



Bawa Muhaiyaddeen Fellowship Family Newsletter

Do not cry because you are poor. Cry to eliminate the poor qualities which form in you from within. The greatest wealth is within, the wealth of God's grace and God's qualities. Spend that wealth freely, with wisdom.

~The Golden Words of a Sufi Sheikh, #697 by M. R. Bawa Muhaiyaddeen ☺

INTRODUCTION

Dear Brothers and Sisters,

As-salāmu 'alaikum. Bismillāhir-Rahmānir-Rahīm.

The tumultuous events this year have created for all of us waves of anxiety and fear. Endless discussions about health and troublesome issues flood the Internet and bring a worry and weariness to our minds. Our focus is so much on events in the outer world that we have allowed our inner world to become terribly dark and forbidding. We then want to hide away from the events shown on the television, social media and newspapers. Those fears and worries are products of our minds and it is to look at them and get rid of them that Allāh challenges us every minute of the day. Out with the trash! Sweep the heart clean of the monkey mind's constant creation of negative scenarios, none of which Allāh will allow to happen. Get rid of the obsessive fear of loss or possible hurt.

Then we can focus on the towering Qualities of Allāh in the inner world. Each of those 99 Qualities of Allāh offers remedies for every affliction, problem or situation we are facing! E.g., *Yā Muqīt*, Allāh is nourishing, sustaining, providing, and supporting us all of the time, 24/7. In *Al-Asmā'ul-Husnā* he explains this Quality, "Allāh, who endows strength and resolution to each of His creations and supplies them with firmness and determination." Unfortunately, most people do not realize that within them is a universe of loving support that provides them with every single help that is needed. It's a personal bank with endless assets. To learn about it one must use it. Use Compassion, use Kindness, use Forbearance, use Generosity, use Patience, use Creativity, use Inventiveness, use Defending Others, use Awareness, use Praising Others, use being a Guardian for the Poor and Homeless, use being the Source of Well Being for

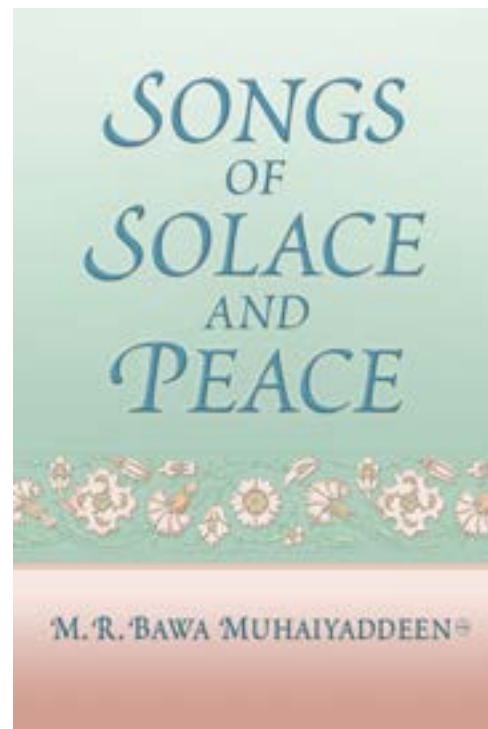
someone—to name a few from the heart's wealth. We're either carrying around an inner trash bag of doubts, fears and worries or we're living in a flower garden of indescribable beauty and fragrance.

The theme then of this newsletter is "Throw out the trash and be healthy."

~ Abdur Rahman Crumpton

NEW BOOK COMING SOON!

<https://www.bmf.org/shop/songs-of-solace-and-peace/>



SONGS OF SOLACE AND PEACE

...from the newest book

by M. R. Bawa Muhaiyaddeen ☺

LOOK INSIDE

Bawa Muhaiyaddeen ☺: “Where will we go? What will we do?” You have the same kind of thoughts as that man who went to pray. He thought, “Who can we lie to? Whose money can we extort? Where can we earn money?” That is how he went to prayer. You have another section like that—your mind is like art. Your mind scribbles in the same way you scribble your artwork.

The man answers: It’s very difficult for me to have the thought of God. All I can do is think of what God isn’t. I’ve never met Him.

Bawa Muhaiyaddeen ☺: That’s fine. That suits your mind. That is how satan talks. Satan may say something like that. But he knows God exists. Because without God, satan can do nothing. Because you have a satan like that, because you have that section of denial, it would be difficult indeed to worship God. That is what you have.

You have the external scenes, but no control of wisdom. You have the scenes seen by the eyes and the world, but they have not come under the control of wisdom. Wisdom has to be in control. That is the error. That is how the monkeys leap from tree to tree, jumping from one thing to another.

I married you to your wife to stop the monkey tricks.

The man: It’s only been a partial success.

Translator: Partial?

The man: Well, I mean the mind is still...monkey tricks. *The recording is turned off and then on again.* What to do?

Bawa Muhaiyaddeen ☺: No. There may be a few people like that, but we cannot say you are the

worst. That section has not been brought to faith, it has not held tightly to faith. The cause is weakness of faith—weakness of faith, a lack of certitude. That is the reason.

You only look outside, you do not look inside. When faith does come to you, you will have to look inside.

You and a few other people are like that. You only paint the outside of the cabinet. There is a storeroom in the cabinet—inside. You do not have the sense to open it to see what is inside. All you have is the painting. All of your work is painting. You do not have the key to open what is inside the storeroom. You are a painter without a key—you and a few others.

The man: How to get the key?

Bawa Muhaiyaddeen ☺: You need the appropriate faith to get the key. How can we give the key to the painter? Until we can trust you—how can we trust the painter with the key? I told you the other day in the discourse how you have to be in order to surrender. Barbara heard it. Ask her to tell you about it. You still do not have it.

The man: *Kasdam* [difficult].

Bawa Muhaiyaddeen ☺: Difficult? It is not difficult. Getting past your mind is difficult. The difficulty is getting beyond your mind. God is not difficult. The difficulty is getting past your mind.

Now look: Even if you were to spend ten million years with me, you would be unable to examine even an atom’s worth of what I am. You would be unable to know me.

I act according to whatever you happen to be thinking. You will see the picture according to how you approach me. Your own approach is what turns you back. You will not be able to understand even an atom. You will not be able to examine me—whether

it is you, him, any of the many people who come, the world, or anyone.

You will just take back the goods you bring.

A person who stands above the water will see only his own shadow, his own reflection, when he looks at the water. He will not know the secrets in the water.

You will see only a reflected shadow of yourself without seeing the secrets in the water. God does exist. He knows how to work with you and He knows how to work with others. He also knows how to work in other places: He knows how to work in America and He knows how to work in London.

He will also work with you. He works here and there. You only see what you see here, but He knows how to work in other places as well.

When someone is looking for God, God will stand before him and know how to talk to him about prayer. He may stand in front of someone else as a Light. In another place, He may be there as a man. In another place, He may join you and shout at you. You will know only when you come to that place.

Otherwise, where can you find that place? You cannot find it anywhere. It is a secret. You cannot see it. And your gauge is inadequate.

The man: I feel like a big, black stone is between myself and God. I feel it right in my stomach. It's right between me and God. I just feel it right here when I sit down. It's like a tension.

Bawa Muhaiyaddeen ☺: [*Laughing.*] That is *madam*, arrogance. If it is in your stomach, it is arrogance. If it is in your chest, it is satan. If it is in your mind, it is the monkey-mind. If it is in your eyes, it is maya. If it is on your tongue, it is ignorance. If it is in your *qalb*, your innermost heart, it is true wisdom—when your *qalb* is open. It is because you have a lot of karma, impenetrable karma, that you are creating a lot of work here for us to dispel.

Even if you have to be beaten, may it go! May the karmic burden you are carrying be removed! At least serve God, so it may go! Even if we cannot teach you through wisdom, may you at least do some duty to get rid of your karma.

Bawa Muhaiyaddeen ☺ begins to sing the song,

THE DRUM OF VICTORY

The wisdom that will beat the drum of victory,
that will beat the drum of victory is
hidden in the good Holy Book.

The wisdom that will beat
the drum of victory is
hidden in the good Holy Book—
the clarity of a compassion-filled heart.

The compassion-filled clarity of God and
the grace of the Rabb
that manifest themselves to us—
the grace of God

that manifests itself to us manifests in
our patience-filled conduct,
our patience-filled conduct,
and our actions free of evil.

Our patience-filled actions,
our grace of being freed from evil,
and God's grace, the duty described by God,
God-filled divine duty, will exist in
a heart filled with the path of justice,
a heart filled with the path of justice,
a heart filled with the path of justice.

The duty that makes
the hearts of the people overflow,
the duty that makes the hearts of the people
overflow and the words that confer grace
are filled with the sayings of the Guru,
are filled with the sayings of the Guru.

The words that confer grace
are filled with the sayings of the Guru and
the blessing of God who is filled with kind
charity.

Such a heart will live in great peace and
tranquility,
will live in great peace and tranquility.

This is the path of our birthright.

After the people
who possess this birthright gather together
searching for the one good, exquisite path—
joining together always with patience,
walking together on the path of unity,
joining together on the path
in this world and the hereafter,
searching for the wisdom that knows both,
searching for the wisdom that knows both,

seeking a rare and exquisite duty,
 joining together to do God's duty
 with an open heart,
 opening God's heart and
 joining together in duty—
 our life seeks the birthright of the soul:
 service to the Guru,
 service to the Guru with *adab* and reverence.
 Serving the Guru,
 serving the Guru
 until the two of you become one,
 knowing the sacred duty of the Word,
 knowing the sacred duty of the Word
 that will drive out
 the shaitāns and the monkey
 living in the people's bodies—
 to then be aware of the path
 that is your birthright
 and to serve the people,
 to do the duties to the people is
 the sacred duty
 bestowed upon you as a birthright.
 The sacred duty bestowed upon you
 as a birthright,
 the utterance of the sacred duty
 bestowed upon you as truth
 will play with the utterance of the Triple Flame.
 The state of the Triple Flame is
 the Qutb ☺, the Nūr, and Allāh.
 The Triple Flame
 that does the Three-Fold Duty
 is immersed in the path
 to ruling the three worlds.
 The Triple Flame that is the Three-Fold Duty is
 Allāh, Muhammad ☺, and
 Muhaiyaddeen ☺:
 Three Lights united to become One.
 As One, the Triple Flame
 will do the sacred duty and
 the duty of serving the three worlds,
 doing this through
 the representatives of God's grace,
 playing the part of the *ambiyā'*.
 The one who is one on the good path for
 everyone is
 the able one who is capable of ruling the world,
 the one with the inherent right
 to be on God's path.

He is known through grace
 as the leader of the three worlds.
 He is the human being
 who bears the name Insān Kāmil,
 the Light that is the Messenger of the Creator.
 Existing as the meaning fulfilled,
 doing devoted duty to the three worlds
 on the exalted path,
 exquisitely protecting the people and
 opening the hearts that hold this birthright—
 he will be seen resplending in the 'arsh
 at the dawn of *gnānam*!
 One who is not in this state,
 one who is not in this state—
 hell is where he will shine,
 karma is where he will glow,
 hell is where he will shine,
 karma is where he will glow,
 maya is where he will dwell,
 maya is where he will dwell.
 The place where he will disappear is
 creation, many rebirths.
 Our hearts have to melt.
 We have to act knowing
 that which needs to be done well.
 We have to serve with devotion
 in a rare and exquisite way.
 Our hearts have to reverberate
 with the Word, "Allāhu."
 Our words, actions, and conduct
 have to become one.
 We have to sing this Word
 on the path of liberation.
 This is an exquisitely unique Word,
 the actual way to open our hearts.
 This is an exquisitely unique Word,
 the actual way to open our hearts.
 The life of a human being
 who holds this birthright—
 if you realize it, what can harm you?
 If we realize it, what can harm us?

Āmīn.



SAYINGS

From: *Sayings*

<https://www.bmf.org/shop/sayings/>

—20—

Racial divisions separate you from God and hurl you into hell.

—230—

A Saying: The one who sang the song spoiled the song. The one who wrote the book spoiled the book; it was just written with ink.

Explanation: If the one who sings does not know the value or meaning of what he is singing, that song is spoiled. If the writer simply learns how to write but does not understand the meaning of what he is writing, he is only writing something in ink.

Further, man spoils man. If a man does not know himself, he spoils himself and has no value.

So if the singer understands the meaning of what he is singing, it will be beneficial. If the writer understands the meaning of what he is writing, it will be beneficial. And if one who is born on this earth understands his Lord, he will be an exalted man, one who is beneficial.

We should think about this. Otherwise, the work that man does, the meaning of what he writes, or the song that he sings will have no value.

—231—

My brothers and sisters, all created beings have a body. The most exalted of these creations is man. We think that his body is beautiful. But if you look at the body, you will see skin and membrane. The outside of the body is not beautiful, and inside of the body is also not beautiful. The body has bad smells.

The mouth, the eyes, the nose, and the sweat smell. There is not a body that does not smell on the outside and the inside. Just because we adorn our bodies with beautiful clothes and other things, will this bad smell leave? No, it will not. Does the stench leave? No, it does not leave either the outside or the inside.

There is only one beauty — God's qualities, His actions, His behavior, truth, and wisdom. That is the real beauty, the true beauty of man. Truth is the

beauty. If that beauty of truth comes to a man, then the outer stench and the inner stench will leave, the outer hell and the inner hell will leave, the outer torpor and the inner torpor will leave, the outer desire and the inner desire will leave, the outer differences and the inner differences will leave, the outer arrogance and the inner arrogance will leave, and the outer separations and the inner separations will leave.

When God's grace, His attributes, His mercy, the good qualities, and the beauty of peace fill a man on both the outside and the inside, he will do what is good. That goodness is man's beauty. When that beauty appears, there is no other beauty.

This physical body will never itself have outer or inner light and beauty. We must think of this.

THERE WILL BE NO DEATH

From: *Secrets of the Last Ant Man* (pp. 35-42)

<https://www.bmf.org/shop/secrets-of-the-last-antman/>

BAWA MUHAIYADDEEN ☺ Shaikh Hammad ☺ is a secret in the *dunyā*.

TRANSLATOR Shaikh Hammad ☺ was the Master of the Qutb ☺, and the Qutb ☺ was also the Master of Shaikh Hammad ☺.

BAWA MUHAIYADDEEN ☺ When Hammad ☺ came to the *dunyā*, the world, he was the Qutb's Shaikh. In the *ākhirah*, the kingdom of God, the Qutb ☺ was Hammad's Shaikh.

This name [Hammad] just came to my lips and I said it immediately. It is a good name, a name of *daulat*, great wealth. Hammad is the name of the Shaikh of the Qutbiyyah of the fifty-first generation [after the Rasūl ☺]. Hammad ☺ was the Qutb's Shaikh the ninety-ninth time he came. Hammad Shaikh ☺ is not an easy name.

Hammad ☺ came for spiritual *īmān*. He was also the Shaikh to Qutb Khawajah ☺ of Ajmer.

It is said that he who has not been touched by the

foot of the Qutb ☉ will never be a *walī*, a saint, that no one can obtain the state of sainthood in any other way.

When we speak of the Qutbiyyah, we are speaking of that which appeared at the very beginning, the vibration. The Qutbiyyah comes in a vibration. It is not something that comes from anything in the *dunyā*. It comes from within—it emerges from within *īmān*. It is called Qutbiyyah.

What comes from the Qutb ☉ is wisdom. What comes from the outside comes from the mind as book knowledge and similar things.

The Qutbiyyah is something that comes directly from wisdom as a vibration that has a power, an *ōsay*—a compelling vocal sound that arrives as a summons. The *ōsay* comes when the power is tapped. The *ōsay* comes from the place that is struck by the vibration. There is no *ōsay* in places struck by things such as book knowledge. There is no *ōsay* in that which moves through the intellect.

That is why the Qutbiyyah is on the other side and why it is called wisdom. It is something else, a vibration. It is different.

We still do not understand *īmān*. We do not understand what it means. It is said, “He who understands *īmān* was a *sīmān*—a person of immense wealth—in the *awwal*, the beginning.” He who understands *īmān* is a person of limitless wealth. Such a person will have the wealth of *īmān* in the *ākhirah* and in the *dunyā*.

We do not understand *īmān*.

That is why God has said, “*Yā* Muhammad, tell them to accept *īmān*, to accept faith, determination, and certitude! Give *īmān* to your *ummah*, your community.” That is *īmān*.

After God gave him those words, He said to him, “He who has *īmān* is a *sīmān*.” To explain the power within *īmān*, He told him about *Īmān*-Islām, its limitlessness. *Īmān* is Islām, it is purity. Islām is limitless, abundant purity. He who has *īmān* is an immensely wealthy person.

Thus, *īmān* is Islām, it is purity. The wealth that God has is limitlessly abundant. That is what has

been said. That is the explanation.

Without *īmān*, Islām does not exist. He who does not know the meaning of *īmān* will always be in want. He who is in want will not have *īmān*. He who has *īmān* is completely content with what he has. He is the *sīmān*, Allāh’s *sīmān*.

There is no *īmān* where limitless abundance is not embraced, limitless abundance. *Īmān* means he lacks nothing—he lacks nothing whatsoever. He has accepted Allāh with firm determination. He has accepted Allāh as Allāh and thus he lacks nothing.

He has no self, so he has no want. He has accepted Allāh. He has no joy, no sorrow, no want, no hunger, no aging, no death. He has accepted *īmān*.

That is *Īmān*-Islām. Only he who understands *īmān* is able to become a Muslim.

What people talk about is not Islām. It is not Islām—it is an example and does not belong to *īmān*. It is an example, a tree through the branches of which *īmān* is revealed. It is like showing someone the location of the moon, the crescent moon, through the branches of a tree. It is like saying, “Look over there, below that branch, under that cloud. Look over there.” It is an example, a way, to show someone the moon.

We must go deep inside. We can see *īmān* only if we go inside. *Īmān* is not a simple matter. The vibration of that which is called the Qutbiyyah is generated through *īmān*.

We say, “Sufi, Sufi, Sufism, Sufi, Sufism!” Sufis are sometimes referred to as *gnānis*—however, that is a definition we would have to laugh at.

Sufism means to learn. Sufi means *odukkam*—cessation, absolute disappearance. Everything is finished. Everything has stopped. It means *maunam*, silence. There is no sound. There is nothing.

It means what was there before is no longer there—it has ceased to exist. The meaning is different, the interpretation is different, the behavior is different. It is no easy matter.

Sufi is the last word.

It exists beyond the Ten Commandments. It is the path that lies beyond the ten sins, beyond the

ten openings of the body. The Ten Commandments are for the ten openings. The ten openings have to be closed. The visions seen by the eyes, the visions seen by all ten openings have to disappear. The place where everything that comes and goes through the ten openings is brought to a halt is called Sufism.

It is not a dance—there is no dance, no art, no song. There is no “I” to do those things.

Those things are all part of the *sharī‘ah*. *Sharī‘ah* is an Arabic word. It is easy to make noise in the *sharī‘ah*. In so many people’s homes here, Islām is practiced in a *sharī‘ah* manner. So everyone can hear them, they shout, “*Lā ilāha! IllAllāh! Lā ilāha! IllAllāh!*” Then they very slowly drag it out and say, “*Sallallāhu ‘alā Muhammad, sallallāhu ‘alaihi wa sallam!*”

That is the *sharī‘ah*. It is an act, not Sufism. In Islām, that is what is called *sharī‘ah*. It is not Sufism. They beat tambourines and shout like fakirs. What they do is an act performed by fakirs. It is not something that can be called Sufism. All of those acts exist within the *sharī‘ah*, the first section, a section in which *īmān* is not understood. You must go beyond the act. The act is not Sufism. The meaning is different. They just call those things Sufism.

Sufism is cessation. Sufism is a time of sleeping without sleeping and obtaining well-being. It is a time of speaking without speaking, resting without resting, eating without eating, worshiping without worshiping. There is no outer indication of any of these activities. It is a section in which there are no outward signs.

It is a section unseen on the outside.

Someone could seem to be sitting and speaking, except he would actually be sleeping. He could be sleeping without sleeping. There is no sleep. He speaks without speech. He does not focus on what he sees, he simply looks out. He sees without seeing. He sleeps without sleeping. He eats without eating. He rests without resting. This is how he does things. That is what they say. There is a lot more—it is a great matter.

When we speak of the Qutbiyyah while refer-

ring to Muhaiyaddeen ☺, we speak of the ocean of *īmān*.

The ocean of the mind is the ocean of maya. That is why it has been said:

*The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years.*

The billowing ocean is the mind.

*The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years,
gone on the eve of my son’s marriage
to the woman he had promised to wed.*

This is how maya, how illusion, is described: The billowing ocean is the mind. It is constantly billowing and rising up, just as waves arise from the ocean. Those were the same waves of illusion that had arisen against the three hundred thirteen *as-hāb*, followers, of Allāh’s Rasūl ☺, who had embarked on the ship of truth that is wisdom, who had embraced *īmān* through him.

The old woman’s son had set out on the ship of *īmān* twelve years earlier. That swiftly moving ship had sunk to the bottom of the billowing ocean. Her son’s *īmān* had sunk to the bottom of the ocean.

By the age of twelve, *īmān* is gone—the *īmān* a person possesses when he is young sinks to the bottom of that ocean, the ocean of maya. The truth sinks.

Determination, certitude, God’s speech, and the ability to play and love exist in a child under the age of twelve. He lives in God’s heaven then. If he dies before the age of twelve, he gets heaven. The Questioning is less. At the age of twelve he sinks to the bottom of the ocean of maya.

*The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years,
gone on the eve of my son’s marriage
to the woman he had promised to wed.*

The old woman’s son had drowned in the ocean twelve years before. The twelve years are the twelve

openings of the body. The *vangam*, the ship that moves swiftly through that ocean, has sunk in the *angam*, the body, the *qalb*, the heart, the mind. The ship has sunk.

The ship sank and her son died—his *īmān* died. The One God had arranged his marriage. The ship had sunk on the eve of his wedding. It was now twelve years later, the night before the bride promised to him was going to be joined to the *dunyā*, about to marry the darkness of the *dunyā*, the ignorance known as *maya*.

*That is why I am weeping in sorrow,
cried the old woman.*

That is how we speak of the Qutbiyyah and *īmān*—the Qutb ☺ of *īmān*. The ship has sunk in the *qalb*, sunk in the mind, sunk in *maya*. It sinks at the age of twelve. It sinks in the twelve openings.

*That is why I am weeping in sorrow,
cried the old woman.*

That is how the song goes. Yet, it is not like that either.

If we are to learn, we must stay with the Shaikh.

The fragrance abides in the flower. Before that, the fragrance was in the tree. The tree was in the seed, all its qualities were in the seed. After it grows and emerges from the seed, all the leaves and branches that were within it will appear. Everything was within it.

After the fragrance begins to emanate from the flower, how long will the flower remain on the tree? How long will the fragrance last? Possibly three days, or perhaps as long as a week. It will not last any longer than that. The flower will either fall or wither on the branch. The fragrance will depart. As soon as it withers, the smell will be gone.

What should you do if you wish to preserve the flower? If the flower is plucked at the correct time—in the three-day period when it is fully open—if the essence is extracted and the power of the fragrance is distilled, you can preserve the fragrance and the qualities of the flower as an *attar*, a scent.

The flower has perished. The fragrance has been separated from it, bringing us the knowledge of the kind of flower it came from. Its qualities have been brought to us. Its scent has been brought to us.

The section of the body is like this. It is a thing that will leave after a time. The body is like a flower that lasts only for a certain amount of time. Yet just as we extract the fragrance from the original flower and filter and filter it, if we learn from the Shaikh and filter the essence of what we learn, its fragrance will not die for a very long time. It will last.

If you stay with the Shaikh and join him, taking in the essence of his teachings, there will be no *maut*, no death. The flower has died. The fragrance of the flower has died. Desire has died. Selfishness has died. The *nafs*, the self, has died. They have all died.

If you keep the essence—the original essence, his *insān* qualities, the fragrance of Allāh, and the essence of his *rūh*, his soul—in a bottle, and touch a drop of it, the fragrance and the qualities will be clearly evident in that drop. You will be able to tell what kind of flower it came from.

That is how you have to be with a Shaikh. You must extract the truth of man before the body perishes.

The recording is turned off and then on again.

TRANSLATOR *Translating what Bawangal ☺ had said while the recording was turned off.* That which belongs to the earth will go back to the earth, but the truth can be extracted and kept.

BAWA MUHAIYADDEEN ☺ —it will come to the other side.

That's all. Very well, now you speak. Speak, speak! Speak about God.



ON BEING POSITIVE

From: *The Choice*, pp. 137-143

<https://www.bmf.org/shop/the-choice/>

In the presence of the Shaikh, if the first words that come to your mouth are positive, then a positive thing will occur. If a negative word comes, he will block you. "Danger will come from it," he will say. "A loss will occur." He can empower you according to your own words. He can make it all good. If your words are negative, something negative will occur, and it will not be good. Then the Shaikh has to block it.

Therefore, that is why Prophet Muhammad ﷺ said regarding one man, "It will be a good day for him," because his first words were positive.

To a second man he said, "It will be a bad day for you." That is how he answered when two men asked him whether it would be a good day or a bad day for them. The second man asked, "Will it be a bad day or a good day? Will it be a bad day or can I go?"

The first one asked, "Will it be a good day or a bad day?" He said it differently.

To the second man, he said, "Your words expressed the positive last. Everything that came first was negative." That is why he told him, "This time is not right for you."

Similarly, the words a person speaks prior to undertaking the journeys in his life will determine their outcome. Whatever he says will end up in his life. If he says, "I am sick, sick, sick, sick!" he will never be well. If he says, "I am poor, poor, poor," wealth will never come to him. If he says, "There is nothing, nothing, nothing in the house," no matter how much comes, he will have none of it. If he says, "I'm poor!" he will remain poor no matter how much comes. If he says, "I'm sick, sick, sick!" no matter how healthy he is, he will not be well. He will be unwell.

If someone says, "What God gave me is enough, enough. He gave it to me. God gave it to me," that is what will be. He will never lack anything. If he says, "I have the wealth that God gave me. I have it. I am not in need," he will not be in need. The words he utters will determine the results. If he says, "This

illness has come. That is all right. I am a little sick. But it is nothing, I am well," he will be well. It is according to this state that he will progress.

(Bawangal now begins to address two particular people in the room, but of course, this applies to all of us)

The lesson for you has been that when coming here, you have been saying, "My husband is not well. We have to go," when your husband is here with you. When he comes here, you say you have to leave because he is not well. When he does not come, you say you have to leave because he is not well. It is not a good lesson to repeat.

Look at this professor. He has no job, yet he gives money for charity and does everything he needs to do. He does not have a job right now, but he has never told me that it was difficult for him. He says, "God will give. God knows." That child is managing like that, and therefore, that child is progressing.

Since you got married, when have you ever been well? Your wife has been saying, "He is not well, not well, not well. We have to go. He is not well." When you are here, she says, "He is not well." When you arrive, she says, "He is not well." When you are not here, she says, "He is not well." What kind of lesson is this for you? When are you going to be well? This lesson is not good. Those words are not good. They will never bring the good. They will never benefit you.

A human being must always be well. "It is nothing. I am quite well. I am just a little tired. It is nothing. I am well." In difficulty, he should say, "I have no such difficulty. I will manage with what God has given. There is no hardship. I have everything in fullness. What God has given is complete."

No wife should ever say, "I have nothing in the house. There is nothing to cook." A wife should never say, "There is nothing to cook, nothing to cook." If she says that, then no matter how much there has been, in the future there will be nothing to cook. She must say, "I have the *rizq* that God has given me. I can feed my husband from it too. It is fine." If you are in this state of completion, you can experience completion in your life. If you do not have these qualities, you will have to experience suffering

in your life.

What does it take to kill a man? There is no need for one human being to actually murder another. To say, “*Aiyō*, the poison has entered your mouth. *Aiyō*, the poison fell into the water!” is enough. That person will die. “It’s poisoned. It’s poisoned!” becomes the poison. If you say, “It’s nothing to me. It is nothing. What poison? God is here, not poison. There is no poison. I am well,” there will be no poison. You must say, “It is nothing to me.”

If you say, “*Aiyō*, the demon is coming, the demon is coming, the demon is coming!” the demon will come. The demon will come. If you say, “Whether it’s a demon or a ghost, why would it come to me? God is here!” the demon will not come.

What you are doing is no good. It is not good to use those words. They will never bring you anything good. You must always have determination, faith, and certitude. Positive words must come from your mouth. Good words. In happiness and sorrow, positive words must come. That will bring success to your life. To anyone. To everyone.

Otherwise, the words are not good. Negative words should not come to you. Negative thoughts should not come to you. Negative intentions should not come to you. Even if you come here a thousand times, what is the use if you are in that state?

Your words must be pure. Your hearts must be pure. Your *qalbs* must be pure. It is only if a honeybee falls into a flower that it can take the honey. It is only if it completely enters the flower and sticks to it that it can take in the honey. It cannot get any honey otherwise. That is how you must be with the Shaikh: if you want to get all that he has, your entire *qalb* must stick to him. Your faith must stick to him. You can get the honey only if it sticks. You will never obtain it otherwise.

In your *qalb*, you must die in his words. No matter what he says, you must die in those words. It is only if you die that you can succeed. If you do not die, you will not succeed.

You must use wisdom. Good words must come to you, good thoughts must come to you, good intentions must come to you, good objectives must come to you, good actions must come to you, and

good qualities must come to you. That is what will bring you success. Then no distress can do anything to you.

I will tell you my experience: Long ago, I did not know how to swim. I went to bathe in a pond. Everyone else was bathing, so I too went. It was extremely hot, so I said, “I will also go.” When I went in, I fell into the water. When I tried to stand, there was nothing under my feet. The water had become very deep. “Ah! Ah! Ah! Ah!” I shouted.

At that moment, the thought of death came to my *qalb*. All I could say was, “Ah! Ah! Ah!” When I realized how deep it was, fear came to me. I was afraid. My certitude was gone. As soon as my certitude left, the water took me down. My arms and legs were paralyzed. The ability to move my arms and legs had abandoned me. My brain had left me. While I was going under, the water entered into me, and I could not breathe.

Suddenly I remembered something. I realized something. My certitude was gone, but I remembered something. “Ah?” I said. I could breathe again because I had jumped up. I had realized I did not need to stand. Then courage returned and I was able to swim back. I had come back into balance, I could move my arms and legs, and I could swim. There was no need to sink—I could reach the bank by swimming there. It happened when I tried to stand and it was very deep. I started to sink at the moment I realized how deep the water was. I was immediately paralyzed. My arms and legs were completely paralyzed and I could not stay afloat.

The people on the bank were just watching. “*Aiyō!* A swāmiar has gone swimming! He’s gone under!” They were all around, but they were afraid. I went down but I jumped back up. That was my experience. My nerves were paralyzed, my strength had left. The fear! “How deep it is!” I tried to stand, but there was nothing for my feet to step upon. I could not do anything the moment I thought, “I am in too deep.” When the fear came, everything else left. When I thought, “I can swim. I do not need to stand. I can swim,” I came up and swam back.

In two or three minutes, it was all gone. My strength had left. You must never be afraid like this.

You must have certitude in poverty and in hardship. If you think, “What am I going to do?” it will be finished. It will be finished. I have experienced so many things like that in the jungle and elsewhere.

In the days when I was a young child, I was unafraid as young children are, but after some time went by, a little fear came to me. When I wandered in the jungle, and tigers, lions, and elephants approached me, I was a little afraid. The fear came when I saw a lion, or even just heard the sound, “Oooh! Oooh!” I was afraid. I had no certitude at that time: “If I run, the lion will chase me. Then it will catch me. If I climb a tree, it will climb after me.” Bears and tigers too could climb. Tigers can all climb. It was a little difficult. They could all climb. Thus, I was afraid when I saw them. I was not afraid when I was very young; the fear came later.

After that, a little more time went by. Then I said, “My God. When God is with me, what is there to fear?” If a lion came, I stared at it. It stopped, stared at me, turned away, and went back. It left, and I could go on my way. On the roads, here and there, and on the jungle paths, it was the same wherever there were elephants, lions, and tigers. There were huge poisonous snakes and there were pythons. When I stared at the snakes, they put their heads down and left. They left, and I could proceed on my way. Subsequently, I was not afraid of them anymore.

Then came certain demons, all kinds of sorcerers, evil spirits, and ghosts. I was a little afraid. But afterwards, when the demons came, I stared them down. When I stared, they would disappear, or else they would catch fire and burn. Previously, I was afraid, but then the certitude came.

It is in this manner that we have to stare down every evil. Let the poverty come. We simply have to look at it a little. “What can you do? What can you do to me?” Let the demon come. Just stare at it a little. Let the dog come. Let the biting dog come. If you stand without saying anything and stare, it will leave. You do not need a stick, a branch, or a rock for that. Just stare a little. It will leave. Therefore, this is the certitude that you must have.

You should never have vengeance. You should never be jealous. You should never be ignorant. You

should never be proud. You should never have what is called the “I.” You should never have doubt.

You must have determined faith in God. You must have faith. You must have truth and *īmān*. If we are in that state, we can get through anything in our lives. Let the illness come. You should not let go of your faith until you fall unconscious, until the end. Do not let go of it. You must have that certitude. What are you ever going to do anyway? You must say, “My God. What can I do? Only You can do this.” You must have that certitude. That is how you must swim. Then you will be successful in your lives, will you not?

Your words. Positive words must always come to your mouth. Negative words should never come. Negative thoughts should never come. Positive thoughts must come to you. Bad ideas should never come to you. Good ideas must come to you. Jealousy should not come to you. You must be grateful. You should not be envious. Peace must come to you. Contentment must come to you. You should never be vengeful. You must be honest. Then you will have peace and tranquility. You should not be vengeful. Compassion must come to you. You should never have pride. You must praise God. God is the One who must do everything. If you can practice this, it will be very good for your lives. You need this in your lives.

FEAR IS CAUSED BY THE BABY MIND

From: *The Golden Words of a Sufi Sheikh, Revised Edition*, (pp. 286-287)

<https://www.bmf.org/shop/the-golden-words-of-a-sufi-sheikh>

Each of us is bringing up a baby inside called mind and desire, which cries for everything it sees in the world. Not only does it cry, but just as the ocean waves come rolling in, this baby brings waves of thoughts which roll over us incessantly; as each wave passes, the next one and the next one break. The mind begs ceaselessly, and there is no end to the waves of thought. The interminable howling of the mind will not let you pray in peace or even merely

sit in peace. As long as you carry around this noisy baby, you will never know peace in prayer, in reflection, or in any aspect of your life.

The baby of mind and desire will deceive you. It can take the form of a beautiful girl, an old woman, a toddling baby, and four hundred million, ten thousand other forms. As a baby it asks for baby things, as an old lady it asks for pretty things, as an enchantress it asks for the things a demon needs, and as a school child it asks for shoes, clothes, and books.

My son, you must sever your attachment to the baby mind. Let go of the baby. Only then will you be able to perform your duties without fear. As long as you hang on to your attachment, you will show partiality and prejudice. Your justice will be lopsided: one law for yourself and another for someone else. You will have a tendency to favor those you love and want to please.

Therefore, know with your wisdom that the baby mind is the cause of your suffering and throw it back to where it was formed, to the place from which it came. The moment you throw it away, you will be successful in your actions, in your duties, and in your life, and you will be free of fear.

THE END OF FEAR

From: *Questions of Life—Answers of Wisdom*
Volume 1, (pp. 130-131)

<https://www.bmf.org/shop/questions-of-life-answers-of-wisdom-vol-1/>

QUESTION: So many experiences in the world create fears. If I remove myself from the world it is easy, but when I return to the world and want to live in it, then there is a conflict.

BAWA MUHAIYADDEEN ☺: Are we looking at the world outside, or are we looking at the world within? This is what we must reflect upon. The world is a stage, and our minds are actors on this stage. We are all just actors, and the things that we see outside are merely the scenery drawn on the backdrops. We cannot look at this stage, at these scenes, and say that this is the world. What we see outside is mere-

ly the acting of our minds. The true world, the real world, is within us. We take these scenes that we have inside of us and paint them on the outside, and then the person inside comes out to do the acting.

As long as we hold on to the inner world which our mind has made, no matter where we may hide, that same world will emerge and become the outer scenery. That inner world will exist outside. But if we can leave it, if we can escape from it, then that world and all of the acts which go with it will be destroyed. There will be no fear after that, no fear at all. We will be in heaven.

QUESTION: How do we do that?

BAWA MUHAIYADDEEN ☺: This is what we have been talking about: slicing away little by little, whittling away these acts. These sixty-four arts that we have learned, all our desires and our cravings, all the things that bring joy and sorrow have to be cut away little by little. If we can succeed in doing that, we need not have any more fears. If a man is not afraid of death, then he will not worry about his life. He will not mind if he dies. Then even the deep ocean will come up only to his knees; the ocean will be like a ship for him, and he will float. But a man who is frightened of death could drown in water that is only knee-deep. The fear will kill him. This is how it is. *Āmīn*.

BAWA ASKS BAWA MUHAIYADDEEN ☺

VOLUME 1 (pp. 91-94)

<https://www.bmf.org/shop/bawa-asks-bawa-muhaiyaddeen-vol-1/>

BAWA: Man searches for God. God helps man. What does man do for God? What can he do? Can man give God peace? Or does God give man peace? Who can receive peace? Who is the one who gives peace and who is the one who receives it? Is it man? Does God give it or must man himself acquire peace?

BAWA MUHAIYADDEEN ☺: This is certainly a question. Is this Bawa's question?

BAWA: Yes.

BAWA MUHAIYADDEEN ☺: Very well. It is a very good question that you asked. Man does not give peace to God; he cannot give it. If you have a remembrance, a thought, to know God, then that is a (kind of) peace. If you have that faith, that thought, then that is a peace.

My love you, Bawa. If there is a tree in the desert, one who comes to it who has been beaten by the sun and the wind will know the comfort of that tree. If there is a tree and he comes to that tree, weak, tired, scorched by the sun, and beaten by gales, he will know the peace given by its shade and coolness. Having undergone so much suffering, as soon as he comes close to the tree and sits in its shade, he will obtain peace, and his tiredness will leave him. And, if there are good fruits on that tree, he will have even more peace. If there are fruits there, not only will he be relieved of his tiredness, but he will also be refreshed.

It is like that. A man lives in fire. Man lives in the mind, desire, gales, jungles, forests, deserts, oceans, and salty areas where nothing grows. All of his thoughts burn his life; his anger, hastiness, impatience, and sin burn his life. He possesses the things that burn his life. They burn his life and they burn other lives. Because his mind and desire are in this state, he cannot find peace anywhere.

But, like the tree (gives peace), if man has faith and trust in God and the thought of Him, then that will give him peace. At the time he is exhausted, this will help him. When that (exhaustion) comes, this will comfort him. If he comes to that place, not only will he be comforted, but the hunger of his mind will be appeased. That exhaustion, that tiredness will be removed and his hunger will be satisfied. When those are gone, he can proceed with a little peace.

If man has the remembrance of God, faith and trust in God, and the thought of God, he will have peace in every situation that arises in his life. His tiredness will be removed, and he will have the strength to carry on with his life. So, if man wants peace...this is the work God does. When he is tired on his journey, He (God) does that work. When he falls down, He finds a way to lift him up. When he

falls into fire, when he is burning in the fire of his mind, He puts out the fire and gives him peace and comfort. This is God's work. He (God) does many jobs like this. He is there to help you like this in your life. If you have wisdom, you will realize this. If your heart is in that state, you will understand. If you have that wisdom and that heart, you will realize this in each circumstance; you will understand the peace that you receive in times of danger. You will understand this. This is the help that God gives; this help comes to you in your life. Whenever you fall down, this help comes and comforts you.

But, if you want to have peace in your life, you yourself must obtain peace; you yourself must find it. If, with good thoughts, good conduct, good qualities, compassion, love, patience, tolerance, *sabūr*, inner patience, *shukūr*, contentment, *tawakkul*, surrender to God, *al-hamdu lillāh*, all praise to God, kindness, mercy, the three thousand gracious qualities, the ninety-nine actions, conduct, and qualities, justice, conscience, and recognizing other lives as your own life — if you establish those beautiful, gracious qualities and actions, searching for them with wisdom, you will have peace. You will have peace in your life. These qualities are like an ocean of milk. If you acquire these qualities, it will be like an ocean of milk for you, and you will never feel tired.

If you search for this with wisdom, if you join with God's qualities, if you can correctly establish the worship and remembrance of Him and act accordingly, and if you seek His wisdom, then you will have peace in your life. No sorrow, no suffering, no difficulties will affect you. That is honey; that wisdom and each of your thoughts will be sweet. Your wisdom will be sweet, your thoughts will be sweet, your intentions will be sweet, your gaze that falls on other beings will be sweet. Therefore, you will be peaceful. You yourself will experience peace in your life, you yourself will realize peace. His (remembrance) will protect you from the danger of the fire that you created within yourself.

You cannot give God peace, but He will help you in many different ways to have peace. This is understood by one who goes into that desert. It is possible to attain peace, but you must search for it. You can

attain peace through those (good) qualities.

Please think of this. My love you. Do you understand?

BAWA ASKS BAWA MUHAIYADDEEN ☺

VOLUME 1 (p.120)

<https://www.bmf.org/shop/bawa-asks-bawa-muhaiyaddeen-vol-1/>

This world is the storm. Your thoughts are the world. If you can change your thoughts, the world will not be heavy within you. If the world is not heavy, you will not become tired, the state of tiredness will not come to you. Then you will have peace and tranquility in your life. You will experience tranquility; you will experience peace and tranquility. Then your faith will get strengthened. When you have peace and firm belief, your faith will gain in strength.

In this state...you are the cause for the world and the tiredness. You lift up the world, you carry the attachments of the world, and you take on the storms and waves of the mind. Then you are tired. If you let these go, it will be easy. If you discard these, the world will not bother you and you will have peace. Then the storms that come to beat you will stop.

Faith, trust, and good qualities will stop these from beating you. Then your body will not get tired, your life will not get tired, and the world will not do anything to you.

THE RESONANCE OF ALLĀH

(pp. 587-589)

<https://www.bmf.org/shop/the-resonance-of-allah/>

Do not let anything perturb you, no matter what it may be. Do not be hasty. Forbearance and equanimity are your limitless wealth. My children, all the trials placed upon us by Allāh will bring us happi-

ness in the end. Even the qualities and actions of those with the intelligence of beasts will be a wealth of blessing to us in the end.

Therefore, we who are born as human beings must use our divine analytic wisdom (*pahuth arivu*) to investigate, reflect upon, and analyze each thing with discrimination, take the good that comes out of that and deposit it within our treasury, discard what is evil, exercise forbearance and equanimity in all circumstances (no matter what may befall us), make our patience grow, fill our hearts with compassion, nurture our inner patience (*sabūr*), practice contentment (*shakūr*), make the plenitude of God our plenitude, and cultivate His gracious qualities. This will be the state that befits the divine luminous wisdom (*per arivu*) of man. We should realize that the attainment of this state is the true goal of our birth. Only truth endures forever...

The troubles that come to the devotees of God and the trials set by God for them in the world may appear to be disasters. But they are, in fact, a great blessing for our very birth. No matter what difficulty we may face, our ideal in this life should be tolerance, certitude, and a state of equanimity. It is these qualities that will restore our life and be the elixir of eternal life for our souls. You must know this, my children....

The world (*ulaham*) of our inner heart (*ulaham*) is vast and expansive. Each one, according to his own level of wisdom, will plow, cultivate, and sow seeds in the land of that vast inner heart. When the seeds he has sown blossom and bear fruit, whatever has grown on that land will be reaped by the very one who sowed. If he has sown grain, he will reap grain. If he has sown evil, he will reap evil.

Why should this trouble us, my children? For, you must know that whatever seeds a man sows in the field of his inner world, those are the very seeds that will sprout and grow in that field—and within his lifetime. Therefore, we should not be upset, worrying about what befalls others. Nor should we be looking at the actions of others or passing judgment on them. Allāh is the only One who can deliver judgment.



THE TASTY ECONOMICAL COOKBOOK

SECOND EDITION (pp. xv-xxii)

<https://www.bmf.org/?s=cookbook>

Dr. Art Hochberg: The first question I would like to ask Bawa is: In his experience what is the relationship between nutrition and healing?

M. R. Bawa Muhaiyaddeen ☺: May God help us. *Āmīn.*

The best kind of nutrition for a human being is that he must think with his wisdom. First of all, a human being must have faith in God: He has to have compassion for all lives. If a human being can establish these two things within himself, he will have a way to acquire and eat many clear foods without killing other lives, without hurting other lives, without searching out the flesh and the bones of living beings and eating them.

God has made so many kinds of good food for everything He has created.

In cabbage, there is the same kind of energy available as there is in eggs. In potatoes, right underneath the skin, there is the same kind of nutrition available as there is in egg whites and egg yolks, as well as vitamins B and C, and iron. Do not peel the skin, because the nourishment lies just under it. There is a lot of iron energy in eggplant.

There is gold, silver, copper, lead, and mercury in fruit. There are so many kinds of minerals in fruits. There are very many similar things in beans and seeds. There is gold in leafy greens. In many kinds of greens, in spinach, for instance, there are vitamins C and B, and gold. Those minerals exist in many kinds of leafy greens. They exist in all kinds of spices and in lemons, in fruit, in mangoes, and in pumpkins. If we cook ripe pumpkins and squash without peeling the skin, there will be a

lot of power in them.

If a human being were to eat food like this, using the food that God has given, the 4,448 illnesses that exist within his body would not rise up. Good nutrition can control those illnesses.

People are saying everything is chemicals, chemicals, chemicals! They look for chemicals. However, every chemical man has discovered already exists in the earth. Everything man has discovered already exists in the earth. The chemicals exist in air, in fire, in earth, in water, in the sky, the sun, and in the moon. All the chemicals that man extracts through various energies are things that exist in examples that we can see. They exist in flowers, in trees, in leaves; those energies exist in the earth. The calcium, the lime, the iron, the mercury, the oil, the dirty things that become fertilizer, the many things that the earth has consumed—all those chemicals—exist there in the earth.

Nothing can grow without chemicals. Everything has chemicals. Everything grows through chemicals. That energy is in the earth itself. The energy is there, the currents are there, the magnetism is there, the force is there. The calcium that makes everything grow exists in the earth, in the water, and in the air. However, if the level of those chemicals is disproportionate, the plants will die, or insects will take hold them, or they might grow too much and never yield a crop.

A human being, too, must look at proportions within himself; if he eats in a way that is proportionate, all of his illnesses will be cured. It is never necessary to kill any life. He will never have to eat any meat, fish, or restaurant meals. He can eat natural things. God has placed all the necessary energy in herbs, in trees, in leaves, in vegetables, and in many, many other things. All the energies he needs exist in everything he touches. However, man has to transform those things before he can eat them.

There are chemicals and poisons in everything. Every medicine, everything man has discovered—whether it is from a plant or leaf—contains poison. Everything contains those chemicals and poisons.

Thus, he has to find an antitoxin for those poisons. Certain kinds of spices should be used: chilies, black pepper, coriander powder, cumin, fennel, fenugreek, mustard seed, and turmeric. Turmeric kills bacteria and consumes them. Black pepper kills poisons. Chili peppers can dissolve blood clots in a human being. Sour substances such as lemon or tamarind can make him lose weight, and dissolve toxins.

Salt can nurture certain things and kill other things to a certain extent. There are eighteen kinds of chemicals in salt itself. You can create eighteen different kinds of chemicals with salt. At an atomic level, you can destroy the world with salt. You can nourish the body with salt or you can destroy the body with salt. There are many things in salt.

The poisons in the earth are intermingled with all the plants; the chemicals are there. Without them, not one thing could grow. Everything our bodies require exists in the grasses, the herbs, the leaves, the vegetables, and the fruit. The plants take in those chemicals through the air, through the earth, through the water, and through warm air; they utilize them and grow. Certain kinds of air can destroy them. Sunlight and moonlight can also change them.

We must understand the way to neutralize and disperse the poisons by using certain spices. We should wash and cut our food and cook it in the correct way. Some things have to be half cooked. Some things have to be three-quarters cooked. Some things have to be fully cooked.

Food must be cooked.

If man can organize himself in that way, using the correct spices, and eat when the food is properly cooked, illness will not come to him. Most diseases will not affect him. He will not be deficient in iron, lead, copper, mercury, zinc, or any other minerals. His hair, skin, and flesh will not lack oil. His bones will not become brittle. His bone marrow will not deteriorate. His lungs will not have to work too hard.

They will work at the correct capacity if the proper food is consumed. The heart will work fifteen or sixteen times a minute. Man's 43,242 breaths a day will flow. If the timing of the breath is correct, he will not get high blood pressure or any other disease.

Animals do not lose their health by eating like animals. They can eat raw food. They can eat only fruit and be healthy. They can eat weeds. Cattle are very strong. Elephants eat fruit and leaves from trees and they are strong too. However, they are in a different section.

If man consumes vegetables in a proper way, knowing and adding what must be added to them, he will not have disease. No disease will affect him. He will have only the disease of death and the disease of birth, and if he has to be born for the second time, he will have the disease of judgment. He will be peaceful in between.

There is a difference between the intestines of human beings and animals. There is a difference between their stomachs. The follicles that digest the food are different. Therefore, animals can eat raw food, but human beings must eat cooked food. Secondly, if human beings eat raw food, there will be chemicals in it, many energies in it, poisons in it, and day after day, little by little, little by little, the arsenic, the mercury, and the oils in it will build up in his body and begin to harm him. Day after day, they will enter his blood, his bones, and his skin. He will begin to itch; or he will develop blood clots; or he will become anemic; or there will be too much heat in his blood; or his blood could turn poisonous. His blood sugar could become too high, his blood could lose its strength and begin to flow like water. There is a great difference between the bodies and intestines of humans and animals.

There is a difference between the wisdom and the intelligence of humans and animals in the way God has created them. That is why a human being must act in this state. If he eats properly, he will have a certain amount of peace.

Another point is that for animals, one type of leaf will contain a chemical, another leaf will contain poison, and another will have something in it to counteract them. Each one is different. As they

graze and as they pull up this weed, that weed, and that weed, each one will be different. There will be a substance in each one to counteract the poison of the others. There will be a substance to neutralize the chemicals. This is what will exist in them. Because there are many kinds of plants, each one will work with another. The poisons will be counteracted. Just as we mix spices to counteract the poisons, those antithetical substances will also exist in the weeds.

After a mongoose kills a snake, it rolls around in a certain kind of herb. It is a simple weed. There is also an herb that can draw out the poison of a snakebite. There is a certain kind of root that can put a snake to sleep if the snake were to bite someone. It will fall to the ground if you hold that root up in front of it. This is what exists in green herbs. Because the cattle eat many kinds of mixed plants like this, the poisons do not work on them. If they do not manage to eat in that manner, they will die.

Their intestines are different and their bodies are different. Their digestive ability is greater than that of people.

God has made certain substances antithetical to other substances. Each one alters the other. Even so, man eats his food once. The goats and the cattle pull up the weeds and keep them inside their first stomach, and they let it cook. They let it cook in the heat of that stomach, they regurgitate it, and chew on it again. They cook it, regurgitate it, and eat it again. When it is cooked, they regurgitate it from their first stomach, chew it, and swallow it again. They do let it cook. Man cooks with fire, the animals cook with the heat that comes from the essences in their bodies. They graze, lie down, and then regurgitate their food.

Man is not like that. He takes everything and puts it directly inside. He does not regurgitate his food. That is the difference. Animals also cook their food. They pick, and pick, and pick it, lie down somewhere, and then eat it only after they have regurgitated it. The acid in their stomachs is what creates the heat to cook the food inside of them. The bile acids and the energies in their bodies cook their food. It is cooked, they regurgitate it, and then they eat.

Man must think of this. Look how strong an elephant is. It lives on fruits and leaves. Look how strong a bull is. Look how strong an ape is. Look at all things. Even small animals have such strength in proportion to their size. They do not eat human beings and they do not eat other animals. They do not kill in order to eat. They are strong and they live peacefully and tranquilly. They live tranquilly with great strength and freedom. They do not find fault with each other, and they do not harm each other. We should think of that. Man must think of how he should eat his food.

He should eat in such a way as to cause no harm to anything.

God has placed all the things that are necessary for man on the earth: the leaves, the seeds, the beans, the green grasses, the cabbage, the potatoes, the carrots, the beets, the spinach, the leafy greens, the flowers, and the countless numbers of fruits. He has placed such good energies in all of them. When man simply washes them, prepares them, and eats them, this will be his natural food. This will be good for his life. These foods will give his body a certain amount of energy, strength, and peace. They will also bring him good wisdom. His animal qualities will be under control. His snake qualities will be controlled. Anger, haste, impatience, and such qualities will decrease. That is peaceful food and through it, man will have freedom. He will develop the state in which he can begin to live as a human being. We must reflect upon this.

Whatever exists in any animal product that man considers eating, such as eggs, milk, cheese, and ghee, is also available in nuts, in beans, and in fruit. He does not need to go elsewhere to look for them. The nourishment exists in leafy greens, fruits, vegetables, cabbage, carrots, and beans. If he prepares and eats them correctly, he will rarely be ill. That is one thing.

Secondly, no matter what he eats, the prime cause of illness is his mind. If he has the illness of egoism, the illness of anger, haste, and impatience, the illness of doubt and suspicion, pride and jealousy, he will be sick, no matter what substance he consumes. This is mental illness, the illness caused

by the dog of desire and the monkey mind. If he has these illnesses in his mind, no matter what medicine he takes, no matter what he eats, he will still be sick. He will be sick.

He will not get well by eating herbs; he will not get well by eating chemicals because this is a serious disease, this is what mental illness is, this is what insanity is. If he does not reflect with wisdom, he will be left with arrogance, karma, and illusion. These are the diseases that are connected to him. Man must think of this. If he can cut them off with patience and eat the plant-based foods I described earlier, he can attain extremely good health.

Mental illness is a serious disease in America. There is an enormous amount of food available here. There are so many varieties of food, but the people do not know how to utilize the food. Even though some people eat properly, many do not; mental illness is a serious disease in America. They are in a mental hospital inside and they are in a mental hospital outside. There is mental illness inside and mental illness outside. Man has to cure the illness of the mind with patience, first of all. If he can cure himself, this kind of food will be extremely beneficial to him.

Not only that, but the blood of animals is different. If a man eats animals, those are the qualities he will have. He will have goat qualities. He will have the chicken quality of digging in the earth, “Peck, peck, peck, peck, peck, peck.” The quality of a goat is butting others with its head. The quality of cattle is, “Mmmm!” The qualities of pigs is the force, “Haw! Hmmm! Hmmm!” with which they strike others. Hitting, “Hrrr! Hrrr!” That is what will come into him. He will assume the qualities of the cattle, the qualities of the chickens, and the qualities of the goats he consumes. The qualities of any substance and any flesh he eats can enter into him.

When those qualities come into him, he will have anger and impatience. Those animal qualities can all come into him. Their blood, their smell, and their sweat will enter his body. Their smell will emerge from his pores because their sweat is now inside him. Therefore, their qualities will emerge from him. If the essence emerges from him, so will

the qualities.

It is because of those qualities that one man kills another and harms another. One man hurts another and torments another like a cat catching a mouse. If a cat catches a mouse, what makes it happy? Letting go of the mouse? It lets it run and then catches it again. It lets it run and then catches it again. It lets it run; the cat is happy when it makes the mouse unhappy. That is the happiness of a mouse tormenter. The cat torments it, bats it around, and kills it in the end. Man is just like that. We must think of this.

If we take an herb and crush it, the fragrance of it will emerge, will it not? There will be a fragrance, a scent, a perfume. If we take medicinal herbs, crush them and extract the chemicals, the essence of that medicine emerges from the fragrance, the scent, the perfume. It is exactly like this that the essence is extracted from food. The qualities are the essences of the food. We can see this when we crush herbs. This is how animal qualities will come into us and this is how the peaceful qualities that come from vegetables will come into us—through their essence.

Arrogant qualities come from consuming flesh. Peaceful qualities come from consuming vegetables.

We can see this extraction of essences at work when we crush herbs. We must think of this just a little. We must see which aspect is good and which aspect is not as good. Many diseases come from eating meat.

Ah, *Tambi*, little brother. When you were asked what you wanted me to say, you said you had three questions. I answered only one question. If we wanted to speak of man’s life, his food, and chemicals, we would have to speak for three or four months. It is not something that can be explained in ten or fifteen minutes. We need time to speak of those things.



REFLECTIONS



...from the Children of
Bawa Muhaiyaddeen ☺

THERE IS A WAY TO STOP DESTRUCTION

Last evening, I got a text from my younger son, who lives in Center City Philadelphia, that the demonstrations had escalated to riots, looting, and fires and that the city was in lockdown and he could not get out. Although he felt safe as his street did not have stores.

Sometime later, I woke from a fitful sleep and turned on Bawa 24/7 only to have Bawa Muhaiyaddeen ☺ speaking directly to the current situation with a discourse titled, There Is a Way to Stop Destruction. (CDOM 14 Vol 10 Tract 1) He puts forth that destruction can be avoided if truth and justice prevail. If truth is not there, destruction cannot be avoided.

He exposes the ignorance of governments and religions that show favoritism to certain groups, using the analogy of a cowboy herding cows:

Now one or two cowboys takes charge of thousands of cows—brown, white, black, grey. Now, as the days pass and if the cowboy shows differences, saying he prefers the black cows and offers them the best pasturing and relegates the others to depleted pastures, everyone will suffer. The cows discriminated against in their hunger and thirst will push their way into the better pastures and fights will ensue. The black cows will suffer, those discriminated against will suffer, and even the cowboys will suffer.

Like that, he says if government leaders, who took on the responsibility to guide the people, show differences then no one will have peace and destruction will happen. Everyone must be treated equally. There must be unity and justice and equality. Destruction can only be averted if justice and equality prevail.

May we all pray that all our leaders, both religious leaders as well as political leaders, understand this requirement of equality and justice to actualize world peace and avoid destruction.

~ Dana Hayne

BRANCH NEWS

There are 12 branches in the Fellowship, and the website: bmfbranchnews.org lists the following:

Established by the Sufi Saint Muhammad Raheem Bawa Muhaiyaddeen ☺ in 1971, the Bawa Muhaiyaddeen Fellowship Center is located at 5820 Overbrook Avenue in Philadelphia, Pennsylvania. The Mosque which was built in 1984 is also located on the property. Public meetings, study sessions, classes, five-times prayer (*salāh*) and Remembrance of God (*dhikr*) are conducted on a regular schedule here throughout each week, but are temporarily held virtually on Shoutcast and Twitch video.

The resting place of M. R. Bawa Muhaiyaddeen ☺, may God be pleased with him, is located in the countryside near Philadelphia. It is enclosed in a Mazār or shrine which receives thousands of pilgrims from all over the world each year.

Branches of the Bawa Muhaiyaddeen Fellowship are located throughout the United States and Canada, as well as in Sri Lanka, Australia, New Zealand and the U.K. Please call (1-888-786-1786) or e-mail info@bmf.org for specific addresses and meeting schedule information.

Meetings and events in various locations will take place as Covid-19 health restrictions allow.

WEEKLY MEETINGS:

- Boston, MA
- Ames, IA
- Des Moines, IA
- Detroit, MI
- Toronto, Canada
- New York City, NY
- Sacramento, CA
- Stamford, CT
- Unionville, PA
- Washington, DC

MONTHLY MEETINGS:

- Berkeley, CA
- Madison, WI
- London, England
- Los Angeles, CA
- Colombo, Sri Lanka

DAILY FELLOWSHIP SCHEDULE

- Tuesday Eve: Reading from Resonance of Allāh after Maghrib
- Wednesday Eve: Video discourse ending before Maghrib
- Thursday Eve: Fellowship meeting after Maghrib
- Friday: Midday Khutbah followed by Jum'ah prayers; 8 p.m. Dhikr meeting in Bawa Muhaiyaddeen's ☺ room.
- Saturday, Children's meeting 10:00 a.m. Evening Fellowship meeting (7:00 p.m. DST)
- Sunday: Dhikr meeting 8:30 a.m.; Fellowship meeting 10 a.m.
- The Jum'ah Khutbah begins at 1:30 -1:40 p.m. DST (which ends 1st Sunday in Nov.) and 12:30-2:30 p.m. EST.
- Prayers, *Salātul-Jum'ah*, start between 2:20 – 2:30 p.m.
- DST and 1:20 - 1:30 p.m. EST (ends 2nd Sunday in March)
- Arabic Classes and Recitation Groups
- Saturday's Arabic class for young children is held before the meeting from 9 – 10 a.m. in the Mosque classroom.
- Sunday's Arabic class for older children runs 8:30 – 9:30 a.m.
- Saturday afternoons at 2:30 p.m. (DST) or 1:30 p.m. (EST) is Qur'an reading & recitation for adults led by Imam Shahata from Al-Aqsa.

BMF 786 RADIO & TWITCH NEW LINK

Just a reminder that everyone should change their Shoutcast and Twitch bookmarks to www.bmf.org/shoutcast because the Nexuscast players are no longer supported or being updated and they'd tend

to cause errors in new browsers. There is no telling how long they will continue to function properly. We now have embedded the players for all BMF 786 Radio channels into www.bmf.org/shoutcast and to listen, simply click the play button for your desired channel. It will begin playing without having to leave the website. This URL will never change and all the most up-to-date Shoutcast and Twitch streams and information will be located there.

iPhone/Smart Phone Instructions

To install an icon on your Android phone open your Google browser and search for www.bmf.org/shoutcast, look for and click on the three dots at the top right of the screen, and then click "Add to Home screen."

To install an icon on your iPhone, launch the Safari browser and navigate to www.bmf.org/shoutcast; tap the rectangle with an arrow pointing upward on the bar at the bottom of the screen on an iPhone or iPod Touch, or on the bar at the top of the screen on an iPad. Then tap the Add to Home Screen icon in the Share menu.

All phones: Name the shortcut BMF 786 Radio. The shortcut can be dragged around your home screen and placed anywhere, just like a normal app icon. When you tap the icon, it will take you to the main BMF 786 Radio page.

WHAT IS BMF 786 RADIO?

BMF 786 Radio is the Fellowship's very own Shoutcast radio station, and is divided into three channels:

Bawa 24/7 streams over 500 discourses and songs by Bawa Muhaiyaddeen ☺ 24 hours a day, 7 days a week.

The Daily Discourse plays a single Bawa Muhaiyaddeen ☺ discourse bi-hourly. Updated 8 a.m. EST daily in chronological order.

Fellowship Live is a live broadcast of whatever is happening at the Fellowship; the *adhān*, *salāh*, *dhikr*, etc. The *maulids* and meetings are also live streamed with video concurrently on Twitch.

~ Michael Pessolano

OFFICIAL FELLOWSHIP WEBSITES

Note: The www.bmf.org website is being updated to provide increased accessibility to information on Fellowship events, and to streaming video.

- Fellowship Website <https://www.bmf.org>
- Mosque Website <https://www.bmf.org/mosque/>
- Mazār Website <https://www.bmf.org/mazar/>

SKYPE MEETINGS

READINGS FROM BAWANGAL'S ﷺ BOOKS:

Iowa

Monday night 8 p.m. (EST; UTC-05:00).

To join, send your name, email address, and Skype ID to charrison786@gmail.com.

Wisconsin

Wednesday afternoon 3 p.m. (EST; UTC-05:00)

Wednesday night 8 p.m. (EST; UTC-05:00)

To join, send your name, email address, and Skype ID to goldenbogen@gmail.com

SKYPE DHIKR

Toronto

Friday Evening Skype Dhikr 7:25 p.m. (EST; UTC-05:00) To join, send your name, email address, and Skype ID to Irfan Z on Skype: [live:azaheed_1](https://www.skype.com/user/irfan_z)

FELLOWSHIP FAMILY NEWS

The Fellowship Families and Kids newsletter is available to those who wish to know about Family activities. Contact Chloe LePichon Posner at chloelepichon@yahoo.com to be put on the mailing list.

WEDDINGS

5/9/2020 I have the pleasure of sharing the happy news of our daughter Ameena Bradley, daughter of Peter Bradley and Jeannine McClure spontaneously married Henrik Wehrmann in British Columbia. Although Ameena and Henrik were originally going to postpone their wedding (due to the COVID-19),

at the last minute they decided to keep the previously planned date of May 9th. Although none of us could attend in person (with the exception of the groom's parents and the officiator), the immediate family did join in through Zoom for the ceremony, which took place in their backyard. My son-in-law Henrik, who is a computer whiz, was able to set up the technology so that we could see the wedding through a laptop and hear it through a cell phone.

Though it was a simple occasion, what made the wedding remarkable was the beaming faces of the bride and groom who had waited patiently for the special day. May Allāh give them a long life together, and may He protect them always. *Āmīn.*

~Jeannine McClure

DEATHS

Innā lillāhi wa innā ilayhi rāji'un. Indeed, to God we belong and to God we shall return.



We are asking our members to kindly offer prayers of condolence, forgiveness, and acceptance in their homes whenever the Fellowship properties are closed to the public for the pandemic.

5/9/2020 Enaam A. Elshami, the wife of Ahmed Elshami, died last night. Enaam was 82 years old and a Fellowship member since 1972. May Allāh bless her soul, forgive any mistakes she may have made, and grant her peace.

5/31/2020 Danny Goodrich, whom many of you know, died last night at the age of 67. A Fellowship member for decades, Danny attended almost every Sunday meeting, and enthusiastically enjoyed the wisdom of our Shaikh. Danny loved Bawangal ﷺ very much, and endured life's challenges without complaint, always greeting everyone with a warm smile. May Allāh bless his dear, sweet heart and

grant his soul ease and security. In His Mercy, may He forgive any mistakes Danny may have made and grant him peace.

6/2/2020 Our sister, Jeani Krause, has died. She was buried on June 14 at the Fellowship cemetery. Jeani, a gentle lady who cared deeply for others and lived a life of kindness and service, was a dear friend to so many of us. She will be remembered for her gentle disposition and kind and generous heart.

Jeani, her husband Tom, and their daughter Danielle have been members of the Fellowship since 1975. Jeani and her family spent many hours in our Shaikh's room listening to his explanations of wisdom. No matter how busy they were or how great the demand on their time and talent, being with Bawangal ☺ was always an essential family priority.

Jeani, Tom, and Danielle's dedication to our

Shaikh and his mission were woven into the fabric of their hearts.

May Allāh grant Jeani and all of us His forgiveness and peace.

6/17/20 Our sister, Jeanne Marie (Mymuna) Pierre, died this morning. Mymuna was an RN. She, her husband, and their children were all members of the Fellowship for over 40 years. Mymuna lived near the Fellowship and the Mosque with her children. Her husband Kenric died in 2004 and is buried at the Fellowship Cemetery. Though she suffered with cancer for many years, before her illness Mymuna regularly attended the Mosque and the Fellowship meetings. May Allāh grant Mymuna and all of us His forgiveness and peace.

7/18/20 Carolyn Hatton has passed from cancer.



**THIS YEAR,
OUR FORTY-NINTH
ANNIVERSARY WEEKEND WILL
BE CELEBRATED ONLINE AND
IN OUR HEARTS**

Be on the lookout for more details in your email. If you haven't signed up for Fellowship emails, please send a request to: info@bmf.org.



VIRTUAL AUCTION LOOKING FOR DONATIONS

Branches are invited to actively participate!

Please label all donations:

Ann Marie Williams—Auction

and deliver by October 3 to:

6353 Woodbine Avenue

Philadelphia, PA 19151

Kindly include the minimum bid amount.

For questions, text Ann Marie: 484-868-1099 or email: doctorgreg@verizon.net.

Sorry, we cannot accept used clothing.

Please, no glass, furniture, or large items.

Newsletter Editors: Abdur Rahman (Claude Crumpton), Baseerah (Clare Maher), and Nailahannum (Claudia Schulte)

- To submit official Fellowship news, please send notices to Abdur Rahman: crumpton786@aol.com.
- To submit official Fellowship/Branch news, please put **BM News** in the subject box and send to: John Barnett johnbarnett.hussain@gmail.com or bmf786news@yahoo.com.