you will come to know that heat and coldness are the same thing; there is the difference of just a degree between them. In your life, wherever you see an opposition, it is not present there. In life, there is no opposition. If there is an opposition, your life will get very-complicated; but, you break your life into pieces.

You differentiate between heat and coldness. We say that the good and the bad men differ, but this is not true. There is no difference between them. The worst people are connected to the best People. Like heat and coldness, the above people are two degrees of one thing. There are no limits, or distances, between them. There is only one thing spread between them. Two things are not there. There is neither a good spirit, nor a bad one. They are two

faces of one thing, but we have broken everything, and formed an artificial world. Due to this illusory world, an understanding is difficult. Therefore, I tell you that, whenever the real question of life arises, opposite things will be present together. Whereas, in reality, there is no opposite thing, but your understanding is very-limited, because of which you understand everything in pieces; this is why problems occur. As there is a large building with a small hole in it; and if you peep into that hole, you can't see the entire building. First, you can see a small piece; then you can see a chair; then your eyes will move further. You will see a flower-pot. When your eyes will move ahead, you will see a picture. Then you will see something else. You broke the house into four pieces, and saw them. Due to this, your power of seeing became very limited. This room is only one entity; there are no four pieces. A man who walks into the room will say that the house is one thing; but you saw this in four pieces, because you are peeping from outside, and the power of your seeing is very limited. Therefore, you see everything in bits and pieces.

Your scales of measurement are very small; your life is larger. If you take such a large life together, then you will be in a big trouble. If you understand badness and goodness together, then you will be in a big fix, because you consider the good and the bad as different. Then you are comfortable with them.

The self-made rules state that A can never become B, and B can never be A. A bigger lie than this was never told, in this world. A matter more-effective

than this has never been told. The effect of this type of baseless talk prevails over the world, heavily. The truth is that A is both A and B. This itself is life, that which you call as an autumn is another face of spring. That which you call as an old age is another picture of childhood. That which you call as ugliness is another side of beauty. That which you consider as sadness is another side of happiness. That which you call as a respect is another way of disrespect. Here, everything is linked. There are no separate pieces.

If this thing comes in your mind, then you will get an idea that a question that is very simple, why can it be more difficult? You should understand this with the help of a short story, one day, a saint was walking past the minaret of a mosque. On a minaret a 'Mauzzin' was reciting 'Azaan'. Suddenly, he fell down on the saint's shoulder. The saint's neck broke. He was admitted to a hospital. Some believers of that saint went to meet him in the hospital. One of them asked the saint, because they knew that it was the saint's habit to learn something from every incident, "We are in trouble; what did you learn from the fact that a man fell on you and your neck broke?" The saint said, "I got a fair result; so far, I had heard that the neck of a man who falls down will break. I have come to know that a person who falls, and a person whose neck breaks can be two different persons. If both are different, then how it is that someone falls, and somebody else's neck breaks? Now I understood that everything is one. That is why my neck broke, whereas that man fell down.

It is a little difficult to see the fallen and

the fallen-down-on as one. It is difficult to see a flower that has bloomed, and a flower that has withered as one. The flower that is withering there is blooming here. If you throw a stone into a pond, then a wave will arise; and there will be a hole near it. Have you ever wondered that the hole has become the wave? You go to see high mountains; have you ever wondered that the ravine below has become the mountain? They are not different things. If you destroy all the depths, then all the mountains will vanish. When a ravine is destroyed, so is the mountain.

All the opposite sides of life are connected. Why am I emphasizing on this? I am emphasizing on this, because it should be in your mind, matter that appears to be opposite “who am I?” This is both the easiest and most-difficult question. As soon as you understand that this is the easiest and most-difficult question, it will not remain easy, or difficult. A thing is easy as long as it is not-difficult. A thing is difficult, so long as it is not easy. How can both these things co-exist? A man can be alive, or dead. If we say that he is both dead and alive, then it means that he is such that his life or his death is meaningless, as if someone is in a coma. If he can be both dead and alive, then it means that life and death are external accidents for him. Such a man is totally different from inside. Both these facts can exist together. They can co-exist because the truth is a third thing.

If some water is cold, then it can't be hot at the same time. If it is hot, it can't be cold simultaneously, but water is hot, and cold, at the same time. This means that the water is neither hot nor cold.

Hot water, and cold water, are surface-level accidents. The fact about water is that it is not hot, or cold.

The real question of life is “Who am I?” It is neither easy, nor difficult, because it is both. What does this mean? This means that you should not treat “Who am I?” as a question, otherwise, you will lose your way. It is not a question. Questions are those that can be answered by others. Who am I? It is not a question, because no one can answer it. A funny thing is that this question cannot be answered even by you, yourself. You will get your answer, when you will not be here. You can't get the answer from yourself, or from someone else. You will get the answer when the question ceases to exist. Then what should you do (if it is both easy, and difficult)? We are different from these two things; then what should we do? This means you should not make it a question. If you make it a question, then the answers are written in the books. You will find them when you ask, “Who am I?” When you will open books, in which it will be written that you are so-and-so. “You are a spirit”—this will be written somewhere, and you will read it. It is written somewhere that a man is not a spirit or soul; he is just some material. You read somewhere and memorize that eat, drink, enjoy, and there is nothing. If you make it a question, then you will learn its answer from somewhere.

I want to tell you that it is not a question that can be answered by anyone. This is a unique question; you can never find its answer from anywhere. Nobody has got the answer from anywhere. When someone got an answer, he got lost, and he

didn't find a right path. I want to take this matter in such a way that it should be clear. It becomes to this is not a question to be asked. This is an internal search. It can't be answered. When you will search for an answer, the question will be lost gradually. There is a basic difference between these two things.

A Story:

One day a man went to a saint. He was young. He had spent many years of his life to get the answer to Who am I? He asked the saint, "Who am I?" The saint said, "Had you asked this question to someone before me?" He replied, "I had asked this question to many saints and scholars." Then, the saint asked him, "Did you get the answer?" The young man replied, "Yes, everybody answered me, but I didn't get the answer. I was not satisfied with their answers." The saint said, "why did you come to me to ask? I will answer you, but you won't understand my answer." "You should not think wrongly that those who answered you gave you wrong answers. But this question is such that nobody else can answer it. Even if the right answer is given, it will become spoiled in the hands of others. For instance, a flower blooms from a plant; as long as it is on the plant; it is alive. As soon as you pluck it to take it home, the flower dies. The being alive of the flower depends on the plant. Similarly, those answers, which were alive on the saints; when you listened to them and returned home, they died. Then, that saint said, "You cannot get this answer from anyone."

Then, the young man began asking, "Do you also not know the answer?" The saint replied. "Every saint knew the answers and I also know that, but only your knowledge helps you." The young man asked, "What should I do now?" The saint replied, "Don't ask this question; stay here for a year; and become silent. Don't try to ask this question, because asking is also a type of problem. After a year, when you ask me; at that time surely I will answer your question." The young man said "Okay I'm ready to undergo this test. I will remain silent for one year. Then, after a year, you will answer my question." The saint replied, "This is my promise."

After the passage of a year, the saint made the young man stand among his followers, and said, "Now ask your question." The young man started to laugh. He said, "Please forgive me. I made the mistake of asking you the question, a year ago. I don't know how you must have felt about my asking. As a man suffers from typhoid, and asks, "Is my cot flying towards the east, or the west? Where is my cot going?" His family says, when you will get well, we will explain to you. If a man answers this patient's question about where his cot is flying, that man is surely mad. The wise members of his family will tell him, "Keep quiet." First let us call a doctor, to treat you." The patient says, "It's not a question of treatment. I ask, is my cot going to the east, or the west?" His family will tell him, wait till it becomes daylight. Get a little better; then ask us; we will answer you."

The young man said, "You might have thought that I have a fever of typhoid. You said

correctly that no one can answer this question. I had not turned my eyes towards myself, so it became a question. If I turn my eyes towards myself, then question will disappear. That question is false. I had not seen myself, due to this; it became a question.”

As a man asks in a house, “Where is the darkness?” You give him a lantern, and tell him to take this lantern, and search for darkness in the house. He should take the lantern to search for darkness, but he doesn’t find it; he comes back, and answers, “It is very tough; I went with the lantern, but I could not find darkness anywhere. In reality, there was the darkness, because there was no light. If you take a light, no darkness will remain.

You have not paid enough attention to yourself. The question is only that we are, we have been here from the beginning; we know who we are. It is impossible that we do not know who we are. We know exactly who we are, but we stopped focusing on it. Remember, you come to know only that on which the center of your thoughts is present. This means that the direction in which your thoughts halt. The question, “Who am I?,” has arisen, because your senses, your thoughts, and your consciousness are present in different places. Your thoughts are in your shop, in your money, in your market, and in your family. Your thoughts are everywhere, except in the place that you are at. Your thoughts have got dispersed, because of their spread. Then, slowly, your thoughts got fixed there. Now they don't turn back. If you try to return them, then nothing happens. You wonder, “Where should I go?, Where should I see?, What

should I do?, and Who am I?”

This is not a physical question; this is why I said that it’s not a question. This is not a question of “How much is two plus two?” this is not a question of where Mumbai is. This is not a question of what the distance is between the Earth, and the Moon. This is not a question of how many atoms there are in hydrogen. This is not a question that you can enquire with, to get an answer.” The truth is that you became ignorant, so this question arose. This question is totally false; a false question is very-dangerous, because, if you get an answer to it, then, you will fall into big trouble. That which is not a question will always have a false answer. This is why all the answers given to “Who am I?” are wrong. surely, I can say that every answer to this question will be wrong, because this question itself is wrong. This question is there, because your thoughts are not in their place.

You ask, “What should I do?” There is only one way, so don't ask; you should gather all your straying thoughts to where you are. You are somewhere, and sitting somewhere else. If I ask, “Where are you?” Then you will say that I am sitting in a particular place. You told me about a particular place from the big place that I am here. You should forget that place; then there is a small place that is the five feet of your body and which should be forgotten. Then, there is one place where you should search for yourself, i.e., “Where am I?” Then select yourself, as to where you are.

If someone tells you to cut your foot, will you get cut? Perhaps, you will say that, if your foot is

cut, you will not be cut. This means that your legs can be separated; but you will be and remain. In this way, you should search within yourself for the things that can be separated; I will remain. At this time, you will search for a point of unity within yourself, i.e., that I'm here, and that you should keep searching in this way. You should keep searching for and peeling things, in the same way as you cut onion-skins one by one. You say that this also an upper peel. If you throw the peels one by one, then you will go deeper inside.

You should leave everything that you can. If you lose your eyes, then will you be lost? You will say, "I will become blind, but I will remain alive." This means that somebody was peeping from your eyes, who was not an eye. The eyes are closed; the window is closed. It becomes difficult to look; but the looker within is present. As I sit inside a house and look at you from a window, if you close the window, then will I be finished? The window was closed. Now I can't see you, because a wall came in the way, but I tell you that I am still present inside. You should consider that, if all your organs and senses get destroyed, you will remain alive. Then you will find that, after losing all your organs and senses, there is not even the slightest difference in your being. This means that, if your whole body is lost, then too you are not; you are still there.

In this way, to meditate means to focus all your thoughts on yourself. Your thoughts are in ignorance, keep returning them slowly. Then, you will reach a position and center-point at which, where all the darkness disappears instantly. In reality, the

darkness was not present; it emerged because of your absence. Upon standing at the above position, you come to know what you are. You will have much fun, when you come to know who you are. You laugh a lot on that day; You come to know that only you are everywhere; nothing but you. And whatever you can see, and that which is in all the four directions, is the spread of your center-point (Nukt-e-Whadat) that is related to you. A single sea mixes in many waves. If a wave asks, "Who am I?," then it should come down into itself, and reach a sea. Then it will laugh, "I am not a wave."

Therefore, I want to tell you that, when you will set out to ask "Who am I?," then whatever you have understood, i.e., I am so-and-so, I can surely say that you will not find yourself as you have understood, because you are not those things. On the day you'll know who you are, you will not be able to say, "I am this". On such a day, you will say, "Where am I not?" On this day, there will not be the question, "Where am I?" There will be the question, "Where am I not?" You will not ask, "where should I find myself?" You will question, "If I want to escape from myself, then where should I? I'm present everywhere."

A Story:

One day a saint gave two pigeons to his two believers. He told them to slaughter the birds, away from anyone's sight. One devotee went into a dark cave; he cut the pigeon, and came out with it. The saint said, "Don't come here again." There was a

search for the second devotee; he was caught after about six months. His condition was bad. The saint asked, "why didn't you cut the pigeon?" the devotee replied, "As I was going to slaughter the pigeon, I realized that I was witnessing my act. I realized that, wherever I would go with the pigeon, I was a witness. The saint said, "You are worthy of my umbrella." The follower said, "Now I don't need anything, because, to kill the bird, while searching for a lonely place, I reached a spot where I was alone. As soon as I was alone, a thought flashed across my mind, "I am also this pigeon". At that time, during a single moment, I became everything. I wondered, "Now whom should I ask? From whom should I learn? what should I learn now that all the matters are over?" These are the place and the position where all the truths come out open.

The point being mentioned is that, as soon as you remove your thoughts from everywhere, and take them where you are, then there will come a place wherein there are blasts. In one moment, everything changes to become new. The question, "Who am I?", is not philosophical. This is a spiritual level. It is not a question; it is a feeling. This question, which we ask, is the one from which we come to know that we are asleep. Our thoughts are roaming somewhere. They are not present where we are. They are present where we are absent.

There is a rift between our thoughts and us. He who bridges this gap comes to know who he is. He who knows who he is has no need to know, or to achieve; his life is free of questions and difficulties. He becomes like the air, the floating clouds, the flowers

that bloom on trees, and the dry-and-fallen leaves. He comes to know everything that happens. He accepts everything; he does not state that it should, or should not, be done. He accepts everything, and he keeps seeing whatever happens (A point of observant existence). Then he accepts that which is not. Then he lives his life as a wise, old saint had prescribed. The saint said, "I was desperate to live. I would feel that I Will live tomorrow, and that I will live in heaven. This all was so, because I did not know life, but I have lived since the day I knew."

Remember that those who are desperate do not live. Those who live are not desperate. If there is even a bit of desperation in you, then there is no life within you. If there is life in you, then you will have a satisfaction, and no desperation. Once, someone had asked the above saint, "Sir, how do you live?" The saint said, "The question of "How" is immaterial; 'how' means that I have desires to live in certain ways. Now there is no desire left. Now, when I feel hungry, I eat; when I feel thirsty, I drink water; when I feel sleepy, I sleep. I do nothing by myself. That which happens now keeps happening. The man said, "We also do this; when we are hungry, we eat; when we are thirsty, we drink". The saint said, "Don't be under a wrong impression that such men can be found in a very-intensive search across the globe. Those who are hungry eat; those who are thirsty drink except for very young children.

Ordinary people sleep when it is the time to do so; they eat when it is the time to eat. Ordinary people don't eat when they are hungry; they eat

because of the taste of the food. They don't sleep because of their sleepiness; they sleep because it's the night." The saint said, "I eat when I eat; I sleep when I sleep." The man said, "We also do this." The saint replied, "You eat and do thousand of things. You sleep and have thousands of dreams. You eat, but mentally you focus on your office. At that time, you are in many places. I am always where I am." The man said, "Please tell us how we should live." The seer said, "I have become like a dry leaf that has fallen from a tree, since the time I knew. The winds blow and take me to the east, and so, I move to the east with them. I don't tell the breezes that I won't go; I want to move westward. I don't want to go anywhere, because I have reached a point beyond which there is no going further. The winds take me to the east, and I ride on them. The winds lift me to the skies; I dance in them. The winds make me fall to the ground, and then I sleep to take rest. I have become a dry leaf. I go wherever the winds take me. If they don't take me, I don't go. Now there is no desire to go, or not to go, anywhere. I have no race now only I am present. Now I keep seeing whatever happens."

Remember, the man who will unlock the mystery of "I" becomes one with life. He becomes like the waterfalls, the clouds floating in the skies, the flowers, the birds, and the running breaths. When he becomes one with life, everything halts. Halting doesn't mean death. Just as a silent pond is still, it is full of life and energy, but it is stationary. In the condition of such a still life, everything happens, but no desire remains. In the condition of such a

satisfaction and consciousness, that which opens is called as being in a heady world of his own. That which opens is a dancing satisfaction that which opens opposite it is called sadness and trouble.

People are standing at the center of sorrows, because they don't know who they are. They can also experience heady worlds of their own. If only they know who they are. "Who am I?" is the journey between mirth and sorrow. "Who am I?" is the journey between knowing and not knowing. There are no God, mosques, or forgiveness; from sorrow, to go towards your heady world is to move towards Allah. From sorrows, to go your heady world is to move towards forgiveness. From sorrows, to go towards your heady world is to move to the truth, but how can a heady world be experienced by a person who doesn't know about himself?

You should not regard "Who am I?" as a philosophical question. Don't try to find the answer to this question in a book. If you want to find the answer, you should gather all your thoughts towards yourself. You should call all your thoughts back home, in the same way that birds return to their nests in the evenings. Similarly, the Sufi saints call back home the rays of their thoughts, and the birds of their thinking return home; and when all your thoughts settle inwards towards you as a bird settles in its nest, then your inner door opens. It is the distance between concentration and distraction. This distance is between a question and an answer. If distraction becomes concentration, the matter will be solved.

Remember that a person who doesn't

concentrate or meditate is asleep. He has no faith. A person who meditates consciously is a true believer. This is why it is said that a Sufi is a man that is conscious. The word, "Conscious," applies to a person whose thought-waves flow within himself. If you wake up, you will know who you are. If you keep sleeping, you know, but you will not come to know. This is why I said that it is both easy and difficult. If you want, you can come to know who you are right now; but if you don't want to know, you will never know it till the day of judgement.

Chapter Two

The Sayings

Saying:- You can die satisfied, when all your wishes are shed off.

Saying:- Things don't look what they are; they appear the way we want.

Saying:- The real secret is not on our doings; it's in our being.

Saying:- Only those who know can claim to not know.

Saying:- A person who doesn't know keeps showing that he knows.

Saying:- Ignorance of yourself is the ignorance of God.

Saying:- In the way of sufism (Tassawuf), not knowing yourself is the biggest sin (Kufr).

Saying:- A corrective creativity lies hidden within a criticism.

Nurturing of Soul:

When you appreciate someone, only your tongue is with you, but, when you back-bite about someone, your heart is also with your tongue. Your back-biting nurtures your soul, and is its food.

Saying:- You should not praise a person face-to-face, or back-bite about him.

Saying:- Praises, and back-biting, are betrayals of the soul; so, both of them are worthy of being abandoned.

Saying:- We, ourselves, are the cause of our sorrows.

Saying:- Some faces look lovelier while crying.

Saying:- Everyone is proud of his belief; but there are some people whom belief is proud of.

The Cause of Sadness:

Your desires for happiness is the cause of your sorrows. Your desire to be happy gives birth to miseries. Only a man who is sad wishes to be happy. The thorns of your griefs are embedded in your joys. As soon as you want happiness, the thorns of miseries prick, only when you become free of the desires to be happy, you can be joyous. At that moment you become happier. Mankind has invented sorrows; happiness is a blessing given by Allah. Strange indeed is Mankind! Man wants happiness, but does things that bring him

miseries.

The roots of Mankind are fixed firmly in the soil of sadness. For instance, when a child falls ill, his parents love, care for, and surround him: Every one expresses his love of him, but, when, the same child was healthy, he would play, dance, jump, and play mischief. At such times his parents used to get upset; people would get angry with him. They would beat and frighten him. At such moments the child starts thinking, when I am in trouble, everybody loves me. If I want to be the center of everyone's attention, I must be in troubles. The child uses these tactics on himself, and on others, throughout his life.

You build your own home; others will be jealous of you. Unfortunately, if your home burns, then people rush to help you. They offer their sympathies to you. You look at religion in similar ways. If you come to know that there is a saint, or a man that fasts for a whole year, your faith in him increases. This means that he remains hungry for a year. He makes his body yearn for food and water. He troubles his body. He makes his body sad; you accept him as a great saint. You are proud of such a sad man; your heart gets filled with happiness for him. Your eyes are satisfied, when you see him. We make processions for such people. We garland them, but we don't garland, or make procession for people who eat and drink well and who use Allah's bounties. Their bodies and spirits are happy. Their hearts are satisfied. They sleep happily.

Today, why are women so sad? It is in their natures to be happy. When they are sad, and /or sick, they get their husbands's love and sympathies. I

have analyzed many such women whose souls have been invaded by stray charlatans (fraudulent soothsayers). When I lifted the veil of such farces, I found the same sadness that the women believe in, when they display such farces, their families take extra care of them. Such women think that, earlier, they were afraid of their families, and that, now, their families are scared of them. The women think that, in such a state, they can make their families do anything.

When the above women used to look after their households with their souls and bodies, their husbands would treat them more as servants, and less as wives. Their husbands believed that they got free servants in the form of their wives.

Psychologists believe that, when the pressures on women's minds become intolerable, the women suffer from severely-adverse effects. One such side-effect is that a woman starts searching for another person within herself. Such a woman becomes the victim of a hysteria. In this entire world, the maximum amount of atrocities is inflicted on women.

According to Hinduism, when a woman would lose her husband, she would be burned alive. I assert that, if men are to suffer even half of the mental stresses that are inflicted on women, the men would become mad.

A person who is sad doesn't want others to be happy. Mankind sows the seeds of sorrow, but wants the fruits of happiness. "Gather thistles & expect pickles" (If you sow the seeds of a 'Babul' tree, how can expect mangoes from it). You should stop watering the roots of sadness, so that the trees of melancholia

fall by themselves. To know the cause of a sorrow is the only way to eradicate it. The day you find out why you are unhappy, your sorrows will go away. A doctor can treat an illness only when he knows the ailments.

Saying:- The kings of time are those who rise above joys and sorrows.

Saying:- The saints have always wanted you to be happy; but, to make Allah grant you your wishes, you must create the right environment.

Saying:- No one can make those who are above joy unhappy.

Saying:- It is not that your mind or heart is restless; actually, they are restless, by themselves.

Saying:- When you work, you get tired; when you play, you become fresh.

Saying:- That which you search for is you, yourself.

Saying:- Where our "being" is present it is the center of our unity ('Wahdat).

Saying:- True knowing is to know a knower; who is the knower within us?

Saying:- Allah is as far from you, as you are from yourself.

Saying:- He who did not see himself did not see his spirit.

Saying:- Wise men are those who forgive to be happy. The unwise men become happy by making others guilty.

Saying:- Only those men search for the future who are unhappy with their present.

Saying:- Your ego is the cancer of your spirit.

Saying:- A man with a big ego is like a dead body.

Saying:- Your heart is the door of your desires.

Saying:- Your body is the factory of your desires.

Saying:- All movements come in appearance from the motionless center.

Saying:- In us, Allah is present like a seed.

A Claim of not Knowing:

In this world, the biggest claim is the claim of not knowing. When all the limits of knowing are crossed, and when nothing remains to be known, then the knowers, standing on the peak of knowing, claim that they don't know, but a materialistic person thinks that those who stand on the peak don't know anything. A thing can be denied or refuted only when it

is completely-known.

Meditation:

Meditation is not about freezing your thoughts, or to sit in thoughts, or to remove any thought. Meditation is the state in which no thought-wave occurs in you. Meditation means the state in which your body and your heart become still.

Saying:- We can know only that that we have become.

knowing and believing are different things:

To know, and to believe, are two different things; but we think that to believe is to know. Yes, it is true that, to believe something makes it easier to know it, but it is a dishonesty when you think that believing is knowing; this is a lie; no one can reach the height of truth with a lie. If you start your journey with an untruth, you will reach only a lie. More lies (but no truth) will come out of a lie.

Something & Nothing

Every action pushes you towards the outside. An action means to join someone, or something. No matter, how big an action is, it can't be bigger than an actor. People think that to do nothing is a

trivial matter, but till today, there has been nothing bigger than doing nothing. We think that to do nothing is to sit or stand idly. Even if you sit idle, your heart keeps moving at the speed of your body. Doing nothing doesn't mean that you should make your body or heart still. Your heart wishes to do something; but your body is tired of doing it. For instance, a eunuch's heart wishes to have sex, but his body relucats.

The desire for something connects you to some thing, or another. This means that now you are not alone. To do nothing means that you are alone. Doing means that you keep a watch over someone or something. A person who does nothing keeps a watch over himself. He who keeps an eye on himself; due to this, something or another appears. He attains his spirituality, but this does not mean that saints don't act; they also act. It is also true that not-every man who makes actions can become a saint. Any action depends on its fruit or result. No matter, how much you may say that you don't want anything from your actions, there is the hope of a result in some part of your heart. Among the saints, there is an idiom, "Do good & cast it in to the river" i.e., you should not wish for a result or reward. However, in reality, it is extremely-difficult to resist wishing for a result of every action that you make. This is the cause of a worry in a person who acts. The results that you seek are of various types, and have different faces. When a man in a mosque does the good deed of offering a brick, then, in return for this, he wishes for a beautiful palace and divine beauties in heaven.

There is a noble decree by the Prophet

Mohammed S.A.W, that your actions should be pure, even if they are fewer. This noble decree must have been read and heard thousands-of-times, but understood less. The decree has been less-understood, because it is very complicated. A pure action is one in which there is no wish for a reward, but the difficulty of the mind is that an action should be made for a result, and that there should be the wish for a reward after an action is done. Then, the question arises, "who can make pure acts as recommended in the Prophet's decree?" A person can do pure acts, only when he is in a saint's umbrella, and when he is familiar with his reality. Those who know the truth treat every act as a mere game that has no cause. Those who are ignorant of the truth make actions because of their wishes, and wander among the wishes; they drift away from themselves.

If you leave all your actions, you will halt within yourself, because all the doors that lead to the outside will get closed. In this world, two types of people lived, are living, and will be born. The first type focuses on themselves; the second sort focuses on the outside. If you are of the second type, but if you have halted within yourself, then you can make actions, but your desires for results will get over. If you are of the first type mentioned above, you will lose both your wishes for actions, and your desires for results. We copy a saying of the great saint, Huzoor Gause Azam (R.D.A), "After knowing complete 'Maarefat' and reaching a meeting point, if someone has an intention to worship; then, he commits the biggest sin ('Shirk'). Such a good fortune is obtained, when your

powerlessness appears in reality, then it is achieved. At this point, nothing remains, except for Allah. The consciousness of worship is there in duality. According to the saints, duality is the biggest sin ('shirk')".

Educated and Uneducated People:

Educated people are of two types; so are the uneducated. If an uneducated person turns inward towards himself, he becomes lazy. If an educated person turns into himself, he will become still. If a materialistic man is uneducated also, then his actions turn into arson and rioting. He keeps doing something or another; he can't remain without any action. He will keep acting, even if his actions are harmful; this is so, because acting is his disease. This world is full of materialistic-and-uneducated people. These uneducated people are of the types that don't know what they are doing, or the results of their acts. Sometimes, they take the faces of revolutionaries; and, at other times, they become leaders; they try to improve society with all their might. It is due to these people that arson, rioting, and international wars come into existence.

If a worldly person is educated, then his actions will flow like a river, and benefit others. The prostration ('sajda') of a literate person is better than a thousand prostrations (sajdas) of the illiterate persons. Although, the action of a prostration (sajda) is the same among both types of people. From his parents, a child can get the inheritance of worldliness and spirituality. We should analyze and look at our to-be-

born children to see if they are worldly, or a spiritual. If a spiritual child is only one-day-old, he will close his eyes to sleep, for most of the time; he won't even move. He won't open his eyes until he is hungry. Upon feeling hungry, he will act a little. A worldly child will start looking in all the four directions; he will begin to move all his limbs. He wants to grab everything. If you analyze carefully, you will come to know that you can find out, from the mother's womb, whether the child is worldly, or spiritually. If an embryo is worldly, it will move its legs and arms in its mother's womb; the mother feels the activities, more. A spiritual embryo lies, still, in its mother's womb; the mother doesn't know whether the unborn child is absent or present.

The importance of 'Zikr' in Sufism:

A question:- Why is there so much emphasis on meditation (Zikr), in Sufism (Tasawwuf)?

An answer:- The saints declare that you can't attain God, because you can achieve someone or something only when he or it is not with you, but Allah has always been with us. Allah is He Whom you can't lose, even if you want Him, but we have forgotten Him. For instance, you have a precious diamond in your pocket, but you have forgotten that you have it, while playing. If you ask how to achieve this precious stone, then you must just remember it. You will not need to go, come, or do anything. Meditation (Zikr) means remembrance. In today's age, learning-by-rote is the name of remembrance.

How will you come close to Allah again:

A question:- I have been away from Allah since many years; now, how long will it take for me to come close to Him, and what must I do?

An answer:- If you travel for a thousand kilometers with your back turned towards the Sun, and if you say that you want to return to the Sun, then how many kilometers must you travel? Will you, again, have to travel for thousands of kilometers? No, you need to stop where you are, and to turn towards the Sun. Similarly, we have turned our backs to Allah. You need to just turn. In the same way that the Sun was with you when your back was turned towards it, Allah was also with you while your back was turned towards Him. The darkness of a thousand years gets illuminated by a candle and doesn't even say that it has been present for a thousand years. The darkness of illiteracy disappears in the presence of just one ray of literacy.

Meaning of Heart:

We have something in us that doesn't remain still; this part of us is not present where we are; and this part is called your heart. There is only one reason why your heart doesn't remain still, and this is your desires. Your heart always keeps oscillating, like a pendulum, between any two wishes. Its condition is like that of a donkey on whose two sides are bundles of grass kept at equivalent distances. The donkey sometimes moves to the grass on the left side, and sometimes to the right-side bundles. Due to this, the animal can't reach the bundles on either side; finally, it dies hungry.

It is said that a human stomach gets filled up,

but not the heart. The heart is always empty, because it is like a vessel that has no bottom. A bottomless utensil is always empty, no matter how much you try to fill it.

Saying:- That which cannot be emptied is a sprit; that which can't be filled is a heart.

Types of Wishes (Desires) :

There is no wish that is greater than the wish to achieve God. In front of this desire, all the other wishes are minute. It is said that the big fish eat the small ones. When a great desire arises in your heart, the small wishes get finished, by themselves. Just as a feeling of minor ailments vanishes in the presence of the feelings of major diseases, similarly, there are small wishes about which, you can say that, in front of great light of the Sun, the small lights of lamps get dimmer. This doesn't mean that there is no light in the lamps; the truth is that the lights of the lamps hide in the lights of the Sun, and can't be seen.

It is said that there are three types of people with wants; some want the world; they are busy in wanting it; they want material wealth. Others want heaven; to achieve heaven they are busy in worship. Their aims are heaven, and heavenly beauties. Still others want Allah; to achieve Him, they analyze, meditate, remember, fight with their souls (Mujahida), and Muhasba. Such people, finally, reach a stage where in they are ready to lay down their lives.

Now I say that you should choose the best among the above-three types of persons. Without any doubt, you will have only one answer, "The ones who want Allah." This is because nothing is greater than Allah. The meaning of a person who wishes is that he

has desires. Those who want the world, or heaven, are inferior to those who want Allah. It is in the nature of Mankind is not to abandon desires; mankind replaces the small wishes with the big ones. No matter, what your wish is, i.e., you may want the world, or heaven, or even Allah Himself; you can't be satisfied until you give up all your desires.

The Nectar of Life:

Your wish to give up all your wishes is also a wish. You should get out of the maze of your wishes; you should come to the place where your being is present. The sea of the nectar of life is present where your being is. Your wishes get shed off, by themselves, when you stop, or drown, in the nectar of life. When a dry leaf gets shed off a tree, the tree doesn't know about the shedding; the fallen leaf doesn't feel any pain.

Why has the World been made?

In the same way in which Allah was happy while making the world and celebrating this act, so also He will be happy and celebrating when He will destroy the world. Similarly to the way in which a child makes sand-castles to play with, and the way he becomes happy while making them, so also, the child is happy when he destroys his sand-homes.

There has always been a debate on why God made the world. We understand this question as educative and as one that pertains to sufism and 'Aarifana', but the moment we say, "why?", we make Allah stand in a queue of wishes by making Him want the world. You should ask a boy why he makes sand-

castles, and for what purpose. The boy will tell you, "To play." Then ask him why he breaks his sand-structure. Again, he will say, "to play." There is a saying of the saints that a child's nature is like that of Allah.

Hazrat Isa (A.S) (Jesus christ) says, "Only a person who becomes like a child can enter My God's kingdom." There is nothing necessary or compulsory for Allah and for children also. Allah made the world to play with the game of His 'Maarefat.' It is written in the hadith, "I was a hidden treasure; I wished that I should be known and recognized; I brought creations in appearance of Lordship. If even a game is played with a motive, the playing becomes a piece of work; like wise, when someone's work is done without a purpose, it becomes a play. This is why, generally, people get tired after work, and fresh after playing. The physicians say that you need more energy to play than to work. This world is the place of the spectacle of Allah's 'Maarefat.' A person who wants to understand Allah's plays and spectacles should become a spectacle, himself, to watch Allah's spectacle.

Those who understand such a play play a game of characters throughout their lives. Such a person plays, at different times, the role of a son, a father, a husband, a wife, a sister, or a brother. They know the meaning of a character that, apart from being characters, they are something else. For example, in the same way in which an artificial actors, after playing his role, comes out of his character to be someone else. Even if two persons are deadly enemies while playing their roles, they have tea with friendly gestures, after playing their roles. If an actor gets into his artificial characters in real life, everybody will call him mad, but, the problem of a worldly man is that, if

he has become a father, he does not want to get out of his fatherhood. The person who has become the son doesn't want to move out of this character. Due to this, hatred has a deep impact on your mind and heart. It is true that a sufi is also an actor, but, It is not compulsory that every actor is a Sufi, because he who is an artificial actor uses his good acting-skills to achieve wealth and fame. Wherever any deed is done to obtain something, all these become works, whether there are plays, or characters. The fake actors consider their acting as their work; this is why they can't become Sufis. A sufi does his work without the desire for any materialistic gain, and without any greed.

Saying:- Childhood is a bud; youth is a flower; old age is a cauliflower.

Saying:- In every generation, religion suffers more from the educated people than from the illiterate ones.

Types of Education:

There is an education that can be obtained from learning. There is, even, an education that can be got from forgetting. There is an education that you can get from the rat-race. Another kind of education can be gained by stopping. Then there is, also, an education that you can avail of by wandering. For yet-another education, you should merely take a look within yourself. An education that you get from your hardwork is called 'Kasbi'; it belongs to the outside; this type of education abandons you at the last moment. And education that betrays you at the last moment is a two-penny knowledge. During your final

breath, the education that you have got from within yourself is precious. From all the educations that you have received from the outside, you won't be able to know or recognize yourself. The education through which you can't know or recognize yourself is not an education; it is a way of hiding your illiteracy. When the knowledge achieved from the outside becomes too-much, an ego forms. When the internal education increases, we are born. Those who know the facts see only one big crime: forgetting yourself. To forget yourself is to forget Allah. So, those who know the truths say that this is the biggest sin. There is only one cause of forgetting yourself-to get busy in remembering other things. When you start to remember other things, then where do you get enough space in which to remember yourself? Then, you remember a thousand things, but you forget one. You can't locate that one thing among the thousands of other things. Where there is a crowd of thousands of people, the place becomes a market.

The outside-education can spread your knowledge. No matter, how bright the lights of the outside are, there is always a darkness within you. The outside lights cannot obliterate the darkness within you. The education that cannot dispel your inner darkness is like some water visible in a desert as an illusion (i.e., a mirage). This illusory water cannot quench your thirst. The education that comes from outside is nothing but a borrowed knowledge. The illusory education makes you falsely feel that you know a lot; however, it cannot quench your thirst for a true education.

No matter, how much your brain gets

filled with outside knowledge, you remain empty from inside. An education filled with knowledge gives you the false feeling that you are a wise and learned person. You can lure people with this kind of education, but you can't hide your inner emptiness. In reality, the right education is one with which you can know your self. To know your self is to know Allah. The education by which you can know Allah is the true education. The light of this true education can cure your inner darkness; it can allieviate your inner emptiness. Therefore, the saints have said that an education which doesn't lead to Allah is not an education; it is a major obstacle.

Your false feeling that you know prevents you form knowing. This very knowledge-based education becomes an impediment between Allah and you. To know your self, you must turn inward. To know others, you must turn outward. When your vision is busy in looking at others, then everyone is visible, except for you. If you want to look at yourself, you must remove your eyesight from others. As long as others are present in your vision, you can't be present in your own sight. To be present in your own eyesight, you will have to remove your vision from others. When the stone of knowledge is kept somewhere, the steam of knowing stops flowing. If you want this stream to flow, then you must lift and throw away the stone of knowledge. The knowledge collected from the outside is nothing but garbage. To know your self, how should you throw out the garbage of this knowledge? The name of the process of throwing out the garbage is meditation.

All your efforts are always aimed at getting closer to others. No matter, how close others get to you, you are a stranger to yourself so long as you are far from yourself. When you are a stranger to

yourself, you will remain unhappy. One day, those with whom you have relationships will leave you. When they leave you, you feel hurt, but, you can never leave yourself. Who can be unhappier? The one who is a stranger to himself. One who tries to get educated by leaning a lot keeps roaming outside. Such a person is unknown to himself.

Every to-be-born child carries an education with him. This education is like the jewellery that you keep at home; but you gather garbage, outside. Until you throw out such a garbage from hands, you will be unable to catch your jewellery.

Thorns and Flowers :

Flowers and thorns are two conditions of one thing. Those who dried up due to an attitude became thorns. Those who bloomed by becoming soft from the inside became flowers. When you touch thorns, you feel pains. When you touch flowers, you feel a relief. Despite the fact that thorns and flowers exist on the same branches, the flowers have fragrances, while the thorns are away form such good smells. People compare the good people with flowers and bad people with thorns. Flowers are a symbol of love; thorns are a symbol of hatred.

Orders and Suggestions:

The saints make suggestions but don't give orders. People are free from doing, or not doing, something when they are offered suggestions, but they get imprisoned when they are ordered, compulsory.

Punishments and forgivances are hidden in orders. Manners are hidden inside suggestions. The saints do not apply laws on to other people; they do not impose orders of doing or not doing things on others, i.e., "Eat this," or "don't eat that." They don't tell you when you should reach (or not), or when you should wake up.

These saints show people the right path, but they don't impose the following of the right path on you. They don't tell you that you must follow obey them; the choice is yours. There is a saying among the seers that the results of actions done with laziness, mischief, or force are not good. The results of actions made with love are good. In every generation, when laws were imposed on people, the people used the full powers of their minds to break such laws. The results of the laws were that fewer men followed them, but more people broke them.

The saints, in their humbleness, do not entrap the system of your life in any law. In fact, they say that, when the lamp of awareness will light up within you, then this brightness will become a system of your life. The rules of the system of your life that you get from outside, become a prison for you. but the rules of your life-system that come from within you; they come from your spirit; they come from your mind, and come from the bright lights of your understanding. They make your life more-verdant and merrier.

A true Mentor (Peer):

A mentor is one who is not bothered about whether or not people regard him as a mentor. A person who is worried about whether or not people consider him as a mentor is not a true mentor. If gold is called mud, it doesn't become mud. Similarly, no matter how much you may call mud as gold, it doesn't become gold. If gold starts to worry about whether or not people regard it as gold, then you should understand that it becomes mud while remaining gold.

The Sherbet of Loneliness:

When you are filled with yourself, then you become alone. The taste of being alone is such that you forget about the existence of anyone else. At the place where your sight is on someone else, then you miss the others. Where the feelings of others's being or not being is not, the name of this condition is loneliness. The presence of others keeps you busy outside. It does not allow you to feel your existence. So, you get busy in clubs, playing, and frivolous activities; so, you may not remember your loneliness. A person who did not drink the 'sherbet' of his loneliness remained thirsty. One wine is of the outside, and its intoxication is temporary and recedes with time. Another wine is born in you; he who drinks it achieves his consciousness for ever.

The impacts of having sex with a Pregnant Woman:

A question:- Is it right to have sex with a woman when she is pregnant?

Answer:- When there is an embryo in its mother's womb, the former feels every moment of the latter, and memorizes it. If the mother smiles, or is afraid, or eats something, or sings, or falls sick, or gets hurt, then the embryo feels these hurts, as if it itself has felt them. The embryo keeps a memory of these happenings. In the same way in which we remember experiences, an embryo remembers the sex that his parents have. At such a time, desires for sex form within the embryo. Now, new researches in science and technology show that it is very dangerous to have sex with a pregnant woman.

Science states that, when a mother is in a sexual situation, it changes all her chemical contents. At the time of a woman's pregnancy, the chemical changes that happen don't occur at any other time; all her hormones change completely; also, there are amazing changes in some other parts of hers. However, these changes are beneficial, because they occur naturally, but the changes caused by having sex have adverse effects on the body. For instance, during the act of having sex there is a shortage of oxygen in the body; because of this, the breath becomes faster. This sort of oxygen-shortage occurs in the same way in which you feel breathless when you run. Similarly, when you have sex, you experience a shortage of oxygen. An embryo breathes via its mother. When a mother feels a lack of oxygen, the embryo feels suffocated; its throat dries up. It is also possible that the

embryo's heart will stop beating. It may even die in the womb. Sometimes, a situation becomes so critical, that an embryo must be removed from its womb prematurely, because a dead embryo becomes a poison in the womb; at this juncture, the mother may die. This is why doctors remove dead embryos. An embryo's death is unknown to its parents, or to the doctors.

Saying:- A lie that masquerades as a truth is the most-dangerous.

Saying:- The stricter a law, the more-dishonest the people will be.

Point:- A woman searches for a man who fulfills all her needs, but a man desires only one thing from a woman.

Saying:- A 'Shariyat' is a way of coming outside; Sufism is a way to come inside.

Saying:- Nature doesn't care about your mortality, or your immortality.

Saying:- All words are hollow. Mere by saying, "Water," you can't quench your thirst.

Saying:- Those who have spiritually-correct visions are those who treat sadness and happiness as the same.

Saying:- You will become like those with whom you have enmities.

Saying:- A miser is not rich, in spite of having good wealth.

Saying:- A woman is a mother, in deepness. A man is a son, in deepness.

Saying:- Only a person who is born from sex will die.

What is Death?

Death is the last flickering of the lamp of your life. Life, itself, is a way to die. The more a lamp burns, the more its oil will get used. There will come a stage where the fire of the lamp will get extinguished. Or, the lamp will die, but such a death will never occur suddenly. As soon as you light a lamp, or you can say that the lamp is born; from this moment his death starts. The more the oil burns, the lamp goes closer to its death. Gradually, there will come a time when the lamp starts to flicker. The wick burns faster, suddenly. The lamp gets extinguished. The wick wants to have even the last drop of the lamp; therefore, the wick flickers.

If you may have seen a dying man closely, then you might have come to know that the person had many diseases. He had been sick for many days; yet, at the time of his death, he looked healthy. It appears that his face had blossomed. This is the final flickering of life, wherein he gets the energies of his whole life; these energies get over. Death makes you fresh. We say that sleep is a small or half death. When you wake up from your sleep, you feel fully-fresh. Your day-long fatigue gets over. A big death removes the tiredness of your entire life.

Saying:- Every seed, in itself, is born with the capability to become a tree.

Love and Hatred:

You can neither love a person a hundred percent nor can you hate him a hundred percent. The badness of those whom we love and trust is hidden from our visions. No one can be a hundred percent bad or good. You can't make any ornament of twenty-four carats gold; you will have to use a carat of copper. If a person is 99% good, and 1% bad, then his 1% badness will look good on him. If you keep a piece of glass in a stock of diamonds, then the glass-piece starts shining because of the shining of the diamond.

If a person has only 1% goodness, and 99% badness, then his goodness will appear as a badness. If you keep the piece of a diamond in a stock of glass pieces, then the diamond will look like the piece of glass.

Your heart hides, in your subconscious mind, the badness of those whom we like. Your heart brings their goodness to your conscious mind. In a way similar to the way in which you turn a coin upside-down, you bring, to your vision, the part of the coin that you like to see. However when you turn a coin upside-down, the other side of the coin doesn't get exterminated; it just hides. This part that hides may come to the fore at anytime. At such a time, we start hating it, instead of loving it, because your heart hides its goodness in your subconscious mind. Your heart displays its badness in your conscious mind. Your heart does this, because it can't see anything completely. Your heart sees every thing by splitting it into two. If one part of your heart calls a person good, then the other part of your heart immediately calls him bad. The name of this attribute of your heart is duality. A person in whom there is such a duality will never be

completely-happy with any thing; he can get only a temporary happiness. He can't constantly be happy. If you want to be always-happy, then you must relinquish your duality.

There are two ways in which you can become happy. One way is to accept both the sides of a coin, the other way is to leave both the sides. The goodness, and the badness, of a person that you love should be accepted and considered as the same. You should not consider this to be good, or bad. In both these conditions, your heart gets destroyed, by itself. Duality vanishes, and you becomes a 100% complete. It is only when you become a 100% complete that you can love a person wholly. You become free from human ties, when you are a 100% complete. In such a situation, you become what you were at the beginning,.

The role of Energy:

When you want to reach somewhere, you need energy. If you want to reach Allah, then, too, you need lots of energies. A car without fuel can't move anywhere. Now the question arises about the sources of the energies. Your body turns the food that you eat into energies. That flow in you. In the same way in which a car has fuel-tank, your soul has an X-centre, where in all flowing energies keep gathering. Nature, too, needs this. Nature doesn't worry about your mortality, or your immortality. Nature is interested in the life present within you. This means that you will have your children, and their own children.

This matter should not break: so, sex has so much force that, no matter how much you try to

escape from it, it will surely catch you. Nature also has such a deep impact on your X-center, that you become helpless. All your energies have gathered in your X-center. Your energies flow in only one direction, i.e., downward, that is to say, towards your sex-center. You should lift these energies upward. This is the second direction. First is the mother of brain ('Ummul dimag'), which we call a hidden point ('Mukaame Akhfa'). The second is your soul, which is called your X-center.

All your energies are concentrated in your x-center, from where you should bring them to a hidden point ('Mukaam-e-Akhfa'). The way from which your energies will travel is your backbone, from where they will move up, and even-more-upward. This is a scientific fact. Upon your energies moving up, changes start to occur in your action and your characters. Your character changes, according to your energy-levels. You can interpret this like this: A small child in whom a sexual drive is hidden, but now, the x-center is not active.

But, as soon as the above mentioned child will become an adult, every part of his body will be full of sexual urges. These urges will surround him, whether he gets up, or gets down, or sleeps, or is awake, or dreams. How come that such a change occurs suddenly in him? Hence, children aged between fourteen and eighteen land in many troubles; they don't understand what goes on. The ages from fourteen to eighteen are times of great restlessness. Neither can they ask anyone, nor does anyone tell them. So many changes occur in such youngsters, that sex becomes the center of their thoughts.

All these changes occur due to the movements in the sex-power that is in the souls of such teenagers. The day there is a movement in your hidden

point ('Mukaam-e-Akhfa'), the same scenes re-occur. You become filled with Allah in a way similar to the way in which you get filled with sexual desires, when your X-center comes into movements. The day when your energies appear in your hidden point ('Mukaame Akhfa'), you can see nothing but Allah.

When you are on a soul-level, the devil grabs you, and sexual urges engulf you. Allah catches you on 'Mukaam-e-Akhfa,' His blessings surround you. Now the question is of how you should take your energies upward. Remember that, when sexual wishes form within you, then, with your eyes closed, you should direct all your energies with 'Zikre hoo' to your mother of brain ('Ummul dimaag'). You should have only one thought, i.e., That the energies that were stroking your sexual desires downward are going upward to your mother of brain ('ummul dimaag'). In a few days, when you make such an action, you will be full of a wonder that your X-center has become completely-depleted of energies. You will find that a hot thing is moving upward past your backbone. For instance, hot iron moves upward while melting. You will feel that millions of ants are moving up. You will feel some heat. At some point, the heat will become so-strong, that others will also feel it. It will seem that a fire is raging upward.

When that heat reaches the mother of your brain ('Ummul dimaag'), then every part of your body dances with joy. There is buzzing in your mind; it seems that many honeybees are buzzing. This noise is a good omen. This means that the enrgies have come into your hidden point ('Mukaam-e-Akhfa'). When the energies start to gather in your hidden point ('Mukaam-e-Akhfa'), the rose of your existence starts to bloom. There is a rain of lights. It will appear that millions of Suns have come out together. An

ethereality such that it was never known, a pleasure such that it was never-tasted, and scene that was never-sighted are all infront of your eyes.

You live on earth, but you don't walk on the grounds. People see your foot on the ground, but you keep flying in the skies. Suddenly, everything becomes light. The gravity of the earth gets lost. The story that is told related to the Sufis that they sometimes move above the earth becomes a true tale, but one thing is true: he who has carried his energies by lifting them from his soul to his hidden point ('Mukaam-e-Akhfa') feels, suddenly, that he has risen from the earth.

If you meditate, and if the above phenomenon occurs to you, you will find that you have risen four-palm-lenghts above the ground, but when you will open your eyes to see, you will find yourself on the earth, itself. That which was flying above was your spiritual body, but, sometimes, this flow is so fast, that it lifts your physical body above the ground. However such an event occurs only sometimes, but the phenomenon of your spiritual body starts happening within just a few days of meditation. Related to a 'Mehfil-e-Sema', it is said of any Sufi that he rises with his body, two feet over the earth.

This kind of phenomenon occurs only when a sufi is so full of energies that his body breaks through the gravity of the earth. In the eyes of the saints, the rising of your body above the earth is nothing but a scene. The most-important fact is that your spiritual body should rise. As soon as your spiritual body rises, the impacts of the earth don't affect you. The impacts of the earth are deep. Your body is made of flesh, a skin, bones and hormones. Every part of you body is made of the soil. The earth is always pulling you down. The earth is not just pulling

down things, it is also pulling down your heart and your personality.

On the day that your energies rise up, you become like a balloon. You become so light, that the earth can't pull you. In the same way as the one in which gravity is a force that pulls everything down, levitation in your meditation pulls you upwards. It depends on you as to which force will affect you more. If your energies point upward, then levitation will work on you. If your points are downward, then gravitation will affect you.

There is one more way by which you can take all your energy to your hidden point ('Mukaam-e-Akhfa') via your mentor's imaginations, you should empty all your thoughts from your mind. You should, remember that Nature doesn't tolerate emptiness. For example, when you take out a bucket full of water from a pond, the spot at which you have filled the water becomes a hole. At this moment, the rest of the water of the pond from all the four sides immediately comes to fill the hole.

The monsoons come after the summers. The heat heats up the air; because of this the air becomes thin, and rises up; due to which holes form in the air. The clouds come running to fill the holes. When you clear your mind of all your thoughts, then, immediately, the energies of your x-center run upwards. There are jerks on your x-center on only two occasions. One occasion is when a man looks at a woman, or vice-versa. The second occasion is the one in which you exhale, with all your might, and with 'Zikr-e-Hoo'. Remember: when this energy flows outward, another person is born. When this energy flows inwards, then you yourself are born. At this stage, you will find out the secret of 'Lamm Yalid Walam Yulad'. Translation:- He begets not, nor is He begotten.

Chapter Three

Duality:

Duality is a creation of the human mind, i.e., it means it's an illusion. The mind in discerning the hot and the cold, differentiate. Your mind can not see heat, and coldness, as one; it can't tolerate this oneness. Due to this duality is born. Although, the heat and the cold are one, if you remove the heat from our world, the coldness will vanish by itself, but your mind believes that, if heat is removed, the coldness will remain, but this is always impossible. Till there was no light, there was no darkness; the thing is one entity, but your mind sees it in two parts. Your mind can not completely see anything; your mind separates the good and the bad, whereas existence is outside the realms of the duality, for instance, the flow of power-currents in your body is one.

If I tell you that any toe of one of your legs should be broken, then, will it make a difference to your eyes? You will say that it makes no difference, because your eyes and your toes are different from each other. However, from outside your body, you will feel no difference, there will be a big difference to your eyes, from inside, because the power-currents that flows within your body is one; and the most wonderful thing is that your entire body is made up of cells, whether it's your eyes, or your toes, it's your cells that have made all your parts suitable to them [the cells].

There is only one cell in mother's womb; in this womb, there is no eye or toe or any other body-part; as the above cell grows in its mother's womb, it doubles itself; due to which all the body-parts come into existence. Your eyes can feel as much as your finger, because both your parts have come from the same cell. In other words, if your eye can see finger also can see; every single cell of your body can see with the same intensity as your eyes.

QUESTION: Should you learn Sufism (tassawuf) in your old age?

ANSWER: Sufism (tassawuf) teaches you skills of living; you need your living-skills in your youth; what is the use of acquiring it, when you are old?

SAYING: Every word is produced by a duality.

Types of Consciousness:

There are two types of consciousness. The first type of 'I am,' and the second sort is of being, while you are alive but destroyed completely, then you will remain as a zero. Your consciousness will remain extant, but the self will become mortal. It is the feelings of yourself that pushes you to the external world; for instance, "I am going" and "I am eating."

SAYING: Time itself is the name of change; the speed of change is indeed the pace of time.

SAYING: Truth is only one, but people know it by different ways.

A Secret:

What is the secret? Between a name and a namelessness, there is one thing, and that thing is a secret. That which is manifold and yet one is a secret. A secret means that you come to know something, but still you don't know; secret is that which we recognize, yet don't recognize. Literacy exists over illiteracy all the secrets exist above literacy. An illiterate person thinks that he knows nothing, while a literate person believes that he knows a great deal. Someone once said that, if you are uneducated, you roam in darkness; however, if you are literate, you roam in a greater darkness. An illiterate man roams in darkness because he doesn't know; a literate person roams because he thinks "I know" – it is this pride of his that makes him lose all his humbleness, and his ego makes its home within himself. A secret is not the name of knowing; it is the name of rising above knowing. The meaning of a secret is that that which is in darkness is itself in brightness. A secret is the knowing that birth and death is one thing. There is a saying among those who know secrets that you should eradicate your pride; so long as you nurture your pride, your enthusiasm to know the secrets will be very low. The meaning of your pride is, "I am knowledgeable; I know everything." The moment you vanquish your pride, your enthusiasm to learn the secrets increases. On the one hand, there is a secret before your literacy; on the other hand, there is a secret after you become literate. One secret has eyes; the other one is blind.

SAYING: The difference between being awake and sleeping is the opening and the closing of your eyelids.

Chapter Four

The difference between Thickness [Kasafat] and Etherealness [Latafat]:

The things that we know through our senses or through the instruments made of the senses, or the things that we can feel; such feelings are called thickness [Kasafat]. If you know about a thing without using your senses, then this feeling is called etherealness [Latafat].

A man to whom the understanding of secrets comes opens the door of etherealness [Latafat].

If I can hear you without my ears, or if I can see you without my eyes, then this is called as etherealness.

Miracles:

A miracle is an action whose cause is impossible to fathom. This is because every action has a reason; i.e., when a sick man takes a doctor's medicine and gets well, then this cannot be called a miracle, because you know the cause of this patient's recovery. When a man falls at the feet of a saint and recovers, then this is a miracle, because you don't know the cause of the recovery, but there is a cause involved, here, also, the example of cause is the jolt that you feel when electricity runs through your body, or when the current numbs your bodily functions. In exactly the same way, the bodily currents of a pious man can cure all human sicknesses. That which is called as Reiki.

A true miracle is one in which an action and its cause become one, and are not distinct from each other.

SAYING: A person who has wishes is the one who wants to reach somewhere.

SAYING: A materialistic mind roams where it is not actually present, and is present where it is not.

SAYING: A materialistic mind can't become familiar with the secret; such a mind or heart roams only in the world that is external to his body; such a mind cannot find his internal wealth.

SAYING: A soul always lives on changes.

SAYING: The biggest wish is to have no wish.

SAYING: A man replaces his small wishes with bigger ones; i.e., He replaces a small wish with a big one, only when the latter is in front of him.

The door way to perfection:

What you want is what will happen, i.e. the match of your wishes. If all your wishes end or go away, what will you be? - A zero entity or space; but it is from this zero that the door of life opens. When you construct a building, you make a door in it; you should think of what this door is; the door is a zero. The meaning of such a door is the place from where you enter, where there is nothing. No one can enter from a wall, because something is present there. It is only a zero that is a doorway to perfection.

SAYING: If you don't know ugliness, you also won't know beauty.

SAYING: We force only on that thing where competitor is already available.

The end of duality is the end of every thing:

As soon as duality ends, one also dies by itself. People believe that, after the end of duality, one will remain; but this doesn't happen, in reality; on account of duality, one was visible. If we want to show one, then, we will have to show two, three, and four in front of one, or, one will become not understandable; some people will think of it as a line, or as something else. In mountain, there both a height and a depth; but when we will end the height of a mountain, then its depth will cease to exist, by itself, because the height had created the depth. When a person obliterates God also obliterates; as long as the person was alive, so was Allah.

Just as a drop of water dissolves in a sea, the drop no longer remains a drop, but becomes the sea. As soon as the sea meets the drop, the sea becomes the drop. The sea ends where the drop stops existing. Then a question arises- why is there a meeting? One meaning that comes up is that there was the lack of a sea in the drop. Another meaning that crops up is that there was the lack of a drop in the sea; when the drop and the sea met each other, they ceased to remain a drop and a sea. The dissolution of both is, itself, called a meeting. A sea is made drop-by-drop. It would not be wrong, if we say that a drop is a small sea and that sea is a large drop.

All opposite things are the same:

A sickness is the protective shell of your body. Even a sickness is the part of a good health. The system of your life depends on the opposition. Everything is recognized from its opposite. Everything gives you the thought of its opposite thing. Life makes you think about death. To be makes you think of not being; likewise, not to be gives you the thought about being. In the same way as your life generates in you the thought about death, the thought of your death makes you think about your life, there is life, so there is death. Life is the door-of-death. When something is understood, then you will neither run from your life, nor will you be scared of your death. A human being chooses one out of two. A person wishes to be healthy and not sick; he wants to remain young, and not to be old; he wants goodness to exist, and not badness.

When you choose one, you become stressed. In the rigmarole of catching one and leaving the other, there is a rift between them. All things are bounded to one-another, in the same way that the night is related to the day, you should either accept both, or reject them; only then can you live peacefully. We want people to respect us; but the moment we think about this, the door of disrespect opens. Disrespect occurs because we want respect. He who is ready to be respected should also be ready to be disrespected. Whether or not they are caught by someone, they are together with each other. They are not even together, but they are the two sides of one thing; for instance, your inhalation and your exhalation. If you inhale but don't exhale, or if you exhale but don't inhale, you will die. The breath that you exhale is the same one that you inhale. Clearly, we perceive that our inhalations and

our exhalations are different, but they are one; in fact, they are a pair that helps each other because of which we are alive.

Strength and Experience:

A young man has much strength, but not a complete experience; and old man has less strength, but a complete experience. This is the system of Nature. A young man needs his strength to acquire an experience. The old man is going to die; after his death, he will be headed for a grave yard. To go to a grave yard, the old man doesn't need any strength.

The Measuring tools of judgement:

We consider a man who has done much for his religion, and in the world, as a worthy man. Our measure is what he is and does. It does not relate or matter to us. Our measuring tools to judge magnificence are wrong because of which anyone can be regarded as significant. If someone's presence has no impact on others, or on the world, then what effect will his mere words have? Wherever there is a magnet, the circle of its power to pull other objects forms by itself. If a magnet goes, by itself, to another object then it is not a true magnet. Actions are not greater than actors. When a robber can't reform himself upon seeing a saint, how can he change through the seer's words? A saint doesn't take credit for any action; but a vain man tries to take all the credits for himself; for example, the arrogant man takes the credit by thinking.

“It is I who breaths,” “I am sick,” “I am young,” and “I am old.” All such thoughts, of the egoistic man, start from living in the darkness of illiteracy, but those who are familiar with the truth have come to know that it is He Who makes all the actions. A saint doesn't take the credit for even the near-miraculous actions that he performs. He says that a miracle is not made purposely, it is done automatically.

SAYING: Life is a series of continuous actions, such as getting angry, loving, breathing, walking up, and sleeping.

SAYING: Every discovery is a rediscovery; there was no unknown discovery. Those who had made their discoveries were at such lofty peaks of nobility that the ordinary men around them could not understand their finds, which, subsequently, became lost, and had to be discovered again.

SAYING: The claims of ownerships are the causes of all problems.

NOTE: Everything that we can know about the universe lies stored in our subconscious minds, but we are not aware. The seeds from which a million flowers will bloom after hundreds of thousands of years are present among the fruits of today's trees. There was nothing that we did not know; and now we came to know about it, the knowledge of it was already inside us; the only difference is that, because of some light shining on our conscious minds, we came to realize our discoveries.

A Man's nature:

When a man loves his wife, she becomes happy that he loves her, but he doesn't love her; typically of a man's nature, he loves her essence or nature. Today, if he loves his wife, tomorrow he can love other woman. It is his wont, and this thing is there in his nature.

However, the wife of such a colorful man wants him to be interested solely in her. When a man loses his capability to love a woman, then he can't love even his wife.

How can you get a great peace of mind?

When your ego is destroyed completely, you get a great peace-of-mind. The absence of a peace-of-mind means a clash. Your ego is made of a 'Kibr'. Which means great; we must make other people small, for us to become big; due to these clashes always occur; therefore, there is no chance for a peace-of-mind to exist. We always fight; in our shops or offices, we have business-fights; at home we have familial fights; we fight continuously, except that the places of our quarrels vary.

SAYING: A person shows off that which he is not fully satisfied with.

SAYING: Everybody fights to survive, but only the best wins.

Emptiness:

The word, "Building," is not the name of the walls of a house; it is the word for the empty spaces of that shelter. An earthen pot looks, from the outside, as if it is filled with mud; but from inside it is empty and hollow. In reality "pot" is the word for its emptiness. Our bodies are like buildings; we are, indeed, the emptiness of our bodies.

SAYING: Knowledge, itself, stops you from knowing, because every knowledge is borrowed and incomplete.

SAYING: We know about Allah, but we don't know Him.

NOTE: A thought that you oppose finds a place; then, this thought harasses us. Whether or not your thoughts are good you should not stop or start them. You should allow the thoughts that come to your mind to come; you should let the thoughts that go out to go.

NOTE: An empty space can be filled, but not destroyed. When you fill an empty building with goods or equipment, then the empty space is not finished, but it is hidden. An empty space is not a thing that can be destroyed; emptiness means "nothing." How can you destroy anything that is nothing? As soon as you remove the goods from a room, the empty space will be visible again. That empty space was already present inside, and doesn't come from outside.

SAYING: A man who returns upon hearing rumors does not reach his destination.

A HINT:

A meditation is done to break the upper-mental part (not the physical one) of your mind. When your upper-mental part is broken, you can enter yourself; then, due to your inner eyes, everything appears very clear.

Types of understanding-parts:

A man is divided into two parts; one part is that of understanding; the other one is that of your actions. The problem is that a person who understands the part of himself that can understand cannot make any action. A person who can make actions doesn't have the power to understand. When we become ignorant, then we make our entries into the part that cannot understand. Gradually, in the two parts, the going and the coming start; then a day will come when both the parts become one, wherein a man becomes perfect.

SAYING: Anger is a temporary madness.

A Secret:

You should recognize your true face, so that you know who it is; whether it is you in your embryonic state, or in your childhood, or in your youth, or in your old age. Right from the time when you are in your mother's womb, till your last breath, your face keeps changing. So, how are you going to know what your true face is?

Answer: Your true face is the one that existed even

before you existed. Allah's true face is will be known to you when you discover your true face.

Reflections:

Till today, you have not seen anything; you have seen the mere reflection of everything. upon seeing reflections, you are doubtful about what you have seen; the truth is different from what you perceive. When you see something, its reflection strikes your eyes; it is this reflection that your mind sees, and you feel that you are looking at that thing. For instance, when you suffer from jaundice, everything appears to you as yellow-colored, although, in reality, it may not a yellow. Another fact is that, among a hundred persons, there is a difference, in every second person, in his ability to see colors. No one can see any particular color. Similarly the reflections of your voices fall on your ears. Also, the reflections of your feelings fall on your skin.

A HINT:

Those who believe in God believe that He exists; those who don't believe in Him say that He doesn't. And we think that God is either existent, or non-existent; the decision was made, but there could be another truth, apart from the above-two belief, one is God; the second isn't; the third one is, and is not, God; the fourth is someone else, about whom you can't say anything. As an example, some say that there is an earthen pot, and some say that it is not an earthen pot, but mud; one can say that it is neither mud, or a pot-or one can say that it is both; further, one can say that it is something apart from the mud and the pot.

SAYING: We live and die on every breath.

A HINT:

Your in-coming breath is a signal of the breath's going out. Your outgoing breath needs together courage in order to come into you, again. Due to your outgoing breaths, your lungs become empty; when they become empty, they are able to fill up again.

Psychology:

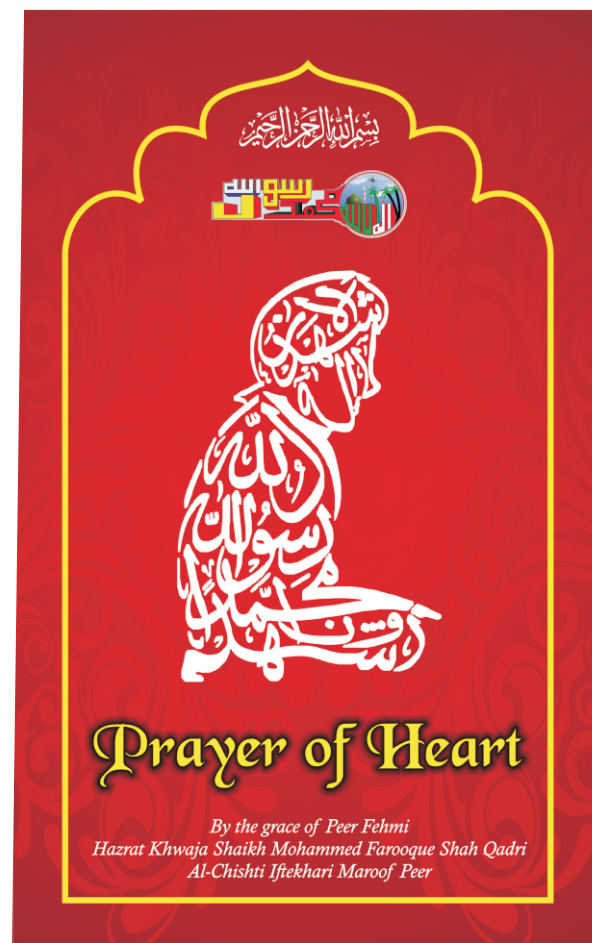
That which goes on in you, can be identified by your gestures. For instance, when a woman doesn't like a man, her waist bends a little and backwards, when she speaks to him. When you buy clothes from a shop, the shop-keeper looks at your eyes, to find out the cloth at which your eyes look at the most; thus, the shop-keeper understands. Psychologists say that, if you look at a person for three or more seconds you intrude into his privacy.

Psychology:

Due to words you have become such that, to speak to yourself, you need them; whereas, words are used to make your messages reach other people. Imagine that you salute and answer daily; and that, one day, you stop saluting and replying to salutes; when this happens, there will be a change in the way in which people look at and think of you. Then they will think that you are rude. They will think that, just because you have made some money, your mannerisms and

behavior have changed. For just one word, the other people will change your autobiography. This is the effect of words. Everybody tries to acquire as many words as possible, to make impressions on people.

SAYING: No one is less intelligent than a human being, in this world in a sense.



Chapter Five

The secret of a woman

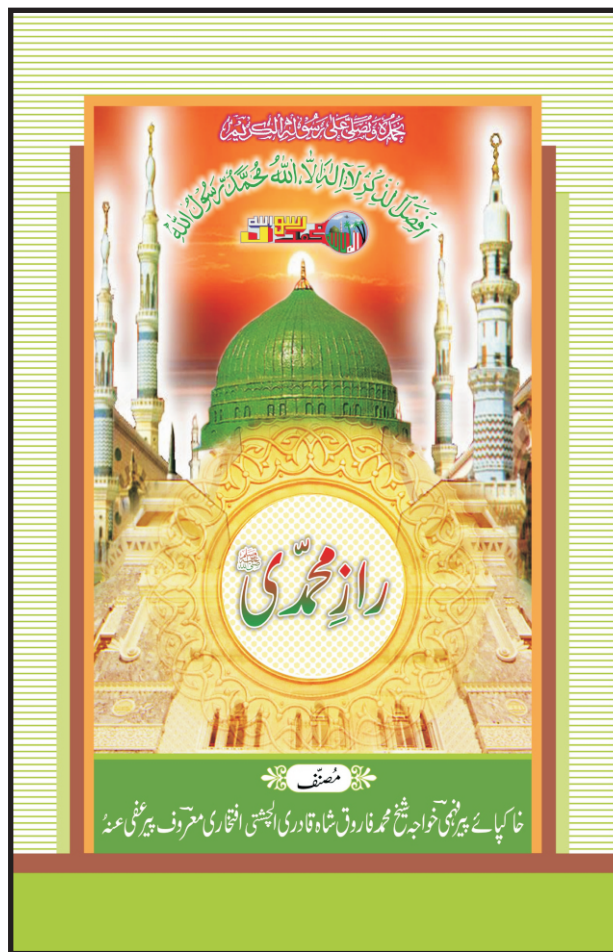
The mystery of a woman is the secret of darkness. If you understand the secret of a woman; you will know the mystery of God. When a woman says "no," she may mean "yes." When a woman gives birth to a child, she uses more energy than that which is found in an atomic bomb. A man's being a father is routine; he has started a new act but to bring this act to fruition is the work of only a woman. Therefore, a woman's being a mother is a real activity. Today, science has evolved so much, that we can store our sperms for as many as a thousand years. With the help today's science, a man can father a child even ten thousand years after his death, but, to be a mother, a woman's being alive is necessary. Men have invented lots of things; but only women have invented the art of giving live births. According to Nature if 100 girls are born, then 116 boys are born. While growing up, only 100 boys will be alive from the 116. 16 of them will die. In this way, the numbers of boys and girls will be equal. Compare to a man, a woman live longer, and has fewer diseases. A woman can do everything, without doing anything; but a man must do something, to do anything.

Without saying anything, a woman can say that which a man can't say, even after imbibing many words. It is a woman's natural attribute to accept everything; it is in a man's nature to fight. The mystery of achieving God is present in the secret of a woman.

No one can achieve God by fighting with Him. However, if you try to unlock God's secrets like a woman, then Allah will, by Himself, enter your hearts; how a woman does this is not to fight, but to bow down low very humbly to Him. Only a woman can wait patiently; a man can't. A woman is looked at, respectfully, because she is a mother. The kind of respect that a woman gets from being a mother cannot be earned by her as a wife. Even today, in society, if a woman should get any award, then it is an award for being a mother; a great example is that of mother Teresa. Another example is 'Ummul Mominin'. After a boy's birth, his sex-hormones get produced later, but, in the case of a girl, she carries her eggs with her right from her birth. So, a girl is born as a complete human being; a boy is born incomplete and completed later. Therefore, a girl has a kind of satisfaction, while a boy has restlessness. To make a boy satisfied, ways must be found. To make a girl restless, sources must be found. A deep and strong reason for this is that the chromosomes from which girls are born are XX; this means that both are one.

A boy is born from a chromosome that has an X-cell, and a Y-cell, which are not the same as each other. From inside, a woman has a good balance; if one of her cells is X, the other one is also X, but there is no such balance in a man, because both his cells are different. A woman's beauty lies in these very double-X cell that she has. Her beauty increases as per the same speed of her cells, but a man's cell-speed is not the same, so, he is not as good-looking as a woman. The creators of a woman's essence are 48 atoms; they are 24 plus 24. 47 atoms make the essence of a man. This one weakness of a man makes him run around throughout his life, from one shop to another, and from the ground to the moon in an attempt to make up for his

one-cell weakness. A woman's acceptance of things is better than that of a man, because of her balance. A woman's being a mother is her spread; for a father, it's just the cause of a thought.



Chapter Six

The secret of darkness

The meaning of darkness is “that which cannot be seen.” Whatever is in darkness is hidden behind its curtains. Light can be brought on; it can be ended, but darkness has no end or limit, because it has existed since the times when there was no such word or entity called light. Light can be carried from one room to another; darkness can't. You can extinguish a flame with a puff, but even the whole world can't do the same thing to darkness. One meaning of darkness is 'empty.' Darkness is completely empty, in itself. This is why, in darkness, you can fill a room with luggage. The birth of an oneness is from darkness; similarly, the birth of a variety is from a light. Every seed experiences its growth in darkness. A child grows within the darkness of his mother's womb. One more meaning of darkness is “NO.” Scientists have the Moon, the Sun, the Stars, and other Planets and, the inter-planetary distances; the yardstick of measuring such distances is the speed of light. Just as the Sun's rays take 8 minutes and 20 seconds to reach the Earth, the speed of light has been determined at 300,000 kilometers per second. The inter-stellar distances are measured, according to this speed. Scientists say that the word, “Nothingness,” means that which has no surrounding or measurement. Here “Nothing,” does not mean “No,” it is beyond our measurements. It is not possible to know what darkness means, regarding its measurements. Therefore darkness exists in a “No.”

The ego is an enemy:

Jealousies, grudges, hatred or malevolence, anger and cheating enter us in our ignorance. The cause and the centre of our subconscious is our “I-me-myself” attitude. When you visit a holy place, you get a unique type of satisfaction. When you leave the holy place; the satisfaction disappears, as if it was never there. This is because, so long as you were at the sacred place, your existence was without your “I-me-myself” attitude; owing to this, your existence experienced a peace. The “I”-ness causes fights and chaos, in our existence. Have you ever wondered that, when you sleep and then wake up, you feel fresh, and that freshness is useful to you the whole-day-long? The cause of this, too, is that, when you sleep, your “I-me” thoughts also sleep. Later, in the morning, you get energy. Your ego keeps changing; but it changes so fast, that you don't even know or feel the change. An embryo sleeps in its mother's womb for all the 24 hours. Nature makes embryos sleep all the time, so that they won't know the “I-me-myself” thoughts; or, else, the existence of the embryos may stop. Later, a baby enters the world; this is when it needs to sleep for 22 hours, which then tapers down to 20 hours and gradually to 8 hours for an adult, and finally 4 hours for an old person. When the time comes that you need only 4 hours of sleep, the breaking down of your existence begins. Ultimately, your death occurs. Your ego is natural; so are poisons and illnesses, but we want both to drink poisons and not to die. However, when you drink a poison, you will surely die.

SAYING: Your every wish troubles you from the

outside; your hopes harass you from inside.

Complaints of a meditator:

There are lines written in the holy Quran (Aayat qurani), “know ye ! In the remembrance of Allah, your hearts will find a lot of peace and satisfaction.” It is the complaint of every meditator that he has not obtained a peace of mind or heart; you should understand why this happens to the meditators. When a person meditates, his entire mind and energy are focused on his satisfaction; but he gets restless that he spends so much of his energy on a peace that he can't get. This is the reason why a meditator can't unravel the secrets of lines of the Quran. We meditate to get peace and satisfaction, whereas, the secret is that your peace and satisfaction exist in your meditation, itself. These views appear to be the same, but they are vastly different from each other. This means that no one can produce a peace, or buy it from a market. When you are lost in the remembrance of Allah while you meditate, peace and satisfaction come to you, naturally.

A HINT:

No man wants to think of himself as ordinary; he thinks that he is extraordinary in reality; an extraordinary man is one who believes that he is ordinary. It is this sterling quality that makes an ordinary man special.

A HINT:

The first thing that a newborn does is to breathe. No newborn breathes before his birth; he takes a breath only upon entering in this world. When a

man leaves this world, so also, the last thing he does is to breathe. This is why it is said that life is like a circle that ends from where it starts. Remember, there is nothing straight in life; but we wish to see everything as straight; this is where we fail. The speed of life is circular. The speeds of not only life, but also of the Moon, the Sun, and all other things are circular.

A HINT:

Anything that we feel often dies. If I do love someone, then I would wish to find out four times in a day, whether or not it is a love. I would want to ask, and to find out the source with which I can discern my love. Those who want kill the wants. This truth is applicable to not only love, but to all the parts of your life. If you think frequently that you are great, then it is you, yourself, that destroys your greatness. After all, why is it that that which you feel often gets destroyed? The first reason for this is that we want to often feel those things that we don't trust. Internally, we do this often with the lack of a trust because we investigate into this trust. Generally, it is the complaint of meditators, and those who associate themselves with meditation that, earlier, they had more enjoyment, and that, now, the enjoyment is less, because the meditators do the same things again and again, to obtain the earlier enjoyments that they had experienced before. To make an action again and again makes it stale. Due to the action's becoming stale, the power to experience that action gets destroyed. For instance, if you apply the same perfume every day, the whole world can smell it, but not you; your nostrils fail to recognize that perfume. If you look at a lovely color repeatedly, your eye-contact with that hue gets affected; that lovely color appears to you as colorless.

This does not mean that your ability to see that shade is over; what it means is that you forget the things that which you get. Then our senses don't feel it. Man is strange; the merriness that man gets is what he tries to find very frequently. The fun that was obtained also goes way. In life, all incidents are upside-down. A man who doesn't try to re-obtain the pleasures that he gets, always he gets that happiness, every day, why is there so much sadness in our lives? The answer is that you make no effort to obtain sadness. Hence, the pleasure of sadness is constant; we try repeatedly to get happiness, and we don't get it. What man touches gets destroyed? Man doesn't get what he runs after; what man asks for gets lost. Therefore, life is not a book of accounts; life is deep secret. A person who understands this secret lives his life to the fullest extent.

A HINT:

When you claim something as yours, you become its slave; the moment you declare your ownership of a thing, you are its servant. The greater your ownership the more is your servitude. Therefore, many saints gave up the state of being emperors. They did not give up their rules; they gave up their servilities. To give up your rule is easier than to renounce a beggar's begging-bowl. An emperor can give up his rule, but a beggar cannot sacrifice his begging-bowl. The servility to a begging-bowl is so minute, that a bagger can't see it. To claim that you are the owner of anything apart from yourself is servitude .

A HINT:

When an action is successful, hide yourself before it becomes certain in your heart that you made the action, and before your pride destroys it, but we do the opposite; when we fail, we hide, so that the others won't come to know about our failures. SAYING: Your body is the door of all your desires.

The Body and the conscious mind:

POINT: Every child that is born; he is born alone (Mukame wahdat), but the child's 'mukame wahdat' lies in his sub-conscious mind. When a child is born, he doesn't know about any difference. In his body and his conscious mind, there is no line of difference. Your body and your conscious mind progress as a single existence, but the needs of life like culture, society, safety begin to create differences in the body, and conscious mind. When a child feels hungry, then we teach him that it is not necessary that food is available when we need it. It is important to control your hunger. Also, it is not always that you will find a bed when you feel sleepy. It is not certain that you will find water when you are thirsty. We teach how to control our needs. When a child is capable of controlling his urges, then at that moment, he realizes that his body and he are different from each other; because the body is hungry, and the "I" part of the child controls the hunger. The body feels sleepy, and I can control the urge. I become different from what I can stop. As a child's ability to control things increases, there is a rift between the body and the conscious mind. This rift grows, day-by-day. The more this rift grows, the more difficult it is to become one with your existence. For a

person who has found it difficult to become one with his own existence, it is even harder for him to become one with the supreme Allah.

Based on some conditions and experiences, this education is imparted to a child for his own good, so that, when conditions are unfavorable, the child should have much patience. With his growing age, his needs rise. It is hoped that, to fulfill his needs, he does not walk on the wrong paths; therefore, a strong education is compulsory. Such an education has been passed from one generation to another. This education becomes the centre of your life. Slowly person wants appear different from a person who stops. The wants, and the brain, appear to be different; when they are perceived as two different entities, two parts form in us. Then, we land in vexing dilemmas over the two parts. Your wants make their own demands, and your mind controls them. Gradually, your entire existence starts to split. The part of your body that is below your navel merges with your wants. The part above your navel becomes a part of your brain. This is why we always hide the parts that are below our navels. The marks of our recognitions become our heads, wherein our brains reside only a man who considers his body to be ethereal spirit and his spirit as thick body can end a duality. The feeling of oneness occurs consciously and on sight.

Life is purposeless, life itself is a purpose:

Those who try to find out the purpose of life can't live their lives satisfactorily. Their entire lives are spent in wondering about life's purpose, but a bitter fact is that life has no purpose and life, itself is a purpose. If a man discovers that life's purpose is to achieve Allah, then the question will arise: What is the

purpose of achieving Allah? Therefore, I say that no purpose can exist away from your life, but your foolishness constantly finds one purpose or another, because you have believed that the mark of an intelligent person is that he does every work with a purpose. Ask some children why they are playing, and they will become silent, because they are playing only for playing. Their playing has no purpose; you also, can't play without a purpose. When you play with a purpose, the meaning of losing and winning change. Anyone who wants to live can live only in the present. The meaning of aim is to live in tomorrow. Nobody can live in tomorrow. The meaning of tomorrow is what is not present now. You can live only in that which is present now.

I don't mean that you should catch tomorrow's train today, or sit idle. You must make tomorrow's trains' time-table, today. While making a time table, you should live and enjoy every moment of it, but you are worried, today, about tomorrow's trains. If you save a drowning man, then you think about a thousand things before you relish your act of saving the man; you wonder whether or not someone has seen your rescuing, and whether your name will appear in some news papers. Instead of enjoying the present moment, you postpone your Joys to tomorrow. If you want to enjoy your life, you must do it by living your life. Similarly, you can enjoy eating only by eating and not playing; you can enjoy playing by playing, not by eating.

Only one who lives for living can enjoy one's life; only then can one experience a joie de vivre. As soon as you realize that your life itself is your purpose (i.e. that your very existence is your purpose), the path of your question will change. At this juncture, you will not ask why you live, but you will ask how

you should live. When you ask, "How?", your spirituality, Islam, and Sufism (Tasawwuf) are born. Science comes into existence, the alighting of all the prophets occur.

To understand Allah is impossible:

Those who set out to know Allah can't know Him, because it is impossible to understand Allah. This is because anything and anyone that we know about gets trapped in our knowledge in the form of its face. Allah is free from all traps. Allah is He Whom you can't see or touch, Whose Existence can't be denied. Allah is Present as though He is not Present anywhere. Allah is He Who remains, even after knowing everything.

SAYING: You can love only that which you can hate.

The Secret of being mad:

NOTE: The secret of being mad is the race outside you. The madder you become, the unhappier you are. The name of grief's abode is Hell. When a person says something, we follow him; the sleep of the nights and the happiness of your days get destroy. When someone succeeds, we compete. If you gamble outside yourself, you will surely lose. You get nothing that is outs, only the madness remains.

Where does anger come from?

You always think about anger that it comes from outside, but anger always comes from

inside.

Your internal vessel is always filled with anger, but, if you get angry for no reason, people will think that you are mad. So, you find any excuse for venting your angers. This can be understood as an experiment. If you lock a man in a room for ten days, then, within just four or five days, he will start to vent out his anger on the vessels that are in his room. Finally, if he gets nothing, he will be found getting angry at himself. It is possible that, when he comes out of the room, there will be no difference between him and a mad person.

QUESTION: In the same way as we have derived our pleasures from other things, can we also taste the joys of our anger?

ANSWER: The fun of anger can also be experienced. When you are completely angry, then you should, for a short while, close your eyes to enjoy the taste of your anger. When you feel your internal anger, you will come to know that your internal freshness has gone; from your gullet to your chest, you will feel a dryness and staleness. This is why you feel thirstier when you are angry. If, in comparison to your anger, if you experience the joy of love you will feel a sweet, unseen and unknown 'mishri' dissolve in you.

A SECRET:

Every day, we are dying for the name of living; we say that death will occur suddenly, but death never comes suddenly. In this universe, nothing happened suddenly. Death, also, will not come instantly; in fact, it comes closer to you day-by-day. Death is not an incident that occurs suddenly; in truth,

it's a long process. Death begins from your birth. Upon birth, our navels are cut. The process of your death starts from your navel; on the day of your death, this process gets completed. Death is not an accident; it's a gradual process. Therefore, you can't say that your death will occur in the future; it is happening right now- If you sit down for an hour, you are already dead by an hour, because one more hour of your life has been lost by you.

The second fact is that your death is not an event that happens above or outside you. The existence of your death is within you. If this matter comes into your thoughts that death is not a sudden action, but a long process. Death never comes from outside; it comes from inside. Then you will realize that, every day, your entire life dies in the forms of many faces. By the process of seeing, your eyes get destroyed. By hearing, your ears get exterminated. Every day, through the process of tasting, your taste-buds wither away. By living, you die. To die is a preparation for your life, in which your sharpness diminishes slowly. In life, your parts wither and break, in the same way as a device that is used frequently loses its sharpness and breaks.

It is the matter of a great mirth that the death of your eyes is in their vision. Whereas they are meant for seeing. Your eyes crave for seeing colors and brightness, because they are the diets of your eyes. When your eyes see continuously, they get tired; their sharpness deteriorates like that of a device, till they are no longer useful.

It is not true that, as you age, your eyesight diminishes. The truth is that your eyes can see less, because they have already seen too much. It is not true that an old man can't hear because his hearing is no longer sharp; the fact is that they have already heard a

lot; they are over- worked; they are tired; the moment has come for them to rest. Your devices (your ears) have been used completely.

This means that, the more your eyes see, the more they die. The more your ears hear, the more they become useless. The more you touch the greater is the destroyer of the sense of your touch. The more you taste, the less you can taste. In conclusion, you can say that all your senses try to kill themselves. Your entire life is like a suicide. After watching a film, or looking at a computer-monitor for two or three hours, your eyes get tired, where as the work of your eyes is to see. You should ponder over the source of your eyes' tiredness while you watch a movie, or stare at a monitor; your eyes are opened continuously, while you do this. In the day, your eyes keep blinking; due to this, they become fresh. Your eyes' blinking distracts them from their vision.

Many painters become blind, whereas it should have happened that, by the process of their eyes' seeing many colors every day, their eyesight became stronger. With the help of daily practices, a man becomes sharper; but the matter of your senses is the opposite, because the senses that you use more-often die, faster than those that you use less-often. However, our saints know the secrets of keeping the senses young. A man who has kept his senses fresh and young can experience the pleasure of dying; he can see the colors of death. He can touch even death. He can feel death. Yet, your senses are already dead before you die, owing to which you can't experience death. Your memories are safe on account of your senses; therefore, at the time of your death, your memory is lost. This is the reason why we raise the question, "what is death?"

Your senses are not conscious enough to

feel your daily deaths. If you are even a little bit conscious of it, you will set out to find out the secret of your immortality. If you can't feel the joy of death, you can't feel the pleasure of living. Every sense that you have is two paths. Every sense has two sides; for instance, your eyes can see outside. In your eyes, you have an eye that can see inside you. Your ears can hear even outside; near your ears, there are two hidden ears that can hear inside. If you close your external ears completely, you can clearly hear thuds, which are your hearts beats. Similarly, when you close your eyes, you can see some colors that you can't see externally.

Your senses retain the ability to feel, externally, you are in a dilemma, so you forget that, once, there was a world of the experiences of your hidden senses, inside you; this world remains unopened. To conclude, your eyes will become blind after seeing many colors constantly. Your hidden eye will remain unopened.

Hence, every saint has emphasized that you should close your ears, your eyes, and your lips. This means that you should close your external senses. The moment you close your external eyes, your internal eye becomes active. A person who closes his external ears can hear the "Saute Sarmadi" with his internal ear.

When you meditate, your condition is similar to that of an embryo in his mother's womb. When an embryo is in a womb, his external senses are naturally closed; his internal senses are opened. Due to this he can, internally, feel every act of his mother. He is not so much alive in the world as in his mother's womb. The embryo in the womb is like a person in the nectar of life (Aabe Hayaat). A meditation without similar feelings is not a meditation at all; it is something different. The "Aabe Hayaat" that you have heard about has a taste that you can experience while

you meditate; you feel that it is not you that dies; it's your noble body that dies; you feel that your death is impossible.

A meditation is the detail of your life and your death. By –the- way, if there is something wrong with any of your senses, your other senses become sharper by themselves. For example, a blind man's hearing is better than that of a normal person; the former's ability to feel is better; the power of blind man's one sense seeps into his other four senses.

In comparison to human beings, birds have three senses that do the work of five. This is why the bird's senses are sharper than ours; likewise Amoebae have only one sense; so you can imagine how strong their sense of touch is. Exactly in the same way, when you close your external senses, then the full strength of these senses flows into your internal senses. So you can guess how great the strength of your internal senses is. You should see only as much as is needed; if you don't need to see any more, you should close your eyes; you ought to use all your senses, similarly, so that you can wander within yourself.

SAYING: Without a need, wasting, the energy of sensible organs is useless.

Desires or wishes:

Your wish to leave your all wishes creates a new wish. When you cut a wish with another wish, then your wish becomes sharper. If instead of leaving a wish, you try to understand it, then you won't need to leave that wish. The wish, by itself, gets lost.

SAYING: Light has given birth to darkness, unless

there was a light, darkness had no existence.

SAYING: Politics is not bad, but it has always gone into the hands of the people who were wrong already; such people had misused politics and given it a bad name.

“I” cannot be destroyed:

Your “I” (yourself) cannot be destroyed, because we give all our strengths to that which we try to destroy; due to this, the object that we set out to destroy becomes even-stronger. We try to smash that which does not exist.

Your efforts to eradicate yourself keep it alive. Your “I” (yourself) cannot be killed, but it can be understood, i.e., what and where it is.

Practice (Riyaz):

Imagine that there is a weighing scale inside your existence, whose two sides point towards your chest; that its arrow is between your eyebrows; and whose last catching-hook is in your brain. When this scale gets established within your existence, then you should always keep a watch on it, so that there should be no movement within it, and so that there is no upward or downward tilting of the scales two parts. When there is any change in you, the two sides of your internal scale start to move up or down. When someone abuses or praises you, your scale moves. So you should be careful that both the sides of your scale are level. If there is a change of any sort, then, the moment you focus your thought on your scale, both the sides of your scale stop.

SAYING: Allah is so great, that words are not enough to describe Him.

The Complete and the incomplete:

Your every word is incomplete; that Whom you point to is complete, i.e., Allah, no word can be complete, because the mind from which words form is incomplete. Your brain is, also, incomplete, because your existence is complete, and your mind is a part of it. Your brain is a small part of your life. You are bigger than your mind. You are more-extensive than your mind. Your mind is like a drop in your being; it is not entire sea of your existence. Hence, that which is produced by a small part is also a small part that can never be big. Secondly, every word of yours is impressed by with your senses. However, your senses are limited. That which is meant to be felt is unlimited. In reality, your eyes are so small that you must see everything in pieces. At any one given moment, your eyes can not fully see a thing. This condition is also true of your senses in their experiences.

Therefore, the senses that your words are impressed by can inform only about the limited, but not about the unlimited. To tie the unlimited is akin to criticizing it. Your every word expresses your thoughts. Your thoughts are the sources of a duality. This is why there is the smell of a duality in every word. No word can reach Allah's Being. So when you try to describe Allah, your words fall short of doing it.

What is a Mentor ('Peer')?

The meaning of a mentor is a person who stands in the middle, who, while close to you, is far

away from you. He is like you, and totally unlike you. The mentor is completely-free, even while being trapped in this world.

The Feelings of an Embryo:

Every to-be-born child feels that his birth is like his death. The mother in whom the child remains for nine months. What he considered as a life is about to end. The child doesn't know his future life. Ahead, there is a fear that his rest, comfort and happiness will be snatched away from him. He doesn't know that he will be removed from his smug-and-cozy world, and that all his roots will be uprooted. That which we call as a birth is construed by the embryo as a death, before your death, you become unconscious. This is why a child is born like an unconscious.

SAYING: Your mistakes are like the pendulum of a clock. If a mistake doesn't occur on one side, it will happen on the other side, surely.

SAYING: A man wishes (both) to live and to die.

SAYING: The desire to die is secretly present in you.

SAYING: Beauty is a mystery.

A pure beauty?

A flower blooms; you call it beautiful. The moon comes out; you call it beautiful. You see a face; you call it beautiful. You listen to a 'ghazal' that touches your heart; you call it beautiful. Have you ever seen beauty? You have seen beautiful things, but have you known beauty? Have you seen it? If you haven't

seen it, then how can you call a thing beautiful? You can see beauty in a flower, but you have not seen pulchritude. Beauty comes onto a flower in the mornings; by the evening, the beauty vanishes. Beauty is visible on a face, but, tomorrow, it will be lost. What exists today will be lost tomorrow. That which is visible in the morning will be down in the evening. Have you tried to separate the beauty from things? Have you seen a pure beauty? You have seen beautiful things, but not beauty. A flower can be defined to a certain extent, because it is limited. It has a make, a shape, and recognition. But beauty can't be defined, because it has no limit, make, or recognition; still, we recognize it. If there was no recognition, how could you call a flower pretty. If a flower is the sole beautiful thing, then the moon can't be good-looking. What is the relation in the moon and flowers. If only the moon is beautiful, then you can't call someone's eyes lovely. Beauty is something else and different from an eye, the moon, and a flower. If an eye that looks beautiful right now is filled with anger, and hatred, it will become ugly. The eye will remain the same, but something will be lost. Surely, beauty is not an eye, the moon, or a flower. Beauty is something else.

Have you ever met or seen beauty? You have never met, seen, and known it. There is something different about beauty; yet, we recognize it. When the secret of beauty goes into a flower and is visible in it, we say that the flower is beautiful. When someone's eyes rick of the secret, you say that his eyes are lovely. When the secret is apparent is someone's words, then, we say that the words are beautiful.

On an unknown road, we meet beauty. On such a road, beauty enters our hearts; it touches our spirits, but what is it that your heart feels and your spirit touches, but your mind can't understand or round

off? You should consider the things that are lost by wise men's hands because your intellect is limited, and can know and recognize limited things. When your brain measures something, it sees the end and the beginning of that thing. Your brain sees where it ends and, where it starts. Owing to this limitation of your brain, everything breaks into pieces, and continues to break.

Your mind can know only that gets born, or dies. A flower is born. There are a thousand ways to give birth to it, but there is no way to give birth to beauty. So, that which can't be given birth to can't be killed. A flower can die; beauty can't. A flower is limited; beauty is unlimited. Hence, your mind can't understand the secret of beauty; the mind keeps wondering.

SAYING: Mohammed (P b u h) is the beauty of Allah, and Mohammad (P b u h) is immortal, immortality of Mohammed (P b u h) is beautiful.

HADITH: Allah is beautiful, and loves beauty.

The real existence:

There is someone who was present right from the start, has been there since the beginning, and will remain forever. The sun will continue to rise, and set. The world will continue to be made, and destroyed, but there is something that is present before the sun-rise, and will remain present after the sun sets. There is something that is present before the world is made; it will be extant after the world ends. People will continue to be born, and to die.

There is something that cannot be made or ended; it is eternal; and that is a pure existence. You

have never seen an existence. You have seen a tree that has an existence. You have seen a river that has an existence. You have seen a man who has an existence. You have seen a sun which has an existence, but you have never seen any existence.

You have seen things that "Are," but will become lost. For example, there is a table that we say "Is". There is a man that we say "Is". There is a building that we say "Is," There are men, tables, flowers, buildings, the sun, but what is this "Is" that is in men, in the sun, and in tables? You saw a man, the sun, and some tables, but you have not seen the "Is," which is existence. Imagine that you have broken a table; we had said two things: the table, and the "Is," You have broken the table, but have you shattered its "Being"?

There was a flower; now we say that it doesn't exist. You may have destroyed the flower, but have you exterminated its "Being"? You never saw an existence. You have seen merely things. A man who lived is dead; he had two things himself and is.

The man who lived had bones, flesh, a mind, a body, and a heart. There was an existence; the bones broke. The body dissolved into the soil, but, did the "Is" become the dust? When you destroy a flower, you destroy only it, you can't destroy its beauty, because you haven't seen it. How can you destroy something that you haven't seen? How can you destroy a thing that you can't hold or touch? In exactly the same way, you haven't seen existence. So, existence can't be destroyed.

People are born, and die. They are buried in graveyards, but their existences are eternal; an existence is not a thing that is born when you are born, or a thing that is dead when you die. You can fix its limitations, i.e., the time and the date of a birth, or of a

death. Accordingly, you can determine the age. This is the limit of a person's age, but not of his life. You should think deeply to know that, during even birth, there are objections to the determining of your birthday. Should your birthday be considered as the date on which you were born, or the day on which you, as a spermatozoon, had fertilized on ovary.

Generally, we consider a birthday as the day on which we were born, but you should go back a little-your birthday should be the day on which you entered your mother's womb, but, if you go even-deeper, when you begin to be a part of the womb and the first cell is made, then half of that cell was already present inside your father. The other half was inside your mother, long ago.

Hence, the story of your birth is the tale of the union of two lives that were already living, but this, itself, is not a beginning; your life was already present in both the sides, i.e., in both your parents. One part of you was in your father, and the other part was in your mother. Your parents union was the start of your life.

This beginning is just a namesake start; however, it is not the start of life because life was hidden in your father, and in your mother. Life was present and fully alive; it's just that. Due to your parents, life became visible.

When you go back a little more, you should know that which was hidden in your father. Was hidden in his parents also. If you go back ever- further, that which was hidden in your mother was hidden in her parents, too. When this life started, your birth can be your birth, but, the life inside you has no birth. If you go back still further, then the entire history, known or unknown merges into it. We were alive in the first man that walked on the earth; but how can even this man be the first one?

To be the first man, it is necessary for life to precede him. Now look at this with a religious view: Religion says that which is produced from a union of parents is only a bodily life, into which a spirit has entered. The developments in a womb have been occurring from the start. The spirit's progress is also pre-ordained. These two beginnings meet each other in a womb. I was already there in this sense. Every part of me was present. Every part of my spirituality was present. There was no moment that I was absent. No matter, what my face is in this existence, no matter what the make, whatever my name is, there was no moment in existence in which we were not-present. There won't be a moment wherein we will be absent. SAYING: A son is born to a father, but a father does not give birth to his son.

SAYING: Even before Adam (A.S), there was an entity of Adam.

Knowledge, learning and understanding:

By the age of 18, or at least by 13, your understanding is complete. The understanding of an eighteen-year-old is almost the same as that of an eighty-year-old man, the sole difference between them is that of their knowledge. The knowledge of an eighteen-year-old is less, but his understanding is nearly the same as that of the eighty-year-old person. For instance, an eighteen-year-old boy can count up to a thousand; then, he is taught how to count up to ten-thousand. Thus, his knowledge increases; his knowledge can be increased even more but there is no sort of difference in their understanding. In the way, the knowledge will continue to grow throughout his life.

Some people believe that knowledge is

itself learning. They think that there is as much knowledge as there is learning, although, there is a vast difference between them. A knowledge always acquired from others, and comes from outside. A learning is obtained from inside. At a given time, it is your own learning, and not others knowledge, that comes in handy. Your ego increases because of your knowledge. Your humility increases due to your learning. In schools and colleges, tests of the memories of your knowledge are made. If you pass in such a test, a degree is awarded to you; you are considered as an erudite person. Your degrees can make you a doctor, an engineer, a professor, or a scientist, but they can't make you a wise man. Your internal learning's can open the doors of your understandings. 'Ilme Marefat' doesn't increase your knowledge; it raises your thoughts and your wisdom. In other words, it changes your understandings. When your understandings change, you change totally.

SAYING: Those who fail die empty. Those who succeed die even-emptier.

SAYING: There is something in you that never fills up.

SAYING: Your every wish is borrowed. This is why you are worried even after your wishes are fulfilled.

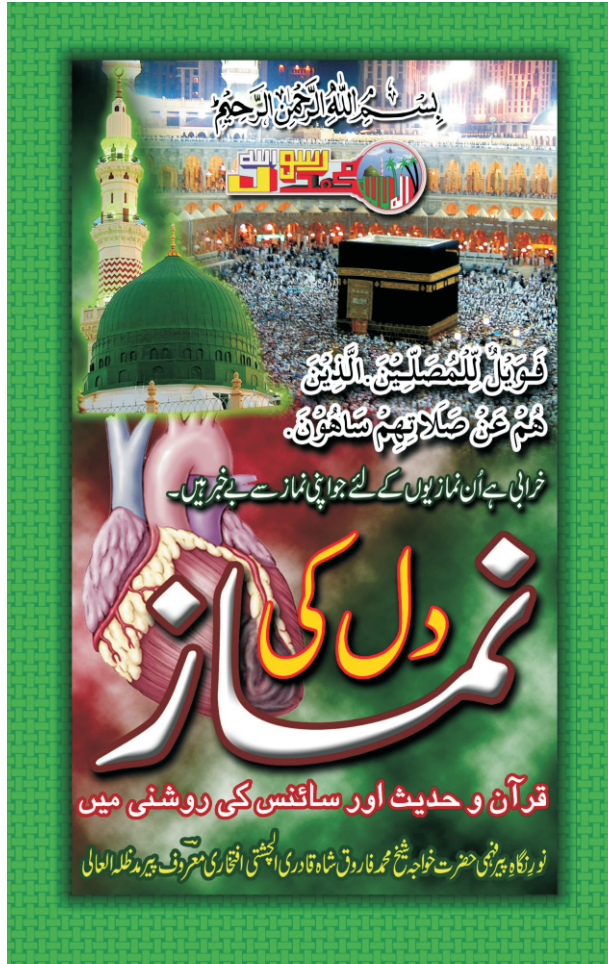
SAYING: The name of the place in which your wishes are satisfied is Hell.

SAYING: The smarter you get, the more your innocence gets over.

SAYING: Your illness come from outside; your

robustness comes from inside.

SAYING: Between your joys and your sorrows lie your depressions.



Chapter Seven

Guest invited in meditation:

You should sit silently, and with your eyes closed; you should keep in mind only one thing: you shall not look at anything that is outside. Due to your habits, many faces of the outside will appear, but you should continue to realize that the faces are those of the outside and you should not be ready to see them. Your readiness should not be to see them. You should not make an effort to see them. You should not have any fun in seeing them. If you can break your internal relations with the fun of the outside, then you will realize that your thoughts of the outside are fewer. Your thoughts of the outside occur in you, because you invite them. In your heart, no guest is uninvited; no guest has come forcibly. It is you that have invited them, and then forgotten about them. It is possible that you have changed after inviting them.

Or, it is possible that you may not have thought about the unconscious state in which you had invited your guests. Whatever comes to your heart is invited by you. You, alone, are responsible for whatever happens in your heart. If you kill someone in your dreams, or if you have sex with a woman, then you, yourself, had intended to do it.

But you have hidden such an intention from yourself; you have betrayed yourself, when you will wake up in the morning, you will say that it was merely a dream. What is a dream? Your dreams are your own products that you have decorated. So, you

should not consider your dreams as mere dreams. Your dreams are your mirrors or glimpses or information.

The heart that you have should be regarded, in the day, as a falsehood. In the nights, your heart works. Psychologists say that, if you don't dream you will turn mad. They are right. What you hide or suppress throughout the day can be seen in your dreams. Earlier, people would think that, if you are deprived of sleep for a long time, you will become insane, but now the psychologists say that this deprivation is not the cause. If you turn mad, it is because you could not dream in your sleep. In the night, a person dreams a dozen times. He enters his dreams twelve times. In the time between any two such instances you are either outside your dreams, or in your sleep. From outside, you can make out when a person is sleeping, or dreaming. His pupil's (cornea) speed tells you that he is dreaming. The speed of the movements of your eyes is the same, both when you dream, and when you watch a film. A dream is a movie.

If your eyes don't move, you are asleep. If they move, you are dreaming. Scientists have made a trial; they woke up some people just when they were about to dream. In about fifteen days, some of the participants became near-lunatics. In another test, some people were awoken in sleepy states, but none of them became insane. Based on these experiments, scientists have concluded that it is the lack of your dreams (and not the deprivation of your sleep) that makes you mad.

The waste that you gather in a day should be dreamt of; if this doesn't happen, you will become a lunatic. Your dreams are not without reasons; they are your very-own dreams. If you close your eyes and begin to see things or people, you see them because you have fun while seeing them.

Therefore, I say that you should stop the above fun. If the visions occur, let them be, but you should not have fun at such time; you should become immobile. For instance, when you watch a movie and have fun in watching it; if, in the middle of such an activity, a doctor arrives to say that your test-results show that you have a cancer, and that you have only a few days to live; in such a situation, you will continue watching the movie, but you will have no fun in doing so. Similarly when you will no longer have an interest in watching pictures, then fewer pictures will appear. As a matter of old habits, the pictures will float in your eyes; but its roots will become hollow. Slowly, in the middle there will be a space and emptiness. When this will happen, your vision will be on yourself. Then you will see that your lamp brightens you. The wick of your existence expresses you. This is the same lamp, and the same wick, which, up till now, was expressing others. When nobody else is present, then the light of the lamp falls on you. Similarly, you should sit with closed ears. Noises from outside will come, but you should become uninvolved in them. In a few days, all the noises will become silent. One day, you will be able to listen to your internal silence. Every sense can be bent inward. From inside, too, you have a fragrance that you don't know about. Perhaps, this is a real fragrance, but, the outside fragrances have filled your nostrils so much, that you don't remember that your spirit, also, has a pleasant smell. There is, also, an internal smell. Your senses are your roads, but the two sided senses relate to the outside, and to you; hence, they bring you news of the outside, but we use only one side of our senses, i.e. we only receive the news of the outside. You have never used your senses for your inner information. He who directs his senses inward comes to know his inner secret.

SAYING: You can see people as you think.

How does belief work?

if you have a belief related to person that he is good, then your belief becomes your selection of such a man, you select his goodness, and leave his badness. If, in some way, you regard someone as bad, then his goodness is hidden from your sight.

A HINT: You have closed yourself, from the inside. You want to open yourself from the outside; so, you can't open yourself.

Chapter Eight

Forms of things:

There are three types of things-

The gaseous, ii) The liquid, and iii) The solid

Example:- Ice is the solid form of the water. Water exists in a liquid form. Steam is the gaseous form of the water.

It is not just things; it is also words that have three forms. When someone abuses you, his abuses are words in solid forms that hurt you. Poems, couplets, and gazals are words in liquid forms. Which flow that can be found in water. Among hymns, a single word has several meanings you think of hymns as per your nature and your thoughts. If it is not so, then they cannot be hymns. A pin-drop silence is the gaseous form of a word, where in matters get over without even a word.

A HINT:

You are vexed even after you receive the answer to your question. After- all-why? If you go into its depths, you will come to know that you get answer to questions. The answers don't reach the askers; whereas the answers are meant to reach the askers, and not the questions. If an answer is meant only for a question; in the same way as the one in which mathematical questions have fixed answers; how

much is $2+2$? – it is 4. Similarly, the numbers will change, or the symbols of math will keep changing, but the answers will be fixed. If this rule is right then the answer to every question should be fixed.

The Prophet Mohammed (S.A) gives several answers to every question. An asker asks the prophet (S.A) a question, whose answer is different. The second asker puts forward the same question- he gets a different answer. Prophet Mohammed (P.B.U.H) never gave his answers by looking at the questions; he looked at the askers, whom he based his answers on; in the same way as a 'hakim' or a doctor checks your pulse to know your condition and to prescribe the right medicines to you. He does not listen to the sickness, as is prevalent now, due to which, today, the effects are fewer than the side-effects. Owing to this, a patient becomes worse instead of better. When a doctor is half learned, there is a danger to your life. Nevertheless, those who are ignorant will give the same answers to the same questions. They keep repeating the same answers.

Their answers are not their own ones; they have been picked up from other, or from books. This is why they repeat the answers, like parrots. This kind of borrowed answers can only fill the blank of a question; but it can't satisfy an asker; the answerer, himself, is unsatisfied. The wise men know that questions can be alike, but the askers vary, and so do the investigations and asker's soul is different. If you look inside an asker as to where a question arose from, then you will come to know that questions are alike, but the meaning of a question will change, depending on the condition of an asker. Therefore, an asker (not a question) should get an answer because it is an asker (not a question) that is important.

SAYING: The ignorant hear questions; the wise hear the asker.

SAYING: A borrowed answer is nothing but garbage.

A HINT:

Every man wants happiness, and wants to get rid of his unhappiness. Your whole life is spent in this struggle only. Your sadness gets more day-by-day, instead of reducing. A person considers happiness as his friend, and sadness as his enemy; but he doesn't try to understand why sadness comes into his life. Many times scientists don't look at frequently-occurring actions; they look at the scientific rules under which such actions occur. They try to understand such scientific laws. With help of the laws, they benefit themselves, and others. When an apple falls on a sleeping Newton, he got up to ask why the fruit fell, and why everything falls downward.

Newton had investigated into this matter in detail. He made the fact of falling down into a law, which became famous. If, instead of enquiring about the law of gravity, Newton would have cut some trees, what would have happened?

You tend to cut the tree of your woes, but you are not ready to investigate into the causes of your sorrows. By which law of nature does this sadness happen? Your misery is not your enemy; it's your informer. For instance, when something gets wedged in your foot, you feel a pain. If you interpret this to mean that your pain is your enemy, then, think of this for a moment: what will be the condition of your foot? Will a poison not spread in your foot? Finally, you will have to scarify your foot. Your pains lead you to the

spot where something is wedged. If you don't pay attention to the spot, your pains will increase. A pain, due to its high intensity, forcibly makes you focus on it, but you do the opposite. Instead of concentrating on your pains, you try to remove them. You don't focus on what cause is your pains, and why they occur. When the cause of your pains is destroyed, the pains will, by themselves, be over. Similarly, your miseries call for your attentions, because you are going against the rules of nature.

Finally, you must follow nature's rules. When you follow Her rules, your woes will go automatically. Today, this is the secret of the scientists: they respect Nature, instead of going against Her, or trying to control Her. They make such laws that make anyone follow them happy.

NOTE: Many-a-times things that we don't understand help us. You don't understand them, so, they work.

SAYING: Death is not an end. It is the complete centre of life.

SAYING: Death is an important state of life.

SAYING: Death is visible when your near-and-dear ones die in front of you.

SAYING: A wise man learns from the mistakes even of others. A fool does not learn from his own mistakes.

SAYING: Death is a height from which you can view life, well.

SAYING: In front of the wall of education, the great wall china is small.

SAYING: Your desire to become something else makes you mad.

SAYING: When you have heaven within you, you are heavenly. You are not heavenly by merely thinking about living in heaven.

POINT:

What is your imagination? You should feel your mentor's presence. You must forget your mentor's name or a physical body. If you dissolve your entity into your mentor's entity, in the same way as a drop dissolve in the sea. This is called "Fana fil sheikh". When you will realize "Rasool's entity" in your mentor's entity, then, you will get the destination of "Fana fil Rasool". And when you will realize Allah's entity in your mentor's entity, at that moment you will feel "Fana fillah". When your being and Allah's entity will disappear at that moment, "Baqa billa" will be visible in front of you.

Chapter Nine

SEXOLOGY:

Three types of sex can be seen

Heterosexual:

This is between a man and a woman.

Homosexual:

This is between two men, two women.

Autosexual:

This is self-contained sex, as among ameba that are both male and female. An ameba is born without the efforts of a male or a female ameba. An ameba eats so much that it splits into two separate amebas from its centre. Generally, children suck their own thumbs, but, if an adult is asked to do the same thing, he will not derive any pleasure from it.

The adult will have fun in touching or kissing someone. A man is 60% male, and 40% female. A woman is 60% female, and 40 % male. Where there is the level of equality, you can imagine what happens there by Mirza Ghaalib's words

Naa tu hi mila na wisale sanam
Naa yaha ke rahe na waha ke hum

Shaikh Mohiuddin Ibne Arbi (R.A) said that a person who is weak in both the strengths is a eunuch. The condition for a child to be born is the conjugal union between a man and a woman. A human being is produced from the parts of a man and a woman, but remember that, when you realize the truth that a man is 40% woman and a woman is 40% man.

This means that, in every man, is a hidden woman. When you go deeper into this subject, when a man and a woman have an intercourse, their sex is call hetero sexual. When they have this type of sex, they experience internal joys. Perhaps, they think that their joys emanate from their sexual activities, but, as soon as they meet, a circle gets completed (the circle is physical). Due to this, someone new can enter this world, but an intercourse cannot be the cause of any internal happiness. It can give you a relief, physically. The real reason for this is that, when a man and a woman met, and then there is a moment. When the woman in the man, and the man in the woman, become one; and internal circle gets over, which, in the language of Sufism (Tasawwuf) can be said of that the man becomes complete. Where duality ends for a short while, owing to which there is a spiritual satisfaction, but, to maintain such feelings, you must delve into meditations, totally.

The feelings that a man gets from a woman, and which she gets from the man, are external. But when a man meets the woman inside him, it is called auto-sexual; on account of this he, himself, is born; in this scenario, one becomes neither a man, nor a woman. Merely, a light is produced. Such a person is called neither a man, nor a woman; he is called as the statue of a light.

SAYING: The stomach is the gateway to sex.

Sex is of three types. The first sort of sex is physical, wherein one body meets another. In this sort of sex, humans and animals are alike, but it is incomplete. So, it must be repeated. A young man gets his sexual power fast. Hence, a young man has a high

sexual power. As he grows older, his stomach gets weaker; owing to this his sexual power diminishes. Due to the reduction in his vitality, an old man has a high lust.

A young man is completely healthy. In his sexual matters. An old man is sexually-weak; so his lust is very-high. When you eat to fill only half your stomach, your mind will be on eating more, even after eating.

All birds, fishes and animals have fixed times for physical sex. What a creation Man is! He has no fixed time for sex or eating! He is always ready for them. Once, someone asked lukmaan-e-Hakeem, "When should I have sex with my wife?" Hazrat Lukmaan hakim replied, "Only once in your life." The asker asked again, "what should I do when I can't control my sexual urges?" The hazrat said, "only once in a year." The asker said, "what if I still can't control them? The hazrat said. "Only once a week." The soliciting man said, "What should I do if my urges are still too strong for me?" The hazrat answered, "Dig your own grave." Among all spiders, the males may get eaten by the females after mating. Other creatures die after mating twice, or thrice, depending on their powers. They can't bear the jolts of energies that come from their bodies. For them, it's a natural system.

However, man always goes against nature. One of the causes of a heart-attack has been identified as too-much sex. Your resistance gets less, because of excessive sex. Due to your low immunity, bacteria and viruses make your body their home. The saints have said that you should preserve your sperm. ("Ratan ka jatan karo"). On account of a particular sperm, your face glows and eyes shine. Too much sex weakens your eyes. Your eyes are important parts of your body. If you want to protect them, you must

protect your sperms also. This is the secret of an attractive face.

Physical sex is superficial. After a man ejaculate, he feels light and relaxes; he can sleep well, as if he has taken a sleeping-tablets. After many years, sexual urges arise in children; so, and naturally, a door to your pelvic center is opened, so that the energy can flow. Girls menstrual cycles indicate that they are sexually-ripe. Among boys, night falls are similar indicators. However, the night falls are totally different from the menstrual cycles.

First, a male human is a boy; then, he becomes old. He does not try to change the flow of energy which was down towards his pelvic center. It is easy for water to flow from up to down, but this action is for a particular time, and a particular aim. Due to excessive sex, a man loses his enjoyment of it, and his virility.

Second type:

The second type of sex occurs from the heart. During this type of sex both your heart and your body are involved. Thus, any future action can take you down to some depth. Owing to this your body gets some rest, and your heart gets some happiness. Simultaneously, a new action is produced. At such a moment, a special type of emission occurs that produces a special ability in a child. Such a child is a scholar; he will be successful in his field. Physically he will be healthy. He will be sick, less-often. He will live longer. Mentally, also, he will be so strong that he can handle strong stresses and pressures. His memory will serve him right till his death.

Often parents complain that their children are less-smart and weak than other children.

Their children are duffers, despite the best schools and teachers. The parents, themselves, are responsible for 90% of their children's problems. If these parents analyze their children, it will come to light that a particular child is smarter than his brother. If there is a doctor, there is also a laborer. The reason is clear where the heart and the body meet, a doctor, or an engineer will arise. Where only the body meets, a laborer is made. The meeting of a heart with a body is difficult. Such a meeting occurs naturally and at a special time.

Third type:

The third type of sex is spiritual. Perhaps, you will be astonished to know the relationship between sex and your spirit. Whenever we have used words that mean the opposite of the word, "spiritual." We have used the word, "sex." Remember that realities don't change because of your beliefs, or disbeliefs. Whenever it is difficult for bodily relationships to hearty ones, there to talk about spiritual matters is, perhaps, futile.

First, you should understand spiritual sex. Spiritual sex does not mean the meeting of two hearts, or two bodies, with each other. Spiritual sex is the blending of one spirit with another.

The first type of sex can be availed of daily. The second type of sex, in which one heart meets another, can be obtained sometimes. The third type of sex occurs only once in your life; you will not need it again. Spiritual sex doesn't occur once in years; it occurs once in centuries. In this kind of meeting, a spiritual revolution begins; the world changes. A new era starts. The child born of a spiritual sex is not ordinary. He is the king of his times. He is a connoisseur of both the worldly and the spiritual

educations. He is the leader of his times. He lights up thousands of lamps. He brings with him such a fragrance that people feel in every age and century. He creates a fragrance throughout the universe. He brings, within himself, a shine in front of which even a thousand suns are dimmer.

Every part of the universe shines with his brightness. This very brightness indicates his arrival. Think: Can such a union take place between a man and a woman? In fact it's a meeting of twospirits; it is the meeting of one era with another. It's the meeting of two lights; the meeting of one real existence with another. Will you still say that such a union occurs frequently? No, it occurs only once in centuries. It is the meeting of one era with another.

Chapter Ten

A point of belief (faith and blind faith):

To know the difference between faith and blind faith, you should see the result of your belief; it is with this that your decision will be made. You will come to know whether or not you have a blind faith. For instance, it is possible that a man whom you trust his wrong and unworthy of your trust. If you believe such a man, people may call your trust in him as a blind faith; they will call you blind; they will ask you, "can't you see through him?"

If you believe in laws like this that has no scientific backing, then people will tell you that your faith is blind. It is not important whether or not there are scientific laws. If, on that law, your life is scientific, and if, due to that belief, there is change in you. If your belief purifies you, and if it takes you internally towards a power, then you should understand that it is a true belief. When a law is scientifically-proven, and by believing in which your life turns downwards, and then you should realize that is nothing but a blind faith.

How a person is, i.e., whether he is right or wrong, is another matter. The important thing is that matters is how your belief is. It depends on a believer. A belief is not like a thing, but a belief is related to a thing. Whom you believe is something that makes an important decision. What does your belief do for you? This, itself, is important, and is a matter for taking a decision on.

Then, you can measure your faith, i.e.,

whether your faith is right or blind. If your belief takes you nowhere, you will fester there, itself; this is the matter of a blind faith. Your belief is a fire that will burn and change you. If you put a little gold in a fire, then the dirt gets burned away; the pure gold remains behind, intact. Can gold ask whether the fire is true, or false? The gold can, in itself see, whether or not the dirt has got burned. The gold has blossomed and come out; the fire was true. The gold has got no other way to know the fire. If all the dirt remains, the fire is false. Don't worry about whom you trust. You should worry whether or not it changes you.

It's a matter of great joy that a person whom you trust, sometimes, not worthy of your faith, but, you become capable because of your beliefs. It happens every day that a person that you trust is fully deserving of your trust; but, in your life there is no change; no incident occurs in your life. You remain incapable.

However, we all have doubts about whether or not the people that we trust are trustworthy, but, if you see this from the other side, about whether or not a person deserves your trust; and, if your beliefs make fearless, then they are true beliefs. If your beliefs get filled with hatreds, jealousies, and greed, then they are blind faiths. If your beliefs bless and are merciful, then they are genuine. To know whether or not your beliefs are true or correct,

You have no way but to judge yourself. If you set out to judge others, then you will find no able or capable person. Whom you can trust. If you think about yourself, you will find capable person (from every side) that you can have faith in.

A STORY:

Once, there was a saint who had a habit of trusting everyone. Every person would take away some thing, or another, of his. One day, his devotee said, "Oh Hazrat, you trust every one so fast! And you take so many troubles. The least that you should do is to find out the credentials of the persons that you associate with. So many people have ditched you, yet, you trust everyone."

The 'hazrat' smiled and said, "Everyone is testing my faith." The hazrat told his devotee, "Those people harm you more. The belongings have gone, and so have your beliefs. The belongings have a price; they can be bought again from a market, but trust has no price; it cannot be bought from any market. If I have people with me who do me no harm, then there will be no way to measure my faith. The question is not that I should trust a person. The question is that my trust should exist."

If you understand this tale from the point of view of the above hazrat, then there will be major differences in your beliefs.

It is not important as to whom you trust; the important thing is your belief, itself. A blind faith is like a eunuch that can produce nothing. You tend to stack your blind faith in one part of your brain; this blind faith is of no use.

If so many people believe in Allah, then their beliefs should be false, because, if, in reality, so many people have faith in Allah, then this world of ours would not have been so ugly. If these many people trust Allah, then there should have been a fragrance in their lives; only bad smells exist. This belief is false. It's superficial. This is called a blind faith. If your faith

brings a revolution in you then your faith is genuine. That which makes your life like some still, dirty, gutter-water is a blind faith.

The countries that live on blind faith fester in closed boxes. A belief is a flow; it's a high speed. To trust is not easy. To be a believer means to get ready to change yourself, but many people think that a belief means to get themselves rid of their responsibilities. For example, they go to the shrines of saints; they place the baskets or burdens of their responsibilities on the saints. They call their actions as beliefs. This is the kind of faith that they have in the saints, the mentors, and Allah. They make themselves stand in a line of true believers. It is certain that if you want to change yourself, and to do something, the whole universe gets ready to support you.

POINT:

Kamar Ali Durwesh (Pune), or Kutbe-Alam-Ahmedabaad, and other saints (Auliya ikraam) there are flat, round, and other assorted stones that a few believers lift on their fingers. Normally, it is very difficult to lift these stones with your two hands, but when you take the names of the saints (i.e the name of Qamar Ali Durvesh), then, at that moment, the waves of the spirituality of his name make a particular circle for a few seconds that stop the gravity of an equivalent circle; due to this, the stone becomes lighter for a few seconds; almost-instantly, the stone rises.

POINT:

A sleeping man reaches nowhere. A man who is awake reaches somewhere. The meaning of a man who is awake is a person who is where he is. If he is eating, he is eating. If he is walking, he is walking.

The mind of a sleeping man is present somewhere, but his body is located elsewhere; the sleeping man, himself, is in a third place. The meaning of a dream is that your heart and your body are wandering in different places. A man who is awake doesn't dream. He, at every moment, is in front of reality. Only an awake man manages to live. A sleeping man is like a dead body. Even when an awake man sleeps, a ray of consciousness is present in him. As the Prophet Mohammed (Pbuh) has said, "Only my eyes sleep; my heart doesn't. This means that the lamp of a consciousness exists in my heart."

SAYING: Every new-born baby is born with a question.

Chapter Eleven

The Art of listening

Why have our Sufi saints given Mehfil-e-Sema [Arabic, which means a Mehfil of listening] its name? In a mehfil, there are both seeing and listening. In this the secret is that, in a mehfil-e-sema, there are greater emphasis on listening. Every part of your body has its own importance. Your ears have a different kind of importance. Your ears can do what your eyes or other parts can't. For instance, your eyes can see within a radius of 180 degrees. The radius of your listening is 360 degree.

Your listening is like a lamp. A lamp shines bright in all the four directions; similarly, your listening-radius is spread over all the four directions. You can't see behind your back, but you can certainly listen. Your eyes can't see behind the walls, but your ears can hear the noises behind the walls. Allah has made your eyes such that you can open or close them at will, it is in your hands to open or close your eyes, but you have no real control over your ears; only Allah has that right.

If you are sleeping, and if someone stands close to you, you can't see him, but, if the person standing next to you makes a noise, you will become awake. This is why many people set alarms to wake up. Your ears, which can awaken you externally, can also wake you up internally. When you meditate, your eyes are closed for most of the time. This is because you live in the external world, 80% because of your eyes. This is true to the extent that, even in the state of a sleep,

your eyes live mostly in the external world. You can observe this by watching a sleeping man. If his pupils move while sleeping, it means that he is dreaming when you are dreaming, your pupils move in the same way that they move when they see the external world.

If you see someone it means that you have come very-close to him, but if you hear someone, it means that he has come close to you. You will not like it when someone stares at you. Psychologists say that, when you stare at someone over three seconds, it is construed as an invasion into the other person's privacy, but it is considered absolutely- all right when you stare at someone that you love. Apart from this, to stare is a 'Lucchapan,' i.e., a slyness.

In our society, the word, 'Lucchapan' is considered as an abuse. You like those who listen to you; you dislike those who stare at you. Today, in our society, there are professional listeners, whom we call psychologists. They may or may not be listening to you, but they pretend that they listen to you. People come out happy after meeting them.

Your eyes are attackers, you can attack with your eyes; you scare people, with them, but, till today, the ears have never assaulted anyone. Your eyes are masculine; your ears are feminine. Your eyes search outside.

To understand the mystery of Nature, scientists try to forcibly open Nature's curtains. In their attempts, they are successful. This is equivalent to the rape of Nature. Owing to such scientist's experiments, there is much destruction. Two examples of this are the bombs that America had thrown on Hiroshima and Nagasaki. The effect of the two bombs is extant. Your ears act like a woman; they wait for their beloved, with open doors. In love, the curtains are not removed; they move by themselves. Nature is eager to reveal her

secrets to her love. After meditating in a cave called 'Hira,' Prophet Mohammed [S.A.W] was truly-blessed by Allah's words. The Prophet Mohammed [S.A.W] has heard the entire Quran. The whole Quran has reached us, via listening.

If the map of your ears is seen, it would appear that there is a fetus in a mother's womb. A solution, called acupuncture, has been invented. Acupuncture involves the use of needles that pierce your ears, to cure any illness in any part of your body. The part of your ears that is pierced by needles corresponds to your affected parts.

The astonishing fact is that, as soon as some needles are poked into your ears, your afflicted parts are cured.

Your body-balance is right, due to your ears. When there is any kind of pain in your ears, you start feeling dizzy, and your body-balance changes adversely.

The Sufi saints say that to hear Allah is better than seeing Him. The art of listening is that, while you are listening, you should remove all your thoughts from your mind. Your listening should be pure, so that you can listen to the true meaning of a speaker. The speaker tells you a fact, but his listeners have heard him in their own ways. Owing to this, many sects and religions came into existence. A person who acquires the art of listening can discern the true and the false. Due to this the true and the false become very obvious. The ears of a person who listens well removes the gap between the far and the near.

Allah has hidden the secret of Death in your ears.

Chapter Twelve

The secrets of good health

Spirituality is the biggest wealth of Mankind. Your body is the first step to enhancing your spirituality. There are three most-important things for your body. The first step is a proper meal. There are two types of people who harm their bodies. The first type eats excess food. The second type leaves everything. Both these types harm their bodies. Owing to this, spirituality gets spoiled; because, when you meet your self, your body is introduced first. Other people also know you by your body.

The first important thing is a proper meal. i.e., you should not eat so little that your body becomes weak; you should not eat so much that your body will be unable to digest it. The food that you eat should be digested, because the body has its own metabolism. The food that you digest is God's big favor to you. I have seen an incident in which there was a man; his weight was a 100kgs. You might have guessed how fat he was! His digestive system had failed. If someone's kidney fails, then he can live for twenty or twenty five years on dialysis. If someone's lungs get weak, then he can survive about ten years. Even if a man suffers from cancer, he can live for a few years.

But, according to me, if someone's digestive system fails he cannot fight or survive. According to me, these days, a failed digestive system is the biggest disease. Every disease can be cured, but a failed digestive system has no cure. The treatments are

available there for two thousand types of cancers, but a failed digestive system can't be treated. What will you do when your food is not being digested? You cannot survive longer.

If your car has no fuel, how can it go ahead? If you have a mercedes, it cannot move without a fuel. That is why a failed digestive system is the most-dangerous disease.

Allah has made Nature in such a way, that it can help your digestive system. For instance, gravity is beneficial to your digestion. If you are simply sitting without doing anything, your food will still get digested. This happens, because your heart pumps your blood upward. Gravity pulls your blood downward. On account of this, your food gets digested. You can understand, from this, when the astronauts travel to space-stations area in zero-gravity. They eat jellies there. They don't eat tandoori chickens or any heavy food. They jellies become liquids while eating. It means that the astronauts's meals are in jelly-forms, but they have vitamins, proteins, and calcium. It takes hardly 10 to 15 minutes for a jelly to become a liquid. The astronauts have to digest only the liquids.

But, on Earth, you don't need to do the hard work of digesting such liquids. You do hard work to digest your food. But, the astronauts who travel to the space stations need to do the hard work of digesting the jellies. If they sit idle, then the jellies will not get digested, because they are in a zero-gravity; And they will shrink. If you have any clip or footage, you can see the astronauts doing exercises to digest their foods. Astronauts do exercise for 4 hours daily. Whereas, the astronauts have to digest only the liquids, but their digestion is very-weak. They cannot digest even if the liquids without hard work. I mean to say that your digestive system is Allah's big blessing to you.

Another matter is that the Prophet Mohammed [S.A.W] has said, “you should eat allowable [halal] food, because an allowable meal is digested very-fast.” Allah has packed great effects in your allowable foods, so that it could be digested easily. To eat proper food is a first important thing for you.

These days, America suffers from a disease called an eating-disorder. This disease is similar to a brain-disorder. The disease is spreading in America on a big scale. Due to this, you will find that every sixth American is obese. America has become a victim of obesity. In America, anxiety is the biggest cause of obesity. Every developed country has more concerns. For instance, if the scientists state that, after two thousand years, the sun will lose all its gases. Then, the educated people will be stuck in thinking. They will start thinking, “What will happen now?” On the other hand, when the illiterate persons are aware of this, they will say, “Let the sun lose its gases, and let anything happen.” An illiterate thinks, “come what may, I want my home-fires should keep burning.” Now you come to know that the developed countries are surrounded by the many anxieties; because of this, their diets have increased. The Psychologists say, “When your worries are more, you eat more.” The sad people, anxious people, and worried people are becoming very-fat. Due to this, their thyroid glands are getting affected. They have become addicted to food. When you smoke, you get addicted to nicotine. Similarly, you get become addicted to the dopamine that is in your food.

Dopamine is a chemical that creates a sex-

chemical in yourself. You cannot have sex with your wife on an empty stomach. This is why doctors and Hakeems advise you, to have sex with your wife after four hours of your meals, because, before these four hours, your sex chemical doesn't form in you.

This is why the Prophet Mohammed [S.A.W] has said, “If your condition is such that you can't get married you should fast.” Prophet Mohammed [S.A.W] is the head of all the doctors and Hakeems. He said that you should fast, because, when you fast, you will eat less. Due to eating less the sex-chemical will not be produced in you. You don't need to have sex with a woman to remove the chemical. The Prophet Mohammed [S.A.W], has hidden a secret in this.

If you are in a grip of worries, you are in the habit of eating more. This habit is similar to the addictions to 'bidis', Cigarettes, and opium. A cigarette-addict's brain will not work properly if he doesn't smoke. When a drunkard doesn't get his daily alcohol, his limbs tremble; upon drinking, he becomes “normal.” Eating-disorders are similar to such addictions.

There is a reason behind eating more. When you feel an emptiness within yourself, you want to fill yourself with food, so that you feel you are full, not empty, because your food makes you feel that you are full not empty.

Some people eat till there gullets, so that they could forget their inner emptiness. If you visit an orphanage, you will see that the orphans are forced to leave their plates. They keep eating. Their entire focus

is on eating, as soon as the bell rings. Their abdomens are bloated.

You can see that your wife, and your mother run after your children with plates of food and bread-loaves, to feed them with, but, they are not ready to eat. Many parents have complaints that their children don't eat enough food. The reason behind this is that the children are full from inside, with the love of their uncles, aunts, and grandparents.

You always keep trying to fill your emptiness. The grown up people want to fill themselves with knowledge. So that, their emptiness goes away and becomes invisible. You always try to escape from yourself, and fill yourself. According to me, to be alone is a big deal; loneliness is the worst thing. Your loneliness bites you. For example "Wadahu Lasharika lahu" [There is none worthy of worship besides Allah Who is alone]. "Kul wallahu ahad." [Say you, He is Allah the one].

You want to remove your emptiness, but there is one thing that is full and should be emptied by you. You have filled your emptiness with a garbage. A perfect mentor's duty is to empty it.

According to me, a mentor is one, who empties his devotees is perfect.[Kaamil peer], but, people think that mentor he who fills his devotees is perfect. According to me, a mentor should empty his devotees, because they are filled with rubbish. When you become empty from yourself, then, you are filled with God. Until you become empty from yourself, you cannot be filled with God, but, there is a big, obstacle to this. This obstacle is that you are not ready to meet your

self. If you want to meet your self, you will have to become empty from your self.

You are always busy with other; you need something or another. You want a t.v-set that makes you forget your self.

There is so much madness within you, that, if you are locked in a room for a week, then you will become mad. Already, you are mad; but, by being in a room, your madness will be on display. To prevent your madness from becoming obvious, you live with one person or another, to forget about yourself, no matter whether it's your wife, your friends, your tv-set. A new way to forget yourself is to go to a multiplex. The old way of forgetting yourself is to go to a temple, or a mosque; wherein you forget yourself. You forget yourself, so that you can't remember yourself. If you remember yourself, you will remember your madness. Therefore, it has come in the 'Tasawwuf' that to meet your self is to meet Allah. He who doesn't know himself doesn't know Allah.

If there is a madness in you, there is a cure for it; but, to avail of this remedy, you must admit to your madness from inside. If you admit to it, mentor will cure you. There are several solutions for you. If you want to know your madness, you must make an experiment; you must be alone in a room with no entertainment for just three days. Within three days, you will scream. There is not much difference between a mad man and you. A mad person talks to himself. When your madness will increase, you, also, will talk to yourself. You must have seen that people jabber even after a fight; and they talk to themselves.

Your anger becomes a way to express your madness. Anger is also equal to a madness. A man looks mad when he gets angry. A madness is hidden in every person. When accidentally you shove someone with your elbow while walking on a road, his madness will be on display instantly. When you abuse someone, your abusing becomes an opportunity for him to express his anger. Its not as if you get angry, to vent your madness. In fact, you are full of anger in 24 hours. The abusing becomes just an opportunity for your madness to come out.

The things that your vessel has, it will leak out. If your vessel is empty, nothing will burn or leak out. If you have milk in your vessel, it will boil and come out; if you have a poison in your vessel, it will over flow. You should also consider that you don't love someone; you hate them less, but you, under your illusion. You hate your wife less, but you think that you love her, you hate less your parents and think that you love them. you hate your friends less but you think that you love them. When your hatred increases, then you start hating and get angry, because if you really love, you can never hate. I want to make it clear that the food that you eat fills half your stomach, and half of your doctors's stomach.

A Story:

Once, there was a king, who had appointed ,many Hakeems in his courtyard. Those Hakeems would make the king vomit after his meals; so that he could eat twenty times a day. By reading this, you will quickly say that, king was mad, but, you are similar to the king; you are also mad. You have

also appointed some doctors. They also make you vomit in different ways. They make not only your stomach

cough up, but also your wallets or purses. You go to them with full pockets, and they empty them.

The first important thing is proper meal. What you feel or think about at the time of your eating is the most important things. First, you should eat proper food. The most-important thing is that your thoughts should be pious and positive when you have your meals.

Once, a doctor made a test. He fed a cat, and then made an MRI on it. He studied the cat for three days. When the cat had finished one of its meals, a dog arrived. When the dog barked, the cat got scared. The doctor saw, after fifteen minutes, that, in the cat's stomach, no digestive enzyme was being produced. One of specialities of our bodies is that we can digest our meals in just three or four hours. Every three or four hours, our bodies need something to eat. Hence, our food should be digested between three and four hours. Our food is cooked in two ways. One way is by using gas-cylinder. The second way happens in our stomachs. Therefore, our food should be digested in three or four hours. If this doesn't occur, the foods will get cold in our stomachs, because of which they will become acidic. Today's biggest ailment is acidity, which means the productions of acids. Our gall-bladders are like glasses and balloons. Our gall-bladders can't absorb much. It means that your gall-bladder can absorb

only within its capacity. If it absorbs beyond its capacity, it overflows. It has a duct that connects it to your stomach.

When the contents of your gall-bladder overflow into your stomach, your acidity increases.

The acid in your stomach is a type of uric acid; so, we say that there are acidities in our stomachs. Today, acidity is an illness such, that people can die of it; some are already dying because of it. If you take too many pain-killers, there will be acidity in your stomach. Acidity occurs because the food is not digested in your stomach. If your acidity, reaches your brain, you may die.

Your acidity increases because, while eating, your moods and thoughts are negative. Your thoughts affect you. Therefore, Islam has invented a way, in which you should start eating your food, after saying "Bismillahirrahman nirraheem." Gandhi ji has said that you should not hear, speak or see any evil. In reality, this statement of gandhi ji was made by Moses [Musa alaih salam]. This statement is also called as Gandhi ji's three monkeys. Thoughts are the centre of these things. Till today, no one has restricted your negative thoughts. Islam is a religion that statrs with thoughts.

The first hadith of such books about the hadiths as the Bukhari Sharif, the Tarmizi Sharif, and the Muslim Sharif is that the basis of all your acts are your intentions. The first thing that the Prophet Mohammed [S.A.W] taught his 'Sahabis,' it was, "Whatever actions you make, it will totally depend on your intentions." This is why, first, you will have to

make your intentions right. The meaning of intentions is your thoughts. The scholars of the other religion haven't taught this kind of things yet. Some masters said, "You should not see any evil; other master said, "You should not hear any evil," and some other masters

have said, "you should not speak any evil," but, till today, no one has told you should not think of any evil. If you think of any evil, you will see, and speak it.

Before you speak, your vowels form. To construct your vowels, you must think. But, this work is done very-quickly. This is why you speak, but, the language that you don't know and try to speak is not spoken fluently by you, because, to speak the unknown languages, you need to think more before speaking them. Their vowels don't form very-quickly in your mind. If I don't know arabic, and I am learning it; I will think before speaking it. If I don't know Chinese, first I will form it in my mind; then I will speak. I will not speak it more-fluently than Hindi. I can speak Hindi very-fluently, because it's our mother tongue since our childhood. This shows us that everything depends on our thinking.

This is why the Prophet Mohammed [S.A.W] has restricted your negative thoughts, first, because your intentions are the basis of your actions. I make you understand with a short story.

A Story:

Once, a scholar of Islam stated, "If you pour more than three mugful of water on yourself while bathing, it will be a waste." The scholar who had

stated, he reaches a well. The scholar's friend who had heard the statement also reaches a well. He sees that the students of the scholar were pouring mugful of water on the scholar. They poured more than ten mugful of water on him. The scholar's friend, who was very-straight forward, said, "you have prevented us from using more than three mugful of water", you also said, "it is a waste." You have poured twenty mugs on yourself till now. The scholar replied, "I am still saying that using more than three mugful of water is a waste." His friend asked, "Isn't it applied on you?" The scholar answered, "I poured twenty mugful of water on myself; it is allowable [Halal] for me, but to use more than three mugs is a waste for you. A waste is equal to the Devil's action, in Islam, the Devil's actions are forbidden.

This twenty mugs are allowable [Halal] for me, and prohibited [Haram] for you." His friend asked, without hesitation, "Islam is one, then how it is possible, in it, that one thing is allowable for you, but forbidden to me"? The scholar replied, "when you were pouring the mugful of water on yourself your intention was to bathe and if you pour more than three mugs on yourself. It will be waste. When I was pouring water on me, my intention was to make my body cold, because it was hot. This is why I poured the mugful of water on myself as per my wishes. It was not a waste".

Now you can understand that, one thing is allowed [Halal] to someone, but the same thing is forbidden [Haram] to someone else, because of the intentions. You make the same actions during your namaz all the five times. You recite the same 'Ayat',

standing [Qayam], Bowing [Ruku] or prostrating [Sajda], but, your intentions make a big difference in them. This is why our Prophet Mohammed [S.A.W] has said, "improve your intentions."

This is why, when you sit down to eat, you should make your thoughts pious. The Prophet Mohammed [S.A.W] has said that you should start your eating after saying, "Bismillahirrahman Nirrahim." It means that you should start eating in the name of Allah. If you will not start your food in Allah's name, Satan will join you. You must remember that your thoughts become pious when you take Allah's name; Satan cannot join you in your eating, your negative and impure thoughts are Satanic. Your pious or positive thoughts are Allah's name.

We can't see whether or not Satan has come. The Prophet Mohammed [S.A.W] has said that a devil is born with every new-born baby. The 'Sahaba Ikram' asked the Prophet Mohammed [S.A.W], "Ya Rasullullah," was devil born with you also?" The Prophet Mohammed [S.A.W] replied, "of course, a devil was born with me, but, Allah has given me a power that I used to make him a muslim. Now it is a matter of deep thinking, about who Satan is. He is nothing but your soul [Nafs]. This is why your negative thoughts are Satanic. Your pious thoughts are Devine angels. The food that is eaten without Allah's name is quickly joined by Satan.

By this hadith I had explained to the 'Devbandis' that our 'Fateha' means only that Allah's name should fall on our food, so that Satan could not join the food, owing to Allah's pious name. A Satan

doesn't eat the food which has Allah's pious name. If, we start our meal with Allah's name that is called 'Fatiha'. it means that to begin. Then, the 'Devebandi' understood fully, what I meant.

To conclude, you should eat your food with positive thoughts, so that negative or impure thoughts couldn't catch you. To eat with pious thoughts is better than eating with in impure thoughts.

Your thoughts and feelings are more-important than the food that you eat. Your thoughts and feelings Impact on your digestion. If you eat your food with many worries, your food will not be digested. Your thoughts should be pious when you eat. You must say, "Alhamdolillah" upon finishing your meals. It means that Allah will help you to digest your food, because, according to me, if your food doesn't get digested; This is the biggest disease. Allah is protecting us from this disease. This is why we should thank Allah. As soon as the feelings of thankfulness form in us; a vibration and harmones are created within us, that help us to digest our food.

This is why I tell you, If you want to enhance your spirituality, you should eat healthy food with pious thoughts. it will strengthen your vital and immune force; you will be defended by it. Your food will become a poison, if you eat it with impure, and negative thoughts, or bad feelings and tensions. This is why, whenever you fall sick, a doctor suggested to you that you should have healthy food. He will ask you about your meals. If your food is healthful, you will be safe from diseases. If your body is healthy, you will feel better; and your thoughts will be pious and your

feelings will be good. If you have a headache, your entire feelings will be different Your entire body will say, "my head is aching." Healthy food is your first step. Optimum hard work is the second step of your body.

In this case, some people repeat their mistakes, either, they have done excessive work, or they have done nothing. Once, Abraham Lincoln, was the sixteenth president of America, was polishing his shoes. At that moment, one of his friend came to meet him, and asked, "what are you doing Abraham? Why are you polishing your shoes by yourself? You are a president, you can ask anyone to do this job." Abraham Lincoln replied, " If I polish my shoes, it is not a bad thing, but, If I give this work to someone else, it will be a very-bad thing."

Earlier, he who would do his work by himself considered as a great man, but now, the new generation thinks the opposite way. These days, he who makes other people do his work, with money or power, is considered as a great man. This modern era has become so advanced, that everything is being operated with a remote control. i.e., a t.v-set, and an air-condition.

Once, a father filled his room with the latest technologies. He put all the things in his room under the care of remote controls. If there was a need to switch on the a/c, a remote control would be pressed on; if there was a need of water, another remote control would be pressed on. If his son wanted something, he would need to press a remote button. However, the son asked his father, "you have made everything very-easy

with the help of the remote controls; but who's going to press the buttons?"

This is why I tell you that the people of this generation did either nothing, or did excessive work. It is a kind of torture on their bodies. If you see the people who go to a gymnasium to build their bodies and develop their muscles. They don't do hard work for themselves, but to show others their physiques. According to me, they rape themselves. This means that they work against their bodies. They stretch their unwilling bodies. They do this not for themselves; for themselves, they don't need to do so much.

If you see such body-builders, you will find their bodies very-hard or stiff. Their bodies are similar to the dead ones, because, after death, a dead body becomes very-hard. This means that those body-builders are living dead bodies. I mean to say that you should do optimal work; It should be neither less nor more.

If you go to a gymnasium, you will see there the works that were done earlier, i.e., to grind flour with the hands, and to fetch water from a well with a rope are done in a gymnasium with machines. They have modified these works in a gymnasium. Earlier, people would do everything by turning their bodies into equipment. For instance, people would plough manually; but now, the machines make you do such works. The only difference is that, earlier, those work were free. Now you have to pay for them. This is why I tell you that you should do optimum work. Islam also has said that you should earn your bread-and-

butter legally. This is the second thing that energizes your body, and enhances your spirituality.

According to me, the third important thing is sufficient sleep. In this case, religious people think statistically. They keep calculating that, if a man sleeps for eight hours daily, he spends twenty years of his life, out of sixty, in sleep. Then, they calculate, if you take fifteen minutes to finish your meals, and if you eat four-times-a-day, you spend five years of your life in eating. Daily, you take an hour to eat from twenty four hours to eat, because you take fifteen minutes to finish every meal, you have your meals four times a day. They also think that if you go to a toilet, then you will spend two years of your life in it. They say, that according to this calculation, you have wasted your life.

In Hinduism, there was a religious man called vishvamitra. He became a hermit. He sat on a mountain, in a forest. After a few years, he said that Menka had spoiled his penance. The truth is that his penance was not spoiled by Menka, because when you sleep, you dream. Whatever you compress in yourself in a whole day will appear in your dreams. Vishvamitra started to see women in his dreams. His bachelor ship got shattered; he thought that sleeping is a very-dangerous thing. He started seeking an alternative to sleeping. Finally, he said, "The less you sleep, the better it is for you. Otherwise, you will waste your time in sleeping." The fact is that Vishwamitra was not misguided by Menka; He was harassed by a woman who was inside him.

A woman doesn't harass you; you are

harassed by your inner woman. To save from an outer woman, you may go to a forest, or a mountain, but, how will you save yourself from the woman who is inside you and harasses you? A woman is hidden in every man. A man is hidden in every woman. Every new-born-baby is born after the meeting of a man and a woman. The child is born from their mating, this is why, the boy has a sixty percent man in himself, and forty percent a woman. Similarly, a girl has a sixty percent woman in herself, and a forty percent man, because the baby is made from elements of both the man and the woman; so, both of them are present in him. you can never be misguided, or harassed by an outer woman; your inner woman is harassing, and misguiding you. Once, if you will get rid of your inner woman, nothing will happen to you, even if you are present in the premises of a courtesan.

The cowardly people are taking an alternative to sleeping. They say that sleeping is a dangerous thing. Whereas, I say that sleeping prevents you from becoming mad. If you don't let a person sleep for a week, he will become mad. You make an experiment of this, you awake a person when he is sleeping. He will get irritated with anger. He will tell you, "let me sleep for five more minutes." Specially the children who are completely on nature.

You force the children to waken for their school. They don't wake up easily. You force them, even to sleep. Once a daughter told me that her mother may have become mad, and requested me to make her understand, when she does not feel sleepy, she forces her to sleep; when she feels sleepy, she asked her to

wake up. No one tolerates the disturbance in his sleep.

You should notice yourself, you wake up unwillingly, in a 'Sehri', in a month of 'Ramzan.' In china, the police put a criminal into such a jail. Where a drop of water keep falling on him; it makes an irritating constant noise going "tip! tip!" The criminal screams with pain within three days, then the police ask him about his crimes; the criminal reveals everything automatically. The things that criminals don't disclose by getting strict punishments, or beating, they disclose, because of lack of sleep. Our Indian-police also does the same thing. They keep waken the criminals in the midst of deep sleep, and ask everything; It's called criminal science. The police wake up the criminals at night, so that they would disclose everything.

Whatever you compress in yourself in a day, it appears in your dreams. This is why, you feel fresh, or relaxed in the morning. It means that the eight hours that you spend in your sleeping are not wasted. They are used, so that you could remain awake for sixteen hours and feel fresh.

An embryo keeps sleeping twenty four hours in his mother's womb. If it opens his eyes in his mother's womb, he will become handicapped. After coming in this world a child sleeps twenty hours and awakens for four hours. When he grows up, he sleeps less and awakens more. When the child becomes an adult eight hours of sleep is compulsory for him. When he becomes old, and his age is above sixty, he sleeps for four hours. Sleep means that something is creating inside a person, but, when a person becomes old, the

work of destruction starts in him, and nothing remains to build up, this is why an old man sleeps for four hours.

Your sleep doesn't mean that you should lie down on your bed. I am talking about a proper sleep. Nature also helps this thing. If you know psychology, you will see that a doctor gives a sleeping tablet to a person whose mental stresses are very high. He will suggest to the patient, to give first, priority to proper sleep. So that his chemical, imbalances are corrected, and healed.

If you go deeper and see, you will find sleep is a kind of meditation, but it occurs unconsciously. When you meditate, it should be conscious sleep. Now, you will think, meditation and sleep are opposite things. Sleep is an unconscious thing, whereas meditation is a conscious thing. Both these things are not opposite. Your conscious sleep is a meditation. So it is not a fact that you sleep for eight hours. If you might have gone to a 'Ghaat', you can see steps there. Similarly, in your sleep there are steps, or layers. When you sleep, you sink deeper and deeper into it. After going more deep a stage comes, where in, you become fully unconscious. you are conscious for sometime in your sleep. When you step down in your sleep you keep sinking into its depths. You can't go into the depth of sleep directly.

In fact, it is only for six seconds. When you are lost in sleep, you dive into the sea that is the nectar of life. [Aab-e-hayaat]. You come out in six seconds from the sea. you get fresh completely. There are some saints who stay for six minutes in the sea that

is the nectar of life; some saints stay for six hours in it. Some of them remain there for sixty hours, but yet some saints are there that stay there forever. This is why these saints remain alive, even if they are put into their graves. The Quran also witnesses, "And say not those who are killed in the path of Allah as that; but they are alive yes, you are unaware."

The saints achieve great power, by which they can make a dead body come alive. This is why proper sleep is necessary for you. When you get hospitalized, the doctors keep putting you to sleep. You don't waste you eight hours in sleeping; these eight hours help you to remain awake for the remaining sixteen hours and they also save you from your madness. People who protest about sleeping, have become mad; they have compressed everything in themselves. They hover between the two worlds or not belonging to anywhere. They become fence sitters! If your body sleeps peacefully and you take enough sleep, then your spirit gets enhanced. When you are worried, you can't concentrate in your 'Namaz', fasting and your meditation. When your mind becomes calm, your spirit succeeds automatically. To eat your meal with pious thoughts, optimum hardwork, and proper sleep are three things that are the most important for you.

Chapter Thirteen

Human Centre

Today, you have lost your life-centre. You will have to reach your life-centre again. As I said, “your body is a first step to your spirituality.” If I ask you, “what is the important part of your body?” you will certainly think about head, or your mind. You will think that your mind is the most-important part of your body, because just as flowers look beautiful; they attract you. The fragrances of the flowers have made you smell good. Similarly, your brain is a flower that has bloomed on you.

If I ask the same question to a man who is connected to his spirituality. “He will answer, the heart is an important part.” but, your heart is also like a flower. Your mind is a flower of knowledge, and your heart is a flower of love, but, as soon as these flowers bloomed, you forgot the real thing, in their colors and fragrances; the real thing are their roots. Your entire focus is on your mind.

If you observe the latest generation, you will find that people of this generation stand on their heads, because today your mind has developed everything. These days, you give more importance to a man, whose mind is very-sharp or who is intelligent. All the colleges and schools are to make your mind grow; and to train and educate it. You give an

importance to a sharp-minded person. To sharpen your mind, a race has been started.

Earlier, the children would take admissions to schools, when they were ten-years-old, but, to train the minds quickly, the admissions started by the age of seven years gradually. Finally, an era has come, in which a child is admitted to a school when he is about five years old. Now, people admit their children to schools, by the age of two and half years; such institutes are called as nurseries. to update them, baby-sittings started; in them the admissions were made when the children were one and half year old.

To train the children quickly, and sharpen their minds all these methods of education have sprung. All the colleges, the institutes, and schools are busy in sharpening and training the children’s minds. You have totally depended on your mind. Due to it, you don’t value a person, whose mind is not sharp.

In the last-fifty years, the pressures on our minds have been higher than those in the previous three thousands years. If such current pressures persist for the next twenty years on your mind, you will turn mad. With so much pressure on your mind, how long will it tolerate them? If you tighten a sitar, it won’t play. If you will string it up beyond a limit, it will break upon contact. You have similarly tighten your mind’s nerves Your mind remains tight forever, but you don’t realize its tightness. you do everything by your mind, even if you love someone; you love him/her from your mind not your heart. The reason behind it is that your enrgies don’t reach your heart. Still, you are away from your heart. This is why you love after thinking a lot.

You get confused to love that should I love him/her or not? Whereas, you should love without thinking. Love is not a matter of thinking. It comes from the heart. To think is a duty of your brain.

But, love is also handed over to your brain by you, because you have become ignorant of your heart. There are seven-crore very-thin nerves in your brain, you should understand by this, how sensitive the nerves are! If you keep putting very-high burdens on them, then what will happen? These days, the people stand on their heads this is called "Sheesh Aasan." A day will come when their blood will flow into their brains; finally, they will become mad. Similarly, you also stand on your head, because you have put everything on your head and brain.

\ When you become a devotee of a perfect mentor [Doing a 'Bait' on kaamil peer's hand]. First, you will bend your head. It means that your head is for your mentor. In dealing with your mentor, you give the poisons and take the nectar of life.[Aab-e-Hayat].

**Tan wish ki bel re Guru amrit ki khan
Sheesh diyo Guru mile tobhi sasta jaan**

This is why a saint had said that if you want to get Allah, your head should be on your hands. It means you have to leave the stage of your mind.

A flower is important no doubt, your heart is a flower of love, but, it is not your reality. Your real centre is your navel that is your root. When an embryo is in his mother's womb, the first thing that grows is a navel. An embryo is connected to its mother

from the navel. Not only an embryo gets connected to his mother from its navel, but also the mother's root spreads in the embryo from the navel. An embryo can live in a womb more comfortably than in any other place, even if the embryo's breath is taken by his mother. This mean, the embryo gets his first life, or energy from the navel.

Then a time comes after nine months, or eight months, when the embryo gets separated from his mother. This separation is necessary, because after eight months or nine months the child fully developed. After the delivery, the baby's navel is cut; and his new life begins. The first day of his new life is called his birthday. After getting separated at the centre, the embryo gets connected to another centre, which is called his mother's heart. The energies that the embryo was taking from his mother's navel is now takes from his mother's heart, because he gets connected to his mother's heart and starts drinking his mother's milk. The energy is known as wave of his life.

Now, something is noticed. The educated women are keeping their babies away from them. So from this, it happens that the babies who are away from their mothers, their heart-centre doesn't grow quickly. As an embryo gets connected to his mother's navel, due to this, he gets developed in nine months. Then, a day will come when he fully gets developed from inside to live in the outer world. After getting connected till nine months the embryos's centers get completed, and they get ready to live, their lives, but, if you take out an embryo after three months from his mother's womb, then he will not be ready from inside

for the outer world.

You will see in America and other countries that, soon the mothers keep their children away, but, they should keep their babies close to them, because if the babies's centre of hearts are not completed the babies feel anxious from inside. It's not a question of feeding the mother's milk, because you can feed your child the milk of cows, goats or buffaloes. The important thing is the baby should be close to his mother's heart, but, now the mothers keep the babies away before the right time comes.

When a mother separates her baby from herself, the baby gets hurt. He becomes anxious from inside. His anxieties increase gradually. Finally, a time comes, when baby starts hating his parents. He wants to take a revenge of his anxieties from his parents. You should notice Tribal. They are always closer to their mothers. They drink their mother's milk till three to four years. Due to this, they grow up differently. A man gets attracted by a woman's heart, as his mother is the main reason behind it. A woman's heart attracts a man strongly. On the contrary a man looks the woman's breasts without understanding. The children who are forced to leave their mother's milk before the right time comes; they don't get enough milk, warmth, and heart-beat and because of this, they feel anxiety from inside.

The shortage of mother's milk is a main cause of cigarettes, smoking, because there are some similarities in milk, and cigarettes. The smoke of cigarettes is as white as milk; the cigarettes are as warm as milk. You can feel same heat in cigarettes that

you find in milk.

These days a dangerous poison is spreading in America. They are busy in making artificial wombs, called test tube babies. If an embryo stays in an artificial womb, you can imagine how big the destruction will be, because the very life-centre will be destroyed from which a child is connected. Then, you can think how crazy it will be!

You have always seen only the flowers, but forgot their roots. Now, you have forgotten your heart and navel. Your navel is your x-centre, in other words its called the sex-centre as well. You have three centers in your body. The first is your mind, the second is your heart, and the third is your navel. If you think you live because of your heart, it is not a fact. If you see according to science, you will come to know that if a patient's heart stops working for a minute, a doctor pumps his heart and shocks it, because the life is still there in his navel. Once, you lose your life from your navel, you die.

Your navel is your root. If a flower breaks from a branch, then another flower can grow on it. If the leaves are shed, they will aslo come back on it, due to the root. If the root is alive, the broken branches will aslo grow out, but, if once, the roots get spoiled, the bloomed flowers will wither. Yet, no one brought your attention to your navel. In Sufism also no one reached you towards navel at the most they drew you towards your heart. You may not have heard about your navel deeply, and not paid attention to it. Your navel has a strong relation to your breath, because, earlier, you would breathe with your navel. Now, you breathe with

your nose. Your nose has become a source of energy. This is why, at the time of teaching, sometimes, I say, "Breathe from your navel, because you have done this, earlier. It can be repeated."

I mean to say that these days you feel love from your minds not from your heart. Even if you have sex using your minds. This is why, you think about sex. Sex is not a bad thing. It is a natural act that animals indulge also in it, but, they don't think about it. Sex is not a bad thing, but, to keep thinking about sex for twenty-four hours is a bad thing, as God has bestowed this facility to us for procreation. You handed over the job of the other centers to your brain. It is similar to seeing with your ears and listening with your eyes. Whatever function God has assigned to a particular centre it must be allowed to do, without any hindrances. Your mind is made to think and understand . your heart is for love, this is why, it is a centre of love, but, you have started loving after thinking, and understanding, because of that your love gets spoiled, you don't love from your heart, you love from your brain. your love is in a calculative mode, this is why it has no strong feelings, and attractions. You want that your love should have strong feelings, and emotions, but it doesn't have the required intensity because it is from a mind not a heart! Now you think how much load is there on your mind, surely, it will go mad! Check out the last thirty years record. The biggest scientists have gone mad.

There are three stages that are the secrets to reach your spirituality. If you want to reach God, you will have to descend from the top. You will have to

come towards your navel. You have to reinstall it as your main centre, because your navel is the centre of your life. Life and Death are hidden in it. As a death of a tree is in its roots. Similarly, our root is our navel. You breathe with your nose, when you sleep you start breathing from your navel.

You can observe by looking at small children, Their abdomens keep jumping, because they have just come from the navel and breathe from it. When you sleep, a stage comes in your sleep. When you start breathing from your navel, your abdomen jumps up and down. As soon as your stomach starts jumping up and down, the energies start getting filled in it.

All day you breathe from your chest. To breathe from the chest is considered to be an animal's actions. If you breathe from your chest, you cannot reach your real destination, wherein is your real being; it is your life-centre!

Questions:- How will you grow your life-centre?

Answer: First, you will have to understand the stresses of your brain-centre. If you want to understand them, then you should put pressures on your mind, artificially, and then release. For instance, take a tabla and if you loosen or tighten it at will. It will not play.

The strings of your heart are fully loose, whereas strings [nerves] of your brain are fully tight. This is why your inner music does not play! Now, you put the pressures on your mind. For instance, you close your fist very-tightly for half-a-minute. After releasing it, you will know, what is a sense of relief. Similarly,

you stretch your nerves as far as possible. This means, you think as much as you can for a minute, and put stresses on your brain artificially. Now release it fully like your fist. you will understand relief. When you put pressures on your mind for a minute, you can understand the pressures; when you release them you know the feeling being relieved.

Remember, ninety percent of your diseases are because of your brain. People are already mad. If you want to experience this, you nudge someone with your elbow, his madness will be on display, because all his pressures are on his brain. If you want to release your stresses, then first, you should put the pressures on your brain for a minute as I said. After the exercise, you will know about the stresses. After doing the above exercise, you will reach your second centre that is called the heart-centre. This means, you will reach your heart.

When you come down from first centre [your brain], you will reach your second centre [your heart]. After your second centre, you should come further down towards your third centre [your navel] that is your life centre. Your navel centre has become fully loose, because of your fear. Your main centre [Navel centre] cannot be strong, unless you become fearless from inside. Your breath can make your centre of navel, strong. When you breathe continuously, your navel centre will come alive and get activated.

These three centers are called human centers now, I shall explain to you the same thing in another way. What is the aggregate of 'Kalma' in 'Kalmaa-e-tayyeba'? 'Haa', 'Hoo', and 'Hey' are the

aggregate of 'Kalma-e-tayyeba. When you say 'Haa', your mouth opens. The 'Haa' indicates your head; the 'Hoo' indicates your heart; this is why, when you say 'Allah Hoo', you indicate your heart. The 'Hey' indicates your navel.

Today, scientists have made a formula of water. People are busy in reading the words of the formula, but they are not ready to comprehend, its identity. Similarly, only reciting "Haa," 'Hoo', and 'Hay' are meaningless, it will not work. You will have to reach your life-center. You will have to make it come alive.

If you want to get connected to your spirituality, you will have to rekindle your navel-centre. You cannot be connected to Allah by your mind, because your mind is unfamiliar with Allah, the very beginning. your mind can never know Allah because your brain witnesses everything in pieces. This is why scientists keep breaking everything, and look for answers in it. If they see an atom, they start thinking, what is an atom? And what is in an atom?

Your mind breaks everything, whereas, your spirituality joins everything. God is not broken. When you get connected to your navel, you are connected to your spirit and your spirituality; but, when you get connected to other's navel, you will be connected to God. This is why the saints say, "If you want to be connected to Allah, you will have to reactivate your navel-centre."

There are three types of devotees [Murid] that are connected to their mentors [peers]. The first type is one who is connected to his mentor's mind. He

likes his mentor's thoughts, the explanations and his words. The second type is one who is connected to his mentor's heart. The third type is one who is connected to his mentor's spirit. Similarly, you have relations. The relation that is connected to your mind is not strong, because sometimes, your thoughts are different from others. When your thoughts and others thoughts clash, the relation that is connected to your mind breaks. You will notice that even your own thoughts do not match your father's thoughts.

The relations that are connected to your heart depends on love. They can be separated, due to hatred, but, the relations that are connected to the navel can never be separated.

If you are connected to someone's heart it is called love. This means that you are a lover and the other person is your beloved. Love is blind, in which no need to think, or to understand, because thinking and understanding are your mind's duty. If you think before love, it means your love is from your mind not from the heart. If a person is connected to someone's navel it is a matter of friendship. The friendship is very strong.

You can make friends with your mind. If someone likes your thoughts, he can make friendship with you that is connected to your mind, this is why it is not strong. If a person is attached to your spirit, that friendship is for ever. If you have a beloved, you will never tolerate that another person should love him/her. You insist your lover or your beloved to love you and only you!

In the case of friendship the matter is

different. A person can have a thousand friends, this is why there is a relation of friendship between Allah and us, because it's a close relationship.

You are connected to the sex-energy which is called life-energy also. Sometimes, when you sit, a message comes from inside you! You should ponder about where does the message come from? You should see, and read it, because it's invisible. The energies come towards you, you should understand them. If you are attracted by a woman, then you should understand the energies are coming from your heart at that time. This means the energies are reaching your heart. If her beauty attracts you, this means, the energies are coming from your mind. If your attraction turns into love, this means, the energies have come from your heart.

The moon is about three and half lakhs kilometers away from our Earth, but it reflects in the water. It shows that there is an attachment between them. The Sun is fifteen crore kilometers away from our Earth, but if, its rays do not reach our earth, flowers will not bloom. As soon as the Sun rises, all the people wake up. It shows that the sun is sending something, its energies are coming here, and someone is taking them. For instance, a sunflower, turns where the rays of the sun land. It shows that there is an attachment between them. If you see a lotus, it will open when the rays of the sun come to it, and it closes when clouds come over it. This means that they take some energies from the sun; they are connected to it, that we cannot see. The energies that are flowing from your life-centre is the same that you would take from your mother, in the

womb. If you get connected to other's navel, you will get the same energies.

If your centre points are strong to accept everything, they will grow very-quickly. If you have planted a flower in your house, and you want the rays of the Sun for it, you will have to open the doors, and windows of your house, because the rays of the Sun will not come inside forcefully. The Sun is already present there, but you need to open the doors and windows of your house. You will have to become a taker of the rays of the Sun, then, your flower will grow quickly. Similarly, If your trio centers are ready to accept everything, they will grow quickly.

First you will have to come down to your centre. The energies come from your navel-centre, the nectar of life [Aab-e-Hayat] is hidden in it. By the energies, if you can bear a newborn, you can also be born by them. Your lower-centre has the potential of a super power that is hidden in you. When you drive a car and suddenly put a brake on it, you feel a jerk in your navel. Your life is hidden in your navel, this is why you feel a jerk in it. If there are more changes in you, your navel leaves its place. Due to this, you start vomiting, or you suffer from loose-motions. People will tell you, your navel is not on its place. This means your centre is not there where it should be. A person who cares this disease will measure from your navel by a thread to see that it is in its place, or not.

There was a man Leonardo da Vinci, he had shown by his body that your navel is everything in his pose. As a world has a centre point, in the same way your navel is your centre point.

When you die the first thing that decomposes in your body, is your navel. After decomposes it, every part of your body gets spoiled. Why does your navel decomposes first? Its because it was developed first in your body. Your mind and heart get developed after your navel. If you see a photo of an embryo, you will find, it bends toward it's navel. After this, all the changes occur in it. Your growth is in your navel. your breath can grow your navel-centre. As you breathe continuously, and rhythmically you will feel a jerk in your navel.

There was a psychologist, his name was Sigmund Freud. He stated, "When you sleep, a motion is there in your sex-organ, eighteen to twenty times." He said that whatever you compress in a day, it displays in your dreams, but, 'Tasawwuf' [Sufism] denies it. Where as, Sigmund Freud is considered as the father of psychology. The Sufis state, "your sex-organ is beside your life-centre [navel-centre]. Their veins are very-close to each other, this is why the movements occur in it. When your life-centre vibrates, your sex-organ comes in motion." Why is there a jerk in your life-centre? This is because, when you reach in deep sleep, you start breathing from your navel.

When you breathe with your navel you fall in the same stage, as it was in your mother's womb. you reach in the same condition when you had been connected to God.

He who spends his life (doing action) through the navel becomes something different. A person who lives through his heart, has also reached some higher-spiritual-points, but he who spends his

life from his brain can become a genius but not a Sufi, or a saint. Yet, you have known the three centers, ‘Haa’, ‘Hoo’, and ‘hay’ these are the aggregate of ‘kalma-e-tayyeba.’; They are the key of ‘Kalma-e-tayyeba’. They are the ‘Zabar’, ‘Zer’, and ‘Pesh.’ The ‘Zabr’ means top and ‘Zer’ means down and ‘Pesh’ means in the middle. All these are a method, or a formula.

Only reciting the formula is useless. For instance, there is a formula of water (H₂O), if you keep reciting it, your thirst will not be quenched. This formula is only for your help, and makes a thing easier to understand. The saints have not given you the formulas to recite them. you will have to succeed in them.

These three secrets are connected to the three centers. you should understand that you are connected to God by which centre. Our scholars of Islam are connected to God with their minds; very few of them, who realize internally are connected to God with their hearts. you will have to grow your trio centers.

I have shown you the three secrets for your body in my previous topic. There are also three secrets in it, that will connect to you your spirituality and Allah. You will not succeed, until you get connected to your spirituality and Allah. Now, you should come to your roots, because you are attracted with the flowers, when you go to a garden. your entire focus is on a flower, because it impresses your mind. You should come down a bit from your brain-centre. If you want to understand a calmness, you play music at

stereophonic sound at your home for twenty minutes, then stop it; you will be able to know the calmness. The calmness was already present at your home, but you were not aware of it. When you start playing music with high-sound, you will feel turmoil inside, but when you stop it you really understand the calmness. you cannot experience the calmness until you experience turmoil. As soon as you know turmoil, you will set out to seek the calmness. Either you live in more stresses, or less stress. Your base of life is piece; yet, you are not familiar with it.

Earlier, I had talked about the meditators who sometimes feel suffocation while meditating. In fact, the anxiety is already present in you, but you were unable to feel it , because you were living unconsciously. As soon as you light a candle of consciousness in yourself by meditating, you are able to see the anxieties, the eagerness, and the intoxication in yourself. Owing to these, you feel suffocation, but these are the good signs. For example, if there is rubbish, or garbage in your house, but there is no light in it, you open the door of your house; you will not feel anything, because of the darkness, but when you switch on a light. You will scream, “Where has this rubbish and garbage come from?” Although, the rubbish and garbage didn’t come from anywhere. They are already present there, but, because of darkness you were unable to see them. As a candle gets lit, they become apparent before you.

If you feel suffocation while meditating, it is a good sign for you, because now you are able to understand turmoil. Now, you should step ahead in

your meditation, because it's not your destination. After this anxious stage; after coming ahead, a stage will come there, you will experience peace, but it's also not your destination. These are the stations on your road. You must cross the stage of peace, otherwise, you will always be in a placid state.

If a piece of glass pierces your foot, and you take it out with a needle, and relaxed and you are not ready to give up the needle; you start thinking, it has released your pain. You make a mistake, this means that you stopped their, clutching the needle. Similarly, earlier, you were fixed in turmoil. Now, you are stuck in the calmness and think it is a good point to be.

There is a story that once, a mentor and his devotee were going somewhere. After sometime they reached a place. The devotee asked about the place and its name. Someone answered to him that this place is called "Andher nagri." And you can buy everything here at very-cheap rates. The devotee became happy by hearing this. Then, the mentor asked, "who is the king here?" The person replied, "The name of the king of this place is Chopat Raja." The mentor made his devotee understand that it was not the right place to stay. His devotee replied, "It is the best place for me, I will not leave it." The devotee started living there. he would eat many delicious dishes and tasty sweets there and he became very-healthy. Once the king dreamt that his kingdom was in a big trouble. Someone said to the king, "If you hang the healthiest person of the kingdom till death, your kingdom will be safe from calamities." After this statement there was a

search for the healthiest person of the kingdom. Unfortunately, the devotee was caught and put into prison. The devotee asked, "What is my crime?" The soldiers replied, "you are the healthiest person in the kingdom." The devotee said, "To become healthy is not a crime, is it?" The soldier told him. "These rules are followed here."

The devotee realized that his mentor was right. he should not have stayed there. Then, he sent for his mentor, who came. The mentor whispered some words to the devotee. The next day, the mentor started insisting that he wanted to be hung till death. his devotee pleaded that he wanted the capital punishment. They both started fighting to be hung. The king asked, "why you both are eager to be hung?" They replied, "It is a secret, we cannot show you." The king ordered his soldiers to keep swords on their necks to know the secrets. Finally, the devotee opened his mouth and said, "please don't kill my mentor, the secret is that whoever will die at this moment will go to heaven, and will become a king of heaven, directly. Then, the king said eagerly, "I want to go to heaven, hang me there." When the king said this, they both rushed from there.

This is why I make it clear that peace is not the real destination, it is a temporary place; it is also a kind of trap. your destination is ahead. When you will reach your real destination the reality will be on display before you. To reach the destination, you will have to reactivate your trio centers, because your trio-centers are spoiled. You think your brain-centre is perfect, but it's not a reality. Your brain-centre has

become the worst. you just need to grow your trio centers, after this you will feel the different energies, and great spirituality in yourself.

God is present since the beginning, but He can be seen only by meditation. You should always remember that mediation is not a name of thinking. This is why, you should not meditate by your mind, because people do it by their minds. To become thoughtless in a meditation is a real meditation. This is why I state, "Your sufficient sleep is an unconscious-meditation. Your mind is a big obstacle in your meditation that doesn't let you go down to your heart-centre." This is why I say, "you should not think anything while meditating, even if don't think that what you should not think. If You think in your meditation, it means your meditation is from your mind, yet you didn't reach your heart. If there is a love in your meditation, this means it is being done by your heart."

In your meditation, if you are connected to your navel, you can be connected to God. Then, a stage comes, wherein, the "Tarke Wajud" [Enlightenment] occurs. I have shown you the "Tarke wajud" in a video. A silver chord is connected to your navel. It's luminous existence that roams in the whole universe. That silver chord will be cut at the time of your death. This is why, you must grow your trio-centers. If, there are changes in yourself, you will know them by your breath. For instance, when you get angry your breath becomes faster. Even if you look at a woman the speed of your breath changes. Your breath will inform you about the changes that happen in

yourself.

Your breath relates to your navel firmly, this is why, you should become fearless. you should become brave, because when you become brave, courage and fearlessness are there in you. You always live in a security; security is a type of fear. If you live in more security, your navel becomes more weak. Once, a king had built a castle, another king came to see it. The king built the castle very-securely. he made only one door in it. he planted numerous soldiers along every step of the castle to cover every area. The king who had come to see the castle got very-impressed and thought, that he will aslo build the same castle, because the king who had built the castle could not be attacked by other kings. At the time of leaving the castle, the visiting king declared, "I will aslo build a castle like it."

There was a Sufi who was listening to that matter, he said, "The king made a big mistake by building this castle, you should not repeat it." The king asked the sufi, "why is it so?" The sufi replied, "you build a castle, but don't build even a single door in it." The king replied, "It will be like a grave." The sufi replied that the king's castle was also equal to a grave, because it is full of security.

If you live without security, this means you live your life in cheerfulness. When you live your life with the joy, many new challenges will fall on your way. To face those challenges, the enrgies will form in yourself. More security will weaken you. If your children climb higher, let them climb, once, they fall down; they will understand automatically. Let them

face the challenges that come in front of them, otherwise they will keep escaping from them. You will become fearless, if you start living without security, and your navel-centre will also grow, because of it.

The second thing is that, you should not run in the race of achieving more. After winning a city, Alexander the great king reached there. He heard that there is a sufi in the city. He sent for the sufi and sent a message with his minister to him that Alexander the great had summoned him to his court. The minister reached the sufi and told him, "Alexander the great king is calling you to his court." The sufi replied, "I am the king, if he needs me, tell him to come to me." When the minister explained to Alexander everything, he came to the Sufi. After coming to the sufi Alexander asked, "I have come here to know, what is it that you have that makes you call yourself an emperor and don't I have same thing?" The saint said, you have lots of things, but you have the hunger for the rat-race. I don't have anything; but, I have no desire to enter the rat-race. This is why, you are a beggar, in spite of achieving many things. I am the emperor, even if I don't have anything.

Then, Alexander the Great king humbly requested God, "If you will give me a chance to be re-born, don't make me the king. I would like to become a saint." Then, the saint burst out with laughter and said, "you are still showing your foolishness. If you can become a saint in this life, why are you asking for another life? If you want to be like me, you don't need rebirth. You just leave the rat-race, you will become a saint instantly." Alexander the great replied, "After

conquering the next land, surely, I will come to you and become your devotee." The saint said with laughing eyes, "Still you are mad, he who goes after, achieving more will never come back."

Indeed, it happened to Alexander, after the victory, when he was coming back. He died on the way. Your race to get more has made you mad. You should reactivate your centre points and come to your heart. I don't mean to say that you should not use your mind, the pressures you have put on your brain, you will have to release them. Once, your pressures will be released, your other centers will start working. Your life centre requires the lots of energies for it, so that it could grow. The moment the energies fill in, there will be instant growth. Your two spiritual glands will start working. You see those things that are invisible now; Whatever is not happening to you, now, it will start happening.

Dictionary

WORDS	MEANINGS	HINGLISH
Abode	Home	Ghar
Aggregate	Combined as a whole	Kal
Alleviate	To reduce	Nikalna
Apparent	Visible	Dikhna
Atrocities	A cruel act	Zulm
Betray	To be disloyal	Dhoka Dena
Blend	To combine/mix	Sama Jana
Bloat	To expand	Phulna
Bounty	Something given generously	Faiz (Allah ka khazan)
Call for	To attract	Dhayan Khichna
Certain	Sure	Yakinann
Chaos	A state, condition, or place of complete disorder and confusion	Badnazmi
Conjugal	Sexual	
Connoisseur	Expert	Maahir
Construe	Explain the meaning or intention to	Samjha Hua
Crave	To desire	Khuwahish Hona
Credential	Facts and details	Tafseel
Delve	To go deeply	Jaana
Deprive	To take something away from	Zaruri cheez na dena
Despite	In spite of	Hote Hue
Deteriorate	To make, or become inferior in value or quality	Dheere Dheere sad jana
Dilemma	Any difficult, or confused situation	Kashmakash
Diminish	To decrease	Kam Hona
Discern	To make out/To understand	Samajhna/Jaanna
Dispel	Remove	Nikalna
Distinct	Clearly Different	Mukhtalif/Alag
Derive	To obtain	Paana
Ejaculate	To discharge[semen]	Ahatlaam
Emanate	To come/begin	Shuru Hona
Embryo	Unborn child	Aisa bacha jo maa ke pet me ho
Emphasize	To Force	Zor Dena
Engulf	To swallow up	Muh me pakad lena
Equivalent	Equal in value, or power	Utne Daayere ka
Eradicate	To completely Destroy	Jad Se Nikaalna

Erudite	Learned	Taalim Yafta
Eternal	Endless	Hamesha Zinda RehneWala
Evolve	To develop	Tarakki Karna
Extant	Living	Zinda/Mojud
Exterminate	To kill	Meet Jana
Extinguish	To put out[a fire, flame, or light.]	Bujha Dena
Familial	Of or relating to family	Khandani
Fathom	Understand	Samajhna
Fester	To become infected, or filled with pus	Sadna
Frivolous	Unworthy	Fuzul
Fruition	Result	Anjaam
Futile	Meaningless/Useless	Bina Matlab Ka
Glimpse	A quick look	Jhalak
Hue	Color	Rang
Hymn	A religious song	Kalaam
Imbibe	To take up into mind	Khud ke Andar Rakhte Hue
Immunity	Resistance	Rokna
Impart	TO give	Dena
Impediment	An obstacle	Rukawat
Inflict	To impose	Aayed karna
Insane	Crazy	Paagal
Intact	Undamaged	Jaisa Tha Waise Hi
Inter-Planetary	Among planets	Planet ke beech ka
Interpret	To understand	Samajhna
Inter-Stellar	Existing among the stars	Sitaaro Ke Beech ka
Intrude	To put, or force in or upon, esp. When not welcome	Zabardasti Ghusna
Jabber	To speak with without making sense	Bad badana
Juncture	State of being joined	Milne ki Jagah
Lofty	Of great height	Uncha
Luminous existence		Noori-wajud
Lunatic	Mad	Paagal
Lure	Anything that attracts by desirable quality	Khichna
Luster	Shine	Chamakna
Malevolence	Wishing or doing evil to others	Bad khuwahi
Manifold	Available in a large number	Kayi saare
Materialistic	More concerned with material things	Nafsaani
Melancholia	A sad state	Dukh
Minute	Extremely small in size	Bhot chota
Mirage	An illusion that seems real	Registani paani
Mirth	Fun	Maza
Misery	Great unhappiness	Dukh
Nudge	To push	Dhakka dena
Numb	Unable to feel	Be Hees/Sun
Obliterate	To erase	Fanah karna

Pelvic	The framework of bone the around the body below the waist	Niche Ka Hissa
Perceive	To know	Jaanna/Mushayeda karna
Plight	A difficult situation	Dukhi halat
Ponder	To think about something deeply and carefully	Gaur karna
Precede	To come before in time	Phele Hona
Preordain	To determine	Phele Se Allah Ki Mrzi se
Prevalent	Famous/Common	Mashoor
Prostration	To lie [oneself] flat on the ground	Sajda
Pulchritude	Beauty	Khubsurti
RaTrace	A race to achieve more	Daud bhag
Ray	A narrow beam[of light]	Diya
Realms	Boundaries	Daayera/Hadh
Relinquish	To release	Chod dena
Relish	A great enjoyment	Maza
Renounce	To give up	Chodna
Retain	To keep	Andar Rakhna
Rift	Gap	Khichao
Rift	A crack	Daraar
Rigmarole	Confused	Uljhan
Robustness	Healthy	Tandrusti
Sacred	Holy	Mukaddas
Seeps	To pass gradually	Phel jana
Seer	Saint	Buzrug
Servitude	Slavery	Gulaami
Shatter	To break	Todna
Shove	To push roughly	Dhakka marna
Smug	Comfortable	Aaram Da
Stem	Arise	Shuru Hona
Sterling	Excellent	Zabardast
Stray	Wanderer	Raaste wala
Subsequently	Happening later	Baad me
Summone	To call to appear for a particular purpose	Raja ka hukm
Superficial	The surface only	Upri
Suppress	To stop	Daba Lena
Taper down	To narrow	Kam hona
Thud	A knock	Dhak Dhak
Turmoil	Unrest	Besukuni
Urges	Demands	Zarurate
Vanquish	To Defeat	Haraana
Vent	Exit the feelings	Bahar Nikalna
Verdant	Green	Hara bhara
Vexing	Causing irritation	Pareshani ki wajah
Virility	Having the qualities of man	Mardaangi
Vitality	Energy/power	Taaqat
Wither	To die, or suffeegradually	Musalsal Kamzor Hote Hue Khatam Ho Jana
Woe	Sorrow	Dukh
Womb	The uterus	Kok/Riham
Wont	In the habit of	Aadat
Yardstick	Measurements	Mayaar

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