

Telecon with Wali Ali Meyer discussing The Walks

The following teleconference, which was recorded on July 26, 2012, focused on “The Walking Practices” that were presented by Murshid Samuel Lewis. The discussion was between Lucinda Abbe, a member of the board of Dances of Universal Peace of North America and Murshid Wali Ali Meyer, a direct disciple of Samuel Lewis.

Lucinda: I can begin by giving some background on Wali Ali. We all, being members of DUP, have had him at one time or another as a wonderful teacher. He became a disciple of Murshid Samuel Lewis in 1968, and right away volunteered to work at Murshid’s home, the Mentorgarten where he’s speaking from tonight, and soon after that taking on the role of secretary, and becoming the esoteric secretary for Samuel Lewis. Presently Wali Ali has a full schedule of classes, seminars and retreats both at his home base in California and around the country, and he serves as a director of the Esoteric School of the Sufi Ruhaniat International.

As one our favorite, favorite teachers, we welcome you Wali Ali, eager to hear what you can add to our knowledge of the practice of the Walks. I know the Walks have been wonderful for me. I met you seventeen years ago and immediately was drawn to the Walks, and personally felt joy and fulfillment in doing them. Love to hear about them since the Walks have been said to have been the beginning of the DUP, the precursor to them.

Wali Ali: I’d be happy to do that. I have a lot of stories. Murshid Sam honored people, it was his manner to give credit to God and to give credit to all the people in his life who had been of benefit to him. One of those people was Ruth St. Dennis who was one of the great premier dancers in America. He felt he had learned from her the ability to draw the dances out of the space, out of the Akasha. She had begun doing that by drawing on dances of Quan Yin and others, and this was not in the consciousness of America back then. That’s a part of what Murshid Samuel Lewis presented in The Walks.

He always used to tell the story of how in the latter part of Ruth St. Dennis’s life she lived down in Los Angeles. He would visit her there and he went in to see her once and said, “Mataji, I’m going to change the world.”

“What are you going to do, Samuel?”

“I’m going to teach young children how to walk.”

She jumped up out of her chair and said, “You’ve got it! You’ve got it!”

Murshid Sam later said, “Well, I guess you’re the young children I’m teaching.” We were pretty young at the time, you know, most of in our late teens and early twenties. The Walks did come before the Dances. Before I came on the scene, he used to take his students around on the streets of San Francisco and do walking practices. I remember going with him up Bernal Hill, and he would give us different breaths and wazifahs to use climbing the hill and different ones to come down the hill.

In 1968, soon after Pir Vilayat Khan had come here to speak at the Mentorgarten. And Murshid Sam had decided to work together with him to revive Sufism in America, and to spread it in a new period of time - that was really the evening the Dances were born. I remember being there and Pir Vilayat speaking about the dervish dance that he’d experienced in Konya (Turkey), and the way of the dervish and so on. The next time we met, Murshid said to us, “You’re interested in dervish dances, I’ve danced with dervishes all over the world. We’ll do what he talks about.” And then he took us downstairs to the garage here, which is now our meeting room at the Mentorgarten, it’s a nicely dressed up garage. We started doing the first Dances, which were Dervish dances, and then the next dances were the Ram Nam dances, and then pretty soon all sorts of Dances were coming. And in the midst of this he started presenting walking practices. The walking practices were ingenious in the sense that he used the Walks as a means of working on all the elements of the inner school of Sufism - the inner school meaning the practices that one does to attain realization. Such things as concentration, and development of the different chakras, or centers of the body, the ability to place the breath in different centers, the ability to attune to different forces in the universe, to become them and represent them and to embody them.

The first walking system that he presented was the Astrological Walks and Spins. This was a yoga system, he called it Astrological Yoga, that he had developed from his own practice and study and it used the different centers, the breath in the different nostrils, the fine breath versus the course breath, the ability to place it in different places in the body, and to embody the different rhythms and psychic forces. So we were learning concentration, and the use of breath, and the use of heart, and the way to feel it in the body, and all these kinds of elements that were a part of spiritual practice. He was doing it in a way that was fun. In fact when he first introduced these Walks, he said, “You’re interested in astrology, well I’ll show you one way to make

astrology real.” I wasn’t interested in astrology, but I was very interested in what he had to offer because it was amazingly present. He always said that Americans, people in the West, lived in an active culture and that the spiritual practice for that culture to really reach Americans needed to be an active practice so the Dances and the Walks met that need of being able to put meditative practice and spiritual practices into activity.

He started working in this kind of disciplined way with these Astrological Walks. He used to have meetings most every day – four days a week in the city with me at the Mentorgarten where I served as his assistant and secretary, and three days a week at the Khankah in Novato. He started an advanced Dance class on Saturday nights that you could only come to by permission and the only way you could get permission into the class was to pass one of the Astrological Walks. He would present them in the other meetings sometimes and we’d work on them. But he didn’t get everybody up walking at the same time and he didn’t just say, “Yes, that’s fine,” and gloss over everything. He used that very strong Zen eye that he had to give people a high standard to reach. Not just to make it easy or gloss over what wasn’t present. I remember very clearly when I passed the first Walk and got to be in that advanced class. I passed the Walk of Jupiter.

Sam would say often, “It can’t be taught but it can be caught.”

Later he turned it into a pageant where he would have people doing the Walks of the different planets in turn and then the Spin of the planet and then everybody moving the whole solar system together. Those were just some of the Walks, as I said, those were the first ones that were presented systematically. And then he presented Walks systematically using the different centers in the body, while that was a part of the Astrological Walks; the Astrological Walks are colored by the fact that they bring a psychic element into it. In other words, the planets used to be Gods, and if you go back to the ancient religion of Persia, each of the planets had a temple. So the temple of Mars had a particular altar that represented Mars and the people who went to Mars tended to be military people, but also physicians. And so on for the other planets. The King represented the Sun and he went to each one of them in turn. So when Murshid presented the Walks of the planets, he gave a kind of an added feature to the embodiment of the planet, which had to do with the nature of that mythic entity, such as Mercury - winged feet, Mars – the warrior and the healer, and so forth. Jupiter is like the king or the monarch, or the emperor card in the Tarot.

Mentioning the Tarot, at a certain point he gave us the Walks of the Tarot Cards, the major arcana of the Tarot, and we turned that into a pageant.

At another level still were the Walks of the Realized Beings. This was, I think, a very deep contribution to the practice of spiritual realization, too, because if you start to do the Walk of Hazrat Inayat Khan, or the Walk of Krishna, or Shiva, or Mary, or Quan Yin, or Murshid Sam, or anybody then he taught you how you could get into the atmosphere of that person. It wasn't imitating something on the outside. He would say you have to learn - What was that person's rhythm? What was their breath like? What's their heart space like? How do you enter into that space and begin to move. He would model it and then you would catch it. He would say often, "It can't be taught but it can be caught." It's right in the atmosphere. So for people who go on to teach the Walks and the Dances, one of the things to emphasize is not to rush through it, to give people a chance to do it one or two at a time, so that you can tune into them so that you can give them feedback. So that others can catch it if they've got it, or for that matter, if they're breathing in it, they can help them by focusing on them doing it.

'Toward the One' walk was a practice that he felt was an all-encompassing spiritual practice to connect with the source of all being and move into the completeness of that totality.

Murshid Sam also gave Walks like the walk of breathing 'Toward the One,' which I think was the walk that he most often gave. That was a practice that he felt was an all-encompassing spiritual practice to connect with the source of all being and move into the completeness of that totality. It's a Walk; it's a practice of breathing 'Toward the One' in and out that he gave for self-protection and also for accomplishment.

Lucinda: I know that sometimes I find that I get attached to a particular Walk and it's like a companion for me for a week, or a month or even more. And right now for me, that one is the 'Toward the One' Walk. I start walking outside in nature and that's what I find myself doing. It's interesting that the walking can really be a daily spiritual practice without much effort.

Wali Ali: Every day I go for a walk now. If you get a dog you get to walk a lot. They say people that have dogs are healthier because they generally have to get out, rain or shine, to walk. When you're walking, like we do in Glen Canyon in San Francisco, which is a lovely place to walk, my dog is running

around smelling gopher holes and I'm having a great opportunity to practice spiritual Walks. Just to be aware of all the beauty and the presence of God around you as you're moving is a practice that Murshid called, "Akhlak Allah." This means practicing the presence of God. And that's something you can do wherever you are. When you do a Walk where you're using a sacred phrase on the breath, and to contemplate the presence of that quality in your body and in the atmosphere, and to maintain the concentration on it is a deepening practice.

'Toward the One' when you do it in nature, there's a couple of different ways of doing it. One is when you have a long distance or a place where you are walking is to already connect in your being with what your destination is so that you have that sense of moving towards a goal, towards a place, a destination. That anchors the practice, and it has a metaphor of connection with our spiritual life where we can already imagine our journey towards wholeness, towards completeness, towards the source and goal of all. If we can already anchor ourselves in that connection, we feel the attraction of it and we also feel our own intention lighting the way. So it has the two poles, the one of our own intention lighting the way moving towards our goal and the other of the goal pulling us from the heart, attracting us towards the One.

Lucinda: So naturally the 'Toward the One' Walk is from the heart, or would you just play around with it, coming from some place else in your being?

Wali Ali: I usually give it either from the heart or from the third eye. And it has a different feeling. After you master, or you're comfortable, you can get the concentration going, then you have the freedom to play around.

Also the combining of these practices in the Astrological Yoga is very powerful. If you combine Sun and Moon, you have a very powerful complete practice. He used to give in the Astrological Yoga, Dharma Walks and Karma Walks. He would look at people's charts, and I've done and others have followed in his footsteps doing this in different ways, and sometimes with the help of astrologers. If you pulled it together, it would allow you to meet the challenges of everyday life, and that would be the Karma Walk. What would allow you to reach your spiritual goal? That would be the Dharma Walk. And for the Dharma Walk you would always include some of the outer planets because they were connected with the centers in the head - Uranus with the third eye, Neptune with crown center,

and Pluto with the center above the crown.

Lucinda: I've always loved those Dharma and Karma Walks. There's no way to put those down on paper is there, they have to be taught individually?

Wali Ali: They are prescribed individually but there are combinations of the planets that you can describe. You can certainly say, for example, combining Sun and Moon gives you a tremendous balance in life because you have the solar power, that sense of positivity and confidence to achieve goals and you have the Lunar power of listening and being receptive and going with the flow and responding to situations. Every situation is either asking us to bring positivity or receptivity to it. If you can do both, and can have that breath, and if you can have Sun and Moon combined in your nature, then you're in the best possible position in everyday life to move to a more lunar way of being or a more solar way of being. So those sorts of things can be written up.

Everybody's chart is unique and it has a unique configuration, and so there would be things that Murshid would look at in order to decide what to combine. The Dharma or Karma Walks would involve two or three combinations. Before you can start combining these things, you have to master the notes before you can start playing chords, let's say. It is a whole inner science and the number of people who have become masterful in the area of the Walks, still at this stage in the development of the Dances of Universal Peace, are fewer than the number of people who have become masterful as Dance leaders. You need to work with some people who have some mastery and then you can get a living transmission of it. There is stuff that is being written. It's hard to convey it in a virtual form. Just recently they started filming my Dharma Night class. The last two meetings, I presented the Spins of the planets and I did it very deliberately. I took one person at a time from the class who was willing to participate, to step forward. People could look at it. You could see me doing it and you could see some of these people who have done it for a number of years doing it beautifully, and me giving feedback. I looked at the first video of that a few days ago and I was very surprised and happy. There very well may be a way to transmit this where you don't have to be present with somebody. This is going to be up on the Ruhaniat website, at least on the portion that's my website within the Sufi Ruhaniat website. Take a look at the Spins and see if you can catch something from that. (links: <http://tinyurl.com/planetaryspins1> and <http://tinyurl.com/planetaryspins2>)

Murshid, when he would look at somebody's chart, he was interested in what the rising sign was, and then the ruler of the rising sign. For example, if Taurus was your rising sign, Venus is the ruler of Taurus. And then he would look and see what the aspects of Venus were in your chart, and if Venus picked up some of the other planets with a positive thing like a trine, or a conjunction, or a sextile, he might use that for your Karma Walk, more likely. Otherwise he would look for other things that did pull together other elements of your chart. If you had a lot of things below the horizon, which tend to be potential things in your character, or unconscious, or subconscious things, he would look to see if there was some aspect that went from that to above the horizon, that would allow you to bring that into your awareness. The prescribing for somebody is an art. It's not a fixed thing. You can really say a lot about how these different combination manifest and what qualities they bring.

Lucinda: In teaching the walks, if I have a goal of doing a Tasawwuri Walk, I like to approach it, if it's a weekend retreat, by taking the dances that are done that morning and steering them all towards culminating in a Tasawwuri Walk, in a Walk of one of the Realized Beings. Bringing the elements together one by one – the groundedness in the seat, the expansion of the heart, the overflowing of the crown chakra, or some of the Astrological Walks, and introduce a few Walks first and then a few Dances that support those Walks. Finally, it seems like, it all comes together that you have a Walk of one of these beings. It almost feels to me as if I'm picking apart the qualities that I experience in that being and making different Walks support that.

Wali Ali: That's a very good way to approach it. Especially since when you're trying to present a Walk of a Realized Being, in the first place, it requires a lot of emptiness on our part, and genuine devotion and effacement of self in order to do it, and not just be parading our own ego around, or be very self-conscious about it. Either way is a limitation, obviously. You don't want to talk about it too much but you want to bring the reality of that being into the atmosphere. The way you describe doing subtly by working on elements that you've deconstructed in your own meditation on that being as aspects of their being. For example, if you're working with Hazrat Inayat Khan, you could do some of those Dances that take the phrases of Hazrat Inayat Khan into the dance form. There are quite a number of those Dances, and that puts his teachings in the atmosphere. And then you would do some

walking practices that allow people to slow down their breathing, and feel very embodied and majestic and opening up the different centers. You wouldn't even have to connect it with him verbally, but when you got to the point of trying to present the Walk of the teacher. The best guide is to have had an inner experience yourself, a loving connection with that teacher. The best advice for people who want to bring forth these Tasawwuri Walks, in addition to receiving them from someone who is masterful in it, but even as important as that, is to develop your own inner connection, to study, to go into the life and the teachings of the being that you're concentration on, so that you feel it living in your heart, because that's the mystery of how this whole inner school operates. It's a kind of inner merging that is taking place. We say:

Toward the One
The Perfection of Love, Harmony and Beauty
The Only Being
United with All the Illuminated Souls
Who form the Embodiment of the Master
The Spirit of Guidance

Love is the one thing that allows two to become one, that brings things that are apparently separate into unity.

That represents the direction that we're taking of merging, merging with the totality of all that is, merging with the illuminated souls. How do you do that? Not just as a verbal formula, but as a reality, is through the heart. Love is the one thing that allows two to become one, that brings things that are apparently separate into unity. By cultivating a devotional, loving connection with a being allows you to just step forward and to forget about yourself in that moment, and to stand in the reality of that being without it going to your head. Try to breath like them, and offer their atmosphere of heart, and move with that inner sense of connection. You can't really go wrong because you're sincere, you're effaced; it's a product of your own inner journey. What people get, they will get. Some people may get way more than you have by the grace of God. If things only went down hill, people would never surpass their teachers. But they often do, thank God.

Lucinda: Thank God, yes. You have so much to say, Wali Ali. It's wonderful and as you're talking, a few words just jump out at me as if I want to hear that word again, like "Akhlak Allah." Can you say it again and tell us

more about it?

Wali Ali: When Murshid would get up and get us to do “Akhlak Allah,” he would expect us to be experiencing joy. Sure, your experience of the presence of God might be very sober, or it might be very ecstatic, but the first blush of it ought be ecstatic, because people try to make God into some kind of formal, distant, judging entity that you have to get it all right and be respectful in front of, and fearful of, and as a result they feel very contracted and limited in their response.

Every religion teaches: *Tat tvam asi*, or ‘Thou art that.’ If you only knew it, you are that reality but it’s covered by your conditioning, and by the false self as Inayat Khan calls it.

“Akhlak Allah” is exposing that secret of ananda, of joy that is the heart of all existence. The Arabic word for existence is Wajud and it has the root ‘WJD,’ and the word for absolute ecstasy is Wajid, same root. Lord Shiva says consider the universe, the fullness of everything that is, to be the body of bliss. That’s saying the same thing. The fullness of all manifestation is your own body and that body is in the state of absolute joy. That’s the secret that Murshid would offer in “Akhlak Allah.” He would expect you to get up and move with the sense of the divine presence that was joyful and ecstatic, not forced, not trying to be that way, but just letting that joy arise spontaneously. Naturally it can take any form whatsoever. That was a gift that he had in particular, was joy.

Huston Smith was the ground-breaker in terms of bringing comparative religion in a mystical way to the world, particularly in the English language. He said to Shabda and myself when we were at the conference that the Dalai Lama had given for ‘Reaching out to Islam’ a few years ago. Huston remarked, “Your teacher was the most joyful person that I ever met.” Murshid Sam had that. Papa Ram Das, who was Murshid’s Hindu teacher, had that tremendous transmission of joy. If you read his autobiography, it’s just full of that. If you do the Walk of Papa Ram Das, it is really the Walk of Murshid Sam in a certain sense. It’s just total joy. Ram is everywhere. Ram is like Krishna, it’s full of joy everywhere. So, you are living and moving and having your being and playing in this divine joy. That’s what he would look for in us.

He never criticized anybody, maybe a couple of times. I can remember

somebody in the Saturday Night class walking around very soberly and Murshid went up to him and said, “You look like a Presbyterian.” (laugh) Somebody was trying not to get it wrong. At a certain level, of course, the greatest joy is what Hazrat Inayat Khan said. I’m speaking in terms of his experience of the divine presence here, he said, “I am the wine of the divine sacrament. My very being is intoxication. Those who can drink of this cup and yet remain sober will certainly be illuminated.” That’s the highest degree of intoxication and joy is where you can feel it and yet you can maintain this inner sobriety at the same time. It’s kind of like combining the different elements. First you have to hit the note, we need to hit the note of joy and then you can find that depth of joy that allows you to be absolutely sober at the same time.

Lucinda: It’s interesting you mention Huston Smith. I was a senior in high school in 1968. For our comparative religion class, that was our reading material. I got to the chapter about Hinduism and it said that the Hindus believe that you can have infinite life, infinite bliss, and infinite knowledge. My heart just went - ‘Yes.’ That’s still guiding me, that ‘Yes.’

Wali Ali: That was the difference between the study of comparative religion before and after that period. This is exactly what Samuel Lewis and others stand for. It’s not about learning all the different teachings of the religions; it’s about entering the states that the practice of the different religions lead you to. Then you can see the commonality between the different religions because they lead you into these same states. And that’s what Huston Smith, who was the first one to do, certainly in English, was to point to the states that were at the heart of the religions.

I think the Dances do a magnificent job of bringing joy to people. A lot of religious practice does not do that, unfortunately, some of it does, but the Dances do. Singing and moving together allows for that experience because of the musical help, it works very well. For the Walks, if you have a master musician, who can feel into them, who knows them, that can help a Walks teacher a lot, too. There’s not that many people I trust to improvise while I’m teaching the Walks because if they don’t have it, then I’m working in disharmony. But there are musicians who can do this, I heard that Hayra Fatah is on the call; she’s someone good at this. Shabda is the best one I know to work with because it’s all inside of him. When he’s playing with the Sufi Sesshin, which we do every year, we do ten days of Walks, and Zikr and Dances for half an hour and then half an hour of silent sitting. It’s such a

great relief because you have all these great musicians there such as Gayan Long, who's a world class drummer, and all these tremendous musicians who know this inner stuff so that you can really get the advantage of having the accompaniment to the Walk. That can add to the atmosphere when you have the right set up for it.

Lucinda: When you're speaking about the sesshin, I'm thinking of the group in the center, the musicians. The Indian Film Industry put together fifty hours of the story of Ram, "The Ramayana." There's some scene where Ram plays his instrument for everybody and Shiva comes down and dances right there on top of the crowd of people who are watching. That was when he was finishing his schooling - he's maybe sixteen or something like that.

Wali Ali: I love "The Ramayana." It's massive to read. There's a delightful retelling of it in a condensed form by William Buck that I highly recommend. A few years ago, I was on a family retreat in Hawaii for six weeks with my family on Bodhi and Leilah's land, and I read aloud to my son and wife "The Ramayana." We just all fell in love with Sita and Ram. All of a sudden Ram has come alive for me, and I can add Ram and Sita to my inner beings that I can feel confident to present when I do Tasawwuri practices.

Lucinda: Did you say your dog's name was Bharata - Ram's brother?

Wali Ali: We call him Bart. Occasionally he's noble, but he's a beast. In fact, a good friend of mine, a mureed, works with me who is from India. He said, "You named your dog Bharata, you couldn't do that in India."

Lucinda: We had named our cats Ram and Lakshman.

Wali Ali: We're Westerners. We may be guilty of not having enough respect on the one hand, but we're also innocent of having to be so kowtowed in respect that we don't just love God. It's something to learn how to keep respect, and yet to say, why can't you chant God's name in the toilet. Why isn't God in the toilet as well as in the prayer room? My experience, there is no place where God is not, so why wouldn't you? I think we're getting a little off the subject.

Lucinda: In the notes I've made while we're talking, some words that have come out are - inner merging, joy, being illuminated, and love. These are

words that roll off your tongue with a lot of feeling. Here's a quote: "The closer the attunement to God, the greater the capacity for that spirit of guidance, which is everywhere, and when that guidance comes, it is possible to apply the wisdom in practical ways for human welfare." The closer the attunement - attunement is one of the key words we are using for the Walks concentration. So can the practice of Walks bring us into attunement with God and lead us to that spirit of guidance?

Wali Ali: They can. We have to make God a reality. The word God is just a concept until we make it a reality. When I say, make it a reality, I mean imagine what perfection would be like? What would be the perfection that you could imagine that would make you happy, that would make you feel complete, and that would be utterly beautiful? If we're going to attune to God, we have to have something more than a concept to bring our breath into.

The idea of attunement, I think it's a word that we've made a part of the language in the way that we're using it. People tune their instruments, and the instruments become attuned, but to talk about beings becoming attuned, and practicing attunement is a progression in thinking, but it's a reality. You can practice breathing like someone, if you want to feel what someone is feeling, if you match your breath with theirs, you can come easily into what the secret of what their heart is. We know everything by comparison, by knowing its opposite - light and shadow, good and evil, and beautiful and ugly, and the rest. Yet God remains a mystery because God has no opposite. There's nothing we can get a hold of in that way, so we have to begin to build something up out of our imagination - deconstruct the concept, begin with what we find beautiful. If God is love, then what kind of love and what does that love feel like and how would that love respond in different situations, and what would be the wisdom of that love, and the discernment of that love? You start exploring in that way and then you bring your own heart, and feeling, and breath into a condition that is inspired by that kind of inner reflection. Put that into your movement, then you have a Walk that is attuned to God. Hazrat Inayat Khan says, "Make God a reality and God will make you the truth." If you enter this process, then that reality will begin to shape you. And your notion of love will begin to evolve.

Lucinda: That's beautiful.

Wali Ali: It's a lovely concept (laugh). I hope that we can realize it, myself

included. I'm so grateful to have the practices of the Walks, and the Spins, and the Dances as a vehicle of drawing closer to the reality, in joy, in community. Even if you're walking 'Toward the One' you imagine this caravan of beings, united with all of these beings and this endless caravan of all beings who are moving through eternity to the source of all beings. So you just feel as Rumi said, "Come, come whoever you are, even if you have broken your vows a thousand times, This is not a caravan of despair. Come again, come, come." I think that sense of movement that Murshid wanted us to get into here in the West - Dance to Glory. Imagine all the people who have been doing the Dances all over the world with continual movement of remembrance and joyful presence, in this infinite caravan toward the one.

Lucinda: Toward the One! Perhaps a good place to end our conversation.

Wali Ali: United with All! And connected with all the illuminated souls, and all of that is right in your own breath. God is breath. It's translated as "spirit," but God is a spirit. God is breath. It's right there inside of you. It's a living presence that you can find the way to attune, the way to merge, the way to become focused, and all the rest of it. Thank you for the opportunity, I love to talk about these things. I'm very grateful for the transmission that I received from my teacher and I see it living now in so many people present in the Dances, present in the Walks. I feel very optimistic about the future of this practice to be of benefit to humanity.

Lucinda: And myself, even more than optimistic, I feel like a promise was made to me that certainly we will be illuminated.

Wali Ali: Yes. Buddha said, "I see now all sentient beings are illuminated, they just don't know about it." That's why we say remembrance, it's not like you have to get something new, you just have to uncover something that was always there and live in it. I wish you and everyone the best.

Lucinda: We'll include a few greetings from the callers, and end the call.

Jennifer: I just want to thank you so much, Wali Ali and Lucinda. This was a wonderful sharing and I really appreciate it.

Wali Ali: Thank you Jennifer. It's a pleasure to talk with all of you.

Mudita Sabata: I'd like to say thank you to both of you. I know for myself

that I have learned a great deal about my own inner being because of the Walks. I feel my life has become so blessed because of the Walks, so thanks so much, Murshid Wali Ali.

The invocation was repeated and Wali Ali offered, "Peace be with you all!"