



# Bawa Muhaiyaddeen Fellowship Family Newsletter

Act with the qualities of God.

God's qualities are His kingdom.

~ *The Golden Words of a Sufi Sheikh*, #202 by M .R. Bawa Muhaiyaddeen ☺

## INTRODUCTION

*Bismillāhir-Rahmānir-Rahīm.*

Dear Brothers and Sisters,

*As-salāmu-‘alaikum.*

“I’ve got just a few minutes, gotta fix breakfast for the kids! Kids’ rooms are a mess. We’ll get to it when we get home. I’m late, traffic’s terrible, how long am I going to be stuck here? Oh no, construction! I don’t have time to shop. I’ll pick him up later! I’m on the phone, no, I don’t have time for that, call someone else to fix it. I’ll have to call the credit card company again. Oh no, not that bill again. Why don’t they pay me more? Turn to my favorite channel, the game show. No, I don’t have the address of your cousin. Why don’t you have a list, you always wait until the last minute and then you wonder why it doesn’t work out.”

Stop! Are we Bawa Muhaiyaddeen’s ☺ followers? In all of our conversations, thoughts, intentions, worries, anxieties, frustrating events, and difficult memories—was Allāh thought of at all?

Say, “*Lā ilāha illAllāhu.*” Do not waste your breath. In every breath, say, “*Lā ilāha illAllāhu.*”

Say this always. Do not ever be idle. You need to continue to say these words whether you live here or anywhere else. You need to say these words with your breath. Although you are not saying them out loud, say them with the tongue inside your mouth, “*Lā ilāha: There is nothing other than You. IllAllāhu: You are Allah.*”

You need to take “There is nothing other than You” into your awareness, and say it. That movement needs to be there. “*IllAllāhu: You are Allāh.*” With awareness that sound has to enter through wisdom, and be seated in the *qalb*, the innermost heart. You need to say this at all times, no matter where you are.

That remembrance, these words need to continue to move with your breath while you are walking, while you are sitting, while you are awake, when you first arise, while you are working, and while you are sleeping.

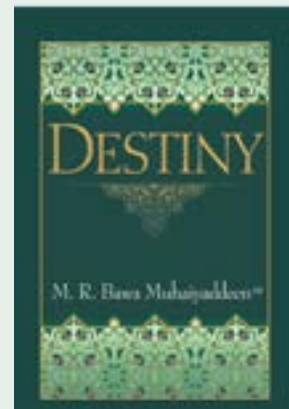
~ Bawa Muhaiyaddeen ☺. *Prayer*, p. 71

*The theme of this newsletter is the power within us and its practical effects when brought to intentional awareness.*

~ Abdur Rahman (Claude Crumpton)

## NEWEST BOOK

*Coming very soon, in shā’Allāh...*



A luminous new pearl from the unfathomable ocean of the teachings we have been blessed to receive from Bawa Muhaiyaddeen ☺.

\$25 for the softcover and \$35 for the hardcover. Available soon from <https://www.bmf.org/shop/destiny/> A sampling is included on the next page.

# DESTINY

...a chapter from the newest book by M. R. Bawa Muhaiyaddeen (رحمۃ اللہ علیہ)

## NOTHING WILL HAPPEN AS WE INTEND

June 12, 1979

Everything will occur and conclude only as God intends. When we intend to do something, we are delayed on the way so God's intention can take place.

The reporter from the radio, or rather the television, said he would come today. He said he would come, so the children came. We were ready for him. It did not happen the way he thought it would—he fell ill. And nothing happened the way I thought it would either. I was going to go downstairs to the meeting, but even that did not take place. I had to do other work here.

Like that, nothing will happen the way we intend. Everything will happen the way God intends. That is what happened today.

Every second until we become God—until we become Him and His thought becomes our thought—nothing we intend will happen. When we become Him and we think His thoughts, everything will happen.

Until that thought comes, until that state comes, what we earn will be different. Our thoughts are related to the world. We are connected to the world, and we have thoughts of the world.

When we think of the world, we see that it has no stability. When the rain comes, the storm comes. When the storm comes, the clouds will fly and be dispersed. When the clouds disperse, the light will come, the sun will come. When the sun comes, the heat comes. The world changes each second.

What the rain intended, it could not

complete. What the clouds intended, they could not complete. What the wind intended, it could not complete. What the sun intended, it could not complete. The darkness came.

The world will change.

It is like this in our lives too, until we become God, until His thought becomes our thought. Until we establish this state, our thoughts will change like the weather.

None of the thoughts of any of the creations come into being. There will always be opposition. That is why it is said, "Nothing will happen the way we intend. Everything will happen as God intends." Everything He thinks will happen. Nothing will happen the way we think.

This is the state of duality in which we live.

God exists in the world, although the world does not exist in God. God exists in wisdom, in the world of wisdom, although the world does not exist in wisdom. God created all the creations and put their attachments in place. He feeds all creations. He protects them. He sustains them. He does this with equality.

There is an attachment to Him within all creations.

However, He does not have the connection to blood ties, the attachment to the "I" and the "you," the attachment to color, the attachment to caste, the attachment to separation, the attachment to divisiveness, the attachment to selfishness. He does not have those attachments. His attachment is to equality, and He exists within that equality.

We are attached to ignorance. He is attached to true wisdom. He is here commingled with each creation, commingled with everything we see. However, what we see does not exist within Him.

Although He is commingled with what we see, what we see is not commingled with Him nor does it exist within Him. We call Him God because He abides in that state. We call Him a Power. He controls everything and exists in a state of non-attachment. He does everything, He makes everything happen, He looks at everything, He controls everything, and He governs everything, but none of those things are within Him. That is why He is called God.

When that state comes into us, it will be like everything else that has already happened just as He intended—once we reach that state and disappear in Him, once those qualities and those intentions come into us, the intention will be His intention. That intention will be His intention. Everything He intends will happen.

When I am not, He is.

Then He will do everything. That is why we say, “Nothing will happen according to my intention. Everything will happen according to His intention.” That is the duty He will do.

Similarly, everything we intend is like the rain wanting to do what it wants; like the wind wanting to do what it wants; like the clouds wanting to do what they want; like the sun wanting to do what it wants. Although they all came forth saying, “I! I!” nothing had any effect. One thing or another changed, so they could not act as they wanted.

Our intentions are like the rain, like the winds during the rain.

It is according to His intention. Each one of us must endeavor to reach His intention, reach the state in which “Only what He intends will happen.” If we can come to that, everything will happen.

All right. I was unable to go to the meeting today. That is all right, it was not my fault. Things change. Because the world is within us, things change. Things changed like that.

MITCH GILBERT, PRESIDENT OF THE FELLOWSHIP When you are trying to stay

alert to God’s intention, and you have that willingness to change any plan [if] the sign is that God intends something else, and you want to be willing to change any plan if the sign is that God is doing this, that God intends something else, but sometimes you wonder what is required now, if there is what seems to be a challenge to this original intention.

You wonder now whether what is required is more determination on your part, not immediate resignation because some difficulty seems to come. And while normally there will be some instinct, something that I feel within myself, that will tell me which is which, which is the one that I should be more determined and which is the one I should immediately resign. There are times that I am not sure.

BAWA MUHAIYADDEEN ☺ That is the rain and the wind, the sun, the clouds. Each came with an intention. None of them were able to complete their intentions, and yet they did not give up either. Although the sun was shining, the clouds stayed in the sky. And whenever there were clouds in the sky, there was water within them—rain. Whenever there were clouds, there was water. When the water came, the wind was within it. They came with the intention, “I want to do this!” All four came, one after the other, after the other.

Although none of them were able to achieve what they wanted, all four stayed in the same place. They came like that and they remained like that. None of them achieved anything nor did they give up and separate themselves from their intentions.

Instead they gave up and separated themselves only from the One God—they separated themselves only from that One Truth, from that state. The separation occurred because none of them possessed that state. That was why they were separate and that was why when they said, “This is mine,” they achieved the intention to be

separate. They thought they were separate, so they became separate. That was done. That took control and completed their intention.

Until God's state develops, what we do is not our duty. Our thoughts are in control. Each thought has its own section. When the truth comes, when that state comes, we are not doing it. None of our thoughts or intentions will achieve anything. That state is what acts and controls the events. That is the point.

MITCH Just prior to the meeting there was a gentleman, a young man, who was a little crazy. He had been here before. I seem to be the only one he would listen to. So someone came and fetched me and took me to where he was. As I spoke to him, I saw that he was in a worse state than I had ever seen him before. He seemed to be hallucinating. I tried to find out from him—he's young, he still lives at home with his parents—if he was on good terms with his mother, to see whether he had enough faculties left that I could advise him to go to his mother and to his father, that he needed help and she should take him to the hospital. And he seemed to understand what I was asking him to do. He started to walk away.

One part of me said, to myself, "The meeting is starting. He seems to be going home to his mother now. I can go into the meeting. It is not my responsibility anymore."

Another part of me said, "My God! This young man is almost helpless. How do I know whether the minute he walks away from the Fellowship he is going to remember what I told him?"

It is at moments like that where even though I hope that I am asking God, "What is correct, what should my action be?" and I'm waiting to hear some kind of an answer, and in those kinds of situations where I could do either of two things—this is what I was talking about before—my tendency is to ask quickly inside my own heart, "God, what would You have me do? What should be done now?"

But no matter what answer comes, my mind

continues to think about the other thing and then I'm not sure.

Did I really hear what God said, or did I just choose what would be more convenient?

THE TRANSLATOR And then [you want to know] what you should do in such circumstances?

MITCH This is what motivated the first question, and there is obviously something that isn't one hundred percent satisfied yet, so I asked the second question.

BAWA MUHAIYADDEEN (رحمہ) That is right. Very good. When wisdom is in its correct place, it reveals a path. When wisdom is present, it reveals a path of truth. When we look at a person or a thing, we will immediately see what is appropriate, we will see the remedy.

If there is an elephant lying on the ground, we will not be able to lift it. We cannot.

And if we follow an elephant, it will kill us. The elephant does not need to walk on a path, it forces the trees to bend out of its way. It does not need a path. If we follow the elephant, the trees on the path will kill us—they will bend for the elephant and then spring back to strike us.

When there is an elephant lying on the ground, wisdom needs to understand, "This is an elephant. I cannot lift it. Another elephant section must do it. Another elephant must come to lift it." Wisdom needs to tell us that—

SOMEONE INTERRUPTS The elephant section is the mahout, the elephant driver.

BAWA MUHAIYADDEEN (رحمہ) The elephant section—

THE TRANSLATOR Is it the person who rides it?

BAWA MUHAIYADDEEN (رحمہ) The elephant section. The one who rides it and takes care of it is the one who knows how to get it up off the ground. He knows how to do the appropriate work. He will bring another elephant to lift it.

We cannot lift the elephant. This is a wild elephant. You must bring the form of an elephant to save the elephant. If a man were to try to save it, he could be caught by the danger facing the elephant and be trampled and killed. Even if we offered the elephant a rope or a tree branch, we could not pull it up. Wisdom should understand.

Similarly, when we use wisdom to understand the state and the circumstances of a situation, we must apply the remedy accordingly. The appropriate section in each specific place must be made responsible. Wisdom will not work there.

We cannot teach wisdom there. We cannot teach the elephant wisdom to help it. If we follow it, the trees will kill us, and if it catches us, the elephant itself will kill us. Thus, if you do come across an elephant lying on the ground, you must find an elephant keeper, and say, “You must help it.” You have to leave the elephant in order to do this.

It is like your situation [with the young man]. Wisdom must understand what has to be done before offering help. What is the state of the situation? Both of you cannot come together safely there.

This is what must be done: If there is a person in that kind of situation, you must understand his state. “Where did he go wrong? What state has he come to? How did he get to it? What are his circumstances?” You cannot teach him wisdom or *gnānam*. You must simply show him love. Love. Show him love, and say, “Very well. Now go and stay on the good path. Go and do this.” You must send him away with that. Accompany him to the door, show him out, and say, “Go and come back. Go and do this.” That is all we need to do.

MITCH So it was correct to trust the first thing that came—

BAWA MUHAIYADDEEN (ﷺ) Trust wisdom! Wisdom! Wisdom will cut through these situations and give you the answer. Wisdom will cut through whatever comes. You must understand the specific state of what comes, its

foundation and its state.

A MAN NAMED JIM Bawa, when wisdom or something is coming to you, to your intuition, perhaps wisdom is coming to you and saying, “You should do this, you should do this—”

BAWA MUHAIYADDEEN (ﷺ), *ignoring the interruption and continuing the point he was starting to develop* A person coming to a bank comes to either make a financial transaction or to steal. If a person has come to exchange currency, the teller will give him a receipt for it. However, a thief will look here and there while circling around and trying to camouflage himself.

Not everyone who comes to the bank will come for a financial transaction.

A person who has come to exchange currency will come out of the bank with a receipt. He will give the teller his money, get the receipt, and leave. He will give and take, finish the exchange, and leave.

The others will loiter and circle around there. A person who has come to change money will not have time to loiter. He just wants to finish it and leave. A person who has not come to make a transaction, a person who has come to steal, will loiter and circle around there.

Many people come here. That is what it is like in the Fellowship too. Those who have come to search for wisdom and God will sit on a chair and watch carefully. Such a person has come to make an exchange. He has come to dispel his evil qualities and to receive good qualities. He will sit and watch the queue. He will wait in line. The thief will move around—someone who is not here to study wisdom will keep moving around. Someone who does not seek wisdom will move around. Someone who has come to study wisdom will stay in his seat. He will not see anything except his duty. That point will come.

If you see someone walking around, you will know that there is another section and you must act accordingly.

THE TRANSLATOR Jim had a question.

BAWA MUHAIYADDEEN (ﷺ), *ignoring the translator* Very well. What else?

THE TRANSLATOR What is it, Jim?

BAWA MUHAIYADDEEN (ﷺ), *continuing to explain why he could not attend the meeting downstairs.* The meeting is over but my work is not finished. I had a little work to do. They brought a book. *Tambi* came, and I had to do that work. I had to check something. They said it was important so I had to do it. That was done. But then I hadn't seen the children. I told them to remove the sign on the door so the children could come to sit here before they left.

Then Mitch *tambi* came. He came to tell me something, and I said, "Very well, but there is some food that has been put aside for you. Go get it."

Then I was told about a child who had come [from out of town] who had to leave. I asked, "That child has to go now? Where is that child?"

They said, "She is downstairs."

I said, "Call her. We will meet her and then she can go."

In the meantime, two or three words came, so we said them. *People laugh.* And *Bawangal* (ﷺ) *finally acknowledges Jim:* That was done, and now you think there is a meeting here. *People laugh again.* He is a good child—for serving strawberries! Please give everyone strawberries. *People laugh even more.*

JIM, *with a smile in his voice* Three each?

BAWA MUHAIYADDEEN (ﷺ) More! A handful.

Once there was a man—a *gnāni*—who stole some *vellarikā*.

THE TRANSLATOR What is *vellarikā*? Is it *pīlapattrikā*?

BAWA MUHAIYADDEEN (ﷺ) *Sha!* No. What is *vellarikā, tambī*?

A MAN ANSWERS Cucumber?

THE TRANSLATOR Cucumber? *Pippinikā*?

BAWA MUHAIYADDEEN (ﷺ) No, not *pippinikā, vellarikā*.

THE TRANSLATOR Is it *mattakā*?

BAWA MUHAIYADDEEN (ﷺ) No.

THE TRANSLATOR *Puttu vellikā!*

BAWA MUHAIYADDEEN (ﷺ) Ah, yes!

THE TRANSLATOR That is a kind of melon. A very tasty, sweet melon.

BAWA MUHAIYADDEEN (ﷺ) Do not eat it when it is unripe! If you eat the young fruit, however, it is very good.

So there was a *gnāni* who stopped eating. Before he became a *gnāni*, he had belonged to the family of a rich man who held a high position. They had a lot of money, and they were big people in the kingdom, the way I had been at one time, as God had provided.

When he became a *gnāni*, he left behind all his possessions. He left his home like a beggar. His mother, father, and sister said, "He left like a beggar. He is wandering around everywhere. He is a disgrace to us! He is shaming us. Why is he wandering about like that?"

He had somehow come to that state. Then his father died of sorrow. His mother was still alive.

One day when he was walking past their house, his elder sister said, "He should be killed! He is disgracing us. He is ruining our family's status."

She put some poison into an *appam* [a savory pancake made of ground rice] and told him to eat it. "*Tambi*, come here. Sit down and eat this."

He took the *appam* into his hand. When he looked at it, he realized there was poison in it. He stood outside the house and said:

Your own *appam* will burn you.  
An *appam* cooked on a clay roof tile  
will burn down the house.

He threw the *appam* onto the roof, and when he said, “will burn down the house,” the house caught fire and burned. Everything burned. He left.

Not only will the house burn,  
but your own state will be ruined.  
Your own *appam* will burn you.

Your own thoughts will burn you. The poison his sister used burned her. The fire burned the house. Her own thoughts caught fire.

The *gnāni* left and walked through jungles and wild places until he came to a *vellari* farm. The melons were lovely, young fruits. It was a beautiful sight. They were lovely, about this long, and growing well. They are good when you are thirsty.

The *gnāni* picked one of the melons and ate it. Then he ate another.

The melon farmer arrived. “Hey! Thief! Hey, you picked my melons! You came to someone else’s farm to pick melons!” he said and started to beat him.

The *gnāni* said to himself, “Let the one who ate it get it. You are the one who ate. Now you have to get it. Get it! The one who ate has to get it.”

THE TRANSLATOR, *asking for clarification*  
Who ate? The *gnāni* is the one who ate the melons.

BAWA MUHAIYADDEEN (رحمة الله عليه) Did he himself eat them? Or did what was within him do the eating?

The *gnāni* said to himself, “Your desire, your hunger, and your thoughts did the stealing. The one who ate it now has to get it.”

The farmer beat the *gnāni* as much as he could.

The *gnāni* was saying, “Hit him hard! Hit him hard! Let the one who ate it now get it.”

His mind, desire, and hunger had eaten the melons. “Now they can get it. Hit him! Hit him!” he said.

The farmer beat him thoroughly, but the

*gnāni* kept repeating the same thing. His entire body was swollen from the beating. He got a good beating as he kept saying the same things.

The farmer’s arm got tired. “*Aday*, this thief keeps saying that.” When he was too tired to beat him any more he said, “Don’t come back!”

“Let the one who ate it get it. Keep hitting,” the *gnāni* said to him.

When the farmer left, the *gnāni* stood up and said to himself, “Did you get it? Did you get it? Did you steal? Did you get it?”

He went to another place. He sat. There he said, “Is everything all right now? Are you satisfied? Is it all right? *Aiyō*, it hurts! Are you satisfied now? *Appū*, it hurts. Are you satisfied now?”

“Listen to what I am going to say. If you do things like that, this is what you will get. If you listen to what I say, you will not get this.”

The *gnāni* began to sing:

To feed my hunger,  
I once looked for food wherever I was.  
To feed my hunger,  
I once looked for food wherever I was.  
From now on,  
I will eat only food brought to me  
with tenderness.  
I will not eat anything other than that.  
I once searched for food wherever I was.  
Now I will eat only  
if someone with an open heart,  
tenderness, and inner love  
brings me something to eat.  
That is the truth.  
I will not eat anything other than that.

This is what he sang as he sat there. “I will eat only when someone with a tender, open, melting heart searches for me to bring me something to eat.”

When we reach that state, we will not eat anything brought to us by thoughts of desire for land, desire for woman, desire for gold; hunger, illness, old age; arrogance, karma, maya; lust, hatred, miserliness, greed, fanaticism, envy; intoxication,

fornication, theft, murder, falsehood. “If such a person gives me something, he will beat me afterward. At one time they will give me something. Afterward—unless you give them what they want—they will beat you. So I will not eat these things. I will only eat what is brought with a tender, melting heart. Only then will I eat.” That is what the *gnāni* said.

“If someone brings me something with an open heart, a tender, melting heart that causes a flood of compassion to overflow its banks, that is what I will eat.

“In giving alms, in charitable giving, in devotion to God, in trusting God, in that duty—I will only accept food from someone who comes to offer it with an open heart, someone who comes to offer it from a sense of duty with dissolving love and a tender heart. That is what I will eat. Otherwise, I will not.”

That is what he said as he sat there. And then he began to receive food in that way, in that state.

It is like this: when we look for food in our surroundings, we should accept food only from someone with an open heart. That is all we should eat. That is all we can eat.

We should not think of tomorrow. What comes to us today comes from what is sent down by God. He gives and He takes. If He gives, say, “*Al-hamdu lillāh!* [All praise belongs to God].” If He does not give, say, “*Al-hamdu lillāh!*” *Shukūr* and *tawakkul-‘alAllāh* [gratitude and trust in God]. That is the state we must establish. That is the state in which you will not be beaten by those people.

If you accept something to eat from them, you will have to be beaten. You will have to get the blows. You will have to be beaten by arrogance. You will have to be beaten by karma. You will have to be beaten by maya. You will have to be beaten by lust. You will have to be beaten by hatred. You will have to be beaten by miserliness. You will have to be beaten by lechery. You will have to be beaten by fanaticism. You will have

to be beaten by envy. You will have to be beaten by intoxication, fornication, theft, murder, and falsehood. If we accept food derived from them, we will have to be beaten by them.

We should never accept food brought to us by these qualities. We need to avoid those beatings.

When we are in the correct state, God will bring the food to us wherever we are. That is what will be given, the food that needs to be given.

We must bring our state into being like that. A person who does that is a *gnāni*.

We must not own two loincloths. A rat will try to take one of them. A rat will take one—we will not be able to keep it safe. We should own one loincloth. Then we can sit on it and keep it safe. A rat will not take it. We can wash it and wear it and keep it clean. We must own only one loincloth.

We should have only one point—God. We should not own two loincloths. One will be stolen. Then we will be sad.

We just need one loincloth to safeguard our modesty.

We just need one intention to reach God, not many intentions.

We just need one quality to do His duty—surrender.

*Anbu. Anbu.*

Children, go eat.





**BAWA ASKS**  
**BAWA MUHAIYADDEEN** (ﷺ)  
 VOL.1

pp. 21-24

**BAWA MUHAIYADDEEN**

God is within man and man is within God. Man's soul is God's wealth and God's wealth is man's soul. So, there is a connection.

God's beauty is His qualities and actions. His actions, qualities, and conduct are His beauty. If that beauty is within him (man), if those qualities and that beauty are within him, then God is within him and he is within God. It is through this relationship that he establishes a connection with God. It is through these qualities that a connection is established. On the inside and the outside, he makes a connection, through purity. God is pure. If he (man) becomes pure, he can make a connection.

Fire consumes firewood, does it not? In this way, firewood becomes the fire. Like that, when his (man's) arrogance, karma, and maya make contact with God, then, just as the fire consumes the firewood and the firewood becomes fire, all of his qualities are destroyed, and he becomes the perfect purity of God, the Power. Then he becomes pure.

**BAWA**

What is meant by purity? What is perfect purity?

**BAWA MUHAIYADDEEN**

Oh, what is purity? God's qualities and attributes. It has no parallel, no comparison, and no separations. It will not attack or ruin anyone. It has equality, peace, and tranquility. It can nurture in the form of love. That perfect purity can give peace and develop tranquility. It is perfectly pure. If a man removes evil and comes to a state of purity within himself, that purity is known as God's qualities. When those qualities reside in him, that is purity, that is Light.

When a gem is extracted from the earth and is polished and faceted, a light appears, does it not?

Then it is a pure gem; it is pure. In this way, God is also like this. That Power has discarded everything, is imperishable and undiminishing, and has become valuable. That is purity.

Similarly, when a man removes all the desires, attachments, doubts, and suspicions of the *dunyā*, world, from himself, when he cuts all these away and acquires God's qualities and acts accordingly, he becomes pure. His heart is pure, his actions and conduct (are pure). He grows in God's qualities, in that love, in that unity, and in that peacefulness. That is when man and God dwell in purity. If that state develops, then man is one who is pure and God is One who is pure. These qualities are the kingdom of God. This is the beauty of the kingdom of God.

All of the harvest that he gains by acting with good qualities in the form of love, and by giving this love to all lives, is heaven. That is known as heaven. For all lives to live in equality and peacefulness is heaven. That is heaven. Heaven is where everyone has a house of peace. That is heaven.

**BAWA**

What is an animal and what is a man? It is said that there is animal-man and man-animal. How is that? How can we distinguish between them?

**BAWA MUHAIYADDEEN**

Yes, that is true. If one has the qualities of a human being, then he is a man. If he has a human being's actions, conduct, affection, love, behavior, modesty, reserve, shyness, and fear of wrongdoing, *nānam*, *madam*, *atcham*, and *payirppu*, if these qualities are there, then he can be said to be a man.

That is a man. He distinguishes between purity and impurity, he washes and cleans what is impure. He has a clean body and clean clothes; he washes his body and clothes. He has the qualities of modesty, reserve, shyness, and fear of wrongdoing—he develops good qualities, good conduct, and modesty.

That is the way he clears the qualities of his body and his mind. He washes away what is wrong and takes what is right, the good qualities. He gath-

ers what is true and discards and washes away everything that is evil. He teaches inner modesty. He teaches modesty and good conduct to the inner house. He teaches good conduct to the mind, develops good conduct in his life and body, and acts outwardly in this manner. That is a man.

But if these actions change, and if the section of the animal qualities develops in a man, then man is an animal. If he does not know what is clean what is unclean, if he acts like a cow or a goat, defecating where he eats and sleeping where he defecates, if he does not have modesty, reserve, and shyness, if he outwardly exhibits his body, is unclean, does not know purity, has a foul odor both inside and outside, and has foul-smelling evil qualities on the outside, then that is an animal. That is an animal without *pahut arivu*, divine analytic wisdom. Then he is a man-animal. That is a man who is an animal.

pp. 27-31

#### **BAWA**

God and man. What is the wealth of man and what is the wealth of God? God does so much, so what profit is there for Him? He should have a profit for doing so much. Man does everything for (the sake of) a heaven. He is searching for heaven, to reach God and attain heaven. That is what he does.

But, what is God searching for? What is God searching for?

#### **BAWA MUHAIYADDEEN**

God? Man is searching for heaven, but what is God searching for? God is searching for His children. God is searching for His children so He can embrace them to His breast. He seeks to join His children to His heart— to take back into Himself the Light that separated from Him, to make it complete. The human lives separated from Him. He is trying to make those lives—the Light, the colors, the rays—that separated from Him, join with Him again. He is doing His duty to unite them with Him again.

If the charge in a battery that is the current for a light is used up, the battery needs to be recharged. Only if it is recharged can the battery be useful

again. Like that, He has sent His children, He has sent forth that current which must be recharged. When all of us go back and disappear in Him that will be recharged. This is what He is seeking.

The children's value, beauty, bliss, well-being, happiness, peace, tranquility, equanimity, unity, compassion, conscience, justice, and integrity—when all unite and live as one family in the presence of their Father, in this paradise, then that is His happiness. His happiness is to see everyone join together and play. His happiness is to see you like this in the *dunyā* and in the *ākhirah*. That is His happiness. This is what He is doing, what He is searching for.

Man searches for heaven, but what God wants is to see everyone play in unity and happiness. His wealth is to see everyone united and blissful. That is what He is searching for. That is His happiness.

#### **BAWA**

That is His wealth. Then what is man's wealth? If man attains heaven, then what wealth does he have? Oh. So, what is his wealth? He attains heaven; is there another wealth? Then, what is his life? Is it sufficient to attain heaven, or does he have a different peace or something else there?

#### **BAWA MUHAIYADDEEN**

*Tambi*, little brother, you do not understand what heaven is. You do not know what peace is. You do not know what tranquility is. *Sabūr, shukūr, tawakkul*, and *al-hamdu lillāh*, inner patience, contentment, surrender to God and giving all praise to God.

*Sabūr, shukūr, tawakkul*, and *al-hamdu lillāh*—this is a treasury. Whether it is for man or for God, this is the treasury that God has kept. All right then, in this treasury He has kept what you are searching for. Peace and tranquility are what you are searching for. Heaven is peace. It is tranquility, it is peace.

In a place where there are ten thousand million trees and fruits, where there are a thousand different kinds of honey, tastes, and sweetness, where there are countless flowers and fragrances and scents, where there is inestimable joy and bliss, what more does a man need? What does he need there?

He has a horse to fly on. Everything he intends is there. Except for hell and except for satan's section, the entire section of God is there. Therefore he can experience, see, and do anything he wants there. He can do God's duty, he can experience it, he can work and help others, he can protect others, he can embrace others, he can lift others, he can care for them; everything is there. There are duties, there is service, there is happiness, there is wealth, there is God's Power, there is Light. Everything is there. What else does he need? That is heaven.

Attaining peace by doing duty and living in freedom is heaven. That is tranquility, that is peace. If you live here, that is tranquility. If you live there, that is tranquility. When you have peace that is life. If you seek and find this in the world, that is your wealth. If you seek and find it in the *ākhirah*, that is your wealth.

Other than that, even if you search for and gather the whole world, if you gather all the wealth, gold, beautiful women, beautiful treasures and gems of the world, if you fill your house with everything you have gathered, if you build many palaces, if you gather tens of millions of celestial maidens and fill your house with their beauty, you will (only) have fighting, quarreling, biting, the barking of dogs, the tricks of monkeys, monkey fights, blood, enmity, and hatred. You will not have peace for even one second. You will not have one second of peace, no, never. Therefore, this is not wealth, it is murder.

Everything you gathered was not gold, it was maya, the energies of the mind, and because of this, you have sorrow. But if you had gathered those (good) qualities, that would be peace. If you had gathered the section of God, that would be peace, that would be *shānti*. Then your life would have peace here and peace there. Otherwise, you cannot have peace.

This is peace, this is *shānti*. This is the wealth of the world; peace, equanimity, and tranquility are the wealth. Tranquility, happiness, and peace are wealth. Equanimity is the unity and harmony of one's life. This is the kingdom of God and the duty that God does. This is peace, and other than this, anything else you search for will not give you peace.

Anything you gather that does not give you peace is a destructive thing. It will destroy you. It will destroy both you and your life. It is without tranquility. It will throw you into the fire, it will push you into fire. When peace comes to you that is heaven. Heaven is tranquility and peace. You must carefully think about and understand both of these. If you go to that place, you will understand yourself.

What you can see between God and man is a veil of the mind and a veil of desire—the huge mountain where the monkey of your thoughts, illusion, and satan dwell,

Seventy thousand monkeys live there. The animals are there. Animals live in this jungle—monkeys, animals, snakes, and scorpions live there. This mountain is your mind. This is the rock mountain that has grown between God and you. All the poisonous beings live in this rock mountain that has grown there. This mountain is a veil between man and God.

If you can break this mountain, then God and you are very close. Then God is near you and you are near God, and it is easy. Think about this.

My love you. Please reflect upon and think about all of this. You must break this mind with wisdom. With faith, certitude, determination, and wisdom, stand strong with certitude, hit the mind with wisdom, and break it. Then we can have peace in our life, we can have tranquility. Then we see the connection between us and God.

Until we understand the meaning of God...as long as we do not have peace, we cannot see God and God's peace. When we acquire His qualities and find peace, then we can see the state of God's peace within us. Peace is His qualities and actions. When those qualities come within you, then that beauty, that light, that color, that wisdom, and that knowledge can be seen in you. Then, when that state exists in you, it will speak from within that. It will be understood within you, and then you can see God. Until the time you develop this, it will be difficult for you to see God. God is within you. You must bring Him out. Evil qualities are within you, hell is within you. If you bring these out and want happiness.... Remove these and bring out God, bring

out good qualities bring them out from within you. Bring out the good qualities. Dispel the evil qualities and attain peace. My love you. We will speak later. Many things came to me, but I have forgotten them. That is all right, later. Please go and do your work.

pp. 35-41

**BAWA**

What is purity?

**BAWA MUHAIYADDEEN**

You must understand that God's kingdom is the beautiful qualities; truth, peacefulness, equanimity, love, unity, compassion, patience, *sabūr*, inner patience, *shukūr*, contentment, *tawakkul*, trust in God, justice, conscience. It is good thoughts like these that are the qualities of God. It is these qualities that are God's kingdom.

Truth is His Power. Wisdom is His Light. He is Purity, a mysterious Purity. When you look at everything else, the One who is pure is God. He is the One who keeps nothing as His own except these qualities, and He uses them. He keeps these actions as His own, and uses them. That is purity; that is His kingdom. That is His kingdom.

**BAWA**

Ah, if this is so, where is His kingdom? If this is so, where has He placed His kingdom?

**BAWA MUHAIYADDEEN**

Hmm, in every heart. It exists in every heart and every creation as the countenance. Man was created most exaltedly and beautifully. He was created with wisdom. Within man, He (God) has kept a place for His qualities. Man's heart is a heart of purity, a pure *qalb*. When these qualities come forth from there, each human being is in heaven. That is a perfectly pure kingdom, His kingdom. He, God, and mankind live in that place. If you understand this, you will know that place, and you will have peace. One who lives in that place has peace, equality, and tranquility. He will be one who can give peace to other lives. He will be one who can give comfort to other lives and help other lives. He will be one who

can protect other lives as his own life.

Like this, he will be one who has the three thousand gracious qualities. He will be a human being. A human being will be a messenger of God. A messenger of God will be a human being, and that human being will be an *Insān Kāmil*, one of wisdom. That one of wisdom will be His representative and, as a representative of truth, will do duty and give peace to all lives

The kingdom of perfect purity exists in man's *qalb*, and within that, He (God) and man live. That is His kingdom and house. When he (man) comes to that state, he finds peace. He has peace in his speech, in his breath, and in his life, and when he has peace, he can give peace to others. That is His kingdom, the kingdom of purity...

**BAWA**

Oh, if that is so, if He (God) has created such a kingdom of perfect purity, why do difficulties, loss, and sorrow come to human beings? Why does all this difficulty and dying come? Why does this happen?

**BAWA MUHAIYADDEEN**

Yes, that is true. What you say is correct, what you say is right.

A tree has a limit, does it not? It is created. A leaf that is created also has a limit, and according to that limit, it will fall and then dry up. There is a time of falling. There is a time it starts, a beautiful time it begins, and a time of falling when it dries up. Flowers and fruits all have a time of beauty and a time they fall. You can see this for yourself.

There is both wrong and right. It is possible to make bad into good and it is possible to make good into bad. For this, God has created good and evil. Both exist. There is wisdom and ignorance, man and animal. Man can act like an animal, and man can act like a human being. He can change in many different ways. This is the way it is.

God has given you wisdom to make use of a flower before it reaches its limit. Before a flower

reaches its limit, if, with wisdom, you extract its essence, if you extract its fragrance, and if you distill it with wisdom, you can preserve it. Then it becomes perfume, a scent, and it can last a long time. A flower only lasts for a week, but its scent can last a long time. You have the wisdom to distill it and preserve it, and you should do so. For that flower that was created, you have the wisdom to preserve its fragrance for a long time.

A fruit has a limit. You can enjoy it within that time period, but if you want to keep it longer, you must extract its juice, or cut the fruit into pieces, dry, and preserve it. That will last a long time, not only in this season but into another season. Like that, if the juice is extracted or if the fruit is dried and made into powder, it can be kept a little longer. This is the way you can preserve it further and further beyond its season. You can do this with any kind of flower, any kind of fruit—you can keep it beyond its limit. Wisdom is the basis for this. Then you can have peace, nourishment, and taste.

God did not create anything that is useless. He did not make him (man) useless, nor did He create anything else to be useless. But because man does not realize the correct stage at which each thing is useful, he lets it go beyond its limit. This is the cause.

A tree has a limit. If a man cuts it down to build a house, paints it, and applies some oil to preserve the wood, then it lasts a long time—it lasts beyond its limit. If not, according to its limit, the wood gets infested and eaten by insects, and it perishes before its limit. If it is not protected before its limit is up, it will perish even before its limit.

It could be that way in life. God has placed everything for a reason—wrong, right, good, evil.

Bad can be made into good and good can be made into bad. Each thing can be extended beyond its limit; it can go a little beyond its time. This is the way He created man. Man also has a limit, and

within that time limit, he must distill and extract the essence. His life should progress from one limit to another limit to another limit. He can go beyond the limits. Just as he distilled and extracted the essence from the flower, he must filter himself. Just as he extracted the juice from the fruit or he dried the fruit, he must dry his own life. He must dry up all his bad qualities, just as the fruit was dried. He must churn his mind and desires and squeeze out and extract the juice.

This is the way he must, from the section of God, squeeze and extract His beauty, that form, and those qualities. Having filtered himself in this way, he can live for a much longer time. He can live beyond and beyond and further beyond the limits. The more research he does, the further he can go. If he escapes this limit and does more research, he can reach another limit. If he goes beyond that and becomes dry like powder, he can move to another limit. By extracting the juice he can extend the time. By drying the fruit he can extend the time; by crushing it into powder he can extend the time even further.

Like this, as man's wisdom and truth grow and develop more and more, he can escape time and seasons and go beyond them. This is possible. God has shown this. He has clearly shown both: this is this way, this is that way. It is the wisdom that you use and your qualities that will give you the understanding. With your qualities and wisdom it is your responsibility to understand and accept that truth and act accordingly. It is up to man to do this. If you do not do this, you will have to leave according to your limit, just as the leaf falls from the tree or the flower falls from the plant. No matter how beautiful you are or how beautiful and fragrant the flower is, this will happen. No matter how beautiful and strong and sweet you are, you will have to fall.

It is to understand this that God has created man more exalted than all other creations. Compared to

everything, he (man) is the one who has the most clarity, the one who can give love to all lives and protect them. Human beings have been created with clarity and the most exalted wisdom. Human beings and other creations were not created in vain. This has been revealed.

One who has wisdom will make everything into a profit, but one who lacks wisdom will make everything into a loss. If, without wisdom, something that is regarded as good is not used correctly, it will turn into evil. When something that is regarded as evil is cleared and purified in the correct way, then that evil will become good; it can be turned into something good. If goodness is not used correctly, it will become evil.

So, his faith and wisdom are the basis for this; this is the foundation for both of these actions. If he goes to do something good, without understanding it correctly, then it will turn into evil. If he takes evil and goes to do something, but checks it, uses it correctly, and brings it to the good side, it will turn into (something) good. If he does not do this, it remains evil. Then, evil makes him become evil. His qualities and actions and his ignorance destroy him — that is evil. This is not the fault of God.

If a mirror is placed in front of you, it is your duty to look into it. If you look into it and do not know how to clear yourself, whose fault is that? He has shown this to you. If a Father places a mirror in your house, you must go and look into it. If you look into it, you can wash and clean your face and make it right.

Like this, God shows you the world as a mirror. It is up to you to look into it and clear yourself. Look at the wrong and right with wisdom and act accordingly. If you do this, you will understand.

**BAWA**

Hmm, then why is man subject to these difficulties?

**BAWA MUHAIYADDEEN**

It is his ignorance. His ignorance, lack of wisdom, selfishness, pride, jealousy, and satan's qualities bring him down. If he has God's qualities, he will not be degraded, he will be exalted.

**BAWA**

If this is so, why did God have to cause all these difficulties? He could simply not have created them. Why did He create them for us like this?

**BAWA MUHAIYADDEEN**

Ah, well, if He had a foolish brain like yours, that is what He would have done! If He had a brain like yours, He would have done just that. But since He has a clear brain, He can do everything He needs to do. He must do the work that fulfills the purpose for which He manifested. If He had a brain like yours, it might be the way (you think), but to fulfill His purpose, He must do that work according to that wisdom.

Oh, *tambi*, little brother, please think. There is a shakti within you. If you commit a fault, there is a conscience within you. Sometimes this conscience gives you certain warnings, "This is wrong, that is right," and so on. You may have observed it like this. As soon as there is clarity of wisdom, a warning will come. If there is a fault in wisdom, this warning will come. If there is a fault in justice, it will come. It is like that.

pp. 49-53

**BAWA**

How can God be seen?

**BAWA MUHAIYADDEEN**

Oh, how can God be seen? When you become God, you can see God.

**BAWA**

Then how can man become God? How can I become God? Is God a man?

**BAWA MUHAIYADDEEN**

Yes, God can be man and man can be God.

**BAWA**

If man is to become God, how can that happen?  
How can that be done?

**BAWA MUHAIYADDEEN**

Oh, it is through God's qualities that man can become God—by developing His qualities, His actions and conduct. The beauty of those qualities is God; that beauty and clarity are God. When these develop within you, then your *qalb*, inner heart, will be a flower in full bloom, and you will have peace.

When you realize peace, when you realize peace and tranquility, in that place what remains is compassion, compassion for all lives. When compassion grows, love and affection for all lives grow within you. When love and affection grow within you, anger, sin, and enmity are cut away; anger, sin, enmity, and hostility are cut off. Then, what remains in you is patience, *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh*, inner patience, contentment, surrender to God, and giving all praise to God. God's praise will flow as love from God's qualities. Self-pride will be destroyed. Self-pride will be gone, and His praise will exist and be understood. When His praise is understood, His speech will be your understanding. When the "I" disappears, when only He remains, He will speak within you.

Then you are God. Then you exist as God. All your words, your actions and gaze... your words will be beautiful words that will give peace to any heart they enter. Your gaze will be a cooling gaze. When that gaze falls on another's face, it (will cause) a state of love. Other lives will experience the beauty and coolness of your gaze, just as they experience the coolness of moonlight. Honey will flow from your speech; it will flow like milk into the *qalb* of a child who is crying. It will be like the sweetness of

honey and candy for the baby and children who are playing.

In this way, to every child you are as a loving mother embracing a motherless child. To one who has no one to call his own, you are a father. These beautiful qualities will be seen in you like this. That is God's quality. It is these qualities that are God. That is Truth. These qualities are the form of that Truth. That Truth is God, and this is His beauty.

When this is seen in you, when this grows in you and the "I" dies, what remains is *al-hamdu lillāh*, and *Allāhu akbar*, God is greater. His praise remains. In this state, man is God. He has received that sign. God is within man and gives His sign to man, He gives His wealth to man. He gives man His sign and His wealth. God gives him His sign because he has annihilated the "I," because man has died within Him.

In that state, what is his life? The flower and the fragrance. A flower blooms within his beautiful *qalb*, and He (God) resides as the fragrance. Like a flower and fragrance, God and man unite and do duty in the same place. In that state, you will see God. God and you are merged. That will be the state where God sees you as a human being, and that will be the state where you see God as your beauty. Then you will understand.

**BAWA**

Who in the world can do this? Can it be done?

**BAWA MUHAIYADDEEN**

Yes, it can be done. If you have the intention to live as a human being, if you have that determination, He will do it. If there is determination and faith, He will do it.

He (God) *can* do it. When his (man's) heart becomes clear, He can do it. If man does not prepare that form, God cannot do it. God can do it; if man becomes a human being, He can do it. Then it is possible for Him to do it.

Before that (state develops), that cannot be said. Each of you must research into this. It is something that each one must find out on his own. In general, looking at the world, I cannot say this. Do you understand? We should think about this.



### THE GOLDEN WORDS OF A SUFI SHEIKH

795.

Do not write on water all the learning you have acquired. Even before you lift your finger out of the water, the writing will have disappeared. Not a single word will remain.

In the same way, do not write what you have learned from the sheikh or from experience on the desire, arrogance, vanity, or selfishness of your mind. It would be like writing on water. There are waves, and the writing would be instantly erased. But if you wish to learn with *īmān*, with the determination and certitude of absolute faith, then open your heart and write on the heart within the heart. With the hand of wisdom, write the words of your

sheikh and the words of Allah on the plaque of the Kalimah, and it will be like writing etched on stone. Never in any age will it be erased. It will be a radiant light. That state will become the *'ilm*, the profound knowledge of the mirrored ocean of God's grace, of your *īmān*.

### COMFORT AND GUIDANCE FROM THE QUR'ĀN

Bawa Muhaiyaddeen (رحمته الله) said, "All the qualities and truths given to the different prophets, up to the 6,666 verses of the Holy Qur'ān given by the final prophet, Muhammad (ﷺ), will flower and bear fruit on that tree [the seed of Allāh that man plants]. If man becomes *insān*, a true man, he will pluck and taste each fruit and then give it to all people to soothe their hearts and make them happy....He will light up their hearts..." (The Golden Words of a Sufi Sheikh, #872).

A friend of mine suggested that we can help each other by referring specific Qur'ānic verses to each other almost as "emergency" telephone numbers to call when:

- You are sad — 2:25
- You are suffering — 9:51, 64:11, 2:153-157
- You have sinned — 39:53
- You are seeking peace — 5:16
- You are seeking guidance — 33:35
- Your marriage is conflicted — 30:21
- You are depressed — 13:28
- You are struggling — 50:16-18
- You are not appreciated — 76:22
- You are tired of hardship — 94:05
- You feel underprivileged — 14:34
- You are fearful — 2:62
- You need forgiveness — 3:135
- You long for purity — 9:108, 112

~ Abdur Rahman





Newly Translated!  
**A PRAYER  
 FOR THE NEW YEAR**

January 1, 1980

*Bismillāhir-Rahmānir-Rahīm.* In the name of God, Most Compassionate, Most Merciful.

O Allāhu ta'ālā Nāyan, the Giver of Immeasurable Grace, the One who is Incomparable Love, may You Yourself come to us, protect us, and grant us Your grace. May You protect us and bless us. *Āmīn.*

Yā Allāh, may You dispel all the illnesses in this *dunyā* [the world], all the demons in this *dunyā*, all the battles in this *dunyā*, all the wars and the discord in the *dunyā*, all the racial hatred, the hatred of other scriptures, all the religious hatred, all the fights, all the illnesses, all the diseases, and all the poverty. *Āmīn.*

What is happening in this yūga, at this time in 1980 that is beginning today, began fourteen hundred years ago. Even though many predictions have been made as to what will be happening now, *yā Allāh*, Your prediction, Your state, and Your calculations are within You. May You cut away all the evils of the *dunyā* that are coming to the children of Adam ☺. May You bless them and grant them peace and tranquility in life, unity, exalted human qualities, and wisdom. *Āmīn.*

We praise only You. We depend only upon You. We trust only You. *Yā Allāh*, bless us, look at us with Your Eye of Grace, watch over us with Your Eye of Grace, bless us, and grant us Your grace.

May You make those who do not have faith in You have faith in You. May You make those who hate You love You. May You comfort those who ridicule You, correct them, and guide them onto the good path. *Āmīn. Al-hamdu lillāh.*

May You make Your praise and glory grow once again in the *dunyā*. *Yā Allāh.*

Allāhu, come to bless us.

Our Allāhu, come to bless us.

May You melt  
 the hearts that will not melt.

May You melt  
 the hearts that will not melt,  
 and take them to the shore with Your blessing.

May You melt  
 the hearts that will not melt.

May You soften  
 the hearts that will not soften,  
 and bless them.

May You show the way to faith  
 for the hearts of  
 those who do not have faith in You,  
 and bless them.

May You make  
 the hearts that do not think of You  
 think of You,  
 and bless them.

May You bless  
 and soften the hearts of those who do not have  
 faith in You,  
 those with hearts of stone that do not melt,

hearts that do not soften.  
 May You speak to them in the state of love.  
 May You bless and comfort all of them,  
 make them live together in unity,  
 and bless them  
 so they can live as one forever,  
 so they can live as good people,  
 so everyone in the country  
 can join together and live together,  
 then, now, and forever.

O Allāhu, O Ādi, O Allāhu,  
 the One who completes the love in our hearts,  
 O God, O Allāhu,  
 You who are intermingled in all lives  
 must come here, touch us,  
 and openly speak to us.  
 May You come to protect and bless us,  
 come to bless and protect us.  
 Relieve the illnesses, the diseases, and the poverty.  
 Drive out all the painful evil  
 and the torment of the mind.  
 Transform the hearts  
 that have been thinking countless thoughts.  
 Give them the correct path,  
 powerful prayers,  
 and the limits that allow them to pray  
 with belief and faith in You.  
 Grant that to them in fullness,  
 and bless them.

O our God, Allāhu,  
 what else do we have other than You?  
 Cut away from us  
 this disintegrating world,  
 the dangers facing us today, and  
 all the evil actions  
 that exist everywhere in the world.  
 Abide within us, bless us,  
 erase our many troubles,  
 and make the people who are divided  
 live together.  
 Dispel the arrogance, karma, and maya  
 that are the ornaments of satan  
 and that make us say  
 “I” and “you.”

Dispel the six evils:  
 lust, hatred, miserliness,  
 greed, fanaticism, and envy.  
 Dispel the six evils,  
 and fill us with the Light of Your grace.  
 Dispel all the darkness  
 that lives in the heart of man.  
 Grant us the path of peace and tranquility,  
 justice and eternal life.  
 Instill in him the glory of  
*sabūr*, *shukūr*, *tawakkal*, and *al-hamd*, and  
 guide man onto the path of peace  
 where he can seek You.

Dispel all the evil qualities in man,  
 and return him to the qualities of the state of Light  
 with which You formed him  
 in *‘ālamul-arwāh*,  
 the world of pure souls.  
 Grant him a life of unity and  
 continuous, eternal prayer.  
 O Eternal Bliss, Allāhu,  
 bless him so he can find  
 the way to pray to You  
 with absolute faith.  
 In a *qalb* devoid of  
 “I am different, you are different,”  
 You must be the Medicine,  
 that opens the truth.  
 Look at man with wisdom.  
 Love him with Your heart.  
 Bless him so his heart opens.  
 Grant him the grace to see You  
 in the open space of the soul.  
 Drive out all the evil actions.

Grant us Your rare and precious qualities.  
 Make the comfort You give us  
 be our wealth in Your grace.  
 Bless us so that we live with love.  
 Bless us and dispel  
 all the dangers and evils in the *dunyā*.  
 Change all the hearts that will not change.  
 Heal all the illnesses that cannot be healed.  
 Heal them with Your blessing.  
 Place the undiminishing wealth of grace

into their *qalbs*.  
Grant them the grace to live  
on the path without birth or death.  
O Eternal One,  
O the One who never deviates from truth,  
the One who never made a division  
or rejected anyone  
based on the separation  
between the “you” and the “I.”  
O the One who abides peacefully in all lives,  
abiding there, protecting them  
as the All-Powerful Light of Purity.

O the Priceless Gem!  
The God who has no companion!  
The Deathless One!  
The Birthless One!  
The Formless One!  
The One who has no visible appearance!  
The One without a color!  
The One without a complexion!  
The One without a religion!  
The One without a race!  
The One without separations!  
The One without birth, without end!  
The One who abides beyond  
the beginning and the end,  
God, the One,  
the Indivisible,  
the Absolutely Pure Omnipresence  
that is Allāhu.  
The One God with one family,  
the One who is  
exalted in wisdom,  
the clearly evident  
Mystery of Bliss!

Existing as the *Sirr* within the *sirr*,  
as Wisdom within wisdom,  
as *Īmān* within *īmān*,  
as the Light of certitude and determination  
in the faith of the heart,  
Allāhu, the Jeweled Light within our Eyes,  
abides there as Compassion.  
Allāhu.  
You are the Earth.

You are the Sky.  
You abide even within  
all the things that are hidden from us.  
You existed then.  
You exist now.  
You will always exist.  
You are the Treasure of Bliss.  
You are the Seed.  
You are the Form.  
You are the Eye.  
You are the Sky.  
You are God,  
the Jeweled Light of our eyes.

You existed then.  
You exist now.  
You are God, Allāhu,  
the Eternal, the Supreme.  
You are the Word.  
You are the Action.  
You are the One  
who transcends the imagination of the mind.  
You are the unseen Flower Blossom.  
You are the Fragrance of Good Qualities.  
You are the Fragrance in the flower.  
You are the Light in all *qalbs* that accept You.  
You are the Fragrance, the Flower Blossom,  
in the wisdom of the *qalbs* that love You.  
You are the Able One who has no equal.  
You are the One Alone, illAllāhu.  
You are the One who rules alone.

You are the Gold.  
You are the Silver.  
You are the Light that abides in peace.  
You are the Nūr.  
You are Allāhu.  
You are the King who openly rules  
all human lives.  
You are the King.  
You are the Shepherd.  
You are the Slave.  
You are the Wisdom.  
You are the Wise One.  
You are the *Gnāni*.  
You are the *Gnāni*.

You are the One to whom wisdom belongs.  
 You are the One Without Resources.  
 You are the Orphan.  
 You are the Slave.  
 You are the Owner.  
 You are One.  
 You are the One  
 who looks at everything with bliss.  
 You are the One who abides as Compassion.  
 You are the Almighty Creator,  
 illAllāhu.  
 You abide as the One.

You are the *ʿArsh* [the Throne].  
 You are the *Kursī* [the Eye of Wisdom].  
 You are the *Qalam* [the Pen].  
 You are the Tablet  
 [upon which everything is written].  
 You are the *ʿArsh*.  
 You are the *Kursī*.  
 You are the *Qalam*.  
 You are the Tablet.

You are beyond what is beyond  
 the *ādi* and the *anādi*  
 [the beginning and the beginninglessness].  
 You are the Taste.  
 You are the Fragrance.  
 You are the Flavor in all things  
 that can be tasted.  
 You are the Eye and the Pupil of the Eye.  
 You are the Ear.  
 You are the Speech.  
 You are the Breath.  
 You abide as the Resplendence of  
 Divinely Luminous Bliss, Allāhu.

O Able One,  
 come to dispel all our troubles.  
 Transform all the evils  
 that live in the world, the *dunyā*.  
 Transform the evils, the illnesses,  
 the demons, the malevolent spirits,  
 the bad qualities.  
 Make man peaceful.  
 Make him tranquil.  
 Make him live in unity.

Make him believe that You are One.  
 Make him succeed  
 everywhere in the world, Allāhu.  
*Al-hamdu lillāh. Yā Rabbal-ʿālamīn.*

Pardon the evils we committed unknowingly.  
 Dispel all the evils committed by Your servants.  
 Destroy the demons and the *nafs ammārah*  
 that control man.  
 Dispel the 4,448 illnesses  
 that exist as incurable evils.  
 Cut away the sixty-four arts,  
 destroy the sexual games.  
 Make man's heart light.  
 Make his wisdom clear.  
 Make his *īmān* resplendent.  
 Make his heart heaven.  
 Transform his actions into Your duty.  
 Grant him the duties and the qualities  
 of the One who rules the three worlds.

Stay within him  
 when he is conceived,  
 when he takes form,  
 when he becomes a fetus,  
 when he becomes a child,  
 whether he has just been created,  
 is very young, fully mature, or very old.  
 Protect him and bless him.

O Allāhu,  
 the One who is Perfect and Absolute Purity.  
 Come here today.  
 Come here today.  
 Dispel the evils  
 that are putting the world in danger.  
 Change the qualities  
 that make one man  
 turn another into his slave.

O Ocean of Compassion,  
 grant him qualities that have faith in You  
 and certitude that trusts You,  
 clarity of wisdom, and knowledge.  
 Hold us in Your hands, and bless us.  
*Āmīn. Āmīn. Yā Rabbal-ʿālamīn.*

~M. R. Bawa Muhaiyaddeen ☺

REFLECTIONS  
FROM THE FOLLOWERS OF  
BAWA MUHAIYADDEEN (رحمۃ)



TROUBLING TIMES  
OR GRACE-FILLED TIMES?

Some thirty years ago, after Bawalgal's (رحمۃ) physical ascension, I attended one of the Unity Days workshops out at the farm. I was a little disgruntled because my family had left for the farm later than I would have liked, and by the time we arrived, the Mazar was already filled to capacity; so, I could not get in to join the prayers.

I rumbled around outside a bit, trying to find my place, and then the call to prayer came for *zuhr*. Ablutions complete, I joined the other women in the prayer pavilion. Standing there elbow-to-elbow, I was still very much aware of the dis-ease splashing around inside me. And then prayers began.

In the final *rakah*, face and heart to the floor, I experienced a propound shift. There in *sajdah*, head and heart in submission and connected with Source, I was shown a most frightful and appalling vision of destruction. The vision stayed with me even after prayers concluded.

Unable to talk to anyone, I wandered off into the fields and sat down. Shocked and bewildered, I begged God for an explanation. "What was that? Why show me this destruction? What can I do? I cannot do anything!"

And then a Voice very clearly said, "Yes, you can."

"No, way! What I saw was so total and devastating. What could I possibly do?"

And then the Voice repeated several times, "Learn to love unconditionally. Learn to love unconditionally."

You know, silly me, I spent the next few days stumbling around in my head contemplating the nature of unconditional love, saying to myself, "Well, dang! How do you get this Unconditional Love? How do you get this Unconditional Love?"

I kept thinking about relationships with some friends, whom I truly liked and admired, but from whom I held back from a bit, saying to myself and thinking thoughts such as these—You know I always feel a bit vulnerable with this person. Somehow, he or she manages to elicit intimacies from me, but never seems to open and reciprocate with what's really going on within them. I'd be able to trust and love them more if they would just...

And then, Bingo!!! I saw it. I was the problem. Unconditional Love just is. I was the one who was conditioning IT—this Limitless, Unconditional Love. I was limiting and conditioning with all my thoughts of, "I will love you when... I will love you if..."

And now fast forward, thirty years later to the Age of Covid, which has stimulated such deep, deep almost terror in so many, threatening collapse of whole systems of economy, education, socialization, and ultimately death. For many individuals, covid actually has come to mean destruction.

And, yes, my friend, thirty years later still, I find myself conditioning the Unfathomable. I'd be happy if I could see my kids and grandkids. I'll feel safe when all this political drama settles, when things go back to normal, when there's a vaccine. Blah. Blah. Blah. I'll be happy when....I'll be happy if....I'll feel safe when....

And so, for most of these months, covid has been for me the big enemy. Until one day, wisdom finally cut through some of the veils and showed me covid's mercy. All of us will die. It is fact. And wise ones encourage us to die before death. Suddenly I saw covid as the instrument for assisting that death-before-death.

Covid demands that we sit down in the foxholes of our Now and accept what is, that we must die to all the illusions. Covid demands that we acknowledge the reality of God and all Its unlimited qualities of grace— or we suffer.

Trust is. There are no shades of Trust. Peace is. There are no shades of Peace. Contentment is. There are no shades of Contentment. Love is. There are no shades of Love. And so it goes for all of God's qualities.

So my friends, may we each in our solitary confinement imposed by covid, hunker down and sift. Sift out all those limiting beliefs that bind us to this world of illusion. Sift and choose. My prayer for each of us is that we choose God, for indeed Goodness IS.

~Dana Hayne

# ANNOUNCEMENTS

## BMF 786 RADIO & TWITCH

Just a reminder that we now have embedded the players for all BMF 786 Radio channels into [www.bmf.org/shoutcast](http://www.bmf.org/shoutcast). 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.

### WHAT IS BMF 786 RADIO?

The Fellowship's very own Shoutcast radio station is divided into three channels:

#### BAWA MUHAIYADDEEN ☺ 24/7

Over 500 discourses and songs by Bawa Muhaiyaddeen ☺ streaming 24 hours a day, 7 days a week.

#### THE DAILY DISCOURSE

Playing a single Bawa Muhaiyaddeen ☺ discourse bi-hourly. Updated 8 a.m. EST daily in chronological order.

#### FELLOWSHIP LIVE

A live broadcast of whatever is happening at the Fellowship; the *adhān*, *salāh*, *dhikr*, and so forth. The *maulids* and meetings are also live-streamed with video concurrently shown on Twitch.

## WEBSITES

#### THE FELLOWSHIP

<http://www.bmf.org>

#### THE MOSQUE

<http://www.bmf.org/m/mosque>

#### THE MĀZĀR

<http://www.bmf.org/m/mazār>

## FELLOWSHIP FAMILY NEWS

The Fellowship Families and Kids newsletter is available. Contact Chloe LePichon Posner at: [chloelepichon@yahoo.com](mailto:chloelepichon@yahoo.com) to be put on the mailing list.

## DEATHS

*Innā lillāhi wa innā ilayhi rāji'ūn.*

Indeed, to God we belong and to God we shall return.

May Allāh grant them and all of us

His forgiveness and peace.

11/6/20 **Hager Aly Hefnawy** passed. She was a member of our community for over thirty years, and came to the Mazār often with her daughter **Zahar** from where they lived in West Chester.

1/13/21 **Mrs. Vitto Bai** Our sister, Usha Balamore, has been lovingly taking care of her sweet mother for many years. Her mother, Mrs. Vitto Bai, died this morning. "Mommy," as she was known to



many, will be remembered for her gentle disposition and her kind and generous heart. Mommy was so proud of working in the Print Shop—her first "job." She lovingly attended Sunday meetings and children's meetings, and helped in the kitchen. She cared for so many of the Fellowship children and gave her

love and kindness to all.

Usha and her Mother have been members of the Fellowship since 1977. Their devotion to our Shaikh is evident in their commitment to his community and their support of his mission.

### NEWSLETTER EDITORS:

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

### FELLOWSHIP/BRANCH NEWS

To submit please put BM NEWS as the subject box and send to: **John Barnett** [johnbarnett.hussain@gmail.com](mailto:johnbarnett.hussain@gmail.com) or [bmf786news@yahoo.com](mailto:bmf786news@yahoo.com)

# SPECIAL SUPPLEMENT

## 49TH ANNIVERSARY WEEKEND 2020

In a year of distancing and isolation, coming together in the company of our Funny Family seemed even more important than usual in many ways. This year's entirely virtual Anniversary Weekend took place from October 9-13, based as always at the Fellowship house in Philadelphia, but reaching far out into the virtual world to include many of Bawa Muhaiyaddeen's ﷺ children who couldn't have attended otherwise. The theme for the weekend was How to Form a Relationship with God. What follows is a brief account of some of the ways in which the subject was addressed, by no means complete, and with apologies for any errors or major omissions.

### Friday 7 p.m.

**Musa Muhaiyaddeen (Manny Levin)**, our senior President, opened with a wish shared by all, for the pandemic to end. He then addressed the theme of the weekend: how do we come to know God, be with Him, be one of the friends. What's necessary to do for this state to come about? First we must rid ourselves of all differences and satanic qualities such as hastiness, gossip, anger, and resentment. We must cleanse ourselves of our negative qualities so that we can intermingle with His gracious qualities.

**Fakhrurdeen Markar**, our Executive Secretary, noted that this is our 49th Anniversary celebration. The first one was held in 1975 on Bawa Muhaiyaddeen's ﷺ instructions. He said we must be a house that can brighten and illuminate houses that are dark. We all have to be able to bring that light. To continue that process there has to be unity. If we gather, this can help us accomplish that. It is like farmers gathering in unity to celebrate the harvest, and doing so increases the light of "blissful awareness." We can still do it, still remember that love and unity we had when Bawangal ﷺ was physically here.

Although no physical connection is possible

right now, we can interact virtually through our auction, the booths, the play, the group photo, etc. We are interacting through the heart, that place of purity that leads to permanent connection with God.

(Tape from January 6, 1979, "We Must Change Our Qualities As a Seed Changes into Fruit.")

### Friday 8:30 p.m.

This meeting, hosted by **Roshan Jamal** from Toronto, featured the personal experiences of young people from the Toronto branch. **Shiama** recounted her first trip to the Mazār, and **Yassir** told of how he's been helped by friends. **Seth** read from *Guidebook 1* ("The Soul"), and another reading was from *The Last Ant Man*.

### Saturday 10:30 a.m. (Business Meeting)

**Jim Schardt** described the Fellowship's new video streaming service, which is being offered through paid subscription. New videos will be added according to how many members sign up. We have about 30 active members now. If we can get to 50 then the Fellowship can afford the next video streaming tier allowing for more discourses. Donations are encouraged to get to the next tier so that the videos go out to people all over the world who are looking for what Bawa Muhaiyaddeen's ﷺ teachings have to offer.

**Fakhrurdeen Markar** informed us about projects for which funds were raised, including the parking lot for both houses, and a security fence that Bawa Muhaiyaddeen ﷺ wanted. The fence and other projects haven't been able to be started due to the pandemic.

We're still working to get the audio streaming service functioning on a regular basis. *In shā'Allāh*, next year we can scale it to provide for all.

In Coatesville, Phase 1 infrastructure has start-

ed at the farm, to be followed by new houses and a mosque. A driveway has also been started.

Other projects include converting discourses into transcripts that can be held securely and stored, and an ongoing process of art restoration. A new book, *Destiny*, will be coming out.

### Saturday 11:30 a.m.

To start this meeting by the Boston branch, **John Barnett** read from *The Golden Words of a Sufi Sheikh*, #633. Then, **Trish** and **Cheryl** read a passage from *Questions and Answers* (pp. 114-125). It was noted that on the weekend of November 10th and 11th of 1979, Bawa Muhaiyaddeen (رحمته) came to Boston and founded the Boston Branch. John then recounted how for a week in June of 1979 he came down to the Fellowship from Boston with video equipment borrowed from MIT and recorded interviews and discourses for a documentary on Bawa Muhaiyaddeen (رحمته) and his teachings, “The Light of Truth.” John said that this was a gift of a duty, and the year working on it was filled with Bawa Muhaiyaddeen’s (رحمته) grace, lessons, and examples that clarified and deepened his relationship with Bawa Muhaiyaddeen (رحمته).

From that week of recording, John played video excerpts of an informal session in Bawa Muhaiyaddeen’s (رحمته) room showing him handing out fruit, cooking, and answering a question from Dwaraka Ganesan on the nature of God. After John’s documentary project was completed, upon his asking to move to Philly, Bawa Muhaiyaddeen (رحمته) made it clear to John that he had duties in both places, Philly and Boston. John reflected on how working on that project all year in Boston, and then continuing as a child of Bawa Muhaiyaddeen (رحمته) living in a Branch, made each visit to our Father like an *umrah*. He spoke of how each trip was filled with gems of lessons and clarifications, and how those then continued within while back in Boston. The oneness of spirit was always there wherever we are. John said he also learned that even though there was this exalted mystical level happening, Bawa Muhaiyaddeen (رحمته) was at the same time so totally familiar and down-to-earth with each of us, and how

rare this was through the ages ... for the Qutbiyyah to be, at the same time, so like a Father to us.

**Junaidah Barnett** ended the meeting reading from the pamphlet “A Prayer from My Heart.”

### Saturday 7:00 p.m.

**Michael Toomey** of the Coatesville branch began by reading the Preamble to the By-Laws as set forth by Bawa Muhaiyaddeen (رحمته). **Ahamed Muhaiyaddeen (Jonathan Granoff)** then spoke about love, starting with the fact that we fall short when we love things above people. The door to the boundless is the wondrous presence of love, and we have to be able to both give and receive it, something men especially have a problem with. With love comes enormous responsibility.

Ahamed Muhaiyaddeen then read Bawa Muhaiyaddeen’s (رحمته) letter to the American people from 3/25/80, in which he asks God to come and transform the hearts of the people. Ahamed added, let us follow his leadership and let our hearts melt. Bawa Muhaiyaddeen (رحمته) gave us “the technology to melt the heart,” which is like an iceberg. If you’re not getting that taste of the open-hearted bliss, you need to re-calibrate. Ahamed also referred to Bawa Muhaiyaddeen’s (رحمته) letter to Jimmy Carter, in which he called him “my brother.”

We’re in a kind of cave, where you can’t tell who’s doing God’s work. This is hidden until focus, intentions, and thoughts become actions. All are guided by the purity of our thoughts.

### Saturday 8:30 p.m.

**Imam Muhammad Abdur Razzaq** spoke on the theme, our connection to Allāh. He is one, and to connect we must become one. We can’t do that with arrogance; we need humility. In society, everyone is celebrating how different we are; this leads to racism, divisions, and groups including blood ties. This will end in fighting, and eventually world destruction.

[Short discourse from 11/20/85]

The teaching of ‘Abdul Qādir al-Gilānī (رحمته), was echoed by Bawa Muhaiyaddeen (رحمته) in the discourse. It concerned the destructive nature of arrogance



and the need for patience, which is like the head to the body. It's the Shaikh's job to open up the eye of our wisdom and take away the bad qualities. Bawa Muhaiyaddeen (رحمته) said we should obey the Qur'an, and of course all the other holy scriptures. We can learn some things from books, and others without them.

What a tremendous effort he made to free us despite his physical suffering. For those who are connected with him, it's hard not to cry. Let there be unity, mutual concern and mercy for others.

### Sunday 10:00 a.m.

**Fakhrurdeen Markar** began by cautioning us that the way to establish a connection with God is not how the world explains it. As Bawangal (رحمته) explained to us, it comes from imbibing the divine qualities, and the truth. He then read a section from *Sūratul-Rahmah* about how, long ago, people had a direct connection to God and spoke with Him. It was the beauty of their *bakti* [devotion] which made that connection.

Fakhrurdeen continued: Bawangal (Ral.) told us that each one of us must believe this with firm faith. As he explained to us, His words, came directly from God. And that level of clarity hasn't come, as he said, in 200 million years. So trying to second-guess him is futile. It's only going to get us into difficulties and take us away from God. We all need to accept Bawangal's (رحمته) words. May Almighty Allāh help us all, and help us get that permanent connection to Him, just the way our Father Bawangal (رحمته) instructed us to do. *Āmīn*. [Song]

**Musa Muhaiyaddeen** (Manny Levin) People look at horoscopes to study the influence of the planets on their lives, but as long as we're involved in the elemental world and are attached to it. We need to somehow release ourselves. When that happens, we become more free and independent.

The world is full of praise and blame, people trying to influence us. They're under the influence of the material world with its horoscopes, etc. Our position should be that we're able to understand and not be overwrought — staying in a state of neutrality, centered, without being pushed and pulled

by the world. We need to be inert.

We also have to be careful about the people we spend time with. A good person can take you to high levels, while a bad person can lower you. We should trust our empathy, our ability to understand what's going on around us, and protect ourselves.

Musa then related a story from when Bawa Muhaiyaddeen (رحمته) was living in Jaffna, illustrating the truth that we often must step outside religion in order to understand why people do certain things. Beyond other people's problems, etc., there is a reservoir of wisdom, a pond. There is a state beyond praise and blame.

When dealing with people, there are so many things to balance. We must realize how much we can take on, and not make decisions based on emotions, or what has been done to us. Many people are crippled by "diseases of the heart," and certain people are dangerous to talk to or take on their problems. With others we can be empathetic. We can feel them so we can feel the type of relationship we can have with them. It might turn out to be a problem if we are kindhearted and give them the benefit of the doubt.

Emotions aren't telling us the truth. Until we're centered they fly around, based on the kinds of reactions we get. We have robotic interactions, in which the mind makes interpretations according to whether things are going our way or not. The mind makes the determination and leaps to conclusions. People look for pride and praise; ideas based on worldly understanding that reinforce their ideas about themselves.

There was a frog who asked some birds if he could fly like them. They told him he couldn't since he didn't have wings. The frog suggested that one of them hold a stick in its mouth so he could grab on to it and fly with them, and they did it. As they were flying, a few other birds flew by. One of them said, "What a clever idea. Who thought of it?" The frog immediately said, "I did!" — and that was the end of the frog.

Now, when the "I" gets involved, the "I" doesn't understand all of the circumstances. What the "I" is interested in is mainly just putting itself for-

ward, taking credit for things, and getting praise for things. This isn't being neutral. This isn't being without an attachment to all of the worldly things that go on. To clear ourselves from emotional involvements, and the feelings of illness and difficulties they cause, is to become inert. Metal will be affected by a magnet because it will be pulled. Wood will not be affected by a metal because it's inert, it doesn't have the atomic makeup within it that will allow the magnet to pull it. We have to establish ourselves in a way that we no longer have the elemental makeup within us that allows the world to pull us. We need to get out of the "I-ness" of this existence and understand our connection to reality. We have to stop being scattered and become centered, develop concentration. If we can't do it, we'll be wandering in circles. We need to make choices, be determined in how we approach our path, free ourselves from the vagaries of illusion that make us subject to the hallucinations of the mind.

When souls go back, they achieve individuation within the mystery of unification in God. The 99 Names are individuated ideas that are part of one larger whole. Can we learn to walk through the world seeing the unity in the midst of all the separation?

The British slogan "divide and conquer" is about animosity and fear — creating animosity between others and wanting to control the situation. We must learn to get out of that mindset. For animals, it's about "eat or get eaten." There's no sympathy, just survival. We too are constantly in a conflict, where all has to do with our survival. This is difficult to maintain.

Rather than survival of the fittest, it's about the elevation of the kindest, most compassionate. Allāh is never diminished. He is eternal in His nature. We have to go beyond the elemental and align ourselves with that. To "die before death" is to die to the emotional upheavals and find mercy and compassion, uplift from the drama. Allāh has no conflicts. We have to go there, in a place adjacent to the drama. These levels are being shown to us.

There's a Buddhist story about a monk who wanted to have visions of the Buddha and be taught

directly by the Buddha. So he went to a mountain, found a cave, and meditated for nine years. Nothing happened. But after he saw a man whittling away a huge rock blocking the sun from his house, he was inspired by his perseverance and went back to meditate for another three years. When he came back out, he was inspired by another man's perseverance to meditate for another three years. When he came out, again nothing had happened. Then, as he was walking down the street, he saw a dog. The dog's back legs were missing, but it still had the energy to growl and bite at everybody that walked by. The monk felt really sorry for him, and when he looked at him, he saw that there were maggots on the back of the dog. And he said to himself, "I should try and at least remove the maggots." But then he thought he would injure the dog worse if he tried to remove the maggots. So he decided to lick them off and have the maggots attach themselves to his tongue. As he bent down to do this, he felt the sand underneath him move. The dog disappeared, and he saw the Buddha. He asked, "What happened?" and the Buddha said, "Finally, your compassion reached the stage that you could see the dog. And when you saw the dog, your reaction to the dog reached the stage where you could see me. Not everybody who's walking around could see the dog. Not everybody, then, sees me. If you don't believe me, put me on your shoulder and walk into the marketplace." So he did. They walked into the marketplace and he asked people if they could see anything. Almost everybody said "no" except one old lady who looked at him and said, "I see a dog missing its hind legs sitting on your shoulder."

We have levels of what can be shown to us. It's shown to us when we become more pure, and when we become pure enough the truth will be shown. So our endeavor should be purification, to be more compassionate and merciful. Ibn Arabi (رحمته) was known as "the great mercifier," the one who traveled and handed out mercy. My Shaikh was mercy in manifest form, and we saw it — being in his presence made us more alive, more content, more peaceful just by being near him, because he didn't carry the world. And we inherently understood that

if we could go towards the place where we didn't carry the world, we would become more peaceful.

Being in his presence gave us the courage to drop the world, to let go and let God do it. Somehow the courage has to build up in us that if we let go, God will take over and take care, and do what needs to be done. He knows better than we do. So if we give up our will for His will, truth will come into us, and we will be able to walk through this world in a compassionate, merciful, truthful, and just way. May that happen with each of us, may our strength be such that we have the fortitude and the determination to go in this way. *Āmīn Āmīn, yā Rabbal-ālamīn.*

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Like everything else this Anniversary Weekend, the annual family photo was also done virtually, through a novel process of putting together a composite of those attending online. It can now be purchased for \$15.00 through the website.

### Sunday 2:00 p.m.

**Jim Schardt** gave us an update on the audio-video department. They are currently doing outreach to get more subscribers so it can offer more possibilities. Channels are being developed, which will be there for young people and others searching for what can be found there. One offering will be John Barnett's documentary, "The Light of Truth." There will be categories of talks, with options for full screen, setting values, text, quick summaries, etc. Contact information will include e-mail, Facebook, and Twitter. One feature will be filters by category, duration, translator, year, and other options. There will be a search feature by topics and key words, and catalog numbers for hard copy DVDs. The features will be more and more useful the more discourses we can put up. There have been inquiries about subtitles, but this would be a rigorous procedure involving re-examining Tamil translations. The resources we have are needed for turning out more books.

### Sunday 7:00 p.m. and 8:30 p.m.

**Shiama Goldenbogen** of the Wisconsin branch

hosted the first meeting. **Saba** from Missouri read from *Bawa Asks Bawa Muhaiyaddeen* ☺, Volume 1, Chapter 10, and *The Choice*. ("Is There Anyone Who Has Found Peace?"). **Salahuddin** from Illinois read from *Prayer*, and **Noor Rachel** from Wisconsin offered readings from *Prayer* and *Sayings*.

At the second meeting, led by **David Katz** from the California branch started by asking, Why are we gathering? As Bawangal ☺ says, we are gathering for love and to find some peace in this life. We are trying to understand the connection between God and man, and end the suffering

**Graham Bell** (California) read from *Bawa Asks Bawa Muhaiyaddeen* ☺, adding that Bawa Muhaiyaddeen ☺ is showing us a door we can go through to receive our birthright.

**Pat Federman** read from *The Map* about why we're brought our blessings and challenges. We have to go through happiness and sadness, know it, and find God's happiness within it. Pat added that reading the books has been bringing her great bliss, resplendence, plenitude, and joy in God. She read from *The Mystical Journey*, Chapter 3, about the shadow body and light body, then spoke of how besides the body, God's 3,000 gracious qualities were put right into our heart and soul. That's the "big joy" Bawangal ☺ is talking about. It's the journey we're on: *Dhikr* awakens the light body in our heart which contains the 3,000 gracious qualities. The breath is a cleansing to get rid of the dirt and make room for the light. The inhalation moves it from God's heart into ours. That's the duty of the Nūr. The breath, the inhalation and exhalation, moves it into our heart. By connecting to God's light, the light body gets activated. God's heart is connected directly with our heart through the Nūr, and when we connect we know joy.

**Ann Katz** (California) read *The Golden Words of a Sufi Sheikh #442*, p. 135, which advises us to concern ourselves only with the purpose for which we came, rather than finding fault with others. She added that it's to attain that state of peace that we pray.

**Yahya Cucci** (California) read the chapter from *The Map* on "How to Reach God." He added that

covid has taken things away, but has given us the gift of focusing on ourselves without distractions. There's time to study Bawa Muhaiyaddeen's (رحمته) teachings and the prayers from a different perspective. When blood ties rear their head and make themselves known, we experience sorrow from cutting them away. But afterwards there's joy, the sheer bliss of not having it anymore, and that grace pushes you forward. He's amazed at how clearly Bawa Muhaiyaddeen (رحمته) described this, but how difficult it is to understand. It's helpful to have this community.

**Maryam Cucci** (California) said Zoom has made things feel real, and she never felt more connected. She read from *The Point* and from *Bawa Asks Bawa Muhaiyaddeen* (رحمته), pp. 137-139.

**David Katz** played a video from 11/9/80 titled "To Whom Does God Belong?". He then commented that God's qualities naturally produce the key of wisdom that can open the door of the *qalb*, the door to God's kingdom of Peace and unlimited Love. But there are all kinds of distractions in our life, such as pleasure, praise, sensual pleasures, being correct intellectually, and being powerful. We also have pain, illnesses, losses, accidents, worry, etc. But we have to remember, remember that everything we need to connect to God, *imān* and God's qualities, are all within us. With these tools we can go directly to where God is in our inner heart.

*Al-hamdu lillāh* for all who made this weekend possible: readers, meeting leaders, and the technical people who brought this wonderful Funny Family together. We thank our Shaikh and Allāh who sent him for all he's given us.

### Monday 12:00 noon

At this meeting, letters from Bawa Muhaiyaddeen (رحمته) were read, the first being a long one he wrote to the entire Fellowship in 1972. In it, among other things, he gave instructions for *Dhikr* and warned that when you're angry, satan takes you to his palace. Don't say someone else was given more. Ask not to be able to handle it, but for faith. Some points mentioned in the second letter were that divine angels are under orders for our protection, and

if we invoke divine resplendence for problems, understanding will come. Divine rays will penetrate the hearts of others, tie up the dog, and shed light on the entire universe. The light gets integrated with the Guru and leads us to God. Both letters had the *Bismīn* written in Arabic script by Bawa Muhaiyaddeen (رحمته) himself.

**Patrick Andrews:** Bawa Muhaiyaddeen (رحمته) said there would be a lot of work to do. **David Katz** read a letter from 9/3/83 to Fellowship and branch leaders in the USA and Sri Lanka, in which he said the branch leaders were like parent birds bringing nutrition to the branches. He encouraged the leaders to feed the children more and more different kinds of wisdom, which would help them progress very quickly. Bringing up a *qalb* is harder than raising a child, but one raised that way will succeed in life. Hamzabibi Dale then read another letter, from 9/23/83, also telling the leaders to be like parent birds.

**David:** We need to look at the progress of our brothers and sisters as the result of our own work, similar to how Bawa Muhaiyaddeen (رحمته) looked at us. We need to look at the progress of each child and not be distracted by less important matters.

### Monday 1:30 p.m. Branch Meeting

**Patrick** played a clip from a talk, then announced that the aim of the meeting is to reset why we're here, and what we're doing. There are three purposes: communication, branch services, and more involvement in the organization of the Fellowship. Each Fellowship should have that state of initiative and determination. This is the treasury of the wealth of God, and if we fill our purpose the needs of the children will be met.

We have about 15 members, and each will speak about the past year, covid, and what it's meant. Those attending were:

**Roshan Jamal from Toronto**

**Carol Smith from Wisconsin**

**Muhammad Abdullah (Bob Lowe) from Unionville:** We've decided to cancel meetings and are relying on the Philadelphia branch because of not being tech savvy.

**Shiama Goldenbogen from Wisconsin:** We have a Wednesday 2:00 p.m. Skype meeting and another one at 7:00 p.m. CT, as listed in the Branch News Notes. We read from the books and get feedback from all over, which helps us feel less isolated. Mike Price and Mary Lamar are not well, and we ask you to keep them in our prayers.

**Moon Connelly from Philadelphia:** Monday through Thursday from 5 to 6 there is a book Zoom.

**Junaidah Barnett from Boston:** There is a Boston Branch *Dhikr* every Wednesday at 12:30 for a half hour. A Boston weekend was planned for November with the theme, “The Shaikh Heals All Diseases.” This was held on Nov. 14-15, 2020. Two meetings were held on Saturday and one on Sunday. Over 80 people from across the US and even from Europe attended those Zoom meetings. The meetings were scheduled to be 90 minutes each, but two of them went almost three hours long. Such was the enthusiasm for the sharing and learning. *Al-hamdu lillāh.*

**Maryam Cucci from Southern California:** We join with other branches in the book readings Monday through Thursday.

**Graham Bell from Northern California:** We have a Thursday night conference call, and a weekly Zoom meeting on Saturday afternoons. We share a video, and people attend from Germany (Danielle Krause), Australia (Anna Berger), and the US (Ahamed Muhaiyaddeen). Real presence can occur, and “everyone is a member of the California branch.”

**David Katz from California:** Our meetings suit the need of whatever is happening. People have attended from dialysis, chemo, and a New York City bus. Danielle Krause recorded meetings for her mother Jeannie even a day or two before she passed, which made her very happy. The meetings can go anywhere, which is not just appropriate, but needed. Anyone who would like to set up meetings call Graham or John Barnett for advice on how to do it.

**John Barnett:** We will be providing instruction links and invitations to those in Philly.

**Shandana from Toronto:** The youth here are

having monthly meetings.

**Stephen Yusuf Aigner from Colorado:** We used to have weekly meetings, but we only had two in October because of fires and smoke, and I’ve also had health issues. Now it’s weekly e-mails. I’m in an interfaith group, “Exploring the Sacred,” with 8 or 9 members from Buddhism, Judaism, Christianity, and Islām (just myself). Our mazār has four different doors. We’re trying to get beyond the barriers that following one path can present, and be an entrance to the concept of one God.

**David:** We were inspired to join an interfaith group also. Stephen Yusef sent a list of topics.

**Junaidah:** In *The Resonance of Allāh* it says there are four revolving doors. You can enter through any of them, and you’ll go into that open space.

**Patrick:** Under “Branches” on the website there are lists of meeting times, etc. Children’s meetings might be useful for everyone. In the coming year we’d like to entertain ideas for regular meetings. It’s best to call me.

**David:** How can the branches help with fundraising? Can young people help with social media? Can we start a work group? Audio, video, and print are always on our agenda. A good video to post would be Bawa Muhaiyaddeen’s ☺ talk at the airport, but from what site?

**Hamzabibi Dale:** *The Resonance of Allāh*, pp. 363-364 talks about the revolving doors. There’s a link that brings it up.

**Patrick:** The *Dhikr* Meeting with readings that Pat mentioned is at 8:45 a.m. on Sundays. It’s attended by 10-15 people from all over.

**John:** Tasleem will host evening readings after the Maulids. Should we send meeting links in an email? There could be a project to hook up young people from Philadelphia, Toronto, and California. If more people joined Jim Schardt’s online video subscription service, he could go to the next tier of service and upload many more discourses. Other ideas for improving the videos included producing the media with choices for elders and the sensory impaired. Also, going along with the idea of having audio book reading recordings, the online book reading meetings could be recorded and we could

make those and other recordings into a library for listening. Leslie is organizing recordings which can be posted on an Anniversary website or links to that.

**Patrick:** And we could have ways of keeping in touch with the elderly and infirm. Bawa Muhaiyadeen ☺ tried to inspire it in us, it's a spirit, attitude, part of the teaching but in a non-organized way.

**John:** Apart from the website, perhaps we could have certain meetings just appropriate for Fellowship members, and perhaps share those links via e-mail?

**Patrick:** We could start a "bridge" program with further small working groups. We'd call for volunteers to address particular things.

**David:** We could have a Branch Corner, for which members could suggest ideas.

**Hamzabibi Dale:** Can listeners continue to listen to our future branch meetings?

**David:** Let's have a core group discussion. Our contact link is [www.BmfBranchNews.org](http://www.BmfBranchNews.org)

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And so concluded this year's unique Anniversary celebration, an impressive success in adapting to challenging circumstances! Thanks to all who put their hearts, hard work, and expertise into making it possible. With Allāh's help, may the world be healed, and may we meet again in person next year!

With *anbu* to all,

~Nailahannum (Claudia Schulte)

## AUCTION RESULTS

The online auction via Zoom was held at the home of **Ann Marie and Greg Williams**.

**Peter Lalor** was the auctioneer, with assistance on site from **Ann Marie Williams, Dana Granieri, Diane Rouine, and Amina Rouine**.

**Monica Lalor** operated the camera.

Tech support, record keeping, and payment processing were by **John Granieri, Greg Williams, Chloe Mohr, Khadijah Barnett, Bill Apfelbaum, and Ann Marie Williams**

It raised over \$22,000 for the General, Publishing, and Video funds.

Many members of the Fellowship audience said they didn't want us to end the auction on Sunday afternoon. Several people contacted us and said the auction was very enjoyable. Branch members were able to participate from afar, and local members who had not participated in our auctions in the past all appreciated the opportunity and let us know that it was a lot of fun. We also had requests to make next year's auction virtual as well.

Many thanks to all of the donors and all of the bidders. There are too many to name but we very much appreciate all of the beautiful items donated and all of the generous bidders.

~ Chloe Maryam Mohr



### Saturday 9:30 a.m. The Children's Meeting

This year the theme for Anniversary Weekend was "Establishing Your Connection to God." We worked together to present that topic to the children. We presented six different topic sections. Each section had a beautifully hand drawn picture as the opening slide to divide the six sections. The artists were Maryam Khan, Gabriel Nance Cardona, Evan Mohr, Aiya Vinci, Amina Rouine, and Samuel Sheard. Dana Granieri and Betsy Sheard were the presenters and Dwaraka Ganesan was the technical support person.

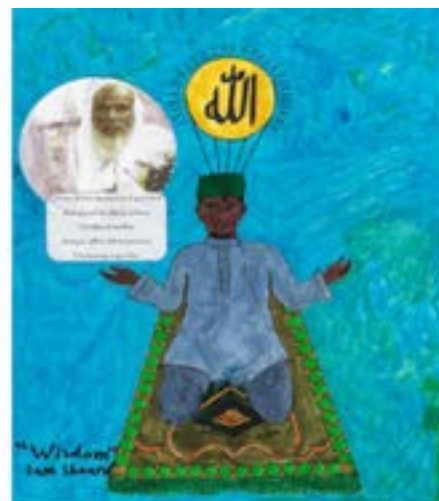
#### PRAYER



Betsy presented the three sections of Prayer, God's Qualities, and Wisdom. Dana Granieri helped her close each of her sections with a song.

#### WISDOM

Dana Granieri presented the sectic science, Duty, and Love. Dana used q and songs to share with the children. *of That One, It Will Grow, Be Like Me, a a Wise Man.* The words were posted sc joy singing along.



## CONSCIENCE



## DUTY



## LOVE



The Children's meeting Zoom link is on the Funny Family page on Facebook.