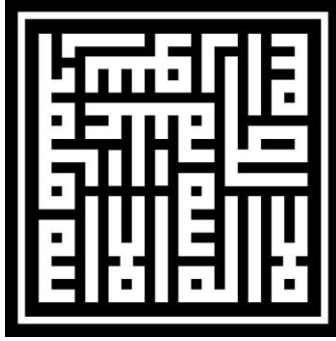




AHMED HULUSI

FROM FRIEND
TO FRIEND





FROM FRIEND TO FRIEND

AHMED HULUSI



www.ahmedhulusi.org

A QUESTION IS HALF OF KNOWLEDGE.

Hz. MOHAMMED (a.s.)

“Say ALLAH, and leave all them...”

(The Koran, 6:91)

3

“ALLAH gives wisdom (fadl) to whomsoever Hu will.”

(The Koran, 5:54)

“Read... In the name of your Lord (Rabb)

Who owns Karem (is ultimate Generous),

That Who taught you by the pen...”

(The Koran, 96:3-6)



INTRODUCTION

I begin with the name "Allah"...

If the keys of words can open the lock of thought in brain, human being will flap wings toward the eternity of the world of reflection...

4

In point of fact, human, who exists for eternity, will either recognize himself at the dimension of consciousness and experience the felicity of becoming MIRROR TO ETERNITY, or will be corrupted in the swamp of "flesh and blood" within the illusion that "he is a material being", in a state where the perfection (*kamal*) is replaced with conditioning because of lack of wisdom (*ilm*) and understanding (*idraq*).

If these sayings, that I have written down between the years 1968-1970 in particular, are gone over and are evaluated with a mind free of prejudice, they may guide the reader toward new horizons and to determine new goals.

In most of these sayings in the book are found more than two meanings. Furthermore, people of interest in Sufism

may read between the lines various interpretations from many stations.

I recommend to my friends to let themselves dive into the ocean of meanings up to the measure of their ability, when they read these lines.

Let them not settle down with the primary interpretation that they arrive at the beginning, but reflect on various possible meanings further, no matter what they might have already understood of them.

5 Let them know that there are meanings hidden between the lines, which pertains to all dimensions from the visible (*zaheer*) to the inward (*batin*), from the inward to the truth of ultimate oneness (*ahadiyya*)...

And let them try their best to feel that words that reach them are the "SPEECH OF THE FRIEND".

Let you know that, my Friend,

We are not one who purchases from people and sells to people, but one who communicates the granted gift of ALLAH. *Alhamdulillah...*

Ahmed HULUSI
21.6.1987
Sehremeni / ISTANBUL



MY FRIEND...

1. Only those who reach and adhere to sincerity, will attain the Truth (*haqiqat*).
2. "Success" is the name of a palace reached only by those people advancing on the path of Truth (*haqiqat*) with sincerity and patience.
3. You may move forward only as much as those that you could renounce, provided that you act toward the Truth.
4. There is only one key to open every door: It is SINCERITY (honesty).
5. Behold, there is no door that sincerity (honesty) fails to open.
6. The difference between a "human being" and other creatures is in that that the first one can pass beyond what is visible.
7. That person who cannot give priority to the other person is very far from sincerity.
8. Sincerity is a plainness free of violation on the rights and equity of the other person.

9. Try to be of those who can observe, reflect and can attain the beauty of having comprehension (*idrak*).

10. If you cannot attain the honor of having understanding (*idrak*), then at least try to rid yourself off the inferiority of [turning back by] denial.

11. Happy is that [person] who attained the Truth and could devote himself to It.

12. Your merit for the name "human" is connected with your intellectual power and your achievements to be a means for benefits bestowed upon humankind.

7

13. One approaches Glory as one gives and Mediocrity as one takes.

14. None but the givers (generous) deserve to dwell at the highest place.

15. Female is a name given to the creature who acts upon her sentiments, while male is a name of creature who actualize his acts upon the reality in his essence.

16. Those who step into the path of Real, are those who are able to make progress beyond shapes and forms.

17. One who attains, is the one who melts away at the point of Truth (*haqiqat*) in his essence.

18. Only they who attain, melt away... One cannot melt away without attaining.

19. Those who deserve the reward (*mûkâfa*) are those who are faithful (*sadiq*).
20. The simple state of simple people is a result of their lacking in knowing themselves.
21. If you do not want to taste the bitterness of regret, attend to appreciate (make best of) what lies in your hands, without delay.
22. It is self-sacrifice that keeps a friendship going.
23. Ignorant (*jahil*) is the one who lacks a good portion — share— (*nasib*) of understanding (*idrak*).
24. Wisdom (*ilm*) and generosity are marks of people who are capable of passing beyond "time" (*zaman*).
25. I seek refuge in my Lord (*Rabb*) from failing to understand what I could not.
26. Miserable is that person who is unaware of the purpose of his own creation.
27. Your [endowment of] well manner is conneced with your personal experiences.
28. If you are not able to access the stage beyond the physical upon closing your eyes, understand that your sufferings will persist.
29. Always bear in mind that the past can never be made up for.

30. Exploitation (misuse) of others comes first as a behavior that should be avoided without doubt.

31. If you desire to increase your speed, learn first how to shift gears.

32. To appreciate something is possible only after understanding (*idrak*) the wisdom (*hikmat*) in it and practicing it (*tatbiq*) as is due.

33. Haven't you yet determined your starting point, your path and your destination?

9 **34. It is important to be a person (*insan*) beyond "time" (*zaman*) rather than in that actual day of life.**

35. Try to have a place among the people who attained the essence and whose name could not be destroyed by time.

36. If you do not want to be mortal, never set your course on temporal objectives. The objective is eternity.

37. The mystery (*sirr*) of Wisdom (*hikmat*) eliminates the concept of insignificance (worthlessness).

38. Know this fact with certainty that what you cannot realize the value of, is not less than what you can realize.

39. Understand that nothing is insignificant (worthless) at the sight of Allah (*ind'Allah*).

40. Eternity is a reward for those who are able to constantly appreciate what they perceive and who are able to carry into practice (*tatbiq*) what they comprehend (*idrak*).

41. Do not underestimate, just try to realize its value!

42. If you cannot "know yourself", you are going to fail to find the means (*imqan*) to evaluate [and make best use] of life.

43. Observe but say nothing; listen but say nothing; and yet learn but say nothing... wait up to the time when should you be asked to speak.

10

44. Know that there are facts which cannot not be pronounced aloud even when due course of time.

45. Never forget that there are matters that others also are not able to communicate to you verbally.

46. If you want the "secrets" (*sirr*) open for you, learn first to keep a "secret".

47. Do not make judgments (*hûkm*) about matters which time (*zaman*) can change.

48. It is the worst of betrayals to expose a secret (*sirr*).

49. The cost of laying secrets (*sirr*) open, is a life spent away from secrets.

50. You cannot contemplate until you give up your assumption (*zann*) and live without it.

51. The veil pulled over the face of the Real (Lord) is your judgment (*hûkm*) based on assumptions —illusions— (*zann*) and conditionings.

52. Your sincerity is measured with your openness.

53. Are you able as well to put yourself in your opponents' shoes when you argue?

54. If you deserved a reproach, be silent; but if you have not deserved it, then never get offended nor undertake a response.

11 **55. You know that numbers are infinite, don't you?**

56. Your mother is so unique that no one else in this world can measure up for her (take her place).

57. Your mother is the person who can forgive you despite anything!

58. Observe the many (the plurality), but let it not withhold you from the awareness of Oneness.

59. Observe the time (*zaman*) from beyond perspectives.

60. Should you intend to experience what coldness is, get dressed before you go out.

61. Your awareness of wisdom (*hikmat*) is in proportion with your capacity to become means (*vasita*) for the Speech.

62. Are you able to live in two different Worlds (*alam*) at one time?

63. Have you been to a place in where you, He and I become unavailable?

64. "Khaliph" (*khalifa*) is in every age; it is the number of seers of Him that varies.

65. Have you ever seen the world (*dunya*) and the universe (*kâinat*) fade away and get lost in your consciousness?

66. Have you ever seen a shadow without its source object (*asl*)? Is a shadow really "there"?

12

67. If something does not fall to your lot (*nasib*), it is because of the foreordainment (*taqdir*) of your primordial nature (*fitra*).

68. As long as you stay on the surface, you cannot get rid of waves.

69. What you have to give, is on a par with what you are to get.

70. Your misery begins when you assume you understood the words spoken to you, while in fact you did not.

71. Your mind is empty, your sight is empty and your heart is empty; then, what is that pride for?

72. The selfishness is esteemed (*izza*) by disregard — degradation (*zilla*). Going through life seeking esteem for

an illusive (*izafi*) sense of self, one will sooner or later taste the degradation.

73. To be able to observe your place and your potentiality and to be in quest of them, is essential to your self-respect (*izza*).

74. Planning (*tadbir*) is a safety valve for a human being.

75. A wood is said to have assumed itself as a rose when perfume was put on it.

76. That person is great who cannot be understood by commonality of people —the masses (*al awam*).

77. Leave a business at its master, owing to your understanding (*idrak*), rather than your fear or shame.

78. The difference between an idiot and a stupid is that the first one does not understand even if it is explained to him.

79. It is a higher awareness (*marifat*) for one to be able to say, "Allah knows best", in times of trial or ordeal he has to suffer.

80. "Unknown" (*ghaib*) is in fact a title given to what Allah has not yet brought into creation though it is found in Hu's knowledge (*ilm*).

81. The person who passes into the realm of Hereafter without realizing the true meaning (*haqiqat*) of the

purpose in his creation [for which he was created], is eternally blind (*a'ma*).

82. Bear in mind that intellect (*aql*) has also its limits.

83. The general structure of cosmos (*kainat*) is two types; those who remain in only one of them feel regret.

84. It is a mark of the common people (*al awam*) to learn from previous generations to pass on to the next, without any contribution of their own.

85. Each human being is perfect just as they are, though their perfection is always different.

86. People who throw your faults in your face are doing you good, even though their motive is sometimes jealousy.

87. As long as you consider the actual reason of your actions, you get released of yourself; and you gain merit to your reality as you profit from your achievements.

88. It is said that, every human being is created perfect (*mukammal*); however, some of them leaves off their perfection after coming to earth.

89. Rather than what comes to your mind, but you will bear the natural consequence of how you carry them into effect.

90. Those who believe lips influence hearts (*qalb*) are in mistake. Hearts alone influence hearts. Lips can, at best, reach the ears.

91. Have you seen that they, who love you, love in fact "Allah" in your being?

92. Do not let the passing things worry you, lest you may fail to make best of your actual moment (*an*).

93. It is the greatest of cruelties (*zulm*) for a brain in life to conduct it away from reflection (*tafaqqûr*).

94. How sad is the corruption of the most perfect being on earth, in a swamp of mortality, while it is there for the purpose of immortality.

15

95. If you live for your beloved, then why don't you quit being concerned about *yourself*?

96. If you have not laid down your entire being under the feet of your beloved, your love has not reached its perfection (*kamal*), yet.

97. True love releases a lover from slavery of pride first.

98. If you are still concerned about the outside world, know that you are lying in your love, in which you only fool yourself.

99. Even if all the creation of the world act together [against you] , it would not throw you into greater trouble (loss) than your failure in knowing yourself does.

100. Did you ever realize that any sheep is able to eat, drink, mate and sleep?

101. If you cannot employ your brain as it should be, all your organs are of sin to you.
102. If it is not inspirations (*ilham*) that guide your world of intellect and your way of life, you are one of those creatures (*mahlûqat*) that live instinctively.
103. If you are strong in ego, you are in need of patience (*sabr*).
104. Seek no patience (*sabr*) in one who entered into the [realm of] certainty (*yaqin*).
105. It has been told to go in quest of knowledge even unto China. Is it then, a ten-minute way more distant from China?
106. How can that person live without his "selfness" while he cannot even live without smoking?
107. You are as much veiled as those you failed to relinquish.
108. You might be a sultan in the dream of a night; but where do you think to go when the sun of veracity rises up?
109. If you are not able to live with the truth even if when you know it, it is probably difficult for you to give up worshipping your ego.
110. You can get rid of a chain on your arm or feet by death, but never from that in your brain.

111. If your "cocoon" fails you to reach up to a capability of flying to the world of truth, it only becomes your grave then.

112. Sin is produced from "your existence".

113. Your worries won't be over as long as you are alive on this earth. Get freed from your selfness (ego) so that you may attain peace (*salaamat*).

114. The source of love is in you.

115. Sooner or later, you will taste the grief of detachment from all that you assumed you possessed.

116. Those that you could detach from (live without) for the sake of your love, is a measure of your love.

117. Your value is not estimated through your emotions but rather through your achievement in putting your perception (*idrak*) into practice (*tatbiqat*).

118. The cost of playing away the game you bet on your life, is an everlasting disappointment (*khûsran*).

119. He who does not know how to love, cannot appreciate his being loved.

120. Life is for learning and also for living your learning.

121. If your knowing "yourself" does not progressively call for more comprehensive practice, such a knowing is not enough.

122. Do your best, so as to attain what is foreordained (*taqdir*) for you.
123. Perfection (*kamal*) is according to comprehension (*idrak*).
124. Tolerance is a self-disclosure of maturity.
125. Can you sleep at night with a clear conscience that you have not been unfair to anybody during that day?
126. If you would not like to be mentioned as a bad person, avoid from heart breaking.
127. Perfection (being *mukammal*) is an attribute found in those who attained the mystery (*sirr*), and it is in fact nothing other than a freedom from qualities (*vasif*).
128. The water takes the color of its cup. Save your originality by being colorless.
129. If you cannot comprehend the greatness of who you face, draw near to Him.
130. Sometimes it becomes necessary to retire to a distance for discernment (*idrak*) of greatness.
131. The cost of immortality is dying.
132. Living in hearts is only possible after reaching a level of ability to communicate with hearts.
133. Be one of those who win and make people win the eternal life rather than the temporal.

134. The words which make impression in your heart, are no doubt the Speech of Lord (*Rabb*).

135. Make best of what lies in your hand, in order not to be one of the ungrateful.

136. The destination (*manzil*) where the ungrateful will arrive at, is called disappointment (*khûsran*).

137. Being knocked persistently, a door shall one day be opened.

138. People of merit can only assess Lord's (*Rabb*) Speech.

139. If you have not removed your anger entirely from your heart, you are still away from the Truth.

140. No matter how bright sun keeps shining, there will always be people that [want to] escape from its shine, till Doomsday (*Qiyama*).

141. Submit your needs to the One who needs nothing... If "Hu" is found unaware of your state (*hâil*).

142. Try to give something, not to be something.

143. Dissolve in sincerity in order that you may attain submission (*taslimiyyat*).

144. Surrender (*taslim*) so that you may be able to contemplate (*sayr*).

145. If you are unable to find out the True reason of your actions, it is because of your distance from the Truth.
146. People of truth are clothed. Do not let their appearance deceive you, so that you may recognize them.
147. Keep silent and listen!.. Try to "read" the Speech.
148. Once you need to speak, speak at a degree of your understanding.
149. Do not destroy even if you are able to rebuild.
150. No matter what, try to be one of those generous givers.
151. Neither commit guilt, nor give in an obligation to apologize.
152. Only those who attain the Truth, may become "mirrors".
153. Remember when you become a "mirror" that not all things need be reflected.
154. Truth cannot be attained unless patience (*sabir*) is forsaken.
155. The opening state (*hal*) of a person who attained the Truth is his removal from faith (*iman*) at the first place, since one needs not to have "faith" in what is already apparent!

156. Engage not in a dispute about what is already past, lest you may be recognized as a "common person".

157. The Speech of Lord (*Rabb*) is according to everyone's capacity to comprehension (*idrak*).

158. Having seen water in a cup first, you should not assume that vapor, cloud, snow, ice and sea are different from it.

159. All things are in a change between ups and downs, while in fact there are no ups or downs in Truth.

21

160. Appreciate the silence (*sukût*) in order to be appreciated.

161. Those who take hands off life by hanging on to the "fate" (*qadar*) fatalistically have not understood the Truth yet.

162. Always remember that the bitter medicines are means of remedy.

163. You may profit from your learning once you carry them into practice. Otherwise, you will pass away from this world as a "porter of information".

164. Unless you dedicate yourself to the service of friends at their assembly, you are at betrayal to them.

165. Do not forget, so that you won't be forgotten.

166. Give so as you should be given. Beware there is no emptiness. Each removal is filled in, depending on the intention of the one who removes.

167. Consider those that you have given away unconditionally. How much are they?

168. If you are among the people of patience (*sabr*), beware of the One who makes that patience in you. Otherwise your patience becomes a form of *shirk*.

169. Your value is in proportion with how much you can value.

22

170. If you are not able to turn toward Allah with sincerity after all, find out what you lack.

171. Tastes cannot be criticized; they are rather but sorted into groups.

172. There is a possessor of all things. Therefore, keep away from laying claim to anything that does not belong to you.

173. Treacherous (disloyal) is one who lays claim to what he was entrusted with.

174. Acquire wisdom (*hikmat*) in wherever you find it, as it is a quality (*wasif*) of your "essential self".

175. Wisdom (*hikmat*) is brilliant for its folk (*ahl*) while it is a casual stone for the others.

176. It is not higher awareness (*marifat*) to tell apart the brilliant from stone, but is rather to be able to evaluate the brilliant.

177. Never feel envious, just try better!

178. Every person is charged (*mas'ul*) only to his capacity (*imkân*).

179. Do not say that you were not given, but say that you could not obtain.

180. Do not exert pressure, so that you may not be pressured.

181. Do not put to death, so that you may find life.

182. The difference between a human being and an animal is that the first one's life begins where the latter one's life ends.

183. Be ready to get off the vehicle in due course of time and place.

184. Those who neglect where they come from are those who fall into disappointment (*khusran*) in life.

185. They who underestimate their circumstances (environment) will sooner or later topple over.

186. Be "nothing" if you want to be "all that IS".

187. He who attains the Real, will recognize what is that he sees.
188. Greatness is ornamented with modesty (*tawazu*), while attainership with being beyond any doubt.
189. Wisdom (*hikmat*) is the words that fall from the lips of someone who attained the mystery (*sirr*) of creation.
190. Wisdom (*hikmat*) is in the silence (*sukût*) of saint (*wali*) and in the speech of a "Gnostic in Allah" (*arifibillah*).
191. Abusing sincerity, one will never find prosperity (*falâh*).
192. Peace (*huzur*) is a name given to the world (*alam*), that is beyond love and hate.
193. Silence (*sukût*) is the state (*hâl*) of someone hearing the mystery (*sirr*).
194. Bewilderment (*hayrat*) is the inner state (*hal*) of someone viewing the mystery (*sirr*).
195. Contemplation (*sayr*) is the inner state (*hâl*) of someone who accessed the mystery (*sirr*), that such a state will not go under alterations.
196. He that serves his personal pleasures (*zhawq*), is in a state of *shirk*. It is turning to the Actual Situation (*Amr*) that will cure him.

197. Those who have not paced on the steps of Sufism (*tasawwuf*) will be left without the views observed from those steps, forever.

198. It is not because of your knowing when it will rise, that sun rises [in due course of time].

199. Waste not your nights by calling for daylight to come.

200. It is a betrayal on what is given to disregard or turn a blind eye to its giver.

25

201. The worth of what is given is measured with its giver.

202. One who is not free of "commonness" will urge on nothing other than commonness. Observe your urges and assess!

203. It is your parents who raise, protect and nurture you. Try to understand Hu!

204. The first step of reflection (*tafaqqûr*) is the comprehension of non-existence of your self that you assume exists.

205. If people (*khâliq*) are your compass in your actions, your route is set on disappointment.

206. Material restrictions continuously pull you down to abasement (*zilla*) at every moment of your lifetime. If you

are aware of this fact, act toward (turn to) beyond-material.

207. Sin is a name given to the deeds of one who is unaware of the truth (*haqiqat*) of his acts.

208. One who understands his truth (*haqiqat*) and lives accordingly, has been a member of the (state of) Command (*amr*). His remark is a Speech.

209. Music comes from beyond mind (*aqf*) and is evaluated beyond consciousness.

210. Rather than wishes, the steps taken make one advance. Combine your wishes with your steps and walk toward your goal.

211. It is a betrayal on your learning not to follow it, while it is an appreciation to carry it into effect.

212. Never give water him who is not thirsty.

213. Avoid just one type of person who claims "only he knows".

214. There is enthusiasm (*hararat*) in struggle and silence (*sukûn*) in contemplation (*sayr*).

215. Darkness (*zulmat*) and Light (*nûr*)... Both of them are coverings.

216. He who cannot comprehend the levels of spiritual stations (*martaba*) is short in comprehension.

217. You may come to grasp (*idrak*) your own Essence but the Essence (*zhat*) is forever beyond your grasp.

218. Trapped in a desert, one will continuously wander around the same point until he finds a guide, as long as his life lasts.

219. Submission (*taslimiyat*) results from understanding (*idrak*), while awe (*hashyat*) from wisdom (*ilm*).

220. The Essence (*zhat*) is forever beyond one's grasp (*idrak*) and comprehension (*ihata*).

27

221. Your pride is from your concept of selfness. You cannot get rid of pride unless you grasp (*idrak*) the non-existence of your self.

222. It is the woods of "pride" that set fire to the flames of Hell.

223. Your veil is your conjectures —false opinions— (*zann*) which your conditionings frame.

224. Many are the worlds of your eyes, your ears and other organs, but single is the world of your brain.

225. Do not seek for yourself in the mirror, since you are in yourself.

226. Know without doubt that a mirror serves only as a means to understand and view yourself, whom you have an illusion of.

227. Many are the interpretations and reasons of love, but there is none for passion of love (*ashk*).
228. Love (*ashk*) is a burning without orientation.
229. Gold is refined in acid.
230. All the paths of knowing your self (*nafs*) are closed to you until you surrender your "self".
231. Never assume of being hidden from sights, since your seeing yourself will do for you.
232. You are never to be a Khaliph of Allah (*khalifatullah*) as long as you are there as "yourself".
233. One who believes in nothing, believes in himself.
234. The treasure [that you are entrusted with] is the "khaliphate" (*khilafat*).
235. Your value is by reason of your quality of "khaliphate." What if you are not even aware of it?
236. Your emotions are ruled by your conditionings.
237. If a name veils you from what is behind, try to free yourself from the "veil of names" to start with.
238. You are so much unaware as your fears.
239. If your opinions of value are products of your conditionings you are but a robot at the command of your environment.

240. Command (*hûkm*) comes out of either one's realization or one's conditionings.
241. The real never alters. Those that alter are not real.
242. Those who build their lives on relational (*izafi*) values, are subject to corruption, sooner or later.
243. Vain efforts are all your actions that do not serve (are not helpful) to "know thyself".
244. There is no place for emotions in nature.
- 29 245. The nature can be understood rather through wisdom (*hikmat*), than through your emotions; therefore, acquire wisdom.
246. A knowledge (*ilm*) which does not call for its due practice, is a game and fun.
247. Those who act toward (serve) others than the essence of humankind, be losers.
248. Your value is measured with your power of reflection.
249. There is no hardship where there is sincerity.
250. Appreciate the visible (forms and shapes) in order that you may access behind them.
251. Words may tell a lot, but fail to express all.

252. If you would like to see naked (have naked views), make your approach unclothed.
253. Never underestimate the "less", so that you may find the "more".
254. Remember that those who are made to be clothed, are those who were once naked.
255. Those who observe courtesy (*a'dab*) are those who observe their limits.
256. Overstepping the limits cannot be sincerity.
257. Always keep in mind that you need to give something in return for anything that you like to gather.
258. Your FRIEND is whom you can tell everything about yourself without reserve.
259. They who are not released of their self-interests and materialism, cannot be FRIEND.
260. Examine your belief by asking, "what you believe in," first, and then "how much"?
261. Faith (*iman*) does not admit doubt.
262. Desire of experience is a result of uncertainty (skepticism).
263. Be aware of the solid significance of faith (*iman*) in practice (*tatbiqat*).

264. Do not settle down with the second best, lest you may suffer the loss of the best.

265. If you seek to know still more out of what you do not know, appreciate what you have already known.

266. All things stand in existence with their conflicting bits —opposites (*zidd*).

267. Only those who attained the essence of Truth, can unify (*jamm*) the conflicting bits (*zidd*) —bring the opposites (*zidd*) together (*jamm*).

31 **268.** People of union (*jamm*) of opposites (*zidd*) —who bring opposites (*zidd*) together (*jamm*)— are those who left RELATIONAL JUDGEMENTS.

269. Intelligence acts like electricity; it may be harmful or useful depending on its employment.

270. Be only a mirror [only reflect what is there] in order to keep safety (peace).

271. Try to perceive the place where you are, so that you may be one of those who observe their limits [who does not overstep their bounds].

272. Violence rules over where the "ideas" are not given respect.

273. The effect of knowledge (*ilm*) is in its actualization [fulfillment by carrying it into effect].

274. Into the world (*alam*) of Real, one can fly only with the wings of "sincerity" (honesty) and "reflection" (*tafaqqur*).

275. A water tap will never get tired of letting water flow through.

276. That person is blind (*a'ma*) who cannot realize the fact even though it is shown.

277. Making best of the past and future is only possible by making best of the actual moment of life.

278. If your Lord's (*Rabb*) speech does not print impression on your heart, examine your sincerity and faith.

279. Efendi is him who undertakes himself to serve others and guides them toward the truth.

280. Praying (*dua*) is the actualization of the [attribute of] Lordship (*Rubûbiyat*) in your Essence (*zhat*).

281. Take no account of that person's utterance, who makes not proper use of his actual moment.

282. Know that your loving is due to your being loved.

283. Beauties cannot be expressed verbally by those who have not attained them.

284. Always bear in mind that there is always an Observant on you, no matter where you are and whatsoever you do.

285. The truth is beautiful, however all that seems beautiful is not truth.

286. A distinguished person is someone who understands that there is nothing worthless of the creation.

287. It is impossible for someone not to be in peace (*huzur*), if he is seeing the point of truth (*haqiqat*) behind events.

288. If you want to keep away from evil, avoid people acting on their self-interest.

33

289. Natural beauty of existence is for its purpose for which it was created.

290. A person's evolution (*takâmul*) is connected with his level of freedom from "points of view" (perspectives).

291. Those who throw accusations, are those who lack perfection (*kamal*).

292. Do not be an imitator, but be one who is imitated.

293. Prudence (*tadbir*) is by Allah's disposition (*taqdir*). Be provident (with *tadbir*) and remember Allah's disposal—ordainment (*taqdir*).

294. Capacity (*quwwat*) makes one act toward prudence (*tadbir*), while incapacity (*ajz*) makes one act toward disposal (*taqdir*).

295. That person who has high opinion of his capacity and is too sure of himself, be disappointed.
296. A complete person does not observe differentiation in serving the existence (*mawjudat*), same as rain.
297. Know the Truth and become one of those who observe courtesy (*adab*).
298. You, who carry forward for those ahead what you received from those left behind! What is it that belongs to you?
299. What do you think you really possess, so that you may pride yourself on and trust in?
300. Do not be one of those who lose the best for the second best!
301. Consider what the passing time made you understand. Your answer is very important.
302. Rather than one who learns, but one who comprehends will put into practice.
303. The Real is forever the same and one. It is only the perspectives and levels of hearing, seeing, knowing and understanding, which vary.
304. Nothing in this lifetime can make you lose more than what your pride makes you lose.
305. Living with pride brings a death with disappointment (*khusran*).

306. Is he drunk who left himself in his contemplation (*sayr*)? Is he happy, whose wishes do not come true? Is he in state (*hal*) of peace (*huzur*), he who lives in the world of Real? Is he an idiot, who is eager to prove his selfness (ego)? Is it knowledge (*ilm*), that which is perfection in your essence? Is he intelligent (reasonable), he who has actualized his Truth (*haqiqat*).

307. Neither may you give away what is not given, nor stop what is given.

308. Sufism (*tasawwuf*) is not experienced through theoretical information, but rather through effective practice (*tatbiqa*).

309. Unfortunate is that person who knows the way of company with his FRIEND, but his worldliness holds him back.

310. You hold back saying "maybe it is not true", but what if "it is true"?

311. Kids waste their time with games and fun, while adults make good of it with what will bring them profit.

312. Trading on "words" will bring "air" as profit.

313. You travel full-speed so as to get in front of those who are beside you. Have you ever figured about your final destination?

314. Keeping on to a route hopefully although it is proved to be off beat, will bring nothing other than a frustration (*khûsran*).
315. Are you aware of the final point that your steps are taking you?
316. Whoever you try to hurt, you will hurt yourself the worse.
317. A craftsman is known by his work of art, a person, by his Friend.
318. They who like, live their own inner state (*hâl*), while they who love, live the inner state of their beloved.
319. Make up your mind before all: Which matters for you? This transitory world or the eternal afterlife?
320. Are you serious about your belief in the life beyond death? If yes, how are you preparing for it?
321. If you want to know your true belief, observe the belief of those around you.
322. Lovers will reach their beloved regardless of what! Lovers of earth, to earth, lovers of Allah, to Hu.
323. The rosarium of Sufism (*tasawwuf*) is a slaughterhouse for those who desire to be killed for love, rather than those who are hurt by thorns.

324. A surgeon will conduct surgical operation and save life by cutting and stitching. Do not take him for a warden of madman!

325. It is a great cruelty not to cut off the suffering patient's gangrened leg out of a mercy claim.

326. If you cannot get free from your selfishness despite the passing time, understand that you are on the wrong route.

327. A route taken without knowledge (*ilm*) ends up in the unknown.

37

328. You will go as fast as [the degree of] your affection (*muhabbat*).

329. A vehicle is there to take you to a destination. Wasting time in a parking vehicle is an unfortunate.

330. A drill is for drilling a hole; it is not there to be held inside a hole.

331. Your habit that you cannot quit, is your IDOL of worship.

332. When are you going to become aware of your prison inside the walls of your habits?

333. You can attain the heart of your beloved through giving "your entire self", rather than your "physical being".

334. To raise up the dead bodies or to raise up the dead hearts (*qalb*)?

335. It is to worship the "idol of conditionings" to hold back by depending on others' behavior.

336. Never judge acts from appearance when you cannot grasp the wisdom in them, lest you may be held back from experiencing true facts.

337. Your [faculty of] sharp intelligence might relieve you in the short run, but it will never be sufficient to save you in the long run.

338. Minimal piece of mind (*aql*) is yet one who is able to consider what is going to befall on him beyond death.

339. The most powerful self-defense arm of "ego" (*nafs*) is intelligence.

340. Those who assume themselves as mere "physical bodies" today, are those who will assume themselves as "spirit bodies" tomorrow.

341. The realty of "self" (*nafs*) is traced back to the attribute of Lordship (*Rubûbiyat*).

342. Assuming itself a physical body, a self (*nafs*) being enwrapped up in habits and conditionings, is destined to a permanent affliction (*azab*).

343. Self (*nafs*) will not be rid of afflictions unless he knows himself.

344. Primary (innermost) qualities (*wasfi asli*) of the self (*nafs*) are the life (*hayy*), the knowing (*ilm*), the will (*irada*), the power (*qudra*), the expression (*kalâm*), the perception (*sami*) and the evaluation (*basir*).

345. Viewed in the context of its essence (*zhat*), soul (*nafs*) is nothing other than a "pure consciousness" (*shu'ur*).

346. Each environment's body is constructed upon the conditions of its environment.

347. How can you ever come to recognize the other without knowing your own essence?

348. At the root of all moral afflictions, is the emotion of ownership that comes with conditionings.

349. If it does not make you resign your pride, it is more likely a liking than loving.

350. Liking gives rise to the desire of ownership, while loving (*muhabbat*) to the desire of submission (*taslimiyat*).

351. Your submission (*taslimiyat*) is in accord with your level of affection (*muhabbat*). Observe the measure of your affection through viewing the degree of your submission.

352. If you do not still turn to eternity as you had your good health, food and shelter, then, you are not a believer.

353. Your actions take you to spiritual stations (*martaba*) and your affection (*muhabbat*) to your Beloved.

354. If it does not matter for you whether this way or other, you are in peace—in presence— (*huzur*) with your Beloved.

355. Easy to say "you are in my heart", can you say then, "you ARE my heart"?

356. Let bygones be bygones! After this world there is nowhere to go by.

357. Try to feel it seriously that you will be thrown into a grave in a living state and will stay there without dying.

40

358. One may acquire the key of freedom from the dungeon beyond death in nowhere other than this world.

359. If something falls beyond your grasp, you'd better follow a man of grasp, if nothing else.

360. Can you not realize that even your most enjoyable dreams will count for nothing upon waking?

361. Even if you become a professor at mathematics, you will still be ignorant at the field of medicine.

362. You cannot avoid from drowning if you cannot swim, even if you were Einstein.

363. You are subject to the "fate" (*qadar*) as long as you cannot conduct your brain.

364. You will never be able to make up for the damage you brought onto your brain through smoking and alcohol.

365. No doubt, it is only your brain that will enable you to acquire everything for your eternal life.

366. If you sacrifice your most precious asset, that is your brain, to smoking, it will cost you an everlasting sufferance.

367. Your brain is your asset given to gain the heaven and Allah.

41 **368.** Macrocosm is the universe, while microcosm is the brain.

369. You will be able to know yourself as well as your Lord (*Rabb*), up to the degree of your ability to make best of your brain.

370. Spiritual states (*ahwal*) relate to spiritual stations (*maqam*), while stations to primordial nature (*fitrat*).

371. Your spiritual level (*martaba*) is your place in body of Knowledge (*ilm*), where you come from.

372. Behold, those who are covered in this world, are so also covered in the other world (*akhirat*).

373. [Rule of] courtesy (*adab*) is to observe one's limits.

374. If you are aware of the "destiny" (*qadar*), mind your manner; if not, then observe your limits (*hadd*).

375. Supplicate from your Lord (*Rabb*) to bestow on you the realization (making best) of your actual moment, your actual place, and the persons present.

376. If you are one of those beholders of truth, you will undoubtedly know how to keep quiet despite anything.

377. Which portion of your being can you put your trust in, as the root and the selfness of which are "nothing" at all?

378. What is the [absolute] reality in a place where everything's existence is "relational" (*izafi*) and appointed?

379. The "relativity" of cosmos (*kainat*) that you have an illusion of, is because of its non-existence.

380. Whatever realizes its "nothingness", reaches indeed its "existence".

381. A person's speed on the path of Real, is in accord with his self-sacrifice.

382. FRIEND is such that whose Speech is listened to.

383. Rule of courtesy (*adab*) for Truth (*haqiqat*) is obedience (*sadaqat*) in Truth.

384. If a mind (*aql*) leaves a man, man becomes a fool, if a man leaves the mind he becomes a madman (*majzub*).

385. If you are concerned about people's pleasure, act as a mirror for them; if you are concerned about your Lord's (*Rabb*) pleasure, be a mirror for Hu.

386. Observe your speed in order to find out if your earnings are virtually lawful (*halal*).

387. You can advance insofar as those that you could leave behind before they left you.

388. Hell is a destination where those who were left will arrive at, while Heaven is a place where those who could leave will reach.

389. It is a great delight to come to meet with; however, desire is not less than it.

43

390. Devoutness is not made to order.

391. Try to gain the appreciation of the Real —the Creator— (*Haqq*), instead of the reality —the creation (*khalq*).

392. Every person who served humanity and sought to present them with something, was met with their reaction.

393. Neither the share of good (*khayr*) lies in mornings, nor the share of evil (*sharr*) in evenings. Understand the source of good and evil.

394. There is no good (*khayr*) or evil (*sharr*) at the sight of the Real.

395. Don't try to test people even if you are sure of their closeness... Otherwise, there might come a day when you find nobody left around yourself.

396. The danger is greater near the great ones.
397. Contentment [with what you have already] is the only remedy against coming to grief with further troubles.
398. Once you are ready to detach from everything at any given moment, then you are ready to accept death. This is a mark of emerging from the commonality of people (*awam*).
399. The one who is aware of truth, is in a state (*hâl*) in which he complains not, no matter what.
400. Among the veils [that cover awareness] are mere complaints, but they do not veil themselves.
401. Compare the length of your time through which you prepare yourself for eternity, with the length of time you spend on stuff that you are going to leave out in this world...
402. Wisdom (*ilm*) is there to enable you to give direction to your life.
403. Only those who can swim, may also teach swimming. Do not ask for help in swimming from someone who has not even seen the water.
404. Step in and have a look! Do not talk without seeing!
405. Do not take a gamble on your life!
406. He who hesitates to start action on fear of losing, is already lost.

407. It is never too late, if you are alive.

408. Some people waste their lifetimes with idle talks, while some others lead a life with an everlasting treat (delight) that life brings.

409. They who have not experienced the Truth (*haqiqat*), cannot realize the one who lives it.

410. If you cannot evaluate what you perceive, take the people who evaluate, as example.

411. Will "you" cease to exist when your body is destroyed?

412. It is only possible to appreciate (make best of) the past by drawing lessons from it.

413. When you cannot make best of your actual moment, you are also losing the next day.

414. How can it be a cruelty to prevent your beloved from throwing himself into fire?

415. How can you mention your "FREEDOM" while you are a prisoner of your nature —temper— (*tabi'at*), your emotions and your conditionings?

416. Your FRIEND is the one who liberates you from yourself.

417. If the passing days do not refine you from your ego, seek for a FRIEND for yourself.

418. Set your life on definite facts rather than on assumptions (*zann*), lest you may fall into regret.
419. If your rational mind (*aqal*) rides out when you grow emotional, beware, you are very close to err!
420. Nothing you give, will ever remain unpaid.
421. Have you got any friends whom you could give an authority of disposal at everything you have?
422. Consider it with some seriousness that your death is going to detach you from everything that you believe you have owned.
423. Do not assume that they whom you pass pleasant hours with, are your friends.
424. What kind of an information do you have about life beyond death and what do you provide against it? Consider it if you are a person of reflection.
425. Do you believe that all of them who eat, drink, copulate, sleep and collect to possess are human beings?
426. Love is an unconditional flow. Should there be an anticipation of return, it will turn to a shopping.
427. Your funds may help you gain more of your bliss in heavens, but they never make you attain yourself.
428. Your imprisonment will last as long as your idols are there.

429. No matter what it is that you live up to delight yourself, it is a veil that covers you from yourself.

430. Are you conscious of the difference between you and an android?

431. Your share (allocation) is in safe hands and it will be rightly delivered to you in due time.

432. Do you realize that you are being sought as you are seeking for?

433. Waves are found on the surface; dive deep if you seek peace and silence.

434. People of "certainty" (*yaqin*) are independent of fears.

435. Bringing opposites (*zidd*) together (*jamm*) —unifying conflicting bits (*zidd*)— in their consciousness, are those who went far in living without their conditionings (preconceptions).

436. Lift yourself higher enough for a broader scope.

437. People who gain mastery in accessing beyond material, take the material [world] within their framework.

438. Everlasting bewilderment (*hayrat*) is in contemplation (*sayr*).

439. You should follow the wind when clouds come in between you and the sun.
440. The darkness will be gone wherever the Sunshine falls on.
441. There is not "what there is"; there is "what there is not". (Existence does not exist, nothingness exists.)
442. There is no regret in peace —in being present with (*huzur*).
443. Examine your devotion (willingness) in concern with whom and why it may be. Peacefulness (*huzur*) will be the mark of your uprightness.
444. Misconduct is given rise with unawareness of indulgence at the first place, it is maintained with insistence on unawareness, and it ends up in a frustration.
445. Insistence (*sadaqat*) on direction (*istiqamat*) is at the degree of dropping all "but"s and all "however"s.
446. For a constancy in your direction (*istiqamat*), keep off your mind from [such an anxiety as] "what will the others think about it?".
447. You will be able to avoid from getting wet so far as you may observe the clouds.
448. Heaven (*sema*) is a cover. They who pass beyond its levels, can attain its mystery (*sirr*).

449. Avoid overloading scales, which you don't know the weighing capacity of.

450. The purity and the value of gold are manifested in fire.

451. Your friends and companions in the other world are none other than those with whom you come together in this world.

452. Your "faith" keeps pace with what you could sacrifice for its sake.

49

453. Your "value" is measured with your "faith".

454. Never guide someone into a direction by force, lest he may [turn out to] be dangerous.

455. There cannot be faith in [the area of] perception (*idrak*). (There is no need to have faith in what is already perceived.)

456. Comprehension (*idrak*) is the first step of a realization (living truth).

457. Contemplation (*sayr*) is initiated by the perception (*idrak*) of truth.

458. Serenity (*sukûn*) is in contemplation (*sayr*).

459. Peacefulness (*huzur*) is a tittle given to the state (*hâl*) of non-being.

460. Khaliph (*khaliph*) is a man (*insan*) for whose sake you can sacrifice all that you have... Who is He?
461. Color pertains to sea, while the characteristics of a drip are colorless.
462. People of insight on wisdom (*hikmat*) are the masters of perspicacity (*farasat*).
463. Loving is a delight, however missing is far more of a delight.
464. There will always be alike mentality that called Muhyiddini Arabi as a heretic (*qafir*) and sent Galilee to inquisition.
465. If you fail to realize your mind (put your thoughts into practice), you need someone to make you realize.
466. There is no saint (*wali*) who have not been slandered and defamed.
467. Madman or genius is one whose words are beyond the grasp of common people (*awam*).
468. Sufi is a person who embraces and assesses people of all ranges from mad to genius.
469. It should be your goal to find out what is in your truth.
470. The more you attain your essence, the more you get closed to Hu.

471. You cannot get freedom from your [concept of] self until you face what you are afraid of and your fears are taken away.

472. There is no way to access daylight without getting through the night.

473. I seek refuge in Allah from assuming to have found while I have not, from feeling to have reached while I have fallen short, and from supposing to have arrived while I am in the halfway.

474. You will have found whenever you lose, and will have lost whenever you believe you have found.

475. It is impossible to reach the truth without casting off all your conjectures (*zann*).

476. He who is in presence (*huzur*) with Hu, is in peace (*huzur*).

477. There are mysteries (*sirr*) behind the worlds, while the mirror is behind the mysteries.

478. You spend a lifetime on the way to attain, whereas upon your attainment you find out that "you" have attained none other than your "nothingness".

479. Your "illusory (*wahmi*) being" is what you have not, while your "nothingness" is what you have.

480. Is it his speech (*hitab*) or Hu's? Are you aware of where the speech (*hitab*) comes from?

481. Does someone belong here if he happens to appear in the guise of here while on the way to the far beyond, after coming from far beyond?

482. How is the state (*hâl*) in which both the existence and nonexistence of matter are the same and one?

483. Where is the point in which "existence" becomes one with "non-existence"?

484. When two objects come together, they make up something new. What is that which subsists there unchangeably?

485. Heavens (*Sama*), stars, shine... They are all from the Light (*nûr*).

486. The ocean will not disappear when the waves disappear.

487. Waves are [derived] from the sea but is subject to pass away. They were not there, they seemed there and they are not there.

488. Ice or snow or rain or hail or vapor, whatsoever... They all derive from the sea and return to the sea and their names only remain as remembrance.

489. Snow will not lose its name until it loses its shape in water.

490. Absolute truth (*haqiqat*) is a box that is not opened; the rest is illusions (*khayal*).

491. They who could walk, approached and attained. Others who knew but hesitated, became people of disappointment (*khûsran*).

492. One should remember his nightmares if one holds the view that illusions (*khayal*) cannot give pain.

493. You are unaware of yourself if you have not realized the cosmic influence on your brain.

494. Sufism (*tasawwuf*) is entirely metaphors (*majaz*).

495. What is known as "Truth" (*haqiqat*) is completely parables (*majaz*). One who experiences it, may only know its actuality.

496. Is there an edging limit of the ONE who is unlimited and unseparated, in where your singular selfhood might find a place? Considering it,

497. Where is "your" place, while "Allah" is "*Ahad*"?

498. Signs are there not to depend on themselves, but to appreciate what they tell.

499. Do not take parables (*misal*) as real!

500. Share in the people of perfection (*kamal*) who live on their insight (*basirat*) instead of the creatures (*mahlûqat*) living on their eyesight.

501. If you look through the eye of human (*bashariyy*) you will have in view the good (*khayr*) and evil (*sharr*)... If

you look through the eye of the Truth —Lord— (*Haqq*),
you will admire an eternal perfection (*kamal*).

502. You cannot get rid of [falling into] errors as long as
you base your judgments on your eyesight (visual
perception).

503. You may worship either yourself or your god.
However, it is only servitude (*abdiyyat*) that is in effect in
true sense.

504. You have weaknesses in where your reason (*aql*)
cannot voice over your desire (*irada*).

54

505. Your lover (and beloved) is the one with whom you
are most together.

506. If your life is built on things that you are going to
leave out in this world, it is only your [faculty of]
shrewdness that leads your life.

507. After you experience your death, the life of this
world will feel same as what your dreams feel upon
waking.

508. As you do not believe in the announced danger, so
you must bear its consequences.

509. The fishes in an ocean of illusion (*khayal*) are noting
more than illusions.

510. Gloom or grief or anxiety... All is nothing other than
views given by who is enfolded therein.

511. Deceived by appearances, you will no doubt fall into worries.

512. If you still turn your days into hell just because your wishes do not come true, you are still standing away from knowing your self (*nafs*), the foreordainment (*qadar*) and Allah.

513. Since "each moment Hu is upon some new task", think about what happens now with what was there an instant ago.

514. Artisan is who is in a new talent of act at every moment.

515. Think about who you are with today and who you are going to be with tomorrow, considering that the presence of "each moment" perishes at the next moment, and the same manifestation does not repeat twice?

516. It is either the One alone that you see [as all there is] or many other things that you THINK (*zann*) you see.

517. "I" is not there either in where "you" are not.

518. Can there be a reflection in where the "One alone" is all that is.

519. You are veiled as far as you throw accusations.

520. Should you wish to identify yourself with the character traits of Allah (*al-takhulluq bi akhlâk Allah*), find

no irrelevance in the universe (impropriety in any situation), to start with.

521. The Speech of the Real —Lord— (*Haqq*) cannot be heard in consciences that were wrapped up in ignorance (*jahl*).

522. The voice of your conscience is the Speech of the Real —Lord— (*Haqq*).

523. No doubt, you will pay for the price, if you have not passed away with your selfishness —concept of self.

524. Who said what? Where is gossip?

525. "Hu himself only finds himself," said someone. "I found but what of it?" said someone else. If the One is all that is, is there something to be found or is there someone to be finding?

526. Having an age pertains to your physical body. Knowledge or conditionings, however, pertains to your consciousness, though it may have both of them even.

527. Your body and your consciousness are your illusory (*khayali*) and real properties.

528. When you feel yourself in a certain age, you identify yourself with your body; when you cannot assign an age for yourself, with your consciousness.

529. Tenderness (*shafqat*) and mercifulness (*marhamat*) are in all creatures while reflective consideration (*tafaqqûr*) is particularly in human beings only.

530. Can you give your virtue its due (*haqq*), which distinguishes you from all other creatures (*mahlûqat*)?

531. "Lonesome" is one who has nobody to share out his inner state (*hâl*).

532. Not he is lonesome who lives in seclusion in a mountain cave, but he who cannot share his life with others.

57

533. It is said that "Lonesomeness pertains to Allah alone." Have you ever considered its reason? Think about it!

534. Came alone, you will go alone; and your sleep is going by alone. Are you conscious of your loneliness and are you ready for loneliness?

535. Sleeping in the same bed, one of the couples has nightmares, while the other enjoys beautiful dreams. Do they sleep together?

536. Have you considered it carefully that your existence in this world is merely a preparation for your never-ending life beyond death! Are you aware of it?

537. Are you one of those "bodies" that undergo changes seven times in seventy years of lifetime, or are you a constant "selfness" that subsists without alteration?

538. When you become "nothing", you are everything. But, what are you when you are everything?
539. One who fails to command his physical organs under his authority at present, is under the enslavement of them. One is not fit to speak of "freedom" in such slavery.
540. Among the reasons behind your organs' existence, is the trial of your consciousness.
541. The distress will never come to an end for a person whose consciousness is subordinated by his body.
542. A momentary pleasure or an eternal felicity (*sa'adat*)?
543. You will be subject to a trial in correspondence with (which befits neatly into) the spiritual level (*martaba*) that you urge for.
544. One who demands, will pay for its cost.
545. Your personal afflictions and sorrows will last as long as your attachments are there.
546. One cannot attain Oneness (*wahdat*) without the experience of solitude.
547. You are far away from the purpose of Sufism (*tasawwuf*) as long as there are things that you should not lose.
548. Your love orders you to "attach" (possess), while your rational faculty (*aql*) orders you to detach.

549. Take care of the voice of your consciousness rather than that of your drives, your instinct or of your body members.

550. Man acts upon the voice of his consciousness, while the creatures (*makhlûqat*) act upon the impulsion felt through their organs.

551. You will lead a life like the other creatures (*makhlûqat*) as long as you bring limitations on the infinity of consciousness through your imaginal concerns (*wahm*) and your conditionings. However, when you attain the infinity of consciousness, the creatures will still be leading a life as known.

59

552. Human body is composed of atoms. However, the world of a human being is far apart from the world of atoms.

553. You are as much veiled as your expectations.

554. He is your friend with whom you are together without any concern about yesterday or tomorrow. However, the FRIEND is one who erases the [concepts of] yesterday and tomorrow, away from you.

555. You may well choose someone you find dependable as your friend; however, FRIEND is he who purges you from dependence.

556. Throw over your personal contemplation (*sayr*) and contemplate through the eye of the FRIEND, in which there is no judgement.

557. The wings of human nature (*bashariyyat*) cannot fly the divine holiness (*qudsi uluhiyyat*).

558. To penetrate such holiness is eventual only through making your entity "nothing".

559. Mentioning "I", if you have not cast aside all your opinions value, you are there with someone in your illusion (*zann*).

560. You are in as much multitude as your relationships.

561. Oneness is experienced through consciousness, not through the apple of one's eye.

562. There will always be hubbub in a crowd.

563. Affection, jealousy, reluctance, supplication... That is the world of mankind (*bashar*). Allah is Independent (*ghani*) of the worlds.

564. Having consumed his day upon the repetition of yesterday, one will have not gone further than yesterday.

565. You are guided toward disappointment (*khûsran*) by him who entertain you, while you are guided toward felicity (*saa'dat*) by him who makes you think.

566. Whoever you want to be with tomorrow, you shall pay for attending to him today.

567. He that cannot realize Allah, is with his god of worship, who is either his self (ego) or something else.

568. Who is the one that you do not tolerate, do you know?

569. What do you reserve to distinguish you from other creatures (*mahlûqat*), if your mind cannot even rule your emotions when they grow high?

570. What do you need in a realm in which you have neither physical body, nor any organs?

571. Do you still assume that "you" are there, while you mention that there is nothing other than Allah?

61

572. Which one do you need? The one who makes you win an eternal life or the one who pleases your physical organs?

573. A frosted city folk of "ice" plus other ice creatures made of the same "water" of one lake!

574. If you have misjudged and made a mistake in your accusation, how will you ever make up for (*talâfi*) the past time gone to waste?

575. Every environment and system have their own peculiar life forms, even the sun.

576. There is not even an atom in the universe, which is lifeless and unconscious. If you want to perceive so, remove your "veil".

577. If you want to live in peace (*huzur*), do not be in debt and live without expectations.

578. [The rule of] Courtesy (*adab*) is to give one one's rightful due.
579. If you give not your soul (*nafs*) its rightful due (*haqq*), know that you are one of those who oppress (*zulm*) their souls.
580. It is your soul's (*nafs*) right (*haqq*) to realize [the quality of] "khaliphate".
581. You, who is on earth to be a "Khaliph", in point of fact! Are you aware of your qualities and the purpose for which you are there? What labor do you achieve on its path?
582. Don't bargain for fish that is still in the sea.
583. One who appreciates the ideas, may be skillful in speech.
584. If you do not know what comes from where or whom, acquire some information if nothing else!
585. Are you aware of the fact that you will be laid down in a grave all alone on your own and in a state alive and conscious, and be buried therein? What is your preparation (*tadbir*) for then?
586. Death is not an absence, but is a transition from the physical body into a luminous body.

587. Why should not there be any sound and view in your luminous body, while there are sounds and views in telecommunication waves?

588. "Spirit" is a name in old terminology given to the luminous body produced by human brain.

589. Words of a "Gnostic" (*arif*) are "gnosis" (*marifat*) while words of a "Gnostic in Allah's science" (*arifibillah*) are "gnosis in Allah's science" (*marifatibillah*). The difference between them is parallel to the difference between a servant's knowledge and the knowledge of Allah.

63

590. Which are your invariable valuables beside those that vary from people to people?

591. If it is not due season of foreordainment (*taqdir*) yet, there will be obstacles to block out one's way.

592. You cannot escape from what is in your destiny (*qadar*) and it will be delivered as foreordained (*taqdir*) without fail in due course of time. However, you will never be able to provide what is not destined for you.

593. There is no alteration in destiny (*qadar*). Why? Have you ever looked into its reason?

594. Tolerance and maturity are united twins. If one of them is not there, nor is the other.

595. If you cannot put up with an ordeal that befell on you for the sake of your love, know that you are deceiving yourself; yours is not love, but is just a liking.
596. If you cannot recognize the one with whom you reached your actual place and your level of science (*ilm*), you will be remembered among the ungrateful.
597. "He who has not given thanks to people, will have not given thanks (be grateful) to *Haqq* —Lord—," said the Leader of Eternity. Can you figure out who is being suggested to give thanks?
598. Forget about the one in your fantasy; appreciate the one who is just there in front of you!
599. You do not still think that "you" are real although the whole universe is an illusion (*khayal*), do you?
600. He that has no reasoning (*muhakâma*), regrets nothing.
601. Should you be imbued with the spiritual state (*hâl*) of your friend, find at least someone wise.
602. Machine of ice will not produce gold.
603. Be generous without an anticipation of outcome, since the outcome is attached to what is given.
604. We are told that "Sleep is the brother of death". Who are you together with, during your sleep?

605. You have not entered for the test room to stall for time with what is around!

606. Enjoyment and sorrow [comfort and discomfort] in this world are like day and night. None of them is permanent!

607. How many of your past associates are present with you today? How many of your present associates will be with you tomorrow?

608. This present day will be a dream tomorrow, same as the past days are, today. Hence, never sacrifice an eternal bliss for the sake of a dream!

609. Do whatever you may and be certain that every act will bring its consequence.

610. It is thankfulness (*shûkr*) to appreciate, while it is infidelity —blasphemy— (*qûfr*) to depreciate.

611. It is the mark of the one's coming in for you alone to totally accept (*radhi*) you without reason.

612. They will either come to you or to what you have! Your friend is one who seeks you.

613. Never conclude in a judgement (*hûkm*) upon seeing momentary events.

614. Strong is that person who can follow the path of his belief despite any circumstances.

615. It is impossible trying to love many people; yet, it is the greatest of delights to love the ONE with many appearances.

616. Oh You, the One who is known as LOVE (*ashk*), it is by your own authority (*hûkm*) alone that it may be possible not to love you.

617. Love is an emotion with the least harm (*sharr*) among others.

618. Love (*ashk*) is a donation granted only to the servant chosen for itself.

619. If only the figurative form (*majaz*) of love (*ashk*) breaks a person off all his property, what about its true (*haqiqi*) form?

620. When sincerity oversteps the bounds of courtesy (*adab*), it turns to sauciness.

621. Your behavior, which conflict with your thoughts and feelings, are entitled "hypocrisy" (*riya*).

622. People live sharp for their self-interests (*manfa'at*). Those who rise above their passion of self-interest, are qualified with the spiritual faculty (*wasif*) of Majesty (*malakiyat*).

623. One who shows you the inner face of who is around you, has showed you nothing other than friendship.

624. You may have grown up with science (*ilm*) and even have attained enlightenment (*marifat*); yet, if you fail to give all beings their dues (*haqq*) after all, you are far from the perfection (*kamalat*).

625. A man's son, upon reaching a high status in his career, called his father in his office and said, "Look, I made myself a man of standing now"!.. Did he really?

626. You may have fantasies (*khayal*) in your mind and build high hopes, but are you also ready for disappointments?

67

627. Rather than what they say in your face, it is of importance how they speak of you behind your back.

628. Watch those who say they love you! Do they hold the way of yours or the way of their own?

629. See, hear and know everything; yet know also how to accept them as they are.

630. Never live to expect something from anybody more than what the natural purpose for which they are there, will let them. Otherwise, you will be much worried.

631. Isa (*Jesus*) did not even send away him who was about to delate him, until the last bit of his meal. Why do you think he did not?

632. It is the special practice (*a'mal*) of the "elect" (*al-khassa*) to surrender (*taslimiyya*) [the self] , while it is of

the “elect of the elect” (*khassat al-khassa*) to remove the selfness —concept of myself— in true Self.

633. Mind your practice (*a'mal*) without worrying about their rewards. No doubt, as you sow, so you reap.

634. Your company at the end of your lifetime rather than at the beginning, is what matters.

635. Reach that speed in which your life should come about in snapshots. Where is the last picture and all that was therein?

636. Have you ever heard about the speed of consciousness?

68

637. If you cannot realize leaps in the dimensions of consciousness, [you need to] unload your ballast.

638. What was there yesterday, is not there today, and what there is today, will likely not be there, tomorrow. How longer will you be wasting your lifetime running after the things that will not be there with you soon afterwards?

639. Obtain such a thing that it may always be with you.

640. What is the mirror of your consciousness? What is its measure? Who is its fellow?

641. Love (*ashk*) is such a burning fire that it ends up in nothingness.

642. Knowing is never enough to provide purification.

643. It is your devotion (*ibadat*) to remember Allah, while it is of folk of Essence (*Zhatiyyun*) to lose the remembrance.

644. Try to acquire the address (*hitab*) directly from its master rather than his pen.

645. Appreciate (make best of) what you are given so that you may free yourself from troubles and may attain eternal felicity (*sa'adat*).

646. Mind your "self", you, the "selfish"!

69

647. Life is an extremely precious asset that should not be wasted with worries.

648. It will cost one a loss of his entire future to live without making best of one's actual moment (*an*) due to the dreams of an eternal future.

649. Bear in mind that future is a place where your actual steps will take you.

650. Live your life to draw lessons, not to worry about.

651. A lifetime is a remarkably precious gift that should not be squandered (*israf*) with worries.

652. How can the "existence" of waves be mentioned while all the waves of knowledge (*ilm*) return to "Nothingness" after emerging from "Nothingness" at every moment?

653. Since each moment becomes nothing at another moment, your actual moment will also become nothing in another moment. Is it worth then worrying about what is "nothing" and henceforth losing your actual moment?

654. It is the One's will that this order of affairs may last as is, in which you are made to have an illusion that "others" are there and "I am" myself.

655. Refine your consciousness; let your discernment go, and let us see therewith who is that that subsists...

656. If you cannot READ and do not know how to READ, seek for one who knows it. Illiterate (*ûmmi*) is the one who cannot READ.

70

657. One who cannot realize the value of wisdom (*ilm*), will eat and drink and pass away.

658. Rasul recognized "Allah" first and informed afterwards.

659. Knowledge without the knowledge of Allah, is nothing more than gossip.

660. Quit telling tales with "they said that" or "others said that"... Speak about only what you witness (*shahada*).

661. Essence (*zhat*) is known through its Names (*esma*). How can you know Allah if you do not even know the folk of Allah?

662. Don't ask a blind the way to the water spring, lest you may arrive at a desert and wander about there.

663. The visible (*zakhir*) and the unseen (*batin*) — outward and inward dimensions— are unseparated and are One. One who is unaware of the unseen, is also unaware (*jahil*) of the visible.

664. In order to measure the *irfan* (spiritual awareness, proficiency) of your mentor, observe whom and where he guides you toward; is it the One whom everything will return (*râju*) or is it the vicious circle of mere actions (*af'âl*)?

71

665. How do you dare to cast blame on others and gossip about them in their absence, while even he, as a Rasul of Allah, did not talk negative about someone in his absence, nor scorn nor looked down on anybody?

666. A "pin-point" will represent nothing to a person who is unfamiliar with "Elif"?

667. The "veil" or cover is in your consciousness. Never live to waste your life searching for veils outside, where they are not.

668. A candle will exhaust its own, while it enlightens outside.

669. The man of knowledge (*alim*) is subject to be exhausted even if he were a sun. Gnostic in Allah's knowledge (*arifibillah*) is such a LIGHT (*nûr*) that there is his name but not his existence to run out.

670. How much longer will you keep by way of transmission (*naqil*)? When are you going to let the spring in your core run down?

671. Ghazali had also thousands [of people] around himself before he could free himself from the [station of] "total contentment" (*ridha*) and could request the Essence... Mewlana Jalaluddin found Shamsi [Tabriz] at his sixty-two and so attained Allah. Won't you still...?

672. Pass the (stations of) special works (*a'mal*) or total contentment (*ridha*) so that you may be familiar with the Essence (*zhat*).

72

673. Are you one of those who were chosen for Hu or of those who were honored to attend Hu's service?

674. If you fail to see where the Speech (*hitab*) comes from, may your servitude be blessed...

675. Quit mentioning the non-being of the "others", but lose sight of (remove) your concept of "other".

676. There is no *shirk* other than seeing the *shirk*.

677. "Selfishness" is [originated from] the illusion of "I-ness".

678. It is the Magnificence (*kibriya*) that is appropriate for the "Self", while vanity (haughtiness) alone fits your concept of "self".

679. If you assign your actions to "your self" (*nafs*), they are servanthood in essence and are *shirk* in view of judgement (*hûkm*). The actions, however, that you assign to the [original] "SOUL", are servanthood in essence and wisdom (*hikmat*) in view of judgement.

680. For whom do you serve (*ibada*) if you have not still recognized whom you are seeing?

681. What do you think may alter even after it was stated that "everything has already been foregone, the ink dried and the pen broken"

73

682. Some are in a fighting, some are in contemplation (*sayr*).

683. He that comprehends the concept of "infinity", loses his concept of "individuality" (personality).

684. Limitlessness applies to all dimensions, including corporeal, spiritual and conscious.

685. It is your illusory "self" —concept of myself— in your consciousness that restricts the Limitlessness.

686. The only way of actualizing the limitlessness is to attain "nothingness".

687. Unless you understand the limitlessness, you won't have given up your god and neither have believed in Allah.

688. What is "relational" is not Real. Real does not fall in with relativity.

689. Watch the eye through the Essence, rather than the Essence through the eye.

690. IS we ONE in "Insight" (essence) or within "eyesight"?

691. Silence (*sûkun*) and an eternal peace (*huzur*) come in when your "ESSENCE" (insight) becomes identical with your Eyesight.

692. Unaware of his Essence, one will live the worries and concerns of his eyesight.

693. He who bases his life on his eyesight, cannot recognize the One in sight.

694. Ask your Essence about me, if you wish to know. You will be answered, "yes I know, you are I".

695. I am "you". Do not gaze upon me as someone else called "you".

696. Images will make you see about Names; while knowledge (*ilm*) will make you find your Essence.

697. It is the entrance of knowledge (*ilm*) to know "Allah" and it is the completion to pronounce "Allah", that it is Hu himself who do pronounce.

698. We IS One within (in Essence).

699. Is a Friend by insight or a friend by eyesight?

700. Friend from Essence is one who informs you your Essence, makes you find and actualize It.

701. Could you see not that it is my Essence that is your Essence? If so, why to look with a jaundiced eye?

702. The Friend is one who mirrors your Essence.

703. Are you ready to encounter those you will find when you wake up from your life of this world same as waking from a sleep?

704. People, who are unaware of their own essence, are just reflectors to what is around themselves.

705. Observe your outside world, and estimate your inner state (*hâl*).

706. What is that you go after? Stop for a while and think about it!

707. Be wise and draw lesson, lest they may make fun of or feel pity of you, tomorrow.

708. An emotional overflow of a moment, will bring years of regret.

709. If you are a rational person, do not exhaust yourself by running after the things that will become worthless for you soon afterwards.

710. Know me without me; come without you, let us have the FRIEND's contemplation (*sayr*).

711. One who finds the FRIEND, will lose his "I-ness".
712. Are you among those chosen by Hu, or are you among those who live their own worlds?
713. Are you conscious of the restrictions you bring onto yourself and also of your putting your feet in fetters by your own hands only?
714. Are you aware that you put fire into your Hell with your own hands through your conditionings and emotions?
715. Do not waste your time with a person who argues if two times two makes five or seven!
716. Every animal cradles to eat, drink and stroll, only human can rationalize and follow the guidance of wisdom (*ilm*).
717. Over there? Out of you? Or in your essence?
718. What are you after, and what do you expect to reach?
719. Do you suit your words with your essence (do your words and your essence speak the same), or do you just live to go about?
720. Do you stand nearby or do you stand right beside?
721. Do you stand within a distance [from the One] more or less, or are you without a distance?

722. You cannot find outside what you could not find inside.

723. Whatever you seek and find out there, is already present in your "essence".

724. You cannot appreciate the gaining, unless you experience losing and getting over with it.

725. If you live what is already foregone, what do you expect to live more than what you already have lived?

726. The intelligent will totally accept (*radhi*) what has already happened (all that is up), while an idiot will try to feed fish on a tree and will curse himself for his failure.

727. You may have an entrance for Sufism; however, you cannot attain its "Sufi" part, as long as you are hooked on its "ism" part.

728. All the worlds (*alam*) that ever to come into being, are nothing more than "nonbeing" in the Pure Essence (*zhat al baht*).

729. A human's lifetime is never enough to pronounce "*Allahuaqbar*".

730. It is too difficult to love so much! Can you endure it? For how long?

731. The cost of loving (*ashk*) is to become nothing (to pass away with the self).

732. A systematic order is in effect in the cosmos, in which sentimentalism is not given consideration. Such is the order that operates through the effect of its laws and is lived under the guidance of its laws.

733. All your emotions raised in your being, result from the programmed operation of your biochemicals.

734. How do you still mention the “freedom of your will”, while you are under the governing effect (*hûkm*) of cosmic influences, your genetics and your biochemicals?

735. Are you one who manages the circumstances of community or are you being shepherded by the community?

78

736. You can exercise a governing control (domineer) over the physical body of a Gnostic (*arif*), but never over his "consciousness".

737. The rule of courtesy (*adab*) in asking question, is your objectivity in your question.

738. You cannot observe the truth without viewing objectively, and you cannot gain objectivity without purification from your conditionings.

739. There is not a veil outside that should be removed. Live without your judgments of value that blind your insight (*basirat*) and try to view through wisdom (*ilm*).

740. The veil [over the truth] is your “illusory concept” of selfness.

741. You are already surrendered (*taslim*) but you are not conscious of it.

742. The reason of your failure to perceive the constant renewal at every moment, is the renewal that you go through simultaneously.

743. Explore its suitability before your emulation for something. Appearances are deceptive.

744. If you wish to take part among the Gnostics (*arifun*), avoid from judgements based on outlooks and hearings.

79

745. Never live to raise hope for tomorrow [for finding] what you have not worked for yesterday.

746. The cost of resisting against the system is an eternal disappointment.

747. The System is an infinite order that involves Universal Mysteries. Consider your knowledge about the operatives with which you are familiar or not, beside such an infinity!

748. The "moment" (*an*) is the "time unit" at the sight of the unlimited and the eternal.

749. The actual reason behind all sorrows and troubles, is one's failure to fully grasp the "limitlessness".

750. He who is unaware of the power (*qudrat*) of Allah, may talk about human's free will.

751. Is there a point where the power and will of Allah should end, so that from there onward may come mankind's power and will?
752. Your defense mechanism against what troubles you, is either your full grasp (*idrak*) or your immunity gained by way of habituation.
753. In the domain of Hell, you will be able to gain an immunity maybe after millions of times of experience, while you could gain it only in a couple of times during your lifetime in this world, and so will get rid of an affliction. Is it worth it?
754. FEAR not from losing your physical body or your self-interest, but rather fear from failure to recognize yourself at the dimension of consciousness.
755. The root of the entire universe is (originally) nothing other than a single whole consciousness in reality. You never had anything as a being apart from such a consciousness. Therefore, strive to recognize yourself in that dimension.
756. It is a troublemaker (*fitna*) no matter whatsoever, if it makes you fancy yourself as a physical individual or as a spiritual individual (*ruh*).
757. Do not search outside for what leads off you from the truth, as it is not there, but rather in your consideration.

758. Individuality (selfishness) is destined and ruined in nowhere other than regret and unawareness.

759. Freedom from unawareness (*ghaflat*) can only come through purification from the [personal] consciousness of individuality.

760. It is the "concept of self" (selfishness) that breeds fear (fear springs from selfishness), which is a penance of *shirk*.

761. It is the beginning of unawareness (*ghaflat*) to speak of the [particular] consciousness of individuals.

81

762. Not the consciousness of persons (separate individuals), but the contemplation of consciousness upon its meanings.

763. The images of the consciousness are the illusions of the individuals.

764. It is the entrance of perfection (*kamal*) for man to perceive the non-being of a personal self.

765. Say "*bismillah*" and start right away instead of saying "*inshallah*" and putting off till tomorrow.

766. An Astronomer who denies Astrology, is like a butcher who recognizes the brain but is unaware of its transmission of waves.

767. Become familiar with the mystery (*sirr*) of initial "B" if you desire to redeem yourself from your "selfness" which is your illusion —imaginal perception (*wahm*).
768. A "pinpoint" (*nokta*) is long drawn out so as to be "Elif", and is then enfolded in itself and is known as "B".
769. Both "*bismillah*" and "*ben*" ("I am" in Turkish) are initiated with "B".
770. *Ene* ("I am" in Arabic) is also initiated with "Elif".
771. Do not give rise to "*shirk*" by claiming the incomparability (*tanzih*) of Allah with others.
772. How to "identify yourself with the character traits (*akhlâk*) of ALLAH" who is unlimited and eternal, is free of any restriction, any quality or a measure?
773. Do not devote yourself to forsake what is not found there at all, but instead, understand what is there already and digest it.
774. Human's liberty is through wisdom (*ilm*), while his corruption is in emotionalism.
775. Give the Real (*Haqq*) Hu's due (*haqq*) according to the form as Hu was enfolded in.
776. At the root of all afflictions are found actions bred by emotionalism.
777. The command (*hûkm*) has already been realized, whether it "will" or "will not" applies to you alone.

778. One's *qibla* is not *Qaba* if his heart is not inclined toward Allah.

779. The claim of possession in your mind, is the moral fire of Hell, which begins to hurt while in this world even.

780. The greatest of [troublesome] trials for humans are associated with their presumption (*zann*) of ownership. How can you assume ownership for what you are going to live without, tomorrow?

781. The ignorant (*jahil*) finds fault with things, while the Gnostic (*arif*) tries to perceive the wisdom (*hikmat*) in everything.

782. At the root of all troubles, all distresses and afflictions, lies the dissatisfaction of personal desires.

783. Since "yesterday" remains in the day before, "today" will also remain in the day before and so will "tomorrow". Do you understand that?

784. Do not throw accusations, but instead examine yourself! It is none other than you who calls for the positive as well as the negative.

785. Observe your knowledge (*ilm*) or if not, observe your limits (*hadd*).

786. Imitation (*taqlid*) is the AIDS for the consciousness (mind) of humankind.

787. He that is unaware of the Essence, will pass judgement under the subjection of his organs.

788. Each thing has a turn and a time [takes place respectively] within the universal system and order. Acting in a hurry will never alter [the sequence of events in] the system. Therefore, you may either be patient and get what is in your destined portion (*nasib*) or act in hurry and break it off.

789. No doubt, those that are by your side today owing to their estimations about you based on their conditioning or emotions, will not be found there when you walk on the path of wisdom (*ilm*) tomorrow.

84

790. Avoid from losing your trustworthiness, for you may never regain it.

791. If you do not expect the one who deceived you once, to make it again, understand that you've fallen into a mistake.

792. None that leaves, will ever sit on the same chair again.

793. When you desire to reach your expectation, be persistent on your hope.

794. Regret will not bring back what you have lost.

795. Allah delights in the beautiful. If you do too, be willing to pay for it.

796. Either "there is" or "there is not". Are you aware that there is not a state between?

797. Suicide is not an ending for life, but is the making blind of one's insight.

798. Isa (*Jesus*) used to make the blind see. If you are still not able to see, what do you wait for to find your Isa?

799. It was said that "there is a remedy for all things but ineptitude". If you are not one of them, why do you wait then to remove your veil?

85

800. It is better to be a slave of an aware (*arif*) than an *Efendi* of the ignorant (*jahil*).

801. The path to wisdom (*ilm*) and spiritual awareness (*irfan*) passes through the removal of refusal and objection.

802. If you know who your beloved is, love to burn up and become "nothing" (to pass away from self).

803. No one is loved except "the ONE" only in everything that you love.

804. It is [the station of] truth (*haqiqat*) to be "one in insight —in essence"—, while it is [the station of] higher awareness (*marifat*) to be "one in eyesight".

805. Love is such a fire that it burns off itself ultimately. Therefore, lovers burn up until they evaporate and become non-being.

806. When the concept of "self" burns off and runs out [of being], there subsists "nothing." When it becomes "nothing", it turns to "all that is".
807. When the ephemeral (*fani*) finds annihilation (*fana*), it IS the Permanent (*Baki*) that subsists therein.
808. When you realize that you are not there, it is the Eternal One (*Baki*) that is there.
809. *Baki* is not what remains after the absence of the ephemeral (*fani*), for the ephemeral (*fani*) is already not there (*fani*) while the Eternal One (*Baki*) is always there (*baki*).
810. Do not expect the ephemeral (*fani*) not to be there, because it has never been there at all. Therefore, it is nothing other than an expression of a veiled state to expect the cessation of the ephemeral (*fani*) at sometime and the subsistence of The Everlasting (*Baki*) later therein as forever (*baki*).
811. Love (*ashk*) takes heart from imaginal perception (*wahm*), and it maintains its life with the power of imaginal perception.
812. Do you know whom you really love in your beloved?
813. I once used to think that some others do love me, myself. Then I was made to realize that it was none other than Himself who is being loved.

814. No matter how much you claim you love Hu, you are still turning a blind eye to Hu alone with whomever you do not love.

815. If you are unaware, you will give your beloved a name and then assume him as that name.

816. It is impossible not to love Hu in everywhere and in every thing, knowing that Hu is self-manifested in every beloved and Hu unveils Hu's face (*wach*) to the eye of every lover... barring you are blind.

817. Knowing who your beloved is, love to the full till you pass away from your self and be nothing! When you become nothing, there is no more anything.

818. Names (*esma*) are not mentioned in [the dimension of] Essence (*zhat*).

819. Despotism (violence) is the self-disclosure of incapacity (*ajz*) to reflection (*fikr*).

820. If it is your closeness that veils [your sight] , it is better for you to retire to some distance.

821. Destiny (*qadar*) is the ordainment of the ONE, apart from who there is no other thing.

822. Faith (*iman*) in Allah is only realized if associated with an absolute faith in fate (*qadar*).

823. Actualize your faith (*iman*) in Allah through an absolute faith in destiny (*qadar*), lest you be one of those who worship a god.

824. None so blind as he that does not see the "foreordainment" (*taqdir*).

825. A glass without silver (*sirr*) is transcended and it cannot hide secrets (*sirr*).

826. A secret (*sirr*) will not be opened to him who cannot be plated with silver (is not tight-lipped).

827. Get silvered —with secret— (*sirr*) so that you may hide secret (*sirr*).

828. Light will pass through a glass and will bounce back from a mirror.

829. Get silvered —with mysteries— (*sirr*) so that you may be a mirror and reflect the sun of veracity (*haqiqat*).

830. Your trial comes from within yourself, rather than from outside.

831. It is by means of trials that you may be able to observe your potency and experience its consequences.

832. A trial is to tell you the degree of your capability to actualize your wisdom (*ilm*). Never take a trial as a reward or a punishment to you from someone else.

833. If you are not blind, see that you are created by the Maker of Nature (*Fatir*) to live your own destiny (*qadar*)

upon your primordial nature (*fitra*). Know it with certainty that everybody lives their own destiny (*qadar*) in a manner as it takes root from within their own essence. No one can lay harm on the other person.

834. Those who view the One from within the [side of] many, will never realize the verity. It is the reason of blindness to view that way.

835. If you wish to penetrate the mystery (*sirr*) of creation, find the one to enable you to observe the many from the sight of the One, so that your eye shall be opened.

89

836. The way of being human passes through the efficiency in observing the realities, accepting and digesting them.

837. Which do you think is better: To live the real or to make fool of yourself?

838. Asking question is a result of reflective consideration and reasoning (*muhakama*). Peoples who ask question make a beginning for a humanly life.

839. The eminence (*sharaf*) of human being is measured with his knowledge (*ilm*).

840. Analyzing and questioning will enable a nation to gain peace (*huzur*) and felicity (*sa'adat*).

841. Human beings want to share, while animals want to grasp. Life is a struggle between humankind and those that are human-like.

842. Sharing more and more pleases human beings, while grasping more and more pleases animals.

843. It is harder than the comprehension of Oneness of existence to observe the system [which operates in existence] and fulfill its due as its due (*haqq*).

844. Truth (*haqiqat*) is a metaphor (*majaz*) and metaphors are illusions (*khayal*). Its verity is only "total awareness of Allah" (*marifatullah*).

845. When the attribute (*sifat*) of knowing (*ilm*) which belongs to the Absolute Unknown (*Ghayb'i mutlaq*), is self-disclosed (becomes *ashikar*), it is given the title "total awareness at the sight of Allah" (*marifatullah*).

846. Truth (*haqiqat*) APPLIES TO persons (servants).

847. Every object of a relationship is a metaphor (*majaz*) and an illusion (*khayal*).

848. "Total awareness at the sight of Allah" (*marifatullah*) is the efficient (*bil'fiil*) execution of the knowledge (*ilm*) of the Eternal One (*Baki*).

849. The Permanent One (*Baki*) is the root (*asl*) and origin. Transitory (*fani*) is however, relational and theoretical (illusory).

850. A "relativity" generates another "relativity" alone.

851. He that doesn't treat wisdom (*ilm*) with reverence (*hûrmat*) bears a destitution of wisdom as a recompense (*jaza*).

852. If Allah is the Eternal (*Baki*); where is the ephemeral (*fani*)?

853. Secularism is a gathering of water beside the ocean of Islam.

854. He who holds a perspective, cannot view the truth (*haqiqat*).

855. Give woman her due (*haqq*) and do not be her slave.

856. Gratitude (*shukr*), is to give voice to the fact that what is given (*nimat*) belongs to the Real (*Haqq*) alone.

857. There is no intercession (*shafaat*) in Heaven (*Jannat*).

858. Love (*ashk*) is the Ascension (*Miraj*).

859. A pair's willingness (devotedness) to go toward Oneness, is what is known as love (*ashk*).

860. Not a religious government, but a government of religious people!

861. There is no freedom for one who is concerned about the "more".

862. Greed is a lasso in the hands of Devil (*Shaitan*).
863. Are you aware of the power of silence?
864. Try to communicate your thoughts through your brain, rather than your tongue.
865. The power of a message weakens, as the volume of voice increases.
866. When one backbites or gossips, he is prostrating (*sajda*) to the Devil (*Shaitan*) then.
867. Do they come in for you or for what is with you?
868. Walls are conditionings.
869. Absolute perfect are the acts of Allah. What about the acts of others?
870. If you could not even recognize Hu's Rasul; how will you ever know Hu?
871. Love takes away something from you, while liking brings in some sense of ownership.
872. One should either see Allah in manyness (*kathra*), or mention "Allah" and lose sight of manyness.
873. All creatures (*mahlûqat*) copulate, while only human beings reach unification. (can be one with each other).

874. The sense of incapacity (*ajz*) results in "poverty" (*faqr*) while poverty ends in "nothingness". From then onward, it is all Himself who speaks in every tongue.

875. At the root of burning in the Hellfire, is the "selfness" —concept of myself— and emotions and acceptances that it generates.

876. It is a state of denial of Allah's name "*al-Hakiym*" (the Possessor of Wisdom) to find faults.

877. Any conception with its conflicting bits (*zidd*) is there ACCORDING TO the servant, who has in view others apart. The concept of "conflicting" (*zidd*) is groundless at the sight of Allah...

878. The way to self-unfoldment into universality, passes through getting out of "cocoon".

879. He is but an intellectual-like person who is not purified from his local opinions of value.

880. When you pronounce "*Allahuaqbar*" as is due, nothing should remain other than Allah at your sight.

881. *Salaat* (ritual prayer) is a lifeboat that carries your consciousness into infinity.

882. Glass is in the hands of everybody, while the diamond is in the hands of the elect.

883. He who is not tolerant, should not throw speeches about tolerance. If he does, it will be a dissimulation.

884. Do you realize that you are in presence (*huzur*) at every moment and in peace (*huzur*) at the same time?

885. Man plaits his cocoon with his expectations, but gets a chance to see the facts with a disappointment. If he evaluates this, his cocoon will be slightly shattered.

886. It is said that man lives as long as he has dreams. There are so many who seem alive but are dead, while there are so many who are alive for centuries.

887. Each one of us is in presence (*huzur*) with Hu, while each of us is in presence with one another. Do you realize it?

94

888. They who fail to step backward, cannot move forward.

889. LOVE (*ashk*) will fade away when the "*shirk*" is removed.

890. Love (*ashk*) is the most beautiful shelter for a journeyer.

891. "Patience" (*sabr*) is to put up with what you dislike. You are well-pleased with (*radhi*) what you like rather than putting up with it.

892. Live practically to believe that there is not a total (universal) will (*irada kulliyya*) at all, think basically to believe that there is not a particular (individual) free will (*irada juziyya*) ever!

893. The reason of one's burning [in the Hellfire] is one's failure to see the One who ordains (*taqdir*) [everything].

894. What do you have in particular so that you should be chosen?

895. Ingratitude is the most distinguishing feature of those [who are known as] humanish (humans-like).

896. He who has his self (*nafs*) in view, is veiled from Allah. (It is your seeing yourself that veils you from Allah).

897. Each blurt uttered, is a return of descending into an instinctive life from a conscious level of living.

898. That person who is not tolerant, is [in a state of] worshipping his god.

899. You will not be a person of verification (*ahl-i tahqiq*) but live as a person of imitation (*ahl-i taqlid*) —follower—, as long as you miss Allah's name *al Haliym*.

900. The rule of courtesy (*adab*) is to give the Name's (*esma*) their due (*haqq*).

901. The one that deceives is the loser, not the one that is deceived.

902. The straightness (*hidayat*) of a bow is based on its curvedness.

903. Awe (*hushu*) is the prostration (*sajda*) portion of *salaat*.

904. Clemency —gentleness— (*hilm*) is to tolerate the creation because of seeing the Creator.

905. A person with sharp intelligence may become an atheist, while a wise (rational, insightful) person would have faith in Allah. An imbecile (*bûhl*) would go with his god.

906. Don't tell your friend your secret, he might tell his friend; remember his friend might have other friends and he would tell them too.

907. The path to Allah is closed for a brain that does not question.

908. The place of a brain that does not question, is nowhere but a stable.

909. You will never cast blame on anyone if you perceive the true identity (*Hu-ness*) of who is there.

910. There is always a [point of] RELATIVITY within your intellectual problem that you cannot solve.

911. If you have [some points of] RELATIVITY, you cannot be purified (*takhir*).

912. *Shirk* is destroyed when “relativity” is gone; “nothingness” begins from then on.

913. “*Tahajjûd*” is a name given to the state (*hâl*) of *salaat* for a person who has awakened.

914. Interpretation of the Koran that is not based on Sufism, is like a dead body without soul.

915. Abolition (cleaning for praying) is a cleaning from thoughts that generate *Shirk*.

916. As an operative of Allah's system, tomorrow is hidden within today in like manner as yesterday exists today.

917. It is but a gift (*marifat*) to be able to love a person with his present state, rather than with his state of yesterday.

97

918. Name is not the Named; understand that the name and the contents are quite different.

919. Sufism (*tasavvuf*) is the science of understanding the Koran.

920. Common person is he that judges appearances (*sureta*) and events as they happen in their individual states.

921. If you can read the essence of others you look at, you are from the elect —extraordinary person (*hawas*).

922. To appreciate what has been given (*nimat*), will bring many more.

923. Man is made with wisdom (*hikmat*), and woman with power (*qûdrat*).

924. It is the perfection (*kamal*) of the other [person] that makes a person speak.

925. The one who gets angry at others, in actuality gets angry at his own incomprehension (blindness) [of the situation] .

926. Fantasy is a life's crutch; while disappointment is a life's reality.

927. Disappointments that confront you in life, are the realities of the system and order of Allah, and they are your payment for not learning the System.

928. If you do not search for the realities outside your cocoon, which you have woven with fantasies, know that many disappointments await you for tomorrow.

929. Ungrateful people with their heedlessness, will one day learn bitterly whom they were ungrateful for, and then it will not be possible to make up for —correct— the past!

930. The only thing that will cease the entire fire of hell, is a total acceptance (*ridha*) of the foreordainment (*taqdir*).

931. Do not raise against something—, wait and see the wisdom (*hikmat*) in it.

932. It does not mean that one is wise, if one is the least stupid among many other stupid, even though he may be considered to be wise among other stupid.

933. Even if the least ignorant (*jahil*) is considered to be a scholar (*alim*) among many other ignorant; he still has not realized the essence of Truth.

934. Even if the least imitator is considered to have found the truth among the many other imitators (*taqlid*), he is still not a verifier (*muhaqqik*).

935. The Muslim who does not live with verified faith (*tahqiq-i iman*) is like a woman dressed in man's clothes.

936. The one who is concerned about worthiness (*liyaqat*) is a *mushrik*.

937. Overstepping the bounds of incomparability (*tanzih*) is polytheism (*shirk*), while overstepping the bounds of similarity (*tashbih*) is blasphemy (*qûfr*). (If you believe that Allah is a being beyond what you see you have committed *shirk*; if you believe that Allah is what you see, you have covered up —blasphemed, cursed— the Truth.)

938. Human is a being that lives in the dimension of thought. An animal is a being that lives in a three dimensional world.

939. Think as there is no god, and live as there is! Do not ever forget that there is only Allah!

940. The mind learns as it thinks, but the soul learns as it experiences time after time.

941. Descent (*nûzûl*) is to come out from within (*Batin*) to the Apparent (*Zakhir*), while Ascent (*ûrûj*) is to rise from the visible (*Zakhir*) to the inward dimension (*Batin*).
942. If the rational mind (*aql*) stops, the body will move and the shrewdness will work.
943. When the mind (*aql*) is guided towards the profound understanding (*tafaqqûr*), the body will live without the inessential actions.
944. An eye is expected to show a person the guidance (*hidayat*)!
945. If an eye drives a person into wrongdoing, it is Satan (*Iblis*) who employs that eye.
946. A human being is able to find lots of animals to meet his needs; but a human being needs another human being to share his thoughts with.
947. It is an extremely difficult task to attain the character traits (*akhlâk*) of Allah; it is even more difficult than this to live among people (*bashariyyat*) while experiencing its effect.
948. It is not important what happens, but it is important what you understand from what happens.
949. Sustenance (*rizq*) is the name given to what has been bestowed on (*taqdir*) you based on the purpose for which you were created.

950. You cannot utilize more than what has been bestowed (*taqdir*) on you.

951. You will have reached your purpose of creation (destiny) the moment when you depart this world.

952. One who understands, accepts and realizes the Deen-i Islam is called a “verifier” (*muhaqqiq*). However, one who claims to have accepted it without even understanding, is a pretender (*muqallid*).

953. Islam is the name of the universal system and order that Allah created.

101

954. Saying “I believe in the remedy of the honey” does not mean I eat the honey!.. Whoever eats the honey, will receive its remedy (benefits)... What about the one who licks the jar..?

955. Faith (*iman*) is completed by actions; Faith that is not combined with (that do not fulfill) actions is not a Faith, but is just empty talk and chattering... Just like those of a stork!

956. Advice is unnecessary to an imbecile. Escape the one who does not understand that he does not understand.

957. Advice appeals to the mindful (wise).

958. It is the entrance of certainty (*iqan*) to read the *Ikhlas*!

959. Time is never enough for a wise person; while it does not pass away fast enough for a stupid.
960. Greatest disappointments come with exaggerated (impossible) dreams.
961. Without READING *Ikhlas*, you cannot find what is informed by the name “Allah”.
962. *Ikhlas* is the mirror of the *arifibillah* (those spiritually aware at the sight of Allah)... An *arifibillah* watches his essence there.
963. A stupid person would drown in a stressful time that he couldn't change it. Yet, a wise person would derive joy from an unchangeable stressful time.
964. Certainty (*iqan*) is to live the effect of what you see, and it comes after having absolute faith (*iman*). Having faith is, however, to believe in what you cannot see.
965. It seems far easier to people to worship what they make up in their minds than to realize and admit that they are subject to serve “Allah”... Even though its consequence is very sad!
966. The way to surrenderance (*taslim*) passes through knowing Allah.
967. Ego (*ene*) is created for the hellfire.

968. Nothing is able to put out the fire of hell except complete faith (*iman*) and surrendering (*taslimiyyat*) in Allah.

969. HumanISH beings were created for Hell and humans for Heaven.

970. Your conditionings and your nature (carnal desires) fuel the hell inside (*enfûsi*) of you.

971. Unless you get freedom from worshipping a god that you create and unless you had a faith (*iman*) in "Allah", the hell will continue to burn you surrounding from inside and out.

972. There will be no humans left in Hell.

973. Complaints come from your ego. They are the result of your unawareness (*ghaflat*).

974. If you were created for gossip, your house will be in Hell.

975. If you have already attained the character traits (*akhlâk*) of "Allah", then contemplate the universe as "Allah" does.

976. The thankful would not be appreciated if the ungrateful people were not created.

977. The one who is denoted by the name "ALLAH"!?...

978. “Hu” is seen through comprehension (*basiyrat*), not through the apple of an eye, because Hu is the *Basiyr*.

979. The aim of journeying (*seyyahat*) is to help you learn about the character traits (*akhlâk*) of Allah.

980. An eye that looks without reflection (*tafaqqûr*) is not a human eye.

981. Examine the one that talks behind you, what has he lost?

982. Those who are by your side because of their material or spiritual gains, will try to backstab you when their gains are cut off... Be ready for this!

104

983. Though most of the things that help you act toward knowing Allah, seem to be bad (*sharr*) for your ego, when you reach [the Truth] , you will see that they are absolute good (*khayr*).

984. Considering that on judgement day (*Qiyamat*), mother and father will run away from their children and husband from his wife, as the Koran informs, and in heaven every person will be at the same age; and a lifetime on earth will only be worth a few seconds; what do you think will happen then?..

985. Whatever you may consider to think about, is from the created.

986. In the old ages, people being imprisoned in their cocoons, used to think that the earth was the center of the

universe; nowadays they think the universe revolves around themselves.

987. Muslims used to believe in one god... I tried to explain to them what is informed by the name Allah, but they "updated their gods" with what I have said.

988. Realization through the visible world (*sayr-i afâqi*) will remove the blasphemy (*qûfr*) from you, while realization through the inner world (*sayr-i anfûsi*) will remove polytheism (*shirk*). Those who cannot realize them both will go between *qûfr* and *shirk* .

105

989. In our consideration, *bûhl* people of heaven are like people who were lost in hell.

990. People who do not see that even human weaknesses come from perfection (*kamalat*), are destined to be lacking in wisdom (*ilm*).

991. The fear of an imbecile (*bûhl*) is about his loss on earth, while the fear of an aware (*arif*) is about limiting his awareness (*irfan*).

992. Imbecile (*bûhl*) is someone who is not aware of what he is losing.

993. The spiritual awareness (*irfan*) of an *arif* makes him realize his shortcomings and gives him the advantage of labor for correcting them.

994. Mind is satisfied (finds peace) with the "*zhikr*" of Allah.

995. If you do not want to be cruel to the idiot, do not mention him the awareness (*irfan*) [of Truth] .
996. Cruel (*zalim*) is one who is unaware of the truth of his own “self” (*nafs*).
997. One who helps a “*zalim*” will have shared his *zûlm*.
998. Helping a *zalim* is enough as a sin to veil off a person from [an awareness of] “Allah”.
999. *Zhikr* is Allah’s contemplation (*sayr*) on the servant (*abd*); while thought (*fikr*) is a servant’s [aspect of] looking at “Allah”.
1000. It is not possible to alter the imitation (*taqlid*) into realization (*tahqiq*) through using the imitation (*taqlid*).
1001. Are you of those that criticize or of those that generate?
1002. Realization through the visible (*sayr-i afâqi*) should be a step in realization through the inner self (*sayr-i anfûsi*).
1003. You are unaware until you find your “essence”.
1004. If you cannot know —see— the creation in the same manner as the Creator does, you should conclude that you do not know yourself, yet!
1005. If it is “Allah’s” wish that humans will not benefit from Hu’s blessings (*nimat*); then Allah will make them clothed with pride!

1006. If you leave a running water tap and complain about being thirsty, you are only making fool of yourself.

1007. The level of heaven in your reach is connected with that of him who guides your mind. It can be your spouse or a man of wisdom —Gnostic (*arif*)!.. Whoever is your guide, you will live the consequence!

Translated by

Ahmed BAKI

January 20th, 1999,
Gayrettepe, Istanbul