

*A'ūdhu billāhi minash-shaitānir-rajīm.*  
I seek refuge in God from the accursed satan.

*Bismillāhir-Rahmānir-Rahīm.*  
In the name of God, the Most Compassionate,  
the Most Merciful.

## ROOMS IN A HOUSE

August 25, 1978, Friday, 5:08 a.m.

**B** *ismillāhir-Rahmānir-Rahīm.* *Anbu*, love. *Vanakkam*, greetings. Children, I give you my compassionate and loving greetings. My precious children, you who are the life within my life, the love within my love, the light within my eyes, and the love within my *qalb*, my innermost heart—my dearest children, I give you my love. May Allāh guide you on the straight path.

Precious jeweled lights of my eye, every day and every second you must search for God and love God. You must search for God with very much love. You should always intend Allāh, and search for Him with love. Whether it is in the sun or in the rain, in the night or in the day, it would be good if that awareness develops within you. And may Allāh search for you, may He intend you and look at you. May He grant you His grace.

Precious jeweled lights of my eye, we need to worship Allāh. There are many ways that we pray. There are many methods of prayer and there are many steps for prayer. Dearest children, we need to understand that our prayer is like lighting a house. Just as we put light in a house, just as we decorate a house, and just as we clear and beautify it, we must do this to our own house, the cage of our body; we must clean our house like this. We must decorate it, make it pure, beautify it, and place light within it. Precious jeweled lights of my eye, to do this in our cage is called prayer.

The way we worship is similar to what we do to a house: we clean that house that has been built with earth, fire, water, and air; we pour the cement there, beautify it with paint and marble, and decorate the interior with different objects. This is what we do to our house that is built with earth, fire, water, air, and ether. We build that house and find whatever is necessary to make it clean. We clear it, level it, and make it beautiful. We apply the necessary paint and plaster and marble. We clear it, clean it, and add the rooms that are needed: a bathroom, a shower, a kitchen, a room for prayer, a bedroom, and a hall or parlor to receive visitors. We also add a dining room in which to serve food; we place a table there, and whatever else is necessary. We have a *secret room*<sup>1</sup> to conduct affairs that are secret and a *public room* to conduct our public affairs. Like this, for prayer and for our life, there are ways in which we conduct ourselves in public and ways in which we worship by ourselves. There are ways in which we conduct the world and family matters and there are ways in which we conduct ourselves in secret.

In our homes, there are different rooms for this. In a single house there will be a prayer room, a living room, a bathroom, a kitchen, and a public room. This is how we live in one place. The secret of our life is like this. Prayer is a secret room, prayer is a pure room. Our life is also a secret room.

Although a bathroom is common to all, when you enter the bathroom you should enter it alone, with modesty, shyness, reserve, and fear of wrongdoing. Like this, just as we differentiate between the use of the various rooms in our life, we must fashion different, beautiful rooms for devotion to God, for prayer, for duty, for service, for the spiritual teachings, and for secrets. This is how we can live an exalted life. Just as we build a house on the outside, we must also build a place to worship God on the inside. It is in this way that we can live a life of excellence.

In each particular room you must do the duty that is appropriate

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1 Bawa Muhaiyaddeen ☺ often used English words in unusual ways. For the sake of clarity, these words have been italicized.

to it. When you go to the kitchen you must do kitchen work, that duty. Sometimes you will cook alone and sometimes you will join with others. But even if the family is united, even if you are in union with the family, even if you are one family, even if the family is your own blood tie, nevertheless, when you are conducting your life in the room of sex, that is a place where others should not go. Others should not see that. That aspect of your life should not be shared by others, it must be done in secret. It is not the business of others to see that.

There are many different places that must be fashioned in that secret house of our life. This is a subtle house with subtle wisdom, and each kind of work must be done in its own room according to its own nature. Each kind of work must be done in its proper place. Some work can be done outwardly, while some work must be done inwardly. This is the exaltedness of life.

Therefore, there is life, there is the world, there is unanimity, there is unity, there are blood ties, there is God, there is prayer, there is purity, and there is the merging with God where we speak with God. Like this, whatever it is you are doing and no matter who you are doing it for, it must be done in the correct way and in the proper place. Whether it is the world, God, the truth, or darkness, we must know how to separate each thing and keep it in its appropriate place. If a person is able to discover each place, if he is able to fashion these places, and if he is able to clear these places, then he will be able to direct each thing to its rightful section. If he can send these things to their proper places, then he will be able to pray alone in that pure room, that clean room, that room for prayer—that room that is his alone. If he can clear that room and place light there, then he can pray to the One who is worthy of worship, all the time.

Jeweled lights of my eye, this is the excellence of life, this is the subtlety of life, this is the exaltedness of life, and this is the way we must understand life. It is in this way that we must understand the states and subtleties of prayer.

Beloved children, gems of my eye, there is a subtlety to prayer. That subtlety exists. We have not seen God and we have not seen the Truth. Because we have not seen that Treasure of Truth, we are

unable to see the Treasure that is God. Truth has no shape. God has no form and God has no color. His grace has no end. Wisdom has no state or end. Our life has no limit. The exaltedness of our worship has no beginning or end, it is complete. That completeness is called *vanakkam*,<sup>2</sup> that completeness is called *toluhai*,<sup>3</sup> that completeness is the only state that we can call prayer. It is called pure Light.

Therefore, precious jeweled lights of my eye, if we want to find out what *toluhai* is, if we want to know how to search for *toluhai* and *vanakkam*, it depends upon how each one fashions his vessel, how he adorns and lights his house. Whether one goes high or low in his worship depends on each one's *qalb*, his soul, and his wisdom.

What is prayer? It is desire without desire. You must develop a desire that has no desire, a hunger that has no hunger, a thirst that has no thirst, a wisdom that has no wisdom, and an attachment that has no attachment. If you develop this, if you develop this state and make it firm, then that is the state of prayer.

When a person is hungry, he immediately starts searching for food. There is an awareness that exists within him. In the same way that he searches for food when he is hungry, he should develop another awareness within him, he should develop an awareness within his body, the hunger to search for God. That awareness must form within him. When a person is thirsty, he cries out, "Water! Water! Water! Water!" is that not so? In the same way that he searches for water when he is thirsty, he must develop that love, that thirst for God. Just as he has a thirst for water, the thirst for God should always be forming within his *qalb*. This should always be forming. Just as he needs his physical vision so that he can see, just as he says, "I need my eyes, I need my eyes," and just as he protects those eyes, he must develop the eye that can see God, he must develop the certitude of the eye of *īmān*. He must establish that faith.

The state that can give him either happiness or sorrow is always with him. He will search for what he wants, saying, "I want to be

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2 *vanakkam* (T) Prayer, worship.

3 *toluhai* (T) Prayer, worship; most often refers to the formal five-times prayer in Islām.

happy, I want to be happy.” This is the way that he must melt with love for God. That search for Allāh, “I need Allāh, I need Allāh,” must be established, that striving must be fashioned. Just as he searches for what he needs, “I need wealth, I need wealth, I need wealth,” he must search for Allāh’s undiminishing wealth of the *ākhirah*, the kingdom of God. “I need the wealth of grace, I need the wealth of grace.” This awareness must be fashioned in his *qalb*. The search for this must be established.

Like that, for whatever he intends from Allāh, “I need Allāh’s qualities, I need those qualities, I need those qualities!” he must search for those qualities. God’s actions should develop within him, “I must have those actions, I must do that duty, I must have Allāh’s qualities, I must perform Allāh’s actions, I must perform those actions, I must perform those actions!” He must establish that *‘ibādah*, that service to God, within him. He must discard whatever else he trusts and trust only in Allāhu, “I must establish that trust within me.” He must bring that feeling and awareness into being within him.

In this way, with every intention, at every second, that awareness should be established within him. That feeling and the awareness that he should pray to Allāh should develop within him. That thirst, that search, that love, that devotion, that trust, and that wisdom should develop within him. Once that search develops, once that clarity develops, then certitude, faith, and determination will become firm. If that faith and certitude flow into him, if that grows in his *qalb*, if that determination which is *īmān* becomes strong, then that prayer will form within him. That *īmān* will be the strength of his prayer, and it will be a support for his search. It will be an aid to that awareness. When that state of awareness and *īmān* is established, it will join with his life and with his *āvi*, his spirit. When that merging occurs, when the *rūh*, the soul, operates without his being aware of it, then that prayer will form in his breath. It will flow in the same way that a current works, automatically. That prayer will work by itself, automatically.

Until this state develops in a man, until this longing develops within his body, until this love develops within him, until this

awareness develops within him, until this certitude develops within him, his prayer will not be permanent, his connection will not be permanent, and his determination will not be permanent. Until that state develops, then it is these five times a day prayers, these three times a day *pujās*, these mantras, these other prayers, these magics, this yoga, this charity, this worship, and this meditation that he will call prayer. He will consider all of these to be permanent.

All of the things that are connected to his intentions—whatever the *nafs* seeks, whatever desire seeks, whatever the mind seeks, whatever his thoughts seek, and whatever his arrogance, karma, and maya seek—are like going to a friend's house for a visit. It is like visiting each house, and drinking a cup of tea there. When you do your prayers in this way, you should not think that you are entering the house of God. You are entering the house of the elements and the intentions of the mind. With the thoughts of your mind, you are visiting the elements, the *nafs*, desires, illusions, the four hundred trillion ten thousand spirituals, the ghosts, animals, satans, dogs, and foxes. If you visit these forms, if they receive you, if you drink with them, and after that if you come to pray, then these forms will become your prayer. If we go and visit with the forms that we make with the elements, with the desires that make us happy, with the things that the mind and desire seek, with the things that earth seeks, the things that fire seeks, the things that air seeks, and the things that ether seeks, and if we go to pray taking these things with us, then it will be as if we are going on a holiday. It will be as if we are going every day to see a friend, and to show our love for him. All of these prayers are like this. These are the prayers of the mind, they are like making a social call.

There are certain celebrations that we observe. One day we have one kind of celebration, another day we have a different celebration. There are celebrations for high days and for low days. There are celebrations for New Years, there are celebrations for birthdays. There are birthdays for that person, birthdays for another person, birthdays for the prophets, celebrations for that day and this day. There is a birthday for us and a birthday for you. We have celebrations like

this, they are set for certain days and times. There are prayers for the stars, the moon, the sun, and the fire. All of these celebrations are the prayers of the elements, the intentions of the elements, our thoughts, the earth, the fire, the water, the air, and like this, the four hundred trillion ten thousand kinds of energies and cells. We meet and speak with these forms and are happy. We praise these celebrations.

The prayers that we are now doing are being done in this way. All of the elements that we nurture are accompanying us to our prayers. We take with us the demons that we have, the shaitāns, the seven shaktis of mind, desire, earth, fire, water, air, and ether, the four hundred trillion ten thousand miracles and mantras, the demonic forces, and the *sittis*, the occult powers. We take these with us when we pray. It is the same as going to visit a friend. When true awareness, wisdom, and yearning look at this, they see this state.

There *is* a way to worship Allāh. It is like the example of the house that we spoke of earlier. You have to be alone, hungry, and awake. You must be alone, hungry, and awake, and join with God. You must be One. Your prayer should have no duality.

You must be alone, hungry, and awake, and you must merge with God. Then you will be worshipping God as God. This is the meaning. In this state it is necessary that you stay alone in that room, and worship there, by yourself.

There is such a huge world within us! We contain so many tens of millions of animals, dogs, foxes, people, donkeys, horses, vultures, eagles, and birds. We contain the sun, the moon, the stars, the clouds, lightning, thunder, angels, jinns, fairies, satan, torpor, darkness, arrogance, karma, maya, and like this, the intentions of the elements and the running of the elements, the intentions of the mind and the running of the mind, the earth and the desires and hypnotic fascinations of the earth, the flowing of the fluids and the flowing of attachments, the blood and the blood ties, and the relatives and relationships. Like this, we have taken on so many attachments, and it is with these intentions that we bow and prostrate in prayer. This is how we are now doing our prayers. We must remove these. We must find the way to worship God.

First, the yearning for God must develop within man's body. Just as he searches for water when he is thirsty, the yearning, the thirst for God, must develop in his body. Awareness must join with his body. Once awareness has joined with his body, faith must join. When faith has joined, certitude must join. When certitude has joined, the plenitude called *īmān* must join.

It is said that when hunger comes, the Ten (Commandments) will fly away. When hunger comes and we are searching for food, we will have the state where the Ten fly away. Like this, we must have the kind of hunger that searches for God. If a person, in his search for God, is to have the kind of hunger where the Ten do not fly away, then yearning, wisdom, feeling, awareness, clarity, and that faith must flow into his body. He must know that *vanakkam*. Just as a man is able to see when his eyes are open, he will be able to see God when his eye of wisdom is open. He will speak with God, he will merge with Him, and he will commune with Him. That eye will search for That.

This must be established within our body. This wisdom must be fashioned. Having fashioned this, then faith and determination, that *īmān* must be established, it must become plenitude. So, if we can develop this state, then we will be able to understand the ways of prayer. First, this state must be established in our body. This search must form within us. Only if this is established will man have the intention to search for God, both in the night and in the day.

Precious jeweled lights of my eye, we must establish this state within our bodies. Following this, there will be so many hundreds of thousands upon thousands of things that we will need to understand—secret rooms, secret times. This can be done while we are living in the world, while we are living with God, and while we are living in the truth. We must stay in a specific place for each of the duties that we do in the world, we must be in that place. We must do each particular duty at its particular time and in its particular place. There is a time and place for that duty, for that work.

In this way, when one speaks with God, he must speak in the place where God is. When an *'abd*, a slave, speaks with God, then



God will speak with that *'abd*. When God's duty is done, then that is Duty. When God's justice is done, then that is Justice. When prayer is prayed with God, then that is Prayer. When the service of God is done, then that is Service. This is the way that we should do our duty. Although we live with this body, we can perform so much duty.

It is like this. The *kalimah*<sup>4</sup> is composed of twenty-four Arabic letters. The twenty-fourth then becomes the twenty-fifth. The twenty-four letters of the *kalimah* form our body. The twenty-fifth letter is the soul. The twenty-four can be seen, but the one letter which is the soul cannot be seen. The twenty-sixth letter is wisdom, and the twenty-seventh letter is the Nūr, Light — resplendence. That is the day we meet the Light.

The night of the twenty-sixth letter, when wisdom comes, will be the Night of Power, *Qadr*.<sup>5</sup> After the twenty-sixth night, when the twenty-seventh day is dawning, when *pērarivu*, divine luminous wisdom, appears, when that Qutbiyyah<sup>6</sup> appears, when that Light comes down to us, when the Light of the Qutbiyyah descends, then that is called the *Lailatul-Qadr*; it is called *Qadr*. When that becomes the twenty-seventh, that resplendence is called the Nūr. Allāh and the Qutbiyyah merge together, that Light joins with the body. When both the Qutbiyyah and Allāh join together, when that Qutbiyyah, the Light that is wisdom, Allāh, and the Nūr, the *Nūrus-sāmāwāti*, join together, then that is when the twenty-sixth letter becomes the twenty-seventh. They become one. The twenty-eighth letter is *amāvāsi*, darkness, torpor.

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4 *kalimah* (A) *Kalimah* is used by M. R. Bawa Muhaiyaddeen ☺ to refer to several different phrases. In most contexts it either is the statement, *lā ilāha illAllāh, Muhammadur-Rasūlullāh*, or the *dhikr*, *lā ilāha illAllāh*. If twenty-four letters are mentioned it is the former. However, it may also refer to the *dhikr* used by specific prophets, or the series of statements he referred to as the Five *Kalimahs*, which include the *shahādah*. Literally, a word, phrase, or short sentence.

5 *Qadr, Lailatul-Qadr* (A) The Night of Power or Destiny. *Lailatul-Qadr* is the night the entire Qur'ān was revealed to Prophet Muhammad ☺.

6 Qutbiyyah (A) The state of *pahut arivu*, divine analytic wisdom, the sixth level of wisdom that explains the truth of God to the wisdom of the human soul.

If man can merge with God, if wisdom and the Qutbiyyah become one with God, then that will be plenitude. The body will have been destroyed. The body that has been destroyed is darkness, it is creation. After that, the world appears dark to man. When man has merged with God, the world remains dark. That is *amāvāsi*, the twenty-eighth letter, Adam ☺. If Adam ☺ becomes light, the earth remains as earth. The earth is darkness, and Adam ☺ becomes light, plenitude.

We are that. When, through our prayers, what is plenitude joins with Allāh, then the earth of Adam ☺ will stay as the earth and the world will continue to function, creation will continue on. The one who has reached that station (of plenitude)<sup>7</sup> stays with God and the world stays where it is, creation continues. What has appeared continues to exist, while the one who has reached that station stays as plenitude.

Like this, there are twenty-eight letters that make up this house of the body. This cage is comprised of twenty-eight letters. One letter represents birth. That is *amāvāsi*, darkness, torpor. That is creation: it is arrogance, karma, and maya. This maya, arrogance, and karma are connected to the body. That is earth. Earth, fire, water, air, ether, mind, and desire, that is what takes rebirths. The other is plenitude. One who sees the twenty-seventh, which is plenitude, will have discarded birth. If he has not seen the twenty-seventh, he will be born again. He will again become Adam ☺, and he will take another birth. Then the world and torpor will come. In this way he will become prey to tens of millions upon millions of births. We must understand this.

Precious jeweled lights of my eye, we need to realize this. We must know the methods of prayer. We must know what *vanakkam* is and we must know what *toluhai* is. We must climb up, step by step. Generally speaking, it is easy to climb. It is not difficult. There is not

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7 The editors put words or phrases in parentheses when they are inferred, but not literally said by Bawa Muhaiyaddeen ☺; these words have been added for clarification purposes.

much distance between God and man. The distance is the world that is the mind. If we can cross this world that is the mind, then we can see the grace that is the kingdom of God, and God. This world of the mind is the distance that exists between God and man. This must be crossed. If we can transcend this, then we will see that God and we live in the same place.

This is the mind. If we cross this mind, then the *qalb* becomes a flower, a *qalb-pu*, it becomes a flower garden. God is the fragrance in that flower garden. He is the fragrance in the flowers. When we enter that garden, that fragrance will immediately develop within us. That kingdom is His kingdom, and all of the flowers there have that fragrance. Wherever you look, the flowers have that fragrance. Your *qalb* will take in that perfume; that flower of the *qalb-pu*, will accept that perfume. So, you will be joined with Him, enjoying the fragrance. That fragrance, that perfume will forever be intermingled with you.

Like that, when the *qalb-pu* accepts that fragrance, then that fragrance and that beauty will join with man, they will join with his *qalb*. That is God's kingdom. When the flower and the scent intermingle, then the flower becomes fragrant. This is how the *qalb* and God merge. God is the fragrance of that flower, the perfume of that *qalb*. The *qalb* and God are intermingled, the flower and the fragrance are intermingled. They are never separate.

Therefore, to cross the mind, there are four hundred trillion ten thousand spiritual veils that we must cross. These shaktis are present. To cross the mind, we must first transcend these shaktis. Then we can cross the mind. These shaktis are the mind-people, the armies, the attachments, the forces, *sittis*, cells, viruses, energies, *baktis*, and miracles. There are many shaktis like this—mantras, tantras, and prayers. We must transcend all of these and go beyond. Once we have crossed the mind, it will become very easy.

We must reflect upon this with wisdom. Think about this, my precious children, jeweled lights of my eye. We must discover the way to pray. We must develop the thirst that wants to find the way to worship God. Then wherever we are, we will be able to pray.

We will never get tired, we will never forget. It will not be like going to meet a friend in a certain place and then returning home; we will not meet with God in the same way that we meet with someone else.

God said to Moses ☺, “One who sees Me will not commit any faults in the world.” One who sees God once will not commit any faults in the world. This is what God told Moses ☺. The one who has seen God will not commit any faults in the world. The one who has seen God will remain as God and will not commit any faults, he will do God’s duty. God told this to Moses ☺.

Like this, if we can speak to God once, then hell and the world will leave us, they will die. That is *vanakkam*. If we are able to see God even once, then hell, desire, the mind, and the world will die. This is how Moses ☺ died on *turshshanam* mountain, on *shī-nai* mountain.<sup>8</sup> When you say “Moses ☺ died,” it means that his mind and desire died. After that, Gabriel ☺ had to revive him. When Moses ☺ was revived, God said, “You are wearing slippers made from the skin of a dead donkey. Did you not put on the donkey’s skin upon which satan rides? Remove those slippers and become pure!”

The skin of the donkey upon which satan rides is now covering us. When Moses’ ☺ mind and desire died, God spoke to him and gave him the Ten Commandments. This body which is the skin of the donkey must die. It was the body of the mind and desire of Moses ☺ that died. After that the elements were revived, and God gave Moses ☺ the Ten Commandments. God said, “Rise up, Moses!”

Therefore, we must remove these slippers of mind, desire, and satan’s qualities that we are wearing, and climb the *turshshanam* mountain of the mind. What is this *turshshanam* mountain? Man’s

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8 *turshshanam* mountain (*malai*) (T) The mountain of the evil qualities of the mind. Evil, wickedness, lewdness. Bawa Muhaiyaddeen ☺ is punning on the Arabic word for Mount Sinai, Tūrus-sīnā’, where Moses ☺ received the Ten Commandments from Allāh.

*Shī-nai* mountain (Sanskrit & Tamil) is also a pun on Mount Sinai. *Shī* is an interjection of contempt and disgust. *Nai* means dog. “Get away, dog!”

evil and differences. *Shī-nai* is the dog of desire that must be discarded. It is not the mountain that is in (the Sinai Peninsula). There is a *shī-nai* mountain within you, a mountain of the dog that is desire, the *turshshanam* mountain. It causes divisions, commits vicious acts, murders others, shows differences, and creates fanaticism. This is *turshshanam*—evil. It is the *turshshanam* mountain that shows differences. It is the *shī-nai* mountain, the mountain of the dog of desire. You must go above this mind. You must go beyond this dog, this *shī-nai* mountain of the mind. The mind is the *shī-nai* mountain, the mind is the *turshshanam* mountain. You must cross this mind and go beyond, God said to Moses ☺, “Climb up, climb up, come up. Cross over this mountain and come.” Once he travelled above that mind, Moses ☺ met God.

Muhammad ☺ crossed the seventy thousand veils, he crossed the mind. He crossed the seventy thousand veils and the eighteen thousand worlds. Having transcended all of these worlds, he arrived at the *dhāt*, the essence of Allāh that is the Nūr, and spoke to Allāh. He crossed all of these and spoke to Him. That was the *mi‘rāj*, where Muhammad ☺ met Allāh and spoke to Him directly.

Like that, we must understand what needs to be crossed so that we too can meet God. This mind must die so that we can meet and speak with that Treasure that never dies. We must be reborn. This body, this mind, and this desire must change, and with God’s qualities, the Light must be born. These must die and that must be born. Once this mind and desire, these thoughts, earth, fire, water, air, ether, arrogance, karma, and maya die, then God’s qualities, God’s actions, God’s Light, and God’s plenitude must be born. That form must be born. Once that is born, the *wahy*, the revelations, will come.

God said, “Moses, rise up!” and then gave him the Ten Commandments. At a later time, God addressed Muhammad ☺, “Muhammad, come here! Cross over everything and come! Cross these veils and come!” He said, “Cross the mind and come.” There, God gave instructions to Muhammad ☺. He gave him the explanations about *toluhai*, He gave the explanations about *vanakkam*, He

gave the explanations about his *ummah*, his followers, He gave the explanations about hell, and He gave the explanations about heaven. He told Muhammad ﷺ everything.

Therefore, each one of us must come to that place and hear God's words. We must hear the *wahy*. To be reborn does not mean that you die, it means that this body of Light is born. One is Light and one is birth. You must take the form that is Light. You must discard the form that is the mind and take the form that is Light. If you take that, you will see.

This is the way we need to pray. Then we will be able hear the *wahy*, we will be able to hear the sound of God, and we will be able to hear the word of God. This is the state in which we can do this.

Therefore, precious jeweled lights of my eye, we must think about this. Please strive in this way to pray God's prayer. Please try. *Āmīn*.

Allāh is the One who is sufficient for all. May He give us His plenitude. May He give us all of His explanations. *Āmīn, āmīn, āmīn*. *As-salāmu 'alaikum wa rahmatullāhi wa barakātahu*, may the peace, the beneficence, and the blessings of God be upon you!