

## INTRODUCTION

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

Our beloved shaikh, teacher, and father, Bawa Muhaiyaddeen ☺, spent his entire life imploring, encouraging and teaching us to see that this world is only a place of learning. We should not be enamored by it.

As soon as we arrived here, we saw the world (*dunyā*), which is a drama stage for actors. Upon that stage, many, many kinds of dramas, historical plays, poetry, wit, and millions upon millions of other acts such as these are depicted. Pathos, rage, fame, tragedy, the sorrow of separation, titles, prestige, and popularity are witnessed here as well as the skill and dexterity of the actors. We too (like those before us), upon arrival here, become fascinated by that stage. As we watch the many different actors and their acts, our power of judgment fails and our intellect grows dim. And yet we stay on, continuing to gaze at that stage in a dazed state of hypnotic fascination (*mayakkam*). Instead of trying to find out where we came from, where we will go from here, and which path will take us there--instead of looking ahead and searching for that path or striving to find it--we gaze at the acting and wander around looking down at the ground.

In the end, we all will be delivered into the hands of death.  
(*The Resonance of Allah*, p. 53)

This is the destiny Bawa Muhaiyaddeen ☺ has worked so hard for us to avoid. It is for us to struggle against our *nafs* and wayward monkey minds to distinguish between the darkness and light in order to have the beauty of God in our hearts and actions.

Because of the internet, social media, and television, we are submerged in endless dramas that stimulate us even into our sleep.

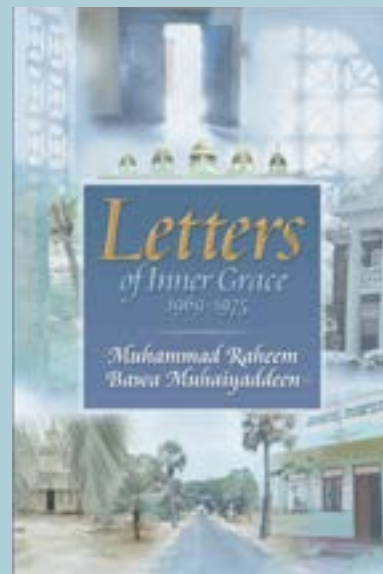
Thus, the struggle over this darkness is exceedingly difficult. Bawa Muhaiyaddeen ☺ shows us repeatedly what we must do and focus upon. He places in front of us our true form, true beauty, our exalted state.

O radiant lights of wisdom that shine within My grace! I created man as the most exalted among My creations. I manifested him in My own resplendent form. I instilled the fullness of divine analytic wisdom within him and endowed him with truth, compassion, patience, justice, integrity, duty, and the wisdom that belong to grace-filled qualities. I placed the most excellent truth of the resplendent Triple Radiance of wisdom in its completeness within his heart.”  
(*The Resonance of Allah* p. 544)

Let us focus upon his guidance!

~*Abdur Rahman Crumpton*

Coming October 8 to the bookstore, *in shā’Allāh!*  
<https://www.bmf.org/shop>



Two letters from Bawa Muhaiyaddeen ﷺ's long-awaited newest book,

## LETTERS OF INNER GRACE: 1969-1975

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Bismillāhir-Rahmānir-Rahīm (In the name of God, the Most Compassionate, the Most Merciful), written in Arabic script by Bawa Muhaiyaddeen ☺.]

47 Bankshall Street  
Jaffna, Ceylon  
July 24, 1972

My Beloved Children of the Fellowship:

All Glory belongs inalienably and indubitably to the Supremely Glorious Majestic Allah and Allah alone.

All of you, my beloved Children, are positioned within the inner recess of my love, Qalb, eyes, as well as within the orbit of my divine luminous eye. Further, all of you are situated within my mind, compassion, wisdom, as well as within the Overpowering Grace of Allah. All of you, my children, are blessed with the divine qualities and attributes of Allah. To all of you, my children, I send my VANAKKAM (regards). I beseech God that what I have detailed above will become an integral part of all of you, my children.

You, my children, ever present within my eyes, ever saturated within my love and radiantly positioned within the orbit of divine wisdom as children of one divine family — I beseech God to further bestow on each of you His Overpowering Grace, His limitless Love, His Infinite Compassion, His Forbearance, His Patience, His Tolerance, His Justice, His Divine Truth, His Divine Conscience, as well as the 3000 distinct and Glorious attributes of Allah.

To my Brother Mitch, Brother Bob, Charles, daughter Virginia, the three Jeannes and the one Jean, Brother Carl, the two Barbaras, Brother Ken, the two Dicks, Pat and Paul, Daughter Sonia, her children, husband, mother and family, Warner, Amy's mother, father, Kathy, Elliott, Ayishama (Gwen) and her husband, child, Dolores, Connie and Steve, Aris, Alan, Anne, Mrs. Woods, Mary,

Sandy, Millicent, Lorraine, Susan, Joan and Baby Sithy, and Jane and her Baby, Brenda and child, as well as each and every member of the Fellowship, I beseech God in His Overpowering Glory to bestow His Blessing on each and every single one of you, the glorious, successful and fruitful realization of the right and noble desires in the Qalb (heart) of each of you.

To my child Claudia La J., please tell her if she calls at the Fellowship, that everything will be all right if she exercises forbearance.

However, my children, we have here a considerable amount of work. This work takes all my time, so much so there is hardly any time to write letters. So preoccupied am I in work that there is hardly time even to take breath! In consequence there is slight tiredness and fatigue in my body.

Kindly tell Brother Richard Dick to write a letter to his wife Myrna.

It is my desire that each of you, my children, engulfed within the Grace of God, immersed within luminous wisdom, should meticulously discharge the duties of God to the highest satisfaction.

I received letters from my children. I read the contents. If my children discharge their duties in the path of Truth, God Himself will be pleased.

The members of the Ceylon Fellowship here in Ceylon are overglad in the manner in which all of you are carrying out the work. All of them here tender to each of you their highest VANAKKAM and beseech God to bestow on you all health and happiness.

Referring to Brother Bob, the name of Pope has crept in in error. Looking at the address the correct spelling has been noted.

All of the twelve children<sup>1</sup> from Philadelphia who are here are gloriously happy. To the children

1 Twelve children: The twelve American Fellowship members who travelled from the United States to study with Bawa Muhaiyaddeen ﷺ during his first visit back to Sri Lanka.

of Crisi, mother, husband and others, please convey my good wishes for their health and salaams. To the mother and father of Mark please convey my salaams. To the mother, children, brother, and sister of Secretary Pessolano, please convey my salaams. I and the twelve children here are beseeching the Overpowering Grace of God to engulf you all.

I am expecting the arrival of Dolores. Please tell her to inform me of details of her departure when she leaves.

It is my desire that translation of the records [recordings] be done.

My Beloved Children, there is something special. In whatever you do I derive very great happiness. The broadcast of Mitch for nearly two hours has given us all immense satisfaction and happiness.

Daughter Barbara, please get a copy of the recorded broadcast and send it to us. If you do so it will be very good.

Since you, my beloved children, are carrying out every work with enthusiasm and determination, you all have found a special place within the inner recess of my love engulfed in compassion. Please tell my children to open their Qalb. It is impossible to see God in any form. Even those exceedingly rare men who see Him cannot see Him in form. There is no form for God. God is not found in the hypnotic fascinations of maya. God is not found within the four hundred trillion, ten thousand propensities of the earth saturated with magic. It is not possible to crystallize God in any conceivable form. It is mind and desire, not having seen God, that try by all manner of devices to crystallize the form of God, in the erroneous belief that He must be like this or like that. Further, mind and desire utilize fire, sun, moon, stars and similar entities of divergent origin as their gods and proceed to worship them. God cannot be and can never be found in any of the earthly entities detailed above. God, after [having created] creation, has the Supreme Power to destroy or to create. This God is indeed God. A person of emergent and resplendent wisdom is able to see the divine effulgence of God in every nook, corner and crevice of creation. The human who is able to reach the exalted state detailed above is exceedingly rare.

Further, a person of emergent wisdom cannot easily find an authentic MAN. To see such a person is exceedingly rare.

In the creation of God, every person one sees has the appearance of man. It is only and exclusively a person of emergent wisdom who constantly sees God as the Only One. There are crores of human beings. To find the authentic man is exceedingly rare. Since it is exceedingly difficult to get hold of the authentic man, it is incumbent on each of us to root out and dissipate the darkness engulfing our Qalb. This can only be done through emergent wisdom. Denuding the Qalb of all manner of evil propensities will make it spotlessly pure. A person who achieves the above exalted state is indeed the Authentic Man. When he focuses his mind within he sees divine truths. Within these divine truths he sees life; within life he sees Light; within Light he sees Plenitude; within Plenitude he sees God; within God he sees himself; within himself he sees God. This is the Secret.

Man has three secrets.

1. His birth and existence are one mysterious secret. This mysterious secret is part and parcel of the body.
2. His soul and wisdom are one Light Body. Wisdom, soul and light are one secret.
3. God is one mysterious secret.

Birth is a secret. Truth is a secret. God is a secret. You have to utilize the photographic plate of the camera symbolic of your wisdom to harness and impress within your Qalb all the propensities existent in the 18,000 worlds. If this photographic plate is washed by the penetrating light of divine wisdom and seen through the divine mirror, symbolic of divine wisdom, one can see the entire universe, God, man and everything within the mirror. Children, please understand the above.

If in front of a camera there are 100,000 people, the camera can only focus [on] the number within its range and impress it on the photographic plate. The camera will not be able to impress the entire 100,000 people within its photographic plate. The camera will only impress within itself what is within its range and focus. Similarly, mind and desire will

record only what both have seen. It is impossible for both mind and desire to impress within the mind what both have not seen, particularly God. It does not have the magnet to do so. Both mind and desire operate within the dimensions of hunger, disease, age and death. When hunger strikes a person everything is gone. If one purges twice in succession everything is gone. When old age overcomes a person the veins lose their original resilience. When death strikes a person he wails at the prospect of leaving his wife, children, and home. It is only those that are detailed above which can be caught by mind and desire.

Beyond that is the beginningless beginning, the beginning of creation itself, Man-God, God, and the exposition of man. All these cannot be recorded by mind and desire. The reason being that what one sees through fire, earth, sun and other entities contrived through magic and stratagem is not wisdom. This is the monkey mind. One should not be hypnotized by the above. We are concerned with what is beyond, far beyond, that. The rays from emergent divine wisdom have the power to harness and record within themselves the entire universe. If the above person now utilizes his divine wisdom to analyze each of the propensities harnessed within himself, he will be loftily privileged to encounter its ORIGINAL POWER. Within this ORIGINAL POWER this person can see man, God, created beings, the mobile entities, the immobile entities, articulate as well as inarticulate beings, entities that are hidden as well as those in the open, perishable commodities as well as imperishable commodities, Grace as well as material wealth, maya as well as truth, man as well as animal. Similarly, he will also see ten and a half crores of different beings with equally different languages and equally different levels of understanding. All these he will be privileged to see within the orbit of the ORIGINAL POWER. Within the orbit of this ORIGINAL POWER the person will come to know who he is and he will also come to know God.

To know the above, one needs the divine wisdom enveloped with divine Grace of an Authentic Gnana Guru. It is this divine Power which can enable this person to operate his camera to record the

entire propensities existent in the 18,000 worlds. It is then and then only that he would be able to understand and realize the divine secret embedded in the above. Otherwise it is impossible. What the mind records in its photographic plate is sectional fanatical religions, desires, as well as the antics of the monkey mind. This is not the path for an authentic Man. This is a temporary job. This is the existence contrived by the antics of the monkey mind. This is temporary bhakti. This is temporary religion. This is temporary devotion. This is a temporary god. These are what mind and desire have conjured up and crystallized into existence.

If the authentic man wants to record and impress within his Qalb the ORIGINAL POWER, he can only do so with emergent divine resplendent wisdom. There is only one mother, one father, one God. This is the ORIGINAL. This is Insan, Man, Man-God, Insan-Kamil. If a person knows the Original Power he will come to know the meaning of VANAKKAM; he will come to know himself. This person should utilize the Camera of Wisdom to record and integrate what he sees, and thereafter utilize the Wisdom of his Guru to know the meaning of everything recorded by him. Within this person there will be no hypnotic fascination. There is no darkness. There is no maya. My children, understand the above.

Brothers and children, please ponder and reflect on what I have said above. Please utilize the camera of wisdom to record the above and if you do, be assured that you can see God everywhere. In this assiduous and noble pursuit it is my desire that each of you must earnestly pursue this. Please make known to God's Funny Family and Children in Philadelphia the above exposition.

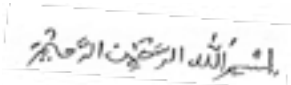
It is my desire that each of you must be integrated with God. We are all well. It is my wish that all of you are well. The twelve children from Philadelphia have recorded their impressions in the form of small letters. These are under separate cover.

Ameen.





*A photograph of some of the members of "God's Funny Family" taken in the Ashram in Jaffna, Sri Lanka, in 1972. Bawa Mughaiyaddeen ☺ told us that because this is the family that has one Mother, one Father, and One God, we must act with the qualities that rule the kingdom of God.*



47 Bankshall Street  
Jaffna, Ceylon  
August 4, 1972

My Beloved Children of the Guru Bawa Fellowship:

All of us are members of God's Family, our Father. The Omnipresent God will ever shower His Blessings, Protection and Guidance always on us.

The Omniscient God knows the thoughts of each one of us, our intentions, and desires of the mind. God, through His Overpowering Grace showers His Blessings on all good propensities within us, and through His penetrating Divine Rays roots out the evil propensities within us. Thereafter, within the Divine Grace emergent within us, God implants Resplendent Wisdom, and thereby the AHAM, which is the Qalb (heart), within us, becomes radiantly receptive to the glorious Divine Attributes

of Compassion and Forbearance. Thereafter, within the Qalb is ever lit the Divine Lamp of Patience. Thereafter, Peace radiating from the inexorably firm hand of Iman is enshrined within the Qalb. Thereafter God implants His Overpowering Divine Effulgence, enveloped with Divine Grace, within the Qalb and it is within this Radiant Resplendence He keeps His Children.

In order to protect His Children, God Himself looks after them, and in addition the Divine Angels who are always at the service of God are under Divine orders to extend their guidance and protection to His Children. This is how God, our Father, keeps eternal Vigilance, Guidance and Protection over His Children.

The Omnipresent God is ever-present without diminution of one split second within the Qalb of each of us. Here the limitlessly Divine Compassionate Eyes of God are penetratingly focussed within the Qalb, and in consequence there emerges the Divine Attributes in us. When those Divine Attributes become radiantly lustrous we are brought in such close embrace with God as to imbibe Divine Milk saturated with Grace for our growth. Therefore, Children, each of you need not give in to fear on account of anything. Whatever work God is engaged in must be precisely the work His Children ought to do. This duty must be discharged by you all within the radiant quality of Grace. This is our work. This duty is enjoined not only on each and every member of the Fellowship but also on all those who are attached to us. All of us must meticulously discharge this work. I am beseeching God for His Grace to be ever helpful to you all in discharging the above duty.

Since the effulgence of God is within each of your Qalbs, He will not relax His vigilance even for an infinitesimal moment. Whatever is difficult to understand, as well as whatever you cannot remember within your mind, will be explained to you clearly, fully and precisely by God Who will beam within you spontaneously as a Divine Ray. You have merely to think on any problem and this Divine Ray will spontaneously beam with Divine Lustrous Splendour within you and give you the explanation

and understanding you need. It is precisely here that Wisdom will emerge within your Qalb and explain with clarity and precision what your mind, desire, as well as the objects conjured by vision cannot explain. During those moments, your Guru, your Wisdom and the Effulgence of God will conjointly radiate in resplendence within you. Instantly you will come to know and understand the above.

This Divine Resplendence will radiate in Lustrous Splendor as Wisdom within you, my beloved children, Barbara, Charles, Dick Thamby, Mitch, Child Sonia and family, Bob, Virginia, four Jeannes, other Dick Thamby, Anne, Carl, Pat and Paul, and every member of the Fellowship. Each of you is positioned within the inner recess of my eyes as gems radiating Divine Light. Each of you is possessed with a glorious Qalb of spotless purity, radiantly resplendent with Wisdom imbued with Justice, as well as Faith, Trust and Determination of Iman. Further, each of you is endowed with the 3000 glorious attributes of God. Each of you is singularly fortunate in this exceedingly rare birth, in each of whose Qalbs radiate Divine Wisdom, your Guru, and the Effulgence of God. This Plenitude is forever shedding its Divine Rays without diminution of one second.

The Divine Rays radiating from your Wisdom will spread the Divine Truths everywhere throughout the world, as well as penetrate within the Qalbs of other living beings. The darkness enshrouding the Qalbs of those beings will be dissipated, and desire, arising from worldly attachments, rooted out. Further, the Divine Rays radiating from Wisdom will catch the desire-dog and tie it up in one spot.

Within the particle of Divine Truth the radiant Resplendence of Atma is integrated, and thereafter rises in Divine Lustrous Splendour, shedding its Light on the entire universe. This Divine Luminescence, radiating within the inner recess of Wisdom, emerges in Resplendence and gets integrated with the Guru, and eventually gets integrated with God. In this majestic Divine Truth, this glorious situation, we become God, God's Children positioned in one place, enveloped with Overpowering Divine Grace in the three worlds.

May God, in His limitless Compassion, bestow

on us forever the above.

My children, I have considerable work here. Apart from my discourses quite a portion of my time is daily devoted to a large number of people coming to the Ashram. In consequence, there is hardly any spare time at my disposal.

The twelve children here are engaged in reading and writing Tamil, as well as typing and correcting scripts [transcripts of discourses], etc. In fact, they are very busy all the time. They seem to have slightly diminished their intake of food. I consider it necessary to stress, as a matter of importance, that they take enough food.

*[Personal information omitted.]*

Mark thinks deeply about his father and mother in the U.S.A., and feels strongly about meeting them.

This is how the twelve children are doing work, learning, and discharging their duty through the Grace of God.

Since the arrival of the children from the U.S.A., some, on account of the food, particularly Amy and Carol, had a slight temperature, and Kelly had slight diarrhea. Dick Thamby's wife had no illness. She was concerned about the non-receipt of a letter from her husband. Now she is happy after she got the letter from her husband. Secretary Carolyn had a slight touch of chest cold. After I tapped each of them, they are quite well, hale and hearty.

Only Myrna and Crisi had no complaint of illness. Others had very slight indisposition of sorts. After I tapped them, all complaints just disappeared. All here are very happy. These indispositions are by no means peculiar to us. In fact, in this country diseases of a greater kind are now rampant. We have considerable help here from all types of people. We are fortunate in a large number of Doctors who are readily available. There is no difficulty like in the U.S.A. The Doctors can see anyone at any time.

Since God is ever with us, all visitations like diseases and evil forces just disappear from us all. The heat here is approximately the same as the summer heat in Philadelphia. It has not affected the children. They are serene and happy. Each of the twelve children convey their most sincere love, compassion,

and regards to each and every member of the Fellowship, as well as to their families. They also said that they are beseeching God to shower His Grace and Blessings on you all.

Each of my children has one work. God has given me, alone, considerable amount of work. Therefore, children, I do not find the time to write letters to you. In view of this I have, in this letter, replied to all letters received by me. Within the Qalb of each of you my body and life radiate, so much so that whatever answers you need, you would instantly find them within your Qalb with clarity and precision. Before my letters reach you, you would have received the answers.

I send each of my children my very great love from here (repeated thrice in Tamil). The letters from Barbara, Mitch, Dick Thamby, as well as letters from Child Sonia and her daughter, the letter from Elliott and others were received and noted.

To the people here who read the letters, the cumulative effect was to dissipate the darkness within their Qalbs. In its place the radiant light of Wisdom was implanted. Even if many suns come to Ceylon and shed their rays of illumination, it is exceedingly difficult to dissipate the darkness already present here. This darkness is like a mountain of fog spread everywhere. Even if the sun comes out in its fullest glory, the darkness cannot be dissipated. The smoke above this fog is extensive in range and depth and also impenetrable. Since there are four quadrillion ten thousand kinds of smoke perpetually prevalent, if the sun appears, this smoke will try to eclipse the sun, too!

Similarly, within the Qalb of each person there is egoism, caste, ignorance, desire, mind-monkey, visions conjured by the eyes, hypnotic fascinations of maya, self-aggrandisement, darkness and jealousy. In addition, there are positioned the five evil propensities, namely intoxicants, lust, theft, murder, and lies. Also, there are six evil propensities of amorousness, anger, covetousness, fierce ungovernable lust, egoism, and envy. All these present within the Qalb of man (symbolic of darkness) conjointly eclipse the Light of Wisdom. Even if many suns emerge within the Qalb of these persons and shed

their illuminations, it will be exceedingly difficult to dissipate the darkness within their Qalb. I have, over a period exceeding one hundred years here, found it difficult even to dissipate the darkness of a very few people. In this situation, the letters of Barbara, Mitch, Dick Thamby and Child Sonia did create the power slightly to dissipate the darkness here. It is God and God alone who can dissipate the entire darkness. This is why we should continually beseech God for His overpowering Grace. In the entire world the people who exist in darkness are considerable. The people who exist in Light are small [few].

However, children, there are cows, deer, sheep belonging to the animal creation. When they graze they look down. When they sleep, they thrust their heads into their stomachs and between the groin, the attraction being the warmth of these parts. Similarly, the man-animal inexorably moves onto the place of his birth, as well as the breasts from where he sucked his milk. He will never listen to anyone but will employ his mind and knowledge to get into the darkness of the above places. This man will not exist without the worldly warmth generated by the places referred to above. He will utilize knowledge, mind and feeling to exult in this warmth. He, living in worldly darkness as an animal, sleeps with his head in the place in the darkness of his birth. This is the exposition of animals. Even if the man-animal's head is moved out of this place, he will somehow get back to his place of birth and there sleep.

The person who looks up and sleeps straight in complete devotion and submission to God is rare. In this country, if I wanted to give the meaning and significance of the above, it is not possible to do so in a letter. There is no point in getting angry or trying to beat them. We must try to move them out of their ways in the straight and narrow path towards God. We shall discharge our duty. Please do your duty in your place.

While writing the above, there is Doctor Thamby who is here looking intently. Hereafter let him keep his head up and sleep straight.

It is only a few people in the predicament of man-animal who will change their way by keeping their head straight. It is our duty to inculcate into



the minds of the people (of the man-animal type) Wisdom, to enable them to change their ways and put their heads up. May God take them under His Protection.

Please tell Elliott that he is on the correct path. God will bless and protect you all. God, in His Overpowering Way, will bestow on you all Divine Wisdom and make you all Princes of God, and His Blessings shall be on the families of each of you. God will do that for you all. Tell Elliott that I am beseeching God towards the successful realization of his desires. Tell him that I do not find the time to write a letter directly to him.

It is my desire that Brother Mitch, as well as other members of the Fellowship, should attempt to establish branches in each and every place. I was happy to hear of the branch of the Fellowship opened at the residence of Mary and Jeanne. The day of this meeting I was there, too. I will be happy if similar branches are established in various places.

*[Personal information omitted.]*

To the family of Mary and other children of the Fellowship, God's Overpowering Grace, Blessings and Protection are always there.

Please tell Aris that it is good to stay with his mother now as she needs to be looked after. After looking after his mother he can later look for another place. He can do his duty at the Fellowship and also do his duty to his mother. Kindly tell him so.

To Brother Mitch and children of the Fellowship regarding the suitability of the Volkswagen Bus or Renault Model, I wish to state that I will be happy to leave the choice to you all. Do what you think best.

Brother Mitch, your desire to visit Ceylon gives me immense happiness. In fact, your coming to Ceylon would give me very, very, very great happiness. You are now in the States and there you must do God's work as we here are also engaged in God's work.

*[Personal information omitted.]* As I said earlier, your coming to this country will give me immense happiness. The Overpowering Grace of God is Radiantly Resplendent within your Qalb integrated with mine. In this glorious state you will be provided with the right answers within your Qalb to what-

ever you intend to do.

You were planning to publish a newspaper. Please think about it and do so. I also wrote you a letter about this. To each and every one of you I convey my Blessings, VANAKKAM, Compassion and Love. Please accept them.

Ameen.

*M. R. Bawa Muhaiyaddeen*



*Anticipating a huge crowd, Bawa Muhaiyaddeen ☺ prepares food for a celebration, while Kamil Naina-Marikar and others look on.*

“As a Helpmate, God stands behind anyone who acts with His qualities and His actions. Whoever acts according to His intention, God will stand behind that intention and be the One who is his Helper. If one acts according to God's qualities, God will be the Ruler, the Friend, and the Helper to those qualities.”  
(M. R. Bawa Muhaiyaddeen ☺, *Prayer*, pp. 25-26)



## THE GOLDEN WORDS OF A SUFI SHEIKH

(#814)

A Sufi *gnāni* speaks to his disciple: You have said the world is a prison, and you have asked how one can laugh in prison. My son, if what you have perceived is a prison to you, it is because you live in sorrow, amidst difficulties. That is why you are sad and do not laugh. Your father, the Sufi *gnāni*, says that if you look at the world as a jail, if you feel you are imprisoned, if you feel you are unhappy, that thought itself puts you in prison. If you free yourself from that thought, you can laugh.

As long as you have that thought, no matter where you are, whether in a palace, in the world, or in meditation, you will be imprisoned. But when wisdom shines forth and you see God, there will be no prison. Until then, sadness is a prison, problems are a prison, selfishness is a prison, and even your happiness is a prison. When you destroy both happiness and sadness, you will have freedom. Then you will see nothing other than the state of union with God. That is freedom.

You must think about this. There is much more to be said. When your wisdom grows a little more, we will tell you more. You are the one who laughs and cries. When you understand who you are, both laughing and crying will leave you.

(#815)

...This world is a rest house, a hotel. There is a billboard listing the names of all the people who came here, their lineage, when they were born, and when they died. They all came for a nighttime picnic, to live in the glitters of the darkness of the world. And then they left.

One who begins to rule himself will never die. Do not rely on the rest house guest lists. Do what you came to do. Understand who sent you here and you will know your Father; when you know your Father, you can return to Him. Your real property is there. This rest house is not your permanent dwelling place.

(#583)

“How can the world be overcome?” asked a man.

Bawa Muhaiyaddeen replied, “If you overcome your attachments to the world within you, the outside world will be like an atom which will disappear on its own. To your eye of wisdom, it will become like a speck of dust, and it will fly away.”

(#761)

In the desert there is a certain kind of tree which does not have leaves, and it would be useless for a man to expect it to give him shade. Similarly, the tree known as man’s desire and mind has neither leaves nor fruit to give him protection and sustenance; therefore it is of no benefit to him. If he sits beneath mind and desire hoping to rest in their shade, everything that comes to him will bring suffering. With wisdom, man must realize that this is a useless, impermanent tree; he must leave it, go to the *Katpaha Virudcham*, the tree of divine knowledge, and embrace the One of limitless grace, saying, “*Lā ilāha illAllāhu*: But for Allah, there is nothing; You are Allah.”

If you do this, you will receive what you want. He will comfort you and give you peace. If you realize this, establish this state, and fasten your heart on that point, you will never want for anything more.

(#378)

My son, you place your affection on whatever your mind loves. Whatever you desire, whatever you are enamored by, that is the energy that pulls you to the world. These energies will drag you again to the point of creation.

Only when you can cut away attachments by developing yourself to a state in which you are not attracted by their magnetic pull, can you perform your duties selflessly. When you search the state of non-attachment, you will see the One who is free of attachment; you will see His qualities and actions. On that very day you will attain liberation and come to dwell with Him.

(#932)

In every thought and every moment, we must mingle with God. Every intention and every thought must mingle with God. We must perform each action with God’s actions.

God is always watching us. Whenever we do something evil, we must immediately realize that He is observing us and can hear what we say. He can smell the scent of what we do. When we speak, we must realize that He knows every word. He knows what we taste.

All our thoughts must be thought with the faith that He knows and that He is watching. God is justice. He is hidden within us. He knows the right and the wrong in everything we do. We must realize this with wisdom and trust Him with perfect certitude.

Just as the ant finds food that even the eye cannot see, we too must taste the sublime nectar of Allah, which is unknown to mind and desire. That is the wisdom of *gnānam*. Our earlier thoughts should be erased from our

minds, and we must speak every word with the fear of wrongdoing, remembering that God is always in front of us.

The weapons and tricks of magic, mesmerism, miracles, and occult powers must be as far beneath us as the slippers we walk on. True surrender occurs only when we act with God's qualities and actions.

(#179)

One who knows himself will rule his mind.

One who overcomes the earth will overcome his death.

One who kills the intoxication of his lust for women will overcome all worldly fascinations.

One who cuts off his fascination for gold will overcome the karma of birth and death.

One who knows his real home will overcome all the karma and accidents which will come in his life.

One who searches for goodness will take on the qualities of his Lord.

One who understands truth will show only love and compassion to all lives.

One who understands Allah will utter with his wisdom the resonance of "illAllahu, You are Allah," with every breath.

One who knows perfect faith [*īmān*] will lead a life of nobility.

One who knows his base desires will eliminate the egoism of the "I".

One who opens his wisdom will lose himself in Allah.

Anyone who knows all of the above will exist as a *mu'min*, a true believer, in all three worlds. *Āmīn*.

(#396)

Do not wander here and there searching for peace. Allah has placed peace and tranquility in your heart. If you want to find it, you must turn on the light of the seven levels of wisdom. Use the divine analytic wisdom of the Qutbiyyat to open the heart and sort out everything you see. Place peace and tranquility in the treasury of the faith, certitude, and determination called *īmān*. Then talk to God. Say, "*Lā ilāha, illAllāhu*. There is nothing other than You, O God; only You are Allah." All the universes and everything within them will bow in homage to your peace, tranquility, and qualities.

(#872)

Son, all the trees, shrubs, and plants in the world have a strong taproot which firmly binds their lives to

the ground. In addition, they have supporting roots to help hold them firm.

Similarly, man's life also needs a taproot to hold it firm. For this, he must first plow the soil of his *qalb* with the enlightening wisdom of the Qutbiyyat. Having prepared the soil, he must then plant the seed of Allahu with absolute faith and wisdom.

He must nourish the seed with faith, certitude, and determination, pouring the water of the *Kalimah* as his prayer: *Lā ilāha illAllāhu Muhammadur-Rasūlullāh*: There is nothing other than You, O God. Only You are Allah, and Muhammad is the Messenger of God. The water of God's benevolence must be poured with certitude so that the seed will germinate. From the seed of Allah the taproot of *lā ilāha illAllāhu* must grow with such strength that it cannot be shaken by anything.

The supporting roots for this principal root are faith in God, certitude, determination, inner patience, contentment, trust in God, and praise to God for everything. Then neither storms, tornadoes, mantras, tantras, darkness, torpor, illusion, cells, the trillion occult forces can harm the tree in any way.

If a man plants the seed of Allāhu in his heart, making the *Sidratul-Muntaha*, the tree of Paradise that bears the fruit of grace, grow with the trunk of absolute faith, then the words of the prophets and *qutbs* will become the branches of the tree, and the truths in the teachings of the 124,000 prophets will emerge.

From these branches, the flowers of Allah's speech, actions, and conduct, His three thousand gracious qualities, and His ninety-nine powers will bloom and bear fruit. All the qualities and truths given to the different prophets, up to the 6,666 verses of the Holy Qur'an given by the final prophet, Muhammad ﷺ, will flower and bear fruit on that tree.

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. To everyone, he will give Allah's love, His countless expressions of grace, His benevolence, and all the fruits of divine knowledge, dispelling the blemishes and darkness in their hearts. He will light up their hearts, make the wisdom of divine knowledge grow, and place the resplendence called *Nūr* in their hearts. This is the natural way of a Sufi.

(#390)

My son! God created water and made it to gush from springs and flow along canals and streams. As long as the water continues to flow, it remains clear. But as soon as

it is prevented from moving, if it is blocked anywhere, it loses its clearness. If the water is blocked for any length of time, it becomes stagnant and impure; dirt, refuse, garbage, worms, insects, mosquitoes, and foul odors accumulate. And if it is blocked for a very long time, it develops a stench so evil that the water is rendered useless.

Similarly, my son, God created air for man to breathe. One breath moves outward and the other breath moves inward. The breath must continually flow, the air must continually move. If you block the breath, your fate will be the same as the fate of water trapped in a pond.

Say, “*Lā ilāha*, nothing exists except for God,” and let the air move outward. Say, “*illAllāhu*, only You are God,” and draw the air inward. As long as the breath continues to move properly, 43,242 times a day, the air remains completely clear. The 124,000 prophets will come to imbibe that clear water of *rahmah*. Everyone in all the eighteen thousand universes will come to bathe in it, drink it, and be refreshed by it. All the good people, the resplendent lights of God, the saints, *qutbs*, *aulyā’*, heavenly beings, angels, and representatives of God will come there to meet God and dwell in His kingdom.

Therefore, keep the breath clear and moving. Say, “*Lā ilāha*,” and send the dirt away. Say, “*illAllāhu*,” and draw in the light which is the completeness of the *Nūr*. This is the state of perfected prayer. This is why you must let the air flow properly. Do not block your breath by doing yoga, or your prayer will become like a pond of stagnant water.

## FATHER’S DAY EVENT

by Kabeera M. Weissman

The Father’s Day event at the Fellowship was such a sweet gathering, full of love and grace. It was wonderful to join together on a beautiful day and see the love and light in all of our brothers’ and sisters’ faces—and such a treat to see one another in person! The meeting room was full as we listened to Bawa Muhaiyaddeen’s words of wisdom, and our hearts were full as we greeted one another inside and outside. So many hands worked with such care to prepare food, games, crafts and

more for all who came. Our kids shared: “I liked serving the food and giving it to everybody! It was cool to see the new house! I liked the games and the birdhouses.” And, “It was good because all the games were fun and we got to have fun treats and snacks!” *Al-hamdu lillāh!* May the love of the One Father always be with every heart in unity. Ameen, lots of love!

by Janie Posner

*Bismillāhir-Rahmānir-Rahīm*. So many hearts and hands of Bawa Muhaiyaddeen’s Funny Family came together tirelessly in unity, joy, and service for the Father’s Day fundraiser. The tiniest babies, toddlers, pre-schoolers, adolescents, teenagers, young adults, onwards and upwards gathered together to feast on gourmet delights prepared so lovingly by Bawangal’s precious jeweled lights and served by his great and great-great grandchildren! We could



just feel him right there with us under the clear blue sky on this crystal clear sunny day. It was a day where it seemed that

we were able to see each other with the same love with which our Bawangal saw us. *Al-hamdu lillāh*.

Anbu



*Children's Q & A from*

## WHY CAN'T I SEE THE ANGELS?

*pp. 43-44*

QUESTION: Two of my friends told me God is just pretend. What should I tell them?

BAWA MUHAIYADDEEN ☺: Should you tell them anything? One day a person who was blind in both eyes was walking along a road, holding a light. A group of people who could see with both eyes came walking by. They bumped into him, broke his light, and knocked him over. Then they said, "You fool, are you blind? You have a light and yet you walked into us. Are you blind?"

He said, "Yes, I am. What you say is true. I have been blind from birth. I was carrying this light so others could see me and avoid me. My eyes cannot see. I can't tell the difference between darkness and light, so I wasn't holding this light so I could see, I was holding it so you could see me and avoid bumping into me. But even though you have eyes, you knocked me down and broke my light. Yet you call me blind.

"I don't need this light for myself. I carried it because I was afraid of you. What else could I do? Only a small number of people are blind. Most people can see, yet they bump into the blind people and make them fall. It's the people who can see that I'm afraid of, not blind people. We who are blind have a certain sense of balance and attention. We perceive things through feeling, awareness, intellect, and wisdom. On the other hand, people with eyes have lost their senses. Even though they have eyes to see, they don't use their eyes or their wisdom and so they are, in a sense, blind. That is why I am afraid and why I was holding the light. But you bumped into me anyway, so what else can I do? I can only say goodbye." Then the blind man walked off, tapping his stick.

Like that, each person acts in a way that fits the state he is in. He bumps against others, even though they carry a light, and then scolds them for what he himself has done. Even if they see a light approaching, such people will not step aside. They do not bother to check whether a person is deaf or blind.

There are even people who are looking right at God and should have the eyes to see Him, but don't. So, it is foolish to try to teach ignorant people, or preach to them, or explain things to them by examples. We cannot show them anything.

What we can do is avoid such people. Take a different path than they do. Don't ever try to teach wisdom to someone who has no wisdom. Teach it only to someone who wants it. And don't try to teach someone who has no faith or determination. If you do, the wisdom you try to teach will only go to him and bounce back at you, just as weapons hurled against a rock bounce back at the one who threw them. What you give him might look like one thing to you, but it will look like something else to him. It might assume many evil forms in his heart and come back to hurt you in a number of ways. That is what happens when you try to teach wisdom to a man without wisdom. Don't try to teach people who are not searching and striving for God, or people who do not believe in God. Your effort will turn against you and become a dangerous weapon. Avoid people without wisdom. This is the advice given by some men of wisdom.

God is like a seed. Just as a seed needs to make a connection to the earth in order to grow, if you have a connection to His qualities, the seed of God will grow. But such people do not have the earth (of God's qualities) in which to grow the seed of God. So, instead of challenging a person's arrogance, it is better to avoid it. Just give a simple reply and then leave.

*p. 46*

QUESTION: What type of Fellowship work can the children do to feel a part of it?

BAWA MUHAIYADDEEN ☺: Before doing any other work, you should do all the work your mother and father need you to do. Do all the work in your own house. We all have duties at home. If you can do those properly, then you can come to do duty in the Fellowship. You can wash dishes if you like. You can help in the kitchen. You can take the trash out and help clean the house. You can clean the win-

dows and clean all the dust brought in by the many people who come here.

You can be very loving to all the guests of the Fellowship. You can serve them. You can show excellent conduct and respect to all the people who come here. By your behavior, you can teach them how to trust other lives as much as their own. You can help them to realize these things by the duty you do. People will see what you do and then correct themselves. That is a very great duty. Give up your bad qualities and act with good qualities. Act like that. Do duty in that way.

We have a garden here. You can pull weeds and help plant things. You can also ask people who are working here if anything needs to be done, and someone can give you a job. You can say, "Please tell us if you need any work done." You can ask the house managers or the garden manager and do whatever job they give you.

It is good to do good work. There are several different kinds of duty. There is the duty that you have to God, duty to people, duty to the world, and duty to the *shaikh*, or *guru*. If you look very carefully to see what needs to be done and really try, if you do it with a face of love and a heart full of compassion, then you can do duty to everyone. You can do that both at the Fellowship and at home. That is the duty we must do. Do you understand? Do it just like that. *Āmīn*.

p. 53

ILMI MUHAIYADDEEN (age 5): How did you (Bawa ☺) get so wise?

BAWA MUHAIYADDEEN ☺: My father, the father of my soul taught me. And now, my Ilmi Muhaiyaddeen, the father of your soul is teaching you. Because I listened to what the father of my soul said and obeyed him, wisdom came to me. So, if you listen to all the words of the father of your soul, the way I did, and obey them and act in a good way, wisdom will come to you, too. Do you understand? Good. Are there any other questions?

p. 55

AISHAH SHAHIDAH SIMMONS (age 13): I have two questions. I want to know at what age you think boys and girls should date, and at what age can boys and girls leave home?

BAWA MUHAIYADDEEN ☺: That is a very good question. Whenever your parents find you a husband, you can leave home. Then you can date. You can go to the movies with him. Until then, anybody you go out with will ruin you. They will destroy your value, your life, and your dignity. Do you understand? Good.

Any more questions?

pp. 60-61

MICHAEL BIVINS (age 14): My name is Michael. You said, "God's will always comes true." If it is God's will for satan to be bad and for us to go to heaven and be with God, then if God did not want satan to be evil, he would not be evil. So why has God chosen for satan to be evil?

BAWA MUHAIYADDEEN ☺: God never said that. He showed us good and evil. He said that one is on one side and the other is on the other side. If you go on the good side, that is what you will get, and if you go on the bad side, you will get that. You choose whatever you want. "I am the owner, and later I will give you what you asked for. If you want goodness, you can have that. If you want evil, you can have that." God said this in the beginning.

He showed us both sides and told us to choose. God said, "I have given you everything. You have to know what you want. Before you act, you have to find out what is good and what is evil, what is right and what is wrong. I will judge you according to the path you choose." Do you understand?

You have goodness within you and that comes from God. But you also have evil. God gave you both. He gave you this world and the next, and He gave you heaven and hell. Whichever side you choose is what you will get. The good or evil you receive depends upon what you choose. Do you understand?

MICHAEL: Yes.



## Work at the Newly Purchased Corner House



### 5800 Overbrook

by Peter Lalor

*Work at 5800 is progressing.* Chelsvig Electric has upgraded the electrical panels and is now rewiring the entire house. Michael Quinn has installed an HVAC system for the first floor, and Unique Heating & Cooling is contracted to install a new HVAC system for the 3rd floor this coming October.

We are currently finalizing the plans for all eight bathrooms in the house. Several will be demoed and redone from scratch, while others will have new toilets and sinks replaced. *In shā'Allāh* this work will also be done by Michael Quinn & Co.

Through the winter and spring we expect to focus on the “finish” work, i. e., painting, carpet removal, floor refinishing, etc.

Regarding the auction, the plan is to have two days of both live and zoom auction.

Any donations of quality items can be submitted to: [peter@peterlalor.com](mailto:peter@peterlalor.com) We'll arrange pick-up or delivery.

Again, no furniture or used clothing, thank you.

---

## BMF Farm Report July 2022

by Abdul Jabbar Toomey

The Mazar of Shaikh M. R. Bawa Muhaiyaddeen is open to the public every day from 9:00 a.m. until 6:30 p.m. The gate to the property closes between 6:30 p.m. and 7:00 p.m. nightly.

Bawa Muhaiyaddeen ﷺ's well is open at the spigot in front of the Mazar. The lower spigot by the cemetery entrance is closed.

Because of an increase in Covid-19 in the area, the Welcome Center and kitchen remain closed. The men's and women's ablutions rooms are always open. The Mazar and ablutions rooms are cleaned and sanitized daily, Masks are required when inside the Mazar.

The Unionville Farm Branch of the Fellowship meets in person at 9:30 a.m. every Saturday in the Prayer Pavilion. All are welcome. Masks and social distancing are mandatory. The Prayer Pavilion is closed at other times.

By God's grace we receive hundreds of visitors to the Mazar every month. The majority come in the afternoon on Saturday, Sunday, and holidays. If you are coming to the Mazar and want to sit quietly and peacefully we recommend coming during the weekdays or early weekend mornings.

There will be an invitation soon to help harvest the potato crop, *in shā'Allāh*.

CAUTION: Phase 2 of the construction project has begun. This phase involves the underground water runoff containment and paving the parking lot. The road by the Prayer Pavilion is now closed. The parking lot will be closed soon.

Tree removal is under way. When possible, the removal of trees in the park area will be done after 6:30 p.m. or in the early morning to minimize the impact on visitors.





## FUNDRAISING FOR NEW HOUSE RENOVATIONS



We are still humbly reaching out to you and asking you for your support in alignment with Bawa Muhaiyaddeen ☺'s wish to form a physical community that will transform the neighborhood. When 5800 Overbrook Avenue went up for sale, your generosity enabled its purchase. Now the Fellowship consists of three buildings in a row: 5800, 5820, and 5830.

Although it hasn't been updated in many years, the new house is structurally sound. We estimate that the improvements needed could total approximately \$600,000 or more.

Your financial donations will support the following key priorities:

Electrical: Replacing aging wiring and upgrading to provide sufficient capacity for future needs.

Plumbing: Rerouting pipes to keep a safe distance between plumbing and electrical circuits; resolution of minor leaks; general upkeep.

HVAC: Enhancing the heating system to provide efficient service through the entire house; addition of central AC.

Once the groundwork is complete, we look forward to inviting those of you who can to donate time and effort toward activities such as painting and cleaning.

Following this, we'll focus on window installation, finishing the basement, adding a kitchen, ensuring accessibility through a staircase chairlift and other renovations, to transform 5800 into an additional blessed space for our Fellowship family. *In shā'Allāh!*

If you're able, please make a donation, no matter how small, to help achieve these goals.

<https://www.bmf.org/donate/>

Select "New House Renovations" in "Which area would you like to support?"

Thanks to your contributions, we have met approximately 50% of our renovation fundraising goal so far!



## Repairing the Gold Leaf on the Front of the Mosque

by *Abdur Rahman*

For the past several weeks, visitors to the mosque have seen the scaffolding reaching to the roof and a workman, Howard Lord Napier, regilding the gold lettering on the marble. When he describes his closeness to Bawa Muhaiyaddeen ☺, tears still come to his eyes. The Fellowship is grateful for his dedication and skill. Howard is not only a gold leaf conservationist but also an industrial designer, a naval officer, and a jewelry maker.

## Gilding the Mosque

by *Dana Hayne*

I looked up at the scaffolding. Gold Leaf Howard, as we affectionately call him, shouted down, “Come on up.” I am stunned and honored that he would consider my help. As I look up, memories from 1984 when we built the mosque enter my head. I say ‘we’ because Bawa Muhaiyaddeen ☺ encouraged all of his children to participate in the building of the mosque, even if it was just to sprinkle a handful of soil at the base of the mosque at the ground-breaking ceremony.

In my mind’s eye, I see Bawa Muhaiyaddeen ☺, walkie-talkie in hand, perched in his chair in the second-floor landing of the Fellowship house next door, where he often monitored the construction of the mosque.

I climb up to the third level and await instructions from Howard. “Marble is actually very soft,” he explains, “and the gold leaf suffers from the extreme acidity of the rain, the scalding sun, and the intense temperature changes and has to be replaced every few years.”

I sit next to Howard on the scaffolding, feet dangling. We’re working on the center panel of the mosque, where the ninety-nine names of Allāh are inscribed. He hands me two little scrapers. It’s my job to scrape off as much loose gold leaf as I can. Howard then prepares the area and presses in the gold leaf. We sit there quietly, side-by-side, sweating in the intense summer heat. Me scraping, he pressing gold.

There’s something profound about repeatedly

going over the names of Allāh. Yā Bāri’—the Creator from Nothing. Yā Musawwir—the Thing that Gives Shape...

As Bawa Muhaiyaddeen ☺ explained, this timeless place of worship has existed from the beginningless beginning extending up to the eighth heaven. Awaiting each of us with its grace, this mosque was built with Allāh’s Daulat, His Wealth, and His Secret, constructed by angels, heavenly beings, and Bawa Muhaiyaddeen ☺’s children.



## BIRTHS

**Adéromose Minnah Olatunji** (pronounced Ah-Day-Ro-Mo-Shay), Adé for short. Born to Sulaiha and Femi Olatunji, 9/16/22 at 3:49 a.m., weighing 5lbs 7oz and measuring 18 inches tall. Adéromose was Femi’s mother’s Yoruba name and means, “The crown has found a child to be born through.” Minna was Sulaiha’s grandmother’s name, German for “courtly love.” Minnah in Arabic means “kindness or blessing.” Olatunji is Yoruba for “God’s wealth has risen again.”



**Deborah May Harris** 4/30/22, the daughter of Alvah and Denise Swain who were both longtime members of the Fellowship in Connecticut. Deborah had a heart condition in addition to suffering with life-long disabilities, challenges she bore with patience.

**Celon Aaliyah Hughes** 5/23/2022, the daughter of Doe and Quilly Hughes, the loving mother of Quilly and Rashid, and the beloved sister of Shelly. Celon had been ill for some time with heart issues, which she endured with patience.

**Jeffrey Becker** 7/9/2022 , the brother of Teddy Levin. He was ill for some time and endured those challenges with patience. Jeffrey had great respect for both our Shaikh and the Fellowship community. May Allāh grant him and all of us His forgiveness and peace.

**Rahman Bibi Wilson** 7/10/2022 The beloved daughter of Fatimuttu (Brenda) Robinson. Rahman Bibi has been a member of the Fellowship since she was born.



## DEATHS

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

**Caroline Noor Beshari** 4/29/2022, a founding member of the Boston Branch. When our Shaikh Bawa Muhaiyaddeen (رحمته) went to Boston to speak and to establish the branch in November 1979, he was hosted in Newton, Massachusetts at the home of David and Carol McNitt (Caroline’s former name). It was there that Bawangal (رحمته) appointed her an officer of the Branch. Noor fell ill recently and bore her illness with great patience. She is survived by her four children: Lauren, Christine, Brett, and Jackie, and four grandchildren.



**Raheemah Abdul Wadoud**



8/2/2022, wife of Abdul Wadoud. Raheema was a very devoted Muslim and loved Bawa Muhaiyaddeen (رحمته) and embraced his teachings. She tried to live her life serving others in her career as a nurse as well as those who came into her life.

**Kaymal Shiraz Dinally** August 6, 2022 in Toronto. Kaymal met Bawangal (رحمته) in the early 70’s and was an Executive as well as a founding member of the Toronto Fellowship.

**Jackie Rush** 8/14/2022, wife of Locke Rush and mother of Tanya Coffey and Alexi Hendrick. Locke was appointed Patron of the Unionville Branch of the Bawa Muhaiyaddeen Fellowship by our beloved Shaikh (رحمته).





Kitty Kay Heller 8/19/2022, mother of Kythe Heller: "I would like to share with you something of my beloved mother's passing. She was deeply respectful of Bawangal ☺ and his teachings and when I showed her photographs of Bawangal ☺ she understood him to be St. Francis of Assisi, a holy man. The last time I saw her, on her birthday in June, I sang the *Fātihah*, the *Salawāt* book and the morning *dhikr* for her; she listened closely and asked me what language I was singing and then asked me to translate it for her. She said after every line, "This is what I try to do too." She asked me to teach her how to say the prayers as she was so deeply moved by them. Her favorite new word was *Al-hamdu lillāh*."

SivaEasvary Manikka Nayagam (Named Raheema by Bawangal ☺) 8/22/22 Mother of Boston branch member, Ravi Kulathia. She was ever a devoted child of our Shaikh and a longtime dedicated Committee Member of the Serendib Sufi Study Circle, never missing a meeting and every Friday bringing her home-cooked dosas for all. She was 87 years old.

Phil Savinson 9/6/22 Andrew Savinson's father passed in South Africa.

Reed Hammans 9/22/22 Our beloved brother Reed Yusef Hammans, from the Iowa Branch of the Bawa Muhaiyaddeen Fellowship, died after patiently enduring health challenges for some time. His love for our Shaikh and his dedication to sharing the wisdom he found within the words of our Shaikh was his focus and his mission. Reed Yusef dedicated many, many years meticulously typing hundreds of transcripts of our Shaikh's words.



## WISDOM SEEPS IN SLOWLY LIKE A GENTLE RAIN

BY M. R. BAWA MUHAIYADDEEN ☺

March 8, 1973

The rain is falling softly and gently, drop by drop. Right now the rain is falling drop by drop in a very normal way. If we put out a bucket, it will take a long time to fill.

Sometimes it rains hard. That rain will quickly fill the bucket. What does a hard rain do? When it sees a low area, it runs downhill until it merges with the sea. The hard rain falls and then forcefully runs downhill. It will fill the bucket above. No matter how much rain falls, a hard rain will barely soak two inches deep into the ground before it runs off. A hard rain will not soak the ground.

When a soft rain falls, it will not fill the bucket. It falls but does not run off. It stays where it falls and keeps going deeper. When a gentle rain falls, the water soaks into the ground to a depth of one to one and a half feet. It does not run off. It goes into the ground.

Like this, wisdom will unhurriedly understand. It will calmly investigate. It will gently understand. When it calmly investigates each thing, gently, gently slipping into it, it will seep into all the inner secrets and make them useful.

This is the way to know God. You must proceed gently. This is how wisdom must be sent forth.

If you are like our *gnāni*, glaring at everything and crashing about, it will be like a rain that falls forcefully. It will not wet the ground to any depth. It will run off as fast as it falls. It will be of no use for plowing or sowing seeds. Do not be like that.

You must touch each word, each subtle statement the Guru utters, each section of it, atom by atom with wisdom. Only if we touch each atom as we examine it, can we know the world of the body. Once we understand that, it will be easy to understand God. For that, we have to proceed slowly, like a gentle rain.

We can measure everything, the river and the sky. We can estimate the size of the sun and the

moon. We can calculate the size of Venus and all the stars. We can measure the world. We can measure the length and depth of the oceans. We can measure all those things.

However, it is extremely difficult to measure the depth of a human being. It is very difficult to know the depths of the human heart. That which cannot be known through any known thing is the secret.

He who knows the secret is God. Only He knows it. Only He can understand this heart. Someone who wants to know the heart must change and become God. It is only when he changes and becomes God that he can know the heart of a human being. If he does not change and become God, he cannot know the heart. This we must understand.

It is not easy. The key to it is the wisdom of the Guru. You must use it slowly and gently. Each door must be unlocked with it. There are 18,000 universes. Each one must be individually unlocked. Each one contains so many worlds and districts. All of it must be known calmly and gently.

It is difficult to know a human being. It is difficult to understand God. The *qalb* of a human being is not magic. God is not magic. It is not a treasure that glitters. It is Truth. It is Eternal. God is the Eternal Treasure that needs to be known. Because It is Eternal, It has no form, It has no body, and It does not perish. It is a Power. Because this Treasure is a Power, It needs to be discovered in a very subtle way.

We need a magnet strong enough to attract It. We must proceed by using that magnet to test everything. As soon as the magnet approaches that Atom, it will stick to it, *shh!* When the Power sticks to it, then you will know, “Ah, this is the Treasure.” That is how it must be discovered.

The wisdom of the senses, the intellect, and the knowledge of the dimensions of the sun and the moon cannot capture it. They are things that will be incinerated by the sight of that Power. Only the magnetic power known as wisdom will not be burned. We must find Him with that.

This is the truth. It will be difficult. It is difficult to change and become God. After you change you will understand the magnet. Understand this. Do not rush it.

## BMF 786 Radio & Twitch

Just a reminder that we now have embedded the players for all BMF 786 Radio channels into <https://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 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 livestreamed with video concurrently shown on Twitch.

### Websites

#### The Fellowship

<https://www.bmf.org>

#### The Mosque

<https://www.bmf.org/mosque>

#### The Mazār

<https://www.bmf.org/mazar>

### Daily Fellowship Schedule

- Tuesday Eve: Reading from *The Resonance of Allāh* after *maghrib*
- Wednesday Eve: Video discourse ending before *maghrib*
- Thursday Eve: Fellowship meeting after *maghrib*
- Friday: Midday *khutbah*\* followed by *jum’ah* prayers  
8 p.m. *dhikr* meeting in Bawa Muhaiyaddeen ☺’s room
- Saturday, Children’s meeting 10:00 a.m. Evening Fellowship meeting (7:00 p.m. DST)
- Sunday: *dhikr* 8:30 a.m.; Fellowship meeting 10 a.m.

\*The *jum’ah khutbah* begins at 1:30-1:40 p.m. DST (which ends 1st Sunday in Nov.) and will then begin at 12:30-12:40 p.m. EST, in *shā’Allāh*. Prayers, *salātul-jum’ah*, start between 2:20– 2:30 p.m. DST and 1:20-1:30 p.m. EST (ends 2nd Sunday in March).

### Newsletter Editors:

Abdur Rahman (Claude Crumpton), Nailahannum (Claudia Schulte)

Bawa Muhaiyaddeen Fellowship  
Bawa Muhaiyaddeen Fellowship Family Newsletter  
5820 Overbrook Avenue  
Philadelphia, PA 19131-1221

Nonprofit Organization  
US POSTAGE  
PAID  
Nonprofit Organization  
Permit No. 2603

Bawa Muhaiyaddeen Fellowship  
Fellowship Family Newsletter  
5820 Overbrook Avenue  
Philadelphia, PA 19131-1221  
email: [info@BMF.org](mailto:info@BMF.org)  
215-879-6300