



## Consciousness of the Universal

We have presented in our previous letters what can support the awareness of a spiritual movement that is part of a universal traditional teaching totally free of sectarianism or exclusion.

### A Universal movement

This movement within the framework of Islam is based on prophetic teachings announcing a great world crisis from which will emerge the figure of a liberator called al Mahdi, leading this full consciousness. This model of a character appearing at a certain time to lead to a liberation from injustices, illusions, hypocrisies, fixations. This movement is truly universal, it must be emphasized. We find exactly the same profile : *Kalki* in India, *Maytreya* among Buddhists, the Messiah in the Jewish tradition, the return of Jesus in his glory for Christians, as well as in many other ancient civilizations such as the Mayans for example. It is therefore easy to understand that a master in our time participates in this model in terms of his vocation to teach in accordance with the movement of consciousness in history. It should not be surprising, therefore, if the two complementary aspects are manifested in this accomplished model : a rigor of majesty, *Jalal*, as a vigilante that will be apparent and a compassion, an infinite love dwelling in his heart. As in the rituals of all religions and spiritual methods, everything will begin with a great cleansing, but what will seem terrible to some, due to the disappearance of so many outdated systems, will appear to others as the manifestation of a compassion in view of this clearing allowing new crops.

### This Movement concerns the entire human community

This subject is extraordinarily current and does not concern only Muslims or any particular religion, but all men of this time. Let us be clear : it is not a question of believing or not believing in this figure of the liberator because in fact this one only accompanies a springtime which is in progress. It is not a question, therefore, of constructing the mythical statue of a magnificent



character who makes us dream. That would be a misinterpretation of what we are saying here. We are talking about the cycles of the Universe as there are also seasons. They are universal laws installed by the Creator. No character will change the order of these laws, but on the contrary will show how to conform and harmonize with them. Let us simply begin by observing. Let us look at the striking contrast between the individualistic demands of people, regions and countries on the one hand, and this breath of liberation towards a consciousness of the Universal on the other.

It is as if a sort of judgment was underway, highlighting the choices of both sides. Some cling to possessions, identifications, cultures, countries, and therefore particular identities, more and more frantically, while others open up to an increasingly expanded consciousness that transcends all sectors. This phenomenon exists even among scientific researchers, particularly in quantum physics, where it is becoming established that "the consciousness of the subject modifies the experience", which puts consciousness at the heart of research. In this world, a fantastic mutation characterizes our time according to a design of striking contrasts. On the one hand, what is called organized globalism for a centralized control of this world in particular by the power of money, globalism which is the dark shadow of a luminous phenomenon, that of this liberation of the limits, of the identifications, of the nationalisms, of the corporatisms, of the sectarianisms, by the manifestation of this universal conscience which widens more and more. Our attitude, down to the smallest detail, is going to situate us in this film of the world in progress.

### **What kind of actor profile will define us ?**

Will we be stuck in sectarianism defending identities, groups, religions, local models? Will we remain in our official highway, will we navigate like "boatmen" in a river with well-defined banks? Are we going to freeze ourselves in identity clothes and in methods and practices that reassure us? Or on the contrary, will we understand that this particular river is destined to lead us to the Ocean of the great Presence, of the universal consciousness where the names of rivers, religions, groups, brotherhoods no longer exist. For I ask the question, what becomes of the name and identity of the water of the Seine, the Danube, the Rhine, the Ganges or the Nile when these waters have joined the Ocean ?

**Are we like those whom the Koran refers to as "apes"?**

What has become of the riverbanks and identities ? Now in the mutation that we are living at the world level : the water of the river is in sight of the Ocean. It is therefore a messianic period of great renewal. But why be surprised ? After winter, don't we usually wait for spring ? Those who do not perceive this mutation towards a springtime of consciousness have only to look at the coldness and desolation of this winter that we are living. But if winter is here, spring will come. It is like the words of the wise man who was told that we no longer see the presence of God in the world, and he replied, "Do you see the devil's finger ?" and the people answered, "Yes, we do. Well, he said, it is the very opposite of the divine action ! So you can see it by contrast." So where are we in our position as an actor in the film. The director and the scriptwriter allow us, by drawing a profile, to situate the role of the actor, down to the details and even more so in the details. This is how we can know ourselves by the details of our behavior to what degree we are identified. Are we sectarian, are we locked in our individualism in our old repetitive, egotistical representations ? Are we slavishly imitating them because of the weight of fear, without perceiving the spirit of the law ? Are we like those whom the Koran refers to as "apes" ? Let us understand, it is not a question of opposing a path of liberation to the great eternal tradition.

A true path takes us through methods, disciplines and loyalties, the *Adab* (the foundations) that is certain. But this same path, like the river and its banks, also leads the water in a movement that ends up freeing it from these banks into the freedom of the Ocean: the great Presence. The great Sufi saint Râbi'a l-'adawiyya used to say: "*a-jjar qabla dâr*": "seek to meet the Neighbor (God) before the House of the Neighbor (the stations) " For what do we want? The house, the stations or the Master of the house and the stations ? Today, for example, different brotherhoods often fight to organize places, *maqâms*, spaces, but why ? Why spend so much energy on places if the Presence does not dwell there ? Each one defends his "house", his "sign", organizes a corresponding business and spends energy for that instead of getting to know the Owner of the houses. Let us understand: we recognize that there is a way of calling to God, the *da'wa*, in order to gather widely lost people seeking their way. This is a noble task. Some generous and



compassionate Sheikhs have dedicated themselves to this task, such as Sheikh Nazim al-Haqqani. But he also trained a small number of *murchid* disciples to educate these people. This small number of *MURCHID* will then have the task of "educating" those who have been gathered and regrouped by *moqqaddem* who are only "gatherers", not educators. This point must be made very clear because otherwise it would be a sham to believe oneself an "educator" when one has the simple function of a gatherer. The "Shepherd" guides, feeds, educates, his dog gathers.

The Naqshbandi Masters also alternate the phases of gathering, then the phases of education. I have shown this in my book *la Genèse de la Sagesse*, or the Naqshbandi Golden Chain. The educators or Murshid were not simply "authorized" to lead a prayer meeting, as is the case of a simple representative, they were trained by continuous companionship with the Sheikh for at least 40 days and then by a retreat or *khalwa* of at least 40 days more. It is important to distinguish between these different qualifications so as not to find oneself wandering, misguided by people not trained for this. Of course setting up spiritual places is a normal step but it is just a field of wheat without a farmer or an empty pharmacy or with expired medicines as Mawlana sheikh Nazim often said about the current state of some spiritual groups.

**To settle in the river (the spiritual path) and develop a "river policy" by actually setting up your business, is a betrayal of the path !!! This should be clear !**

Let's rather look for the *RABB*, the In-Lord who is the true Teacher ! He is the one who leads to the liberation of all those illusions and egotic fixations. The master or true Sheikh is only his mirror and his servant. There is no master indeed but the *RABB*, the Lord. All my masters in history, men and women, are only mirrors of the *RABB*. None of them proclaim themselves "The Master" but rather "servant" of the *RABB*. Here are the "authentic", the "sincere", the *çiddiqiyyun* those who lead us to become aware of this inner master, the *RABB*. Any other claim is a serious imposture that must be denounced !

**At the moment, we see many false masters appearing, these self-proclaimed plastic "sheikhs", these tragicomic caricatures who only gather poor aspiring disciples in clubs**



**of friends. This is the expression of the great confusion in which the world is. It is the manifestation of the ape's army !** Let us hope that our sincerity leads us rather to the first step of any path which is *tawba*, repentance in the sense of a "re-centering", a return to the center (*yatawaba*), an attitude which will be necessary until the last step. For it is precisely this attitude that will be consistent with the movement of consciousness and mutation that is underway.

### **Our ego (*nafs*) is made up of a memory of civilization which is 5000 years old**

Who can deny that he has to wash himself every day and also dust his house ? Nevertheless, we have a deficit in the cleaning of our ego because it is constituted in the meshes of a memory of civilization which is 5000 years old. It is therefore much more cunning than we are, while we illusively believe we can tame it. This is indeed part of the illusion that it creates itself to better control us. Let us observe how this ego, this great pharaoh, represents in us all the pharaohs of history and in particular those of our time. How can we believe that with our simple thought, a reflection, we will control this ego ?

Let us note that the neurosciences which are concerned with the mind declare that if this one functions at the level of 2000 second connections, the somatic part of the unconscious functions at 4 billion second connections. This means that our unconscious mind works two million times faster than the mind that produces thought. How can we not recognize that we are driven by the uncontrolled somatic states of our unconscious ? How can we accept this form of hypocrisy which consists in closing our eyes while letting ourselves be carried away by this nebula which directs our life ? Because what psychologists call the unconscious is called in the tradition of Islam for example: hypocrisy. The one that is "harder to spot than a black ant, on a black rock, on a black night", according to the hadith (the prophetic word). There are therefore two complementary movements to follow for this movement of the conscience. From the outside, cleansing, purification (*tazkiyat an nafs*), freeing oneself from illusory identifications, looking for the methods and specialists of this work which will lead us to lift the veil on the eye of the heart. From within, contemplate the Presence of the *Rabb*, the Lord, whom the authentic external master has awakened. To let it "breathe" and manifest the light and divine love, the



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true fabric of creation. This is the program of our spiritual family, its methods have been authentically transmitted to us, lived and verified.

Letter N° 5 will speak about it.

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