



## Introduction

Dear Brothers and Sisters, *as-salāmu ‘alaikum!*

Our Beloved Father, Bawa Muhaiyaddeen (Ral.), has said that he will never leave us—look for him in our Hearts, he says again and again. Many of us since his passing have gone within and poured out our requests and praises to him. And have heard him respond. During this current crisis we can go within and are urged to do so. He also instructed us while in his physical form in countless ways. Especially helpful are the following:

“*Yā Muqīt*” is the Quality of “The Sustainer,” “The Nourisher” and his explanation, “God, who endows strength and resolution to each of His creations and supplies them with firmness and determination.” (*Al-Asmā’ul-Husnā: The Duties and Qualities of Allāh*). This is just one of many of the 99 Qualities that will give us courage, comfort and strength. Some of us consult them every day from that invaluable book.

“What can give us the splendor of a life free of sorrow?” asked a man

“If a man gives happiness, sadness, and everything in his life into God’s responsibility and then acts accordingly — that is the peace which contains no sorrow,” replied the Shaikh.

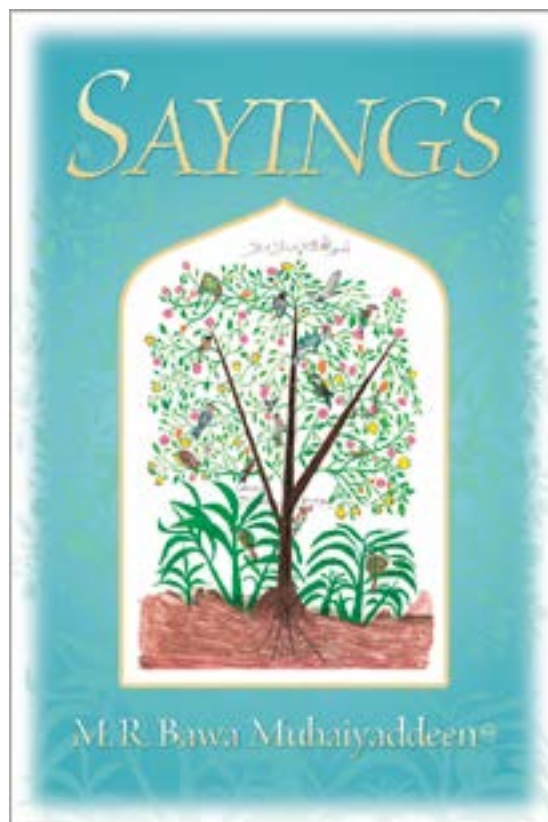
“Man must use his wisdom and conduct his life in this way: For everything that happens in the present moment, say, “*Al-hamdu lillāh*” and give all praise to God. For what will happen in the next moment, say, “*Tawakkul-Allah*,” and place all your trust in God, knowing that He knows. If you can then do your duty without attachment, just as God does His duty without attachment, selfishness or pride, that will become the splendor of a life which contains no sorrow or grief.” (*The Golden Words of a Sufi Sheikh #488*)

Lastly, two more passages from *The Golden Words of a Sufi Sheikh*:

O man, if you know yourself the world will shrink. (*The Golden Words of a Sufi Sheikh #108*)

O man, if you understand your body the world will be only a dot. (*The Golden Words of a Sufi Sheikh #111*)

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# Sayings

...excerpts from the newest book  
by M. R. Bawa Muhaiyaddeen (Ral.)

—13—

**C**hildren, jeweled lights of my eye, if you bite into a hot chili pepper, what will happen? *Shhhh, aghhh*. It will burn your mouth. Where did this burning sensation come from? It came from within the chili.

Like this, whatever is inside you will come outside. If you bite on something that can burn you, it will cause you to suffer, just as you will suffer if you bite into a chili pepper, *aaah, oooh!* In this way, you will receive the taste of whatever you have within you. If you have sweetness within you, you will be shown that sweetness. If there is burning within you, you will be shown that burning. And if you establish honey within the flower of your *qalb*, your innermost heart, you will be shown the taste of that honey.

—23—

**T**o catch a fish, it is not enough just to have a line, a hook, and a rod. Do not think you can catch a fish with only these things. Before you go fishing, you must establish the section of patience. If you are patient and attentive, you can catch the fish. If you are not, the fish will eat the bait and escape, and your effort will be wasted. Or if the fish is large, it might even pull you into the sea and eat you. Therefore, to catch a fish, you must be patient and attentive.

—33—

**B**efore you try to comfort someone else, first comfort your own heart. Then it will be easy to help and comfort other lives.

—53—

**I**f there is a good thing to be done, do not put it off until tomorrow. That will never happen; you will not do it. If you postpone it for tomorrow, it will be forgotten. If there is a bad thing, cut it off at that very moment. And if there is a good thing, do it immediately; try to complete it.

This will give you instant victory.

—25—

**Y**ou can mount a horse and fight. But you cannot mount a horse and rule a kingdom. In order to rule a kingdom, you must go within the hearts of the people and dwell there. You must discover the qualities that are within their hearts.

—55—

**A** man brings up a cat in his house so that it will catch a rat. Then the cat rubs itself against the man, and an attachment of love is formed between them. By rubbing against him, the cat has caught hold of the man, it has captured his heart.

The rat, however, is still there, running around the house. The man spends his time giving the cat whatever it needs: feeding it, petting it, comforting it, and keeping it on his bed. He becomes distracted and forgets to pay attention to the rat.

So the rat is now in control of the house, while the cat is in control of the man's life. The man has given his heart to the cat and his house to the rat that is now boring holes in it.

His house is lost and his peaceful life is lost. Because of this attachment, he did not protect his house. He did not protect the truth of his life. So his life is wasted, the purpose of his life is lost.

A man should think about this section with wisdom — about the work of the cat, the work of the rat, and the reason the man originally brought the cat into his house.

When a man forms an attachment, regardless of what section his *qalb*, his innermost heart, is attached to, his peace, tranquility, and equanimity will be lost. When he is attached to something, it becomes self-business. His wisdom is suppressed, and finally that attachment rules him. When attachments rule, his justice and truth disappear. When justice and truth disappear, he will have self-business, a dark life of attachment, a life without peace.

Man should think about this.

# O Fathomless Ruler of Grace

November 30, 1975

a song sung by M. R. Bawa Muhaiyaddeen (Ral.)

O Fathomless Ruler of Grace!  
O God, who exists everywhere in all lives  
as the One who is love!  
You must come as the Love-Life to all lives,  
comfort them and grant them Your grace.

O God of the bliss of grace!  
Open our hearts, live in our hearts  
so our *qalbs* will melt,  
so our hearts will dissolve,  
so the Light of Your eye,  
of Your compassion,  
can fill our *qalbs*,  
so we can receive the state  
of love and bliss.

O God of the bliss of grace!  
O Gem without equal!  
Please come,  
fill the hearts of my children.  
Show them the Light of grace,  
the divine luminous Light,  
the Light of love.  
Show them the Light of grace,  
the Light of love,  
the Light of wisdom  
and grant them Your grace.  
O Blissful One,

You are the One who fills the universes.  
O God of absolute purity,  
You must come to us.  
O God of absolute purity,  
You must come to my children.  
You must give them honor, blessings,  
grace, and wealth.  
You must comfort the hearts of my children.  
You must comfort them.  
May these children live without illness.  
May they receive the undiminishing wealth.  
May these children live without illness.  
May they receive the undiminishing wealth.

You must give them the grace  
which fills the heart,  
and devotion which cannot be deluded.

You must give them the beauty  
which is complete and  
the state of Your perfect qualities.  
You must grant them these wonders  
with Your grace.

O God, You must come to them.

You must give them  
Your grace and Your bliss.

O God of happiness,

You must come to them.

You must grant the grace  
that makes my children's hearts resonate.

Make this state overflow from them.

You must shine there.

This state must overflow from them.

You must shine there.

Grace must resonate  
and darkness fly away.

O my God, O my God,

You must come to them.

We need the grace that will end our suffering.

We need the grace that will end our suffering.

O my God,

You are Love within love.

O my God,

You are the Love within love,  
beauty dissolving in bliss,  
raining beauty upon us.

O Bliss!

O Form of grace!

O God who dispels the darkness,

*IllAllāhu,*

the One alone,

the One alone.

You must come to them,

You must come to them.

You must protect the melting heart.  
You must protect the melting heart.  
You must grant us the grace  
that is filled with Your compassion.  
You must grant us the grace  
that is filled with Your compassion.  
You must raise my children  
as Your own treasures.  
You must raise my children  
as Your own treasures,  
as treasures that are Your own.  
You must raise my children.

Exalted One,  
God of the Peaceful Qualities of Truth,  
You are the One who fills the universes,  
*illAllāhu*,

the One alone.  
You must protect them  
and dispel the darkness of maya.  
You must grant them peace of mind.  
You must drive out the thoughts  
of the mind's maya.  
You must make the state of truth melt  
and flow from them.  
You must make Light and *gnānam*  
shine on their foreheads.  
You must make Light and *illAllāhu*  
shine on their foreheads.  
You must open that Eye of Light  
and let truth be understood.

They must see and experience everything  
in *'ālamul-arwāh*.

O my own Father!  
You must come to them, grant them the grace,  
and dispel their dark desires.

O precious Father!  
You must come to them.  
Slip into the hearts of my children,  
grant them the grace  
which comforts them.  
*Āmīn*. Yā Rabbal-‘ālamīn!  
O Rahmān, Most Compassionate One!  
You are the Ruler of grace

who must help them.  
You are God, the radiant state of Light  
that dispels the darkness.  
O God, You who rule forever  
must come to them.  
You must come to my children  
and protect their hearts with grace.

You must make wisdom resonate there.  
The mantras of ignorance  
must be made to fly away.  
Darkness and maya must be dispelled.

*illAllāhu*,  
that Light alone must shine there.

You must open  
the kingdom of heaven for them.  
The throne of God is there.  
You must make it resonate  
and bring them there in meditation.  
O State of Grace,  
You must grant this.

O bliss,  
Yā Rabbal-‘ālamīn,  
O Lord of the universes,  
You are the only One,  
You must comfort us and  
grant us refuge in Your grace.  
*Āmīn*. Yā Rabbal-‘ālamīn.

## Whatever Comes, Let It Come.

*September 29, 1974*

a song sung by M. R. Bawa Muhaiyaddeen (Ral.)

Whatever comes, let it come.  
In the presence of God, everything is sufficient.  
Whatever comes, let it come.  
If God alone is here, that is enough.  
Whatever comes, let it come.  
If the jungle envelops me  
and the animals encircle me  
and come to attack,  
let them come.

If the jungle envelops me  
and the animals encircle me  
and come to attack,  
let them come.

Whatever comes, let it come.

In the presence of God, why would I be afraid?

Whatever comes, let it come.

Whatever comes, let it come.

In the presence of God, everything is sufficient.

Whatever comes, let it come.

If God alone is here, that is enough.

Whatever comes, let it come.

If the jungle envelops me  
and the animals encircle me  
and come to attack,  
let them come.

If the jungle envelops me  
and the animals encircle me  
and come to attack,  
let them come.

Whatever comes, let it come.

In the presence of God, why would I be afraid?

Whatever comes, let it come.

If the ocean rises up  
and the hurricanes come whirling with it,  
If the water and the fire join,  
surging towards me, rising up,  
Whatever comes, let it come.

In the presence of God, why would I be afraid?

Whatever comes, let it come.

If the mountains come rolling towards me,  
swirling, pulled out by their roots,  
coming close, nearly crushing me,  
let them come.

In the presence of my God, why would I be  
afraid? Whatever comes, let it come.

If maya joins with maya and multiplies,  
if it multiplies a thousand times  
and comes to strike my mind,  
let it come.

In the presence of my God,  
I am not afraid of anything.

Whatever comes, let it come.

If all the demonic forces and the ghosts,  
if all the demonic forces and all the ghosts  
join with the senses,  
and if all the animals join together,  
if they join together massed into one,  
coming to crush me,  
let them come.

Whatever comes, let it come here.

In the presence of my God,  
why would I be afraid?

Whatever comes, let it come.

Even if the snakes join with the senses,  
if a billion snakes come, let them come.

Even if they hiss and spit poison at me,  
even if they hurl fire at me, I will not be afraid.

I will not be afraid,

I will not be afraid.

Whatever comes, let it come.

In the presence of my God,  
why would I be afraid?

Whatever comes, let it come.

Even if the earth spins and  
rises up to swallow me,  
and the sky comes to engulf me,  
Whatever comes, let it come.

I am not afraid of anything.

In the presence of my God, why would I be  
afraid? Whatever comes, let it come.

Even if the darkness of ignorance  
swirls around me to crush me,

I will not be afraid.

Even if all the fatal diseases born with me  
come to infect me,

I will not be afraid. I will not be afraid.

Whatever comes, let it come.

In the presence of my God,  
why would I be afraid?

Whatever comes, let it come.

Even if all the sins and horrible evils  
come to drink my blood,

let them come.  
Let all those degraded states come,  
I am not afraid.  
In the presence of my great Guru Nādan,  
let anything come.  
I will not be afraid of anything.  
In the presence of my God,  
Why would I be afraid?  
Whatever comes, let it come.

Even if the sins of inherited karma come,  
surrounding me with evil,  
even if blood ties,  
wives, and children join together,  
even if great sorrows and  
horrible sins all join together,  
even if they wrap themselves around me  
and try to kill me,  
I will not be afraid of even one of them.  
Whatever comes, let it come.  
In the presence of my God,  
why would I be afraid?  
Whatever comes, let it come.

Even if poverty and illness,  
hurricanes and tornados,  
earth, fire, water, and air  
whirl together as one,  
even if they come to eat my heart,  
let them come.  
Whatever comes, let it come.  
In the presence of my God,  
why should I be afraid?  
I am not afraid of anything,  
I am not afraid.

If the Angel of Death (A.S.) comes  
and casts a rope around my neck  
to strangle me,  
let him come.  
The One who created me, the pure One,  
in His presence, why should I be afraid?  
Why would I be afraid?  
I am not afraid of anything.  
Whatever comes, let it come.

In the presence of my God,  
why would I be afraid?

Even if the Angel of Death captures me,  
even if all the demons and ghosts  
and battalions of monkeys roll up as one,  
let them come.  
Even if my body were destroyed and crushed,  
I would not be afraid, I would not be afraid.  
Whatever comes, let it come.  
In the presence of my God,  
I am not afraid of anything.

Even if all the demons and ghosts  
that come with the body  
crawl deep inside, trying to chase me out,  
whatever they want to do to me,  
I will not be afraid.  
The eternally existing God  
who is the heart within my heart,  
in His presence, I am not afraid of anything.  
Whatever comes, let it come.

Even if hunger, illness, old age, and death  
come to pluck out my life,  
let them bark at me.  
Even if all the horrible actions  
come rolling together,  
if I think of God, nothing can harm me.  
I am not afraid of any of them.  
Whatever comes, let it come.

All the demonic forces that try to kill me,  
all the poverty and illness, the sixty-four arts,  
and the mesmerism of  
the sixty-four sexual games,  
even if they come swirling towards me,  
I will not be afraid.  
Whatever comes, let it come.  
In the presence of my God,  
I am not afraid of anything.

Even if the rope of maya is bound  
around my heart  
and tightened until I faint,

I will not be afraid.  
Even if the demonic forces,  
the eighty-four kinds of air  
rise up against me, current after current—  
Even if they rise up,  
staying within me and mesmerizing me,  
I will not be afraid.  
Even if they squeeze my liver on both sides  
and shake my heart,  
even if they seal off the urinary passage,  
even if all the gases in the intestines rise up,  
I will not be afraid of any of it.  
In the presence of my God,  
why would I be afraid?

Even if the 4,448 diseases of the nerves rise up,  
even if all the worms and the insects,  
along with the germs and  
viruses dwelling within them, and  
the electro-magnetic forces  
dwelling within them, rise up,  
even if all the fatal illnesses  
have the intention to kill me,  
even if the illnesses born within me  
torment and torture me,  
even if they come towards me,  
Whatever comes, let it come.  
In the presence of my God,  
why would I be afraid?

Even if the seven layers of my skin start to itch  
and all the diseases of the skin come,  
let them come.  
Even if the inherited evils of karma  
and sin all become my own,  
let them come.  
Even if they seize my body,  
shake my heart,  
and join with me as one,  
let all those things come.  
Whatever comes, let it come.  
In the presence of my God,  
why would I be afraid?  
Even if the sixty-four obsessions  
that arise from bile come,

if the bile accumulates, let it accumulate.  
Let the demonic qualities of  
the sixty-four obsessions that arise from bile  
roll together and come to me.  
Even if they all come as one,  
what could they do to me?  
What could they do to me?  
In the presence of my God,  
why would I be afraid?  
Why would I be afraid?

Even if the five join together and  
try to make me happy,  
Let them come.

I will not give them any room.  
Even if illness and poverty and  
the sixty-four come,  
I will not be afraid, I will not be afraid.  
Whatever comes, let it come.  
In the presence of my God,  
why would I be afraid?  
Even if my mind becomes filled  
with the words and actions  
of my relatives, friends, and blood ties,  
Even if all that karma joins with poverty,  
rises up and spins together,  
And even if everything in the whole world  
comes one after the other,  
trying to chase me out,  
let them chase me.

Even if the jungle and the forest, the ocean and  
the land Try to drive me away,  
let them.

Whatever comes, let it come.  
In the presence of my God, who will always be  
here,  
I am not afraid of anything.  
Even if the karma of birth joins with the bile,  
rolling up together, taking form,  
even if everything connects with that form,  
all the sins, even if all the sins take form  
and try to crush and destroy me,  
whatever comes, let it come.  
In the presence of my God,  
I am not afraid of anything.

Whatever comes, let it come.  
 In the presence of my God,  
 I am not afraid of anything.  
 Even if the mind and  
 all its sorrows and disturbances,  
 even if all of its inimical actions,  
 even if all the evil qualities in  
 the cage of the body,  
 even if all the actions  
 that can subvert the good qualities come,  
 even if everything that runs in  
 the jungle rushes towards me,  
 even if I see all the intentions of  
 mind and desire,  
 and even if all their relations and relationships  
 join together within me,  
 whirling towards me as one,  
 even if all that becomes karma and  
 tries to capture me,  
 even if they all come together  
 to attack and do their worst,  
 even if they drive me out of my country,  
 even if they pick my body apart and eat it,  
 even if they drive me out of my country,  
 even if they burn me in hell,  
 even if all the sins try to ruin me,  
 even if they do horrible things to me  
 and join together to kill me,  
 no matter how many come,  
 I will not be afraid.  
 Because God is here,  
 I could not be afraid.  
 In the presence of my God,  
 why would I be afraid?  
 Why would I be afraid?  
 Why would I be afraid,  
 why would I be afraid?  
 I would not be afraid of any of them.

In the presence of the Light that is the great Ādi,  
 why would I be afraid?  
 When I belong to God and He belongs to me,  
 I am not afraid of any suffering.  
 I would not be afraid.  
 I am not afraid, I am not afraid.

There is only the help of  
*Al-hamdu lillāhi, yā Rabbal-‘ālamīn.*  
 Nothing else can affect me.  
 There is only God’s action,  
 nothing else happens.  
 There is only God’s action,  
 nothing else will happen.  
 Everything is His action.  
 If He alone is in my heart  
 And there is only God’s help,  
 Then I am not afraid of anything.  
 I am not afraid,  
 I am not afraid,  
 I am not afraid.  
*Āmīn. Āmīn. Āmīn. Yā Rabbal-‘ālamīn!*

From the book by Bawa Muhaiyaddeen (Ral.)

## Prayer

*Dhikr, August 11, 1976, pp. 45-49*

My loving children, jewels of my eye, when we commence to pray we should say: *A‘ūdhu billāhi minash-shaitānir-rajīm.* Everyone must say this.

Precious jeweled lights of my eye, who are children within my heart, in our lives we must go on the path of our Father, on the path of the resonance of Allāhu. In this state, as we go along, we must search for His earnings.

Here, there are two ways of searching. One is the search for Allāh’s *rahmah.* which is the heavenly kingdom called *swarnapati.* The other is the search for the accursed hell, *lahannam.* Some people search for hell which is the *dunyā,* the world. They prefer *lahannam.* Others prefer Allāh’s *rahmah.* So, there are these two. Some people search for the *dunyā,* while others search for the *ākhirah.* Both are His kingdoms.

The wages of the *ākhirah* are not found on the outside. It is the wages of the *dunyā,* the wages of hell, that are found on the outside. All of the things that we search for outside are the hellboards of *lahannam.* Therefore children, jeweled lights of my eye, we must perform *tasbīh,* glori-



fication to Allāh, within our *qalbs*, and try to attain Allāh's wealth. As *qalb* within *qalb*, as *īmān* within *īmān*, as wisdom within wisdom, as *dīn* within *dīn*, as Light within Light, as Nūr within Nūr, as *insān* within *insān*, and as Allāh within Allāh... Allāh is the One who is plenitude within plenitude. We must focus our intention from the inside, from within the *qalb*, the innermost heart. We must search for this wealth. This is the treasure, the *rahmah* that we must seek. One is the earnings that we search for within, while the other is the earnings we search for outside, in the world. These are the two kinds of wages. We must understand this.

Precious children, there are two kinds of wages that exist in this world. We must differentiate on the outside and the inside, between the wages of the *ākhirah* and the wages of the *dunyā*. What we do for the sake of respect, for the sake of religions, and for the sake of scriptures, the many things like this that we display on the outside without having inner clarity, are done for outer wages. But when the inside is clear, then that is God's wage, our earnings.

Therefore children, jeweled lights of my eye, you must first focus your intention. You must turn your *qalbs* directly towards Him. Of the two kinds of wages, the perfect wage is Allāh's wage. That is the place of prayer. You must establish that place of prayer within your *qalbs*. First, you must seek Allāh within your *qalbs*. You must establish that search through remembrance. That remembrance should become your *niyyah*, your intention. That *niyyah* should flow into your *un-arvu* and *unarchi*, your feeling and awareness. Feeling must change to awareness. Then, when feeling has changed to awareness, you must understand that *dhikr*, that *vanakkam*.

That awareness should flow through you in the same way that blood flows through your body. As it flows, the *dhikr* should also flow. Inside that flowing that is like the flowing of blood, the sharp point of *putti*, intellect, must work. Within that sharp point of intellect, *īmān*, faith, must work. Within the resplendence of *īmān* is *madi*, judgment. *Toluhai*, the five-times prayer,

must flow within the resplendence of *īmān*, as *'ibādah*.

The city inside the body will be the three realms of *al-awwal*, *ad-dunyā*, and *al-ākhirah*. The *'alam*, *'alamul-arwāh*, and all of everything exist within *insān*. The *dhikr* must flow through your nerves, skin, bones, and marrow, and through your yearning, focus, and *niyyah*. That *dhikr* must flow through your veins, nerves, and blood; that *vanakkam* must flow. When that flowing takes place, then that is *toluhai*, that is *'ibādah*. You must establish that remembrance.

In the same way that the pulse of the blood works within you, the *dhikr* should work. *Dhikr* is like that pulse: *lā ilāha*, breathing out, and *illAllāhu*, breathing in. It is like playing a mandolin. That intention, *illAllāhu*, must resonate. Your wisdom must strum the strings of the *rūh*, the soul. That is the resonance of Allāh. Like that, your life-pulse must flow in that state. You must make your intention this intention. You must make this intention before you pray. This is how you must do the *dhikr*.

Having made the *dhikr* flow, you must stand with only one focus, looking directly at Allāh. Your *qalb* must be as Ahamad (Sal.), and your eyes, your gaze, and your face must be as Muhammad (Sal.). Look only at Allāh. These two (Ahamad (Sal.) and Muhammad (Sal.)) must be there, in front of you. With these two in front of you, you must do *tasbīh* to God, you must do *'ibādah* to Him. Remaining in that state, you must give all responsibility to Him.

"Yā Allāh, may You take away our illnesses..."

Please recite this after me.

"Yā Allāh, may You take away our illnesses. May You grace us with Your life that has no illness. Yā Allāh, may You change our qualities and accept them. May You give us Your qualities and grace us. Yā Allāh, may You take away our stomach ailments, and grant us Your "illness" of having no hunger. Yā Allāh, may You take away the illnesses of our nerves, and give us the happiness of a life of health, without the illnesses of the nerves. Yā Allāh, may You take away the illnesses of the bones from this body, and give us instead

the health of Your body of purity.

“Yā Allāh, may You take away the illnesses that are travelling along our nerves, and give us a life without any illness. Yā Allāh, may You take away the illnesses that arise from the tissues of the body, and give us the peace where we have no illnesses of the tissues. Yā Allāh, may You take away from us the diseases of the blood, the diseases of the eyes, the diseases of the ears, the diseases of the nose, the diseases of the mouth, and the diseases of the teeth, and give us Your beautiful eyes, Your beautiful ears, Your beautiful nose, Your beautiful tongue, and Your beautiful speech.

“Yā Allāh, may You take away our *qalbs*, and give us Your *qalb*. Yā Allāh, may You remove the illnesses of our anus, the illnesses of our kidneys, our rheumatic illnesses, the illnesses of our nerves, the illnesses of the fluids of our bodies, the ninety-six bilious diseases, and the gaseous diseases. May You remove all of these, and grant us the plenitude of the Light of Your Nūr. May You grant us Your beauty, a long life without illness, a complete life, and the complete prayer, the perfected prayer and worship of You.

“Yā Allāh, may You cure and take away, with Your grace, all of the diseases that are within us, such as tuberculosis, vomiting, coughing, asthma, and cancer. May You remove all of our karmic diseases. May You give Your Light to our bodies, in completeness. Yā Allāh, may You grant us Your qualities, Your actions, Your behavior, Your good conduct, Your compassion, Your selfless life, Your duties, Your patience, Your mercy, and Your three thousand gracious qualities.

“May You take away all of our qualities. Yā Allāh, please dispel our jealousy, vengeance, differences, separations, evil qualities, lust, anger, miserliness, fanaticism, religion, race, sects, and divisions, arrogance, karma, maya, and all the other evil and satanic qualities like these. May You give us Your beautiful treasures of *sabūr*, patience, *shukūr*, contentment, and *tawakkul*, trust in God. Yā Allāh, may You give us a long life, undiminishing love, perfected worship, and a life of plenitude.

“Yā Allāh, during our sleep and in our happiness and sorrow, may You grant us Your watchfulness. In our lifetime, while we are walking or sitting, happy or sad, may You take away all of the illnesses, diseases, and accidents that come to us. At all times, may we have Your *tānam*, *nidānam*, *avadānam*, and *gnānam*: surrender, perfect balance, absolute focus, and divine wisdom. May You give us these four explanations.

“Yā Allāh, may You accept our *qalbs*, may You accept our lives. May You accept our prayers, may You accept our sight, may You accept the sounds of our ears, and may You accept our noses. May You accept our speech; may You stand in front of us and behind us as our speech, and speak for us.

“Yā Allāh, may You forgive us. Every day, at every *waqt*, may You turn us to the straight path. At every *waqt*, in every word, may You be with us, face to face, and guide us. Yā Allāh, may You grant us Your grace so that we never worship any god other than You. May You protect us from the evils and the evil magics of satan.

“Yā Allāh, please protect us and prevent us from being led astray by the miracles of satan. Yā Allāh, please give us Your grace so that satan does not deceive us through magic, miracles, sitis, and his many evil qualities. Please guide us along the straight path. May You grant us the grace of Your straight path. May You give us Your beautiful qualities and Your beautiful perfection. May You give us a life without illness, and grant us Your undiminishing wealth and Your *rahmah*. May You make our *qalbs* pure. *Āmīn*.

“Yā Allāh, may You accept our responsibilities, and give us Your wealth. May You completely cut off all of the envy and jealousy in our *qalbs*. May You accept our lives as Your life. From today on, please accept us as Your babies, Your children. May we live as faultless children at every *waqt*. May You give us Your qualities. At every moment, may You give us Your grace so that we may be Your children with Your Light. May You cut away by the roots all of the evils that are within us. May You remove them. *Āmīn. Āmīn.*”

## Reflections

from the Children of Bawa Muhaiyaddeen (Ral.)



### Bawa Muhaiyaddeen (Ral.) to the Rescue

In 1981, when Bawangal (Ral.) was in Sri Lanka, I had saved up enough money for me and my wife (Sulaiha) to go visit him there. I was about to purchase airplane tickets, but then I discovered that my car had a serious problem, it couldn't go over 40 mph (straight, downhill or uphill). So I dropped the car off at the car dealer to get it fixed. An hour later I was told that I had to replace the catalytic converter which was affecting the speed, and to have it fixed would cost \$1,500. This would mean it would cost so much that I couldn't afford my round trip plane ticket, which was \$1,500.

I said, "Let me think about this."

Then I turned my back to the mechanic, closed my eyes, and said, "Bawa, I want to purchase my plane tickets tomorrow, but I won't be able to because I have to get my car fixed. So do you want me to go to Sri Lanka, or is this a sign that I shouldn't go?"

The dealer asked me what I wanted to do – I said, "I'm still thinking about it."

I continued praying to Bawa Muhaiyaddeen (Ral.), saying "Please fix this! I need you to fix this!"

Then the dealer said "When did you buy this car?" I said "I don't know, four or five years ago."

He said, "Was it more or less than five years?"

I said, "I think it will be five years in about two months."

He said, "You are lucky there! This car is covered by the warranty."

So I said, "Fine!" Next day I bought the plane tickets, and two weeks later I was in Colombo,

after a 23-hour flight.

Soon I was in Bawangal's (Ral.) room, and the first thing he asked me was, "How's your car?"

I said, "What?" He repeated the question, pretending to be driving, saying, "How's your car doing?"

I said, "My car is just fine."

~ Jose Ortiz

### A Stupendous Assignment

Reading *The Resonance of Allah*, I was struck by the incredible "homework" that Bawa Muhaiyaddeen (Ral.) gave us. It makes me look again at all of the time I'm spending thinking about the media messages in "the Duniyā Theatre" as I'm calling "the world" and how my mind constantly plays and plays—with TV, newspapers, books, etc. What do you think?

"Children! I will tell you something else that is very important. You must cut away the ignorance and make your precious divine luminous wisdom (*pērarivu*) resonate. You must hear and savor that resonance—its sounds, its fruits, and its benefits. You must also scrutinize it intently and understand it. This examination must be done with your divine analytic wisdom (*pa-hut arivu*), in keeping with the actions and attributes of: surrender, balance, attentiveness, and grace-awakened wisdom (*tānam, nitānam, avatānam, and gnānam*). Then that explanation will become clear to you.

"My child! You are reflecting on God in various ways, wondering, 'Where is He?' or thinking, 'He does not exist.' But you are not aware that He is right inside you, cautioning you from within. That which keeps cautioning you is That. Reflect upon this, using your divine luminous wisdom, my child! It is That which warns you and makes you realize which actions made you guilty and which actions were pure and blameless—out of all your actions and out of all the good and evil accruing from what your ignorance (the paltry wisdom of the illusory sensory pleasures enjoyed

in the darkness) yearns for, enacts, conducts, or acquires in this world and within your cage, the body.” (*The Resonance of Allah*, p. 239)

To hear, to actually hear the resonance, is just an incredible statement. And I’m wondering if he means That “voice” which the inner ear “hears.” Is it a literal sound? Or is it the prompting or the answer we “hear” when we ask Allāh some question? For example, about a week ago I asked Allāh a question about what I was supposed to do that day. And to my pleasant surprise I “heard,” but not in the literal sense, the answer to my question. Thereupon I followed His advice. The work we did that day was fulfilling and I had the conviction that we had done the right thing. (I try to use the royal “we” to acknowledge that Allāh is always a part of our actions.)

But then he said we need to further “scrutinize it intently and understand it.” How can I do this when my monkey mind is playing in the Dunyā Theatre with all of the images, scenes, and political and entertainment actors that happen all day and every day, dawn to dusk?

This is really something to think about. Do you agree?

~ Abdur Rahman (Claude Crumpton)

## Life Is a Wonder and Allah Is So Merciful!

Although I never met M. R. Bawa Muhaiyaddeen (Ral.) while he was in his body here, and have no stories to tell about personal interactions with him, I am one of those people who have had, and still maintain (of course) a deep connection with him. And with all my heart, every day I give thanks to Allāh and Bawa Muhaiyaddeen (Ral.) for bringing me, my late husband Abdal-Hayy, and my children here to study the words of our Beloved Bawangal (Ral.)—and to be a part of, serve, learn, and abide in the Fellowship Community since 1990...almost 30 years ago.

I believe with certainty that our Most Exalted Shaikh is a Living Mystical Entity beyond our scope of full human comprehension! This is one

of those Sufi concepts that actually is a mystery and a secret, but one that most of us Fellowship folk fully embrace. Somehow I have come to realize that I am only one of countless fortunate others who may be included under Bawangal’s vast umbrella of Blessed Mercy and Forgiveness, even though many may not even be aware of it at all!!

Thus, my “experiences” with Bawangal (Ral.) have been in dreams and subtle realizations in the everyday course of events and encounters. For instance, only yesterday I was almost in a car accident that could have been a catastrophe, but Bawangal (Ral.) protected me, and everything, and everyone was ok!

So many “miracles” constantly manifesting. I think if we were fully cognizant of each one, we would be incapacitated with Bliss!!

We have been blessed to have a teacher who, although he was the highest embodiment of this miracle, came to show us the “Sane Way” the way to live in this world with wisdom....Outwardly sane, but inwardly ecstatically blissed out with the Divine Luminous Wisdom that Dispels the Darkness!

All praise to Allāh, and thanks to Allāh, only Allāh, He is the Greatest One!

~ Malika Moore

## 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](mailto:chloelepichon@yahoo.com) to be put on the mailing list.

Before submitting obituaries, please check with the Newsletter staff for space and content guidelines.

Our congratulations to newlyweds and parents of newborns. Our condolences to those who have lost family members. Our prayers are with you.

### BIRTHS

1/25/20 Baby boy, Elias Dean Pilon, son of Deb and Jake Pilon. Grandparents are Sarah & Isaac Pilon, of Canada.

3/19/20 Baby Mia, daughter of Joshua Elliot and Nancy Guzman Elliot, third grandchild of Gary Elliot in California.

## WEDDINGS

11/10/19 Sarah Sajid and Jabeer Mohammed were married at the Fellowship property in Coatesville. Sarah is the daughter of Reshma, who cooks on Sundays at the Farm.

2/29/20 Abdul Kareem Wallace and Nur Jehan Morsi in the Fellowship Meeting Room.

## DEATHS

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

11/10/19 Our dear sister, Mrs. Shereen Udu-man, died peacefully at home surrounded by family. She was the beloved wife of Fuard Udu-man, long-time disciple of Bawangal's (Ral.) and mother of Nisha, Shukran, Meherban, Bisthami and Qamar. Burial followed the next day at the Bawa Muhaiyaddeen Fellowship Cemetery. May Allāh bless her soul and give her peace. *Āmīn. Āmīn.*

12/6/19 David Karnbach died of a heart attack. Dave and Kelly Hayden worked together for many years. He helped with ablutions for several funerals, and with work at the Fellowship. He installed the railing on the mosque stairs for Imām Ahamed Kabeer. He was a good father, a loyal husband, a trusted friend, and a very good-hearted man. He went to the Mazār for comfort whenever he was troubled or sad.



12/18/19 Our dear brother Lou Beutler died peacefully at home at 11:11 p.m. Lou was a longtime member of the Fellowship and very devoted to the teachings of our Shaikh M. R. Bawa Muhaiyaddeen (Ral.) He was buried at the Fellowship Cemetery.



12/29/19 Gamel Abdullah's mother, Sayeeda Abdullah, passed away. She was a loving and dedi-

cated wife and mother. *Innā lillāhi wa innā ilayhi rāji'ūn.* Indeed, to God we belong and to God we shall return. The entire family have been longtime members of the Fellowship, after meeting Bawa Muhaiyaddeen (Ral.) in the 80's. The burial was at the Fellowship cemetery in Coatesville.



12/29/19 Prayers are requested on behalf of David Katz's mother, Estelle Katz, who died peacefully at the nursing home where she was staying. May God receive her soul back unto Him.

1/2/20 Amina Naima, beloved family member of Ajinoor Ahmed, passed away in New York after suffering two strokes. *Innā lillāhi wa innā ilayhi rāji'ūn.* Indeed, to God we belong and to God we shall return. The family have been members of the Fellowship for 25 years, with several of them already being interred at the Fellowship cemetery. The *janāzah* prayer were held Friday, January 3rd after Jum'ah at the Mosque of Bawa Muhaiyaddeen in Philadelphia. Burial followed at the Fellowship cemetery in Coatesville.

1/20/20 Razeen Salih - It is with deepest sorrow and sadness that we have to inform you of the death of our brother Muhammad Razeen Salih who died peacefully in India. Razeen was buried in Madras where he died, and the *janāzah* prayer for our brother was offered at the Thousand Lights Mosque in Madras. May Allāh bless



his soul, forgive any mistakes he may have made, and grant him peace. Razeen is survived by his two daughters, Jamalialia and Ayesha, and their families. May Allāh shower His mercy upon them all during this challenging time.

1/20/20 Fatima Atakhanov, the mother of our dear brother Sharaf Atakhanov, died of a heart attack. May Allāh bless her sweet heart and comfort Sharaf, his family, and her family in Uzbekistan.

1/26/20 Dave McNitt - It is with deepest sorrow and sadness that we inform you of the death of our very dear brother and Boston Branch leader, Dave McNitt. He passed away peacefully in his sleep at approximately 1:30 a.m. with his family by his side.

Dave had previously arranged for himself to be buried in Boston and requested that members of the BMF Funeral Committee come and administer the burial preparations according to specifications given to us by M. R. Bawa Muhaiyaddeen (Ral.).

The memorial service took place at the Alexander Thomas and Sons Funeral Home in Walpole, Massachusetts. There were no prayers at the memorial service but Dave asked that prayers be done after burial at the gravesite in Canton. Dave's daughter Crissy requested that her father's wishes be fully honored and asked that the Fellowship do special prayers for her dad.



1/13/20 Margot Weening's brother Paul Roos died from a hemorrhagic stroke. Son of Pauline Roos, he and his identical twin, Mark, were born aboard a ship on the Indian Ocean. He lived and worked in the water and was buried at sea in Antigua, his home for the past 40 years. He had the great gift of making each person he spent time with feel special. Life on this worldly plane is diminished by his sudden absence. He is missed by his siblings, children, and larger family. They thank each of you for all your prayers, love, understanding and support.

3/5/20 Tom Murphy passed and the *janazah* was held March 8th. with burial at the Fellowship cemetery. Tom had been suffering with lung cancer. He is survived by his three brothers and sisters.

During the past year especially he would visit the Mosque returning with testimony about "the Light." He will be missed by many.

4/2/20 John King, beloved father of Michael King, died early this morning from complications after suffering several strokes. Mr. King was ninety-one years old, and joined the Fellowship many years ago.

Due to the restrictions on social gatherings, our members offered prayers of condolence, forgiveness, and acceptance in their homes as the Fellowship property was closed to the public during the pandemic. Please send all messages to [info@bmf.org](mailto:info@bmf.org) attn: Michael King.

4/12/20 Our brother Hilmy Mohideen, a former President of the Serendib Sufi Study Circle in Sri Lanka, has passed away. Hilmy was also the translator of the *Wisdom of the Divine* series of books.

A devoted follower of the teachings of our beloved Father, Muhammad Raheem Bawa Muhaiyaddeen (Ral), Hilmy always had a smile to share with everyone. Hilmy was a source of loving kindness and great encouragement to the many Americans who came to Sri Lanka to learn about the path to God, doing everything he could to help Bawangal (Ral.) take care of them and to make them feel extremely welcome by bringing many big breakfasts and countless pizzas.

May Allāh bless him, forgive any mistakes he may have made, grant him peace, and shower His mercy upon him.

4/15/20 Cathy Ashley, a Fellowship member since the 1970's, died of complications from cancer. May Allāh bless her soul, forgive any mistakes she may have made, and grant her peace.

## To Listen to the Teachings

We apologize for the inconvenience the Google Chrome error has been causing recently and are pleased to announce we have updated our website to correct this issue.

The [www.bmf.org/shoutcast](http://www.bmf.org/shoutcast) page now has embedded players for all BMF 786 Radio channels. Simply click the play button for your desired channel. It will begin playing without having to

leave the website.

There are included links for the Recent Tracks on Bawa 24/7, as well as a Fellowship Calendar so you know when to tune into Fellowship Live for a meeting.

*Twitch* is now attached to Fellowship Live so you can see if a meeting is being broadcast over video, or if it is just audio. You can make the *Twitch* player full screen with the click of a button.

Old bookmarks pointing to [www.bmf.org/fellowship/shoutcast](http://www.bmf.org/fellowship/shoutcast) should automatically redirect properly to load the updated site.

*In shā'Allāh*, this will enable everyone to be closer to our beloved Father Bawangal (Ral.) and his teachings.

~ Mike Pessolano

## A Final Note

*As-salāmu 'alaikum* and Ramadān Mubārak, dear Brothers and Sisters,

On behalf of the entire family of humankind, we pray that you and your loved ones are safe and healthy. Like you, we at the Bawa Muhaiyaddeen Fellowship and Mosque are doing our part to limit the spread of COVID-19 by working and praying from home during this blessed month of Ramadān.

May Allāh guide us and protect us with His Light. May He continue to teach us, bless us, and hold us safe within His Love. May God who is the Giver of Immeasurable Grace, the One who is Incomparable Love, watch over us, protect us, sustain us, and grant us the best of health with His grace in this world and the next. May we work together in unity to help each other move forward on the straight path.

Despite our physical separation, we pray that our hearts can all be pointed in the same direction, toward Allāh. This is unity in truth. *In shā'Allāh*, the radiance of the unified family of the followers of Shaikh M. R. Bawa Muhaiyaddeen (Ral.) will shine throughout the world to make a difference.

We believe as the Qur'ān tells us, "So, truly where there is hardship there is also ease."

Our hearts and our prayers are with you. We will let you know if anything changes.

May Allāh reward all of us for our patience and acceptance of whatever He allows. May all hearts be softened to His grace during this exceptional time. May Allāh remove any fear we may feel and fill our hearts with love for Him. May each moment of every day bring us closer to His qualities.

It is all God's grace. Ramadān Karīm!



## Newsletter Editors:

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

To submit official Fellowship/Branch NEWS, please put BMF NEWS as the subject box and send to: Abdur Rahman [crumpton786@aol.com](mailto:crumpton786@aol.com)  
John Barnett [johnbarnett.hussain@gmail.com](mailto:johnbarnett.hussain@gmail.com)  
or [bmf786news@yahoo.com](mailto:bmf786news@yahoo.com)