

Become Consumed as Musa Díd

peace be upon him

Santa Barbara ~ September 5, 2009 in the afternoon

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Muḥammad rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Ibrāhīm rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Mūsā rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ 'Isā rasūlu-llāh 'alayhim ṣalātu-llāh

Allāhumma anta-s-salām wa minka-s-salām
wa ilayka ya'ūdu-s-salām
tabārakta rabbanā wa ta'alayt
yā dhū-l-jalāli wa-l-'ikrām

As salāmu 'alaykum wa raḥmatu-llāh wa barakātuhu.

This is the fifteenth evening of the month of Ramaḍān. The blessing of Allāh extends at this time and reaches out to all of humanity, regardless of ethnicity or race. Allāh bestows His mercy upon everyone in this month. We ask Allāh, glorious is He, to make all days blessed like the days of Ramaḍān.

We have talked a lot about the limbs and the souls and their fasting. Today we will talk about what the Prophet (*ṣalla-llāhu 'alayhi wa sallam*) said:

There is a piece of flesh inside the body; it is the heart.
If the heart is well, the whole body is well.
If the heart is not well, the whole body is not well.

This means that if the heart of the human being becomes pure and empty of all bodily, physical diseases and spiritual diseases, then the whole body and the whole human form becomes healthy. If the heart is well, then the whole human form is well.

Allāh said in His intimate conversation with His Prophet:

My heavens and My earth cannot contain Me.
Only the heart of My faithful servant contains Me.

The heart can contain the Lord. The heart is something glorious. We are not talking about the piece of flesh that is on the left side of the body. We are talking about the inmost heart. This piece of flesh, the heart, is only a metaphorical sign because it is the supply of life in the human body. It pumps the blood throughout the body and the blood feeds the whole human body. It is a metaphor. This piece of flesh that is full of blood is not really the house of the Lord.

The physical heart is a metaphorical way to describe the real heart, the true heart. The inmost heart of the human being has the capacity that is seventy times the size of the human being; so we are not talking about the piece of flesh. The piece of flesh—what does it do? It pumps blood to the body and feeds the body and supplies it with resources. The blood goes to the nerves, from head to toe, to every location in the body. It does not have a comprehension of its own. There is a divine order that created it in this way, a precise and accurate way.

It is the divine will to have these arteries supply blood to the body. There are seven hundred and fifty arteries that come out of the heart. Some of them are big and major and some are like branches and are minute. They supply blood to the arms, legs, brain and everywhere else. Every artery has its function and it carries out its function in a precise way. What would happen if one of these arteries gets a disease or a blockage or something? Then the whole organ will be affected and could be disabled. What would happen if the artery that supplies the eye is blocked? You would not be able to see. What would happen if the artery that supplies blood to the brain is blocked? Something else will happen to you.

Who actually does this? Is it the human being or is it the divine—Allāh—who created it to work this way?

Know that there are angels, one to the right and one to the left of every human being. They write down everything the human being utters and does. In the Qur'ān it is mentioned that there are two mighty angels, one to the right and one to the left. They also function as guards; they protect the human being on his right side and on his left side. They protect the human being from devils and from bad human spirits.

I am not like a physician. I will not go into detail about this. I want to point out that Allāh created the human being's organs to function in a precise,

accurate way, and also I want to point out that the piece of flesh is different. It is actually a metaphor for the true inmost heart that is the house of the Lord.

Allāh cannot really be contained in any space or time. He is the light of the heavens and the earth. The earth cannot contain him, neither can the heavens. There is nothing like unto Him. He is transcendent beyond everything. He is the One and the Only, the Absolute. It is as He described it in His intimate conversation with the Prophet. He said:

I was a Hidden Treasure and loved to be known.
Therefore, I created the creation so that I might be known.

He is “the Manifest” within every outer appearance, and so you are a divine reflection. You are a divine image. He manifested upon you and through you. This is why you became able to speak, to see and to hear. This is why you can feel pain and joy. We have to distinguish between the realm of metaphors and the realm of imagination and fantasy. Someone can be sitting in a chair and start to imagine, “Oh, I will have this beautiful house and this beautiful car,” or “I will do this or that.”

Story of the Rich Friend and the Poor Friend Who Sold Eggs

This reminds us of a story about two friends. They used to sell eggs together. In time, one of them became really rich. He had a palace and everything. He actually abandoned his friendship. He went away from his poor friend.

The poor friend said, “I want to visit my old friend, the rich one.” He carried his basket, which was full of eggs, and went to the palace and knocked on the door. The rich man’s guard came and said, “Who are you? What do you want?” He said, “I am an old friend. I want to see the owner of this palace.” The guard went and said to the owner of the palace, “There is a guy who claims to be your old friend.” The owner looked at him from far away. He saw a simple man, a poor man, and he said, “No, I do not know him. I do not know that man. Let him go away.” He forgot his old friend, because his ego took over and made him like an evil spirit. He forgot his origin and his friendship.

The poor man went away sad. He could not believe that his old friend had become like that and had these bad qualities. The poor man sat on the ground and he put the basket of eggs beside him. He started to imagine. He imagined that he would be a big famous merchant and his trade would become big and he would become rich. Then he said, “If that old friend

came, I would push him, kick him with my feet like that and tell him, 'I do not know you.'"

This is the station of the one who lives in imagination and fantasy. There are many of those people on the earth. They imagine, they fantasize that they became glorious and that they are above everyone and they can use everyone.

Time after time, this imaginative world gets destroyed and it perishes because, in reality, it is nothing. Many ladies think they will become the masters of the world. A lady will imagine that she will be like the first lady of the world. Also, a man can think, "I will rule the world. I will become the master of the world." What happens to this imagination?

History tells us that it gets destroyed, but it destroys many people in its wake. For the sake of fantasy, many people perish and are destroyed. This is the state of the arrogant and tyrannical people who had once been weak and then were gifted by Allāh with something; then, they arrogantly thought of themselves as above everything.

Know that the world of imagination has no reality and it does not live for eternity. It has to perish, it has to come to an end and shatter. Only that which belongs to Allāh is eternal and will remain forever. That which came to the prophets is eternal. The natural law of Allāh is eternal. The reality of Allāh is eternal. The one who abandons living in accordance with the law of Allāh will not survive for eternity in happiness.

Why do you think of yourself as better than your brother or sister? Are you created from something other than the dust we were all created from? Or, do you imagine things? Imagination does not survive; it is not eternal. You have to look at the reality of the thing.

Your reality is that you are human being. You are created from mud like everyone else, and so you must be polite with everyone. You must adorn yourself with the beautiful qualities and the lofty ethics of the messengers. You must carry the message of peace, love, justice and mercy to everyone. When you embrace this message, then your life will grow and become eternal. You will gain consciousness and comprehension of everything. Do not fantasize about that which is impossible; live up to the divine reality.

Today, actually, I would like you to listen to these divine melodies because you can feel them with your heart. The spirit understands beyond language and it understands the music of the soul. I would like you to listen to this

music that came from a pure heart. The heart is the king, so let the heart listen.

For this teaching Sidi had Salih Kent read a teaching given earlier in the summer named “The Heart is the Throne of Allāh” and it begins on page 199.

The lyrics of the music are bold, italicized and indented. Sidi’s original commentary is in bold print. Sidi’s live commentary is in plain text.

The reading begins at the beginning on page 199 and continues until, “If he rids himself of these two shoes, he is in between; he is in the Valley of Ṭuwa (20:12) because then he dwells in the realm of witnessing, which is the realm of divine truth. Then he arrives in the realm of Mūsā (Moses) (*‘alayhi-s-salām*), the station of Mūsā...”

We are not talking about metaphors and the worldly life. We would like to travel to the realm of actuality, to the realm of verifying Allāh’s truth. We have to go through this journey about which the Prophet Ibrāhīm (Abraham) (*‘alayhi-s-salām*) said:

I am emigrating to my Lord and He will guide me. (37:99)

He will guide you through emigration, through life, but first you have to take off your shoes. One shoe represents your attachment to this worldly life and one represents your attachment to the other realm of imagination. You should be like the Sufi, Rābī‘a al-‘Adawīyya (*raḍīya-llāhu ‘anhā*), who said:

I love You
not out of fear of Your Hellfire or out of desire for Paradise,
but I love You because You ought to be loved;
You are worthy of love.

Allāh is the one who created me, provides for me, put within me this consciousness and this ability to comprehend. He is worthy of my praise and love.

The reading continues until, “When He said, ‘Throw the stick,’ He meant, ‘Throw your whole physical realm away.’”

This was the meaning. When Mūsā (*‘alayhi-s-salām*) became conscious of the presence of the Real, Allāh asked him to throw his entire physical realm away, to emigrate from the realm of creation to the realm of the Creator. This means to travel from the realm of forms, pictures, illusions and fantasies to the realm of divine reality. Do not be like the donkey walking around a treadmill without really going anywhere. He is still in one spot. Travel from the realm of creation to the realm of the Creator, which means “Do not remain only with your physical, material body.”

Purify your heart and your spirit. Discipline your soul so that you will open to receive the true knowledge of the divine realities and to adorn yourself with the beautiful qualities of the messengers and the prophets, the divine qualities. Yes, you will continue to be a human being walking among human beings, but everything within you should be divine. Everything within you should be divine and beautiful because Allāh is the Beautiful and He loves beauty (*ḥadīth*). Preserve this beauty and do not deviate from Allāh’s way. Put everything in its true measure.

The reading continues until, “Mūsā talked to his Lord directly. He said, ‘Oh my Lord, show me Yourself that I may look upon You.’ Allāh told him, ‘You cannot see Me (for as long as you remain in your humanity, in your physical body and reality),’ (7:143 and commentary). This is why He said, ‘Take off your shoes.’”

How will you be able to see your Lord if you are full of dirt and your heart has accumulated rust? You must purify everything and polish your heart. You must not continue to live in your world of illusions and fantasies. Allāh says in the Qur’ān:

Allāh wishes only to remove sins from you,
oh members of the family (of the Prophet)
and to purify you with a thorough purification. (33:33)

You should become pure. Your hearts should be pure and clean and you should be carrying only the divine qualities that are full of beauty, mercy and justice. This is what Allāh wants of us.

The reading continues until, “I know you are in the station of submission now and I have prepared you to carry My message and to convey it to the disobedient, rebellious ones who do not believe in My unity.”

This means that Allāh moved him from the realm of metaphors to the realm of witnessing divine realities. Mūsā appeared in his luminous reality and there was no humanity in him, only the light of Allāh. There, in that station, he received the Ten Commandments and the forty pages of the divine scroll.³² It came as light upon light within his spirit. He witnessed the divine reality; he was absent from the material world and present in the divine reality. The realm of the divine realities is different than the realm of illusions.

You cannot comprehend this and become conscious of it until you discipline your soul, purify your heart and follow divine guidance completely. You must preserve this body and use it only in a way that is pleasing to Allāh, which means you do not betray others, steal or violate people's rights. You become like the prophets who were pure beings.

Take this as my message. Take it, but do not listen to anyone who makes claims and tells you, "Oh, I arrived at the station of being consumed and being in divinity like the Muḥammadan fanā'." Before you reach this you have to know who you are. When you know who you truly are, then the divine reality will appear to you. Do you think of yourself as a microcosm? Know that within you the whole macrocosm is contained. You are something glorious. You must then destroy the metaphorical realm to see the realm of divine reality.

The reading continues until, "Mūsā then woke up. He gained consciousness of his humanity that was purified, washed by the water of unity. He became clean and pure after Allāh showed him the divine reality on his sacred journey."

This is the station of Mūsā. Mūsā had been fully purified and his tongue had become the tongue of the Real. His hand had become the hand of the Real and his seeing had become the vision of the Real. In such a station when he said to something, "Be," it was. This is why when he arrived at the Red Sea with the Pharaoh's army was behind him and he said, "Split," with his stick to the sea, the sea split.

You who claim to be in that station of annihilation in Allāh: can you even move an ant? You cannot claim that, because if you are unable to control your own self and manage your own affairs how can you claim you are

³² This refers to the Suḥuf Ibrāhīm wa Mūsā. See the footnote on page 106 for more information.

annihilated in Allāh? First, I have to obey my Lord, surrender to Him, follow His commands and avoid His prohibitions until He purifies me completely and I am consumed in Him in that way. This is the message of all the prophets.

The reading continues until, “Can illusion bring forth divine truth? No. Such a person wastes his life collecting folk tales, illusions and pictures. He claims that he is a leader of guidance. He even gets lost in his own illusion until his whole world is ruined. Do not listen to this and beware of listening to such a person for he is far from Allāh’s truth.”

You should not be listening to anyone except the one who speaks Allāh’s truth, the one who has been fed at the nutritious tables of the prophets. You cannot heal yourself except by going to a knowledgeable physician, right? You require a physician who can recognize your disease and give you a cure.

The spirit also has special physicians of spiritual diseases who have knowledge of them and know how to cure them. You must be careful not to follow anyone who claims things and tells lies about Allāh. You must follow only the pure, kind spirits who have fed at the tables of the prophets. These people are the ones who know how to heal the spiritual diseases of humanity; you must be polite with them and adorn yourselves with good manners when interacting with them.

The reading continues until, “When Allāh asked Iblīs, ‘Why are you not prostrating?’ Iblīs said, ‘Because I am better than him.’ Such was the one who wore the garment of confusion, veiled himself and went astray.”

There are many of these devils among the people. They wear the garment of Iblīs. They become arrogant and claim that they are better than other people or above them and they do not obey Allāh. They wear the garment of Iblīs fully. They are hypocrites who deceive people. They think they can deceive Allāh and deceive the faithful believers, but in reality they deceive their own selves. These are the ones who trade people for wars and for perishable gains. They are Iblīs in the image of a human being because Iblīs is their teacher.

Iblīs deviated from Allāh’s order and rebelled against Allāh. Allāh gave us guidance. He taught us how to live through His messengers and His holy scriptures which were sent down upon the hearts of His messengers.

Oh Allāh, we direct ourselves wholeheartedly toward You, asking You by the realities of Your beautiful qualities and names to please grant us this love.

What you heard now is like a drop of the ocean of divine knowledge or gnosis. It tells you that you, human being, are a divine jewel. You must preserve this jewel, maintain it, protect it and grant for it what Allāh wills. You must follow the divine commands. You must respect all the prophets and the divine message. The divine message is a message of peace and mercy and love and justice and true freedom and equality for everyone. You have to embrace this to live up to your true humanity.

You must understand that the life you are now living is temporary and short. You can count it in days. Live as long as you can but you are still passing away. Accumulate wealth as you wish, accumulate money upon money, but you will leave all of that and you will pass away. Understand that what you really gain is that which you eat and it perishes; what you wear and it is torn, and that which is perishable (ḥadīth). You must take that which is eternal with you by preserving your well-being, your health, and by not listening to the evil ones.

