



Bawa Muhaiyaddeen Fellowship Family Newsletter

“O man, tie up the mind,
control your thoughts,
and perform the *dhikr*. Then the world of souls, this world,
and the next world will open and become visible to you.”

~ Golden Words of a Sufi Sheikh, #9, by M. R. Bawa Muhaiyaddeen ☺

INTRODUCTION

As-salāmu ‘alaikum!

Dear Brothers and Sisters,

Which is bigger in our mind, Allāh or the world drama? Which do we think of at almost every moment, Allāh or the world’s drama? Which fascinates, hypnotizes us during the day and night? When we talk on the cell phone which has our attention?

Bawa Muhaiyaddeen ☺ taught us that whatever the mind focuses upon becomes larger and larger. Like an electron microscope, the object of our mind is seen through the 10th power, then the 100th power, then the 10,000th power. If we stare at darkness we fall into it. To escape we become electronic addicts running to one exciting mind pleasure after another, speeding ahead at breakneck speed. We aren’t even living “in the moment.” We’re always running to the next conversation, next app, next photo, next whatever. We’re all addicted to some form of craziness said our Shaikh. This is, after all, what the *dunyā* is all about—distraction and attention.

One of the implications of being a *dunyā* addict is that we cannot stay easily in a state of peace and contentment. The sheer momentum of a lifetime habit of attraction to the *dunyā* is a huge powerful obstacle to remove, which is why our Shaikh gave us the principal tool for our *dunyā* obsessions: recite the *kalimah*, *lā ilāha illAllāhu*. The theme of this newsletter is our struggle and Bawa Muhaiyaddeen ☺’s help.

~Humbly submitted by Abdur Rahman

from BAWA ASKS

BAWA MUHAIYADDEEN ☺

AUGUST 12, 1983, FRIDAY, 7:17 A.M.

BAWA

Who is man?

BAWA MUHAIYADDEEN

God’s truth. Good qualities. Truth, good qualities, and love. This is what is called man. These qualities are man.

BAWA

Then who is God?

BAWA MUHAIYADDEEN

Equality. Peace. Tranquility. Love. Compassion. Considering the lives of others as one’s own life. Trust. Friendship. Unity.

His love is purity. All of His thoughts, actions, and conduct are pure — the form of love. That state is called God. That is Truth.

The Letters of
Muhammad Raheem
Bawa Muhaiyaddeen (رضه) 1969-1975

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

CARRYING HEAVY BURDENS

(from *The Wisdom of Man*, pp. 14–16)

My children, we should never say, “This is difficult, that is difficult,” or “This is impossible.” It is what we carry within us that is really heavy. When it rains and there are floods, you can see trees and boats floating away in the water. But when you try to lift a tree from the earth, it is very heavy. If we try to carry a tree ourselves, it is very heavy. Similarly, if you try to carry a ship, it is very heavy. But when the ship is on the water, is it heavy then? No, it is not heavy for the water. Once we put the ship in the water, what happens? We can load it with seventy times its own weight and still it is not too much weight for the water.

My very precious children, all the weights and heavy things that we have collected during our life are like this. We try to carry them with us. We try to carry the earth, we try to carry the air, we carry our desires, and we carry our attachments and our love for our relations. These things are heavy because we are carrying them against the gravity of the earth.

But if you can let each breath carry the vibration of *Lā ilāha IllAllāhu*, it is like handing over all those weights in the ship. Then you will have no weight. You will have no burden to carry. Just as the water was able to support the ship, Allah will carry all your burdens. They are not heavy to Him, just as the ship and its cargo are not heavy to the water. If you surrender to God in that state, there is no weight or burden for you at all. Allahu will carry all those burdens. But if you just give half to the water and you attempt to carry the other half, how can you bear that? How can you carry that?

My precious children, please reflect on this. Only when you give the boat entirely to the water can the water carry it. Then no matter what you may load on it, the water can still carry it. Like that, we must give our burdens entirely to God, and say, “*Lā ilāha*, there is nothing other than You, [O God], *IllAllāhu*, You are Allah.” And that One who is the benevolence of all the universes, the *Rahmatul-‘alamīn*, will carry all our burdens and all our weight. The more weight you give Him, the

more He will carry.

If you reflect on this, you will realize that if we can live in this state of surrender to God, then we will have no fear or difficulties whatsoever. Then it becomes very easy to worship God. The difficulty lies in trying to carry things away from the earth and in trying to surrender these burdens to Allah. There are always the blood attachments, races, and religions that pull us. We carry them with us, and that is what gives us this weight. But if we can take this weight and surrender it to God, then worship becomes very easy, to reach God becomes easy, to speak to Him becomes easy, to receive His benevolence is easy, to merge with Him is easy, and to reach His kingdom is easy. We must think about this. My very precious children, each one of you must think this over. We must reflect on each and every thing.

Look at all the things that are surrounding us. Study them. Try to reflect and understand. Let us look around and see. God created each one of His creations, and He gave them the appropriate levels of wisdom and understanding. These creations are like books to us; within each one there is an explanation. If we can understand that explanation, then we can understand the truth, can we not?”

TWO WORDS

(from *The Choice*, pp. 197–212)

Children, jeweled lights of my eyes, there is something we should reflect upon regarding this world. Children, jeweled lights of my eyes, this world is huge and extensive — it is the mind that is the world in the life of every human being. This mind is the world. This mind exists as an enormous world, and this body is a secret. It is difficult for a human being to overcome and to transcend this secret body and this secret mind. Thus, you, we, and everyone must reflect. This mind and this secret body are always subject to accidents. Anything we see can cause an accident. There can be an accident anywhere we go. An accident can arise anywhere the eye looks and the body turns. It can come from any direction.

The mind is a thing that flies around in the skies, and wanders there. The mind has many millions of qualities. The mind has many millions of shadows. The mind has many millions of shapes. The mind has many millions of colors. The mind has many millions of kinds of darkness. The mind is filled with many millions of vapors and winds. The mind contains many millions of diseases. The mind contains many, many millions of qualities, conditions, and tricks. The mind has many millions of monkey shapes.

The mind has 1,008 kinds of snake-like qualities. The mind has the qualities of demons. The mind has the qualities of maya. The mind has the qualities of ghosts. The mind has the qualities of *malā'ikah*, angels. The mind has the quality of darkness. The mind has the quality of birds, the quality of flying around. The mind has the quality of shadows.

The mind is connected to the ether. The mind has a connection that causes it to fly and wander throughout the ether. The mind has a connection to many millions of rebirths. The mind has a connection to earth. The mind has a connection to air. The mind has a connection to fire. The mind has a connection to water. The mind is connected to so many rebirths. The mind has millions of dog-like connections. The mind is connected to desire. The mind is connected to cravings. Similarly, the mind has countless connections to blood ties. The mind is connected to the sex act. The mind is connected to delusion. The mind is connected to turmoil. The mind is connected to differences. The mind is connected to arrogance. The mind is connected to ignorance. The mind is connected to karma. The mind is connected to maya. The mind is connected to impurity. The mind has so many connections like this.

When the mind, the embryo, and these connections take form, the qualities of the mother and father, the qualities of the earth, the qualities of the thoughts of the mother and father, the qualities of their blood connections, the connections of their arrogance, the connections of water, fire, and food, and many other such connections become karmic connections.

The connections that are transmitted from both the mother and the father to the fetus are many. The grievous sins do not touch the original zygote, but the tens of millions of types of karma that join together in the blood, the bodily fluids, and the flesh — these qualities, the connections of the mind that come from both parents that are happiness, sorrow, sadness, turmoil, torpor, darkness, fighting, and quarreling — are many. These connections are embryonic connections, and belong to the mind. The mind takes form in the embryo. The connections of the mind exist in this state, and through them, the mind attains countless states. Many propensities exist within the mind.

Even as it was formed, correct actions and incorrect actions, right and wrong, hell and heaven, truth and falsehood, darkness and light, good and evil, purity and impurity, love and unhappiness, love and anger, happiness and unhappiness, all these qualities filled the mind.

This mind that contains all these energies is a baby. It is a baby mind, a monkey mind, a dark mind, an ether mind, an elemental mind. Since it is filled with these things, it has many shaktis. No one can make it peaceful. Therefore, we must think a little of how we can stop something that no one can make peaceful.

The world possesses such a mind and attempts to search for peace. But this can never be done.

A baby takes form for ten lunar months. For three days, he is imprisoned in the entrance to the womb. Afterwards, for nine months, he is imprisoned in that dark room while he takes form. After the ninth month passes, he emerges from there in the tenth month, into freedom. As soon as he becomes free and comes to the outside, his parents and his relatives carry him, wash him, clean him, and keep him in the jail of their laps. They hold him in their laps without letting him go here or there. Later, he is imprisoned in the cradle and in the laps of his caretakers. After that, for one or two years he is in the jail of his crib, the hands of his caretakers, and the prison of his nurse.

After he leaves that, he enters school jail. He has to study in each grade and with each step the

imprisonment increases. When he leaves that and goes beyond, he enters the jail of higher education. When he leaves that jail, he enters job jail. After that, there is marriage jail. After that, there is wife jail. After that, there is children jail. After that, there is old age jail. After that, there is illness jail. After that, there is the jail of diseases. There are many jails of good, evil, unhappiness, and money that will come into being. In the meantime, his entire life is a jail. After that comes the jail of his death. After death, no one knows whether he will attain the jail of good deeds or evil deeds. He continuously exists in the jail mind that is life, in the unhappiness and the sorrow of this state. He lives in jail continuously. Not for one day, not for one second does he escape from this jail and attain freedom from it. He is in a perpetual state of fear in this jail. For the sake of the body, for the sake of money, he holds on to the very things that can cause accidents.

For the sake of the body, for the sex act, for money, and for happiness, we try to meditate. But we do this without ever escaping from our jails. It is not possible for someone in such jails to attain peace, is it? We must think about this.

Man's ordinary life is a jail. He has been in jail since the time he emerged from the darkness until now. Some attempt to be happy in those jails. Some attempt to find happiness in money. This is how they attempt to reach peace. Some get married and attempt to find peace. Some take drugs and attempt to find peace. Some drink whiskey, beer, and brandy and attempt to find peace, trying to make their minds peaceful. Some meditate and attempt to find peace. Some do yoga and attempt to find peace. Some study all kinds of *gnānam*, saying, "Namo, namo," this and that; they recite mantras, do *pūjas*, and attempt to find peace. Some spend money and do many things like this in their attempt to find peace.

However, we must think: What will peace come from? What is the thing through which peace can come? Man must find a way to escape from jail. That alone is how he can find peace in his life.

The world has now discovered new ways to find peace of mind. The world has discovered many

new kinds of meditations, performed in many ways through money and business since the end of World War II. The world has told us that this kind of meditation is the way to discover peace of mind. The world has discovered how to do this in many ways, with many kinds of meditations: a new way.

Having forgotten the states of God's Commandments, conscience, justice, integrity, patience, serenity, kindness, and duty, humankind has now begun to discover new kinds of meditation, new kinds of peace.

However, they are talking about peace from inside the jail.

Peace can never be attained in this way, children. If you want to reach peace, you must think a little. If you want peace, you must leave the prison and be free. You must think of this a little: if you want peace, what is it that will create peace for you? What is peace? One who is going to make the mind peaceful must be free and out of jail. His whole life is filled with accidents and jail: his eyesight, his thoughts, the sounds he makes, his ears, and so forth, are the things that imprison him, the jails that control him. Religion-jail, ethnic group-jail, family-jail, blood tie-jail, money-jail, desire-jail, love-jail, the jail of the body that is his cage, and all such things are jails. Only when he is freed from these jails, can he obtain peace, peace of mind.

The mind is made up of such things. When a person who has all these things locks his house, bolts the door, climbs a tree, lifts his legs above his head, closes his eyes, sits cross-legged, holds his breath, closes his mouth, and closes his eyes, it does not matter how many exercises he completes; no matter what he does, he will still be a prisoner. It is very difficult for a prisoner in jail to find peace. Therefore, you must think a little.

How will the world reach peace? If you think and reflect a little, there are extremely simple ways to attain peace. We must think of what they are. We must free ourselves of whatever we have used to construct this prison.

That is, there could be Someone who has created you. Something has been nurturing you. There is One Truth. We must understand through this

Truth. If we understand through this Truth, we can be free and leave the jail, leave those connections. Only then will there be peace. It is easy.

Man saw it once and now he desires to see it again. What did he see in the beginning? He saw it once and now he desires to see it again. What did he see as he was coming here? What does he want to see again? We must think a little. We must deeply think about this mind, these eyes, this desire, this nose, these ears. We must think more deeply about the passageway through which he came in the beginning, and what he wants to see again. Thinking about this may bring peace to the mind.

He saw it once and now he desires to see it again. What did he see before? What is he going to see now? If we think a little of the passageway through which he came before, the place through which he was born, the place in which he was imprisoned, the prison cell of the dark room, and how he came out, we might understand a little more about this jail.

If we understand this, we will see peace. Why did he enter that passageway? From what did he take form, from which sections did he take form? Earth, fire, water, air, and ether — how did they get inside? What connection does he have to arrogance, karma, and maya? What happened to those eight sections? They were used to build the prison. The mind is the cause of it. This is what we must think about a little.

The thing that went inside was imprisoned for ten months and then it emerged, did it not? What is it that was in prison for all that time? That is what goes back inside. Why does the mind go back into it? What is the reason for its going back? He must think of this a little with wisdom — with perception, awareness, intellect, assessment, wisdom, and discerning wisdom. He must try to untangle it and look at it a little with discerning wisdom.

If he does untangle this and see it, he will see the path that creates peace. He will see a path, a way. He will see the way to create peace. When he sees the way, he will say, “Oh, this is that path. How is peace going to come? Through this path.” He will say that when he finds the path to peace. What will peace be like? One who has seen it will say, “Oh, this is the path of peace. This is the path to peace.” That is what

he will say, as his understanding develops. When he understands like this, he will begin to ask, “What is it that will bring peace to this mind which performs so many millions of kinds of actions?”

What does he need to make the mind peaceful? Two words. He does not have to do this all day. He must think of it, know it, and understand it. The way to accomplish this is by understanding what he has to place in front of this baby, this monkey who has everything and who plays with everything. What must you place in front of him? What must you show to him? You must give this baby a new thing, an entirely new thing. You must give the baby something he has never seen before.

The baby picks up everything he sees and plays with it; he asks for everything he sees in the market. It must be given to him so he can have it and play with it. When he sees another thing, he will ask for that. When he sees something else, he will ask for that. He will ask for whatever he sees in the market. If you bring the baby with you to the market, when he sees something, he will always ask for it.

You carry this baby all the time, you continually carry this monkey in your arms, you hold on to the dog constantly as you proceed. The monkey is one thing, the baby is one thing, and the dog is one thing. You are carrying those three things with you everywhere to help you.

These three things will come with us wherever we go. Therefore, one of these three things is a baby. The dog known as desire will always want things that smell disgusting: dried fish, anything that stinks, and feces. It will keep sniffing out these things and drag you along with it. It will keep on dragging you; it is a big dog, an Alsatian dog. That dog will make a “wooo” sound. “Wooo!” It will drag you towards those sections because it is stronger than you. So then, you will follow behind it.

Next is the baby. He cries for everything he sees in the market, “Ah! Give me this, give me that, give me this, give me that, buy me this, buy me that!” As soon as you buy him something, he will play with it for a while, but the moment he sees another thing, he will ask for it. When he sees another thing, he will ask for that. When he sees another thing, he will

ask for that. Thus, the pile of toys will have to grow. He has no peace whatsoever. That baby cries all the time.

While he cries, there is also the monkey, the monkey mind. The baby is with you and the monkey that is actually seventy thousand monkeys is also with you. When it sees a tree it jumps, when it sees a fruit it jumps, when it sees a leaf it jumps, when it sees a branch it jumps. It jumps when it sees trees, jungles, and any other scenes. It jumps at everything it sees like this. It takes various and gigantic forms, it jumps, and it hops. Since it is like this, it will be easy to talk about peace if you carry these three with you, hoping to reach peace.

However, you will only be talking.

When you close the door and chant, *Ah-ing! Oh-ing! Om! Am!* or whatever else you might say, the baby, the monkey, and the dog will not leave you. Whether you close the door and say it, whether you close your eyes and say it, whether you stand on your head and say it, whether you keep your feet above your head and say it, whether you twist your entire body and say it, whether you say it from inside a cave, or whether you say it while you remain hidden in the darkness, those three will dwell in all these places. This is where the monkey will jump, the child will cry, and the dog will tug on you.

Therefore, children, jeweled lights within my eyes, you must think in this world. If you keep these three things with you, how are you going to meditate? *Ay-ing, ah-ing!* is simply useless work. It is business-work. It is a new meditation technique. You have found a new form of peace. Since 1944 you have found many, many new worship techniques, new meditation techniques, new peace techniques — but this is not peace.

Understand these three sections. The dog that says, “I want this! I want that!” must be put aside, hit, and tied up. Get a rope and tie it next to the kitchen. Get a good stake, a strong chain, give it a good blow, and tie up the dog. You should not walk with it. You must simply give it what it needs at the proper time.

The child will cry all the time. The monkey must be caught and tied to a tree, tied to the tree known

as faith. A human being must tie the dog next to the kitchen, next to what is necessary for it. It must be tied, over to one side. It is a dog of desire.

Patience. The dog must be made subordinate to patience. You must say, “Wait a little. I will give it to you,” and tie it next to, “I want this, I want that.” Tie it facing what it wants.

Catch the monkey. It must be tied to the tree known as faith. You need faith. Tie it to that.

Next, catch the baby, and buy him a good thing. You must buy a good thing for the baby you hold in your arms. That is what you must find. There is no market in the world he has not seen. There is no market the mind has not seen. There is nothing the mind has not seen. It has looked at everything, wanted everything, played with everything, taken hold of everything, thrown down everything, picking it up, throwing it down, crying, picking it up, throwing it down, crying, laughing, crying, and picking it up.

Thus, this child known as the mind that has a relationship to ether and to the earth, this child that is connected to them, flies in the sky and wanders all over the earth, playing there. Therefore, you must give it a thing it has not seen. If you want peace, you must look for that thing.

The thing the mind has not seen is truth. The thing the mind has not seen is wisdom. The thing the mind has not seen is God. The thing the mind has not seen is light. The thing the mind has not seen is bliss, light, plenitude. The thing the mind has not seen is the wealth of bliss. That wealth is very beautiful. It is very light. It is very powerful. It is very blissful. It simply cannot be described.

This is the thing that desire, mind, and the monkey mind — these three — have not seen. You must think of this thing. Think. If you want peace, if you want peace of mind, if you want to be freed from the jail, if you want to get away from the dog of desire, if you want to drive away the monkey mind, if you want to attain peace, peace of mind, and serenity, there is an easy way.

You have to lock the state of compassionate love into your heart. You have to lock the seat of God’s justice into your heart. You have to lock the qualities

of God into your heart. You have to lock the actions of God into your heart and think about them. You have to think God's thoughts in your heart. Those thoughts will give you peace. Those intentions will give you peace. Those sights will give you peace. That state is a valuable palace that can grant you peace of mind. It is a valuable treasure. It is a peaceful treasure. It can grant you peace and tranquility.

In this world, in the world of visions, in the world of memories, in the world of dreams, in the world of wisdom, in the world of the soul, in the world of *gnānam*, in the world of God, our Father, in that world of plenitude, in the world of sheer Light, it will give you peace. It will grant you peace in all these worlds.

However, instead of doing that, you have wasted years upon years, spending forty-five minutes, an hour, four hours, five hours every day discovering new techniques, saying, "We are going to attain peace." Give up these techniques if you want peace, and control your mind for ten minutes, for twenty minutes, or even five minutes. Think about this. Think about this. Do this. Focus. Do this with faith, certitude, and determination, with the determination of *īmān*, and with wisdom.

Having thought about this with your wisdom, say these two words in your heart, as you look at your heart. Sit, and think this thought for ten minutes: "Nothing, *lā ilāha*, there is nothing other than You; *illAllāh*, only You are God. Nothing — there is no God other than You. *IllAllāh*, only You are God. Only You are God. There is no God other than You. You alone are God. There is nothing other than You."

Say this in your heart. Sit in one place just for a little while, for twenty minutes or ten minutes, for twenty minutes or at least five minutes. It is all right to say it while standing, but do not say it while walking, stay in one place. Look at that heart and melt it. Say it morning and night or at the very least for five minutes before you eat. Stop, look at your heart and melt it, look at your chest; the more you do it, the more you will see bliss there. You will see light there. You will see a heavenly world there. You will see a great palace there. You will see a great

blissful house there. You will see a great light there. You will see many *houris*, many heavenly maidens there. You will see a great flower garden there. You will see a great fruit orchard there.

You will see a great river there. You will see a great river of milk there. You will see a great river of honey there. You will see a great river of ambrosia. You will see those who have imbibed His bliss intoxicated there. You will see great and blissful seven-storied palaces. You will see mountains upon mountains of gold and silver, and golden ornaments piled high. You will see the eight-storied palace of the heavenly world. You will see the house in which you are going to live. You will be able to see the bliss that you have gathered.

You will see heavenly *houris* coming to invite you. You will see heavenly maidens. You will see messengers coming to invite you. You will see *malā'ikah* coming to invite you. You will see the section where Judgment takes place. You will see the beginning of creation. You will see its disappearance. You will see many living beings there.

You will experience so much bliss. It will become greater and greater as you continue to say it. Increasing and increasing and increasing and increasing and increasing and increasing! You will see the things that fly there. You will see the things that go there. You will go there and see that light. You will enter it and see what is within it. You will see how to open the seven heavens and go further. You will see how to transcend the seven worlds. You will see how to transcend maya and all its pleasures and go within. Wonder upon wonder will appear as you continue to go within. You will see wonder upon wonder in your heart.

You will experience blissful sweet honey that touches your lips without your having to eat it. You will experience the taste that comes to your mouth, of fruit that you do not have to pick. You will see fruit that smiles as it comes towards you, and squeezes its juice into your mouth without your having to touch it. Any food you might want will come to your lips before you can even think about it.

You will see them serving you before you can think of it. You will be lifted and carried wherever

you need to go before you can think of it. You will be there and see *‘alamul-arwāh*, the world of pure souls, and all of everything.

You will see the eight heavens there; you will see the seven hells; you will see all the wonders that are occurring there. You will perceive the sounds and the secrets of God. You will hear the bliss of God. You will hear the resonances of God. You will see the lights there. You can see the wonders there.

Similarly, as you witness that bliss and as the Source of these words becomes established in your heart, that house will be opened like this. As soon as that house is opened, the mind will reach peace in the bliss you experience there.

When the baby that is the mind sees that bliss, when he watches and watches the bliss, when he sees it, he will say, “*Ah, ah, ah*, what bliss! What bliss! What bliss! What bliss or peace is greater than this?” Then the baby will immediately fall asleep. The mind will immediately become still and fall asleep. The mind will want to experience this bliss every day. Every day the mind will look at it and say, “*Ah, ah, ah, ah*, that is good, that is good, that is good.”

From then on, you will go on increasing and increasing and increasing and increasing and increasing and increasing the time — ten minutes, twenty minutes, twenty-five minutes, thirty minutes, thirty-five minutes, forty minutes; as you experience bliss upon bliss, you will continue to say these words. As you continue to think and think this thought and to say these words, this is what will bring you peace.

This will take you to the end of the path. You will be shown the secrets of the three worlds. You will be shown bliss and it will make you understand. This state is bliss. If you attain this state, it will bring peace to the mind. Children, jeweled lights of my eyes, establish this state. This is meditation. This is the way to make the mind peaceful, this is the way to make the mind tranquil, this is the way to make the mind happy.

This way existed in the past and it exists now. However, we have forsaken it. You have subjected yourself to new techniques. That path appeared

when Adam (ﷺ) appeared, and it has continued to be the same until today. But man has forsaken that path. As he has discovered more and more world, he has let go of truth. He has forsaken truth, that is the situation. He has forsaken it and made himself vulnerable to distress.

This is the way now, as it was then. If he once again holds on to that which he has forsaken, he will have peace of mind and tranquility. This will give him everything.

It will bring him wealth. It will bring him money. It will cure the 4,448 diseases of the nerves. It will remove the eighty-four kinds of diseases caused by air. It will cure the diseases of karma. It will cure the diseases of maya. It will cure the diseases of arrogance. It will cure the twenty-one diseases of the eyes caused by cataracts. It will improve the vision of the eyes and make the eyes brighter. It will cure the eighteen kinds of sinus diseases. It will cure the eighteen types of rectal diseases, bleeding hemorrhoids, prolapsed hemorrhoids, and all the diseases associated with the rectum. It will cure all the urinary diseases, including sugar in the urine. It will cure headaches, dizziness, and depression. It will cure the ninety-six obsessions. It will cure oozing diseases of the skin; it will cure eczema. It will cure diseases of the flesh. It will cure diseases of the bodily fluids. It will cure diseases of the bone marrow. It will cure all diseases like this. It will cure the diseases of the nerves, the diseases of the bones, the genetic diseases, the karmic diseases, exhaustion, fatigue, asthma, bronchitis, tuberculosis, and cancer. It will cure all the diseases like this.

It will cure diseases and make man’s life long. It will make him look sixteen years old again. It will make him beautiful. It will bring beauty to his face. It will create blood within the bones. It will change his blood into the blood of a young child. His eyes will become like the eyes of a young child. His skin will become like the skin of a young child. His bones will be like the bones of a young child, so flexible.

It will create in him the beautiful qualities of a young child. It will reveal the blood attachments that a young child has. It will reveal cells like those of a young child. It will reveal the bliss that young

children have. When you continue to perform this meditation in this way, this state will reveal fresh qualities, fresh beauty, fresh light, fresh color, qualities, and beauty.

Therefore, you will receive everything you want like this, whatever you need. You will get cash, you will get money, and you will get peace. This is something that is capable of giving in every situation. It will remove diseases, illnesses, poverty, difficulties, dangers, and accidents. It will remove all these things. This is the state, the primal state, the everlasting state. We human beings have forsaken this. Therefore, if it is brought into being once again, there will be peace. That is peace.

Therefore, say it for five minutes, ten minutes, twenty minutes: “*Lā ilāha*, other than You there is no God. *IllAllāhu*, You are Allāh.”

If you think of this in your heart with faith, certitude, and determination, whether you close your eyes or whether you open your eyes, if you look at your heart when you do this, you can achieve whatever you intend and find peace within it. When the peace comes, the mind will fall asleep at once. The more it sees, the longer it will sleep.

As you look into your heart like that, heaven, the heavenly world, and the angels, the *malā'ikah*, will be there in your thoughts. Whatever you intend will be there, everything you look at with that faith will be there, so many things. As you continue and continue, they will open and be visible. The mind will fall instantly asleep. Desire will be instantly disabled. As soon as the monkey sees the light, it will feel exhausted. The monkey will be exhausted. Desire will be mesmerized. The mind will forget itself. The mind will find bliss in the light.

This state is meditation. Do you want peace? Then say this. This is the way to peace of mind. Tranquility? This is tranquility. The heavenly world? This is the heavenly world. Life? This is life. Bliss? This is bliss. Freedom? This is freedom. If you want these things, you must do this, children.

You need this very much. Of all the things that you do in the world — do this. Every child must do this. This is peace. God said this then, and even now, this is what God says. This is good in every way. We

are suffering because we have forsaken it. Do not forsake it. Say it, at least from now on, and peace will come from it. *Āmīn. Āmīn. Āmīn.*

Take what I said yesterday and today, put it into a book, and give it to everyone in the world. If you want peace, come, do this.

[*Bawangal*☺’s instructions for this talk were, “Send them everywhere in the world, to all the societies, to everyone. Print thousands and thousands and thousands and thousands of copies and send them everywhere.”]

REFLECTIONS FROM THE FOLLOWERS OF BAWA MUHAIYADDEEN ☺



ON GOD’S PSYCHOLOGY

If indeed everything that happens to us is either a duty or a lesson, then think what a special and different light this must shine on our family life and our marriages or relationships. Bawa Muhaiyaddeen ☺ says, “Everything that has appeared in the world since the time it was created is crazy, *pytthiam*. There’s no being that is not crazy. Every thing is crazy. Every thought is crazy. Every desire is crazy. Every intention is crazy.... This birth itself is crazy.”

What are we to do? We know what should be right, we know what right actions and good qualities are. Even in our families which have had the benefit of the presence of the Qutb ☺ there exists madness.

I was thinking the other day of a family that comes to see me. There’s a problem with the young son, age 17, and there are marital difficulties. The

son acts out with bad qualities and he mirrors what he sees in the parents. The parents expect good actions, obedience and good qualities from the son, but these things are not forthcoming. The home is usually a battlefield, stormy outbursts tempered only by occasional shafts of sunlight through the clouds. The son threatens to leave the house and the parents have no control. The parents are angry because they have no control and the son is angry because he feels the parents don't understand him or his needs. The world of the family is like a hell. There is no peace.

Bawa Muhaiyaddeen (رحمته) once said, "Some children have suffered a great deal in their lives. Even before you finished school and went to work, you suffered a lot in your life due to ignorance, or your friends, or your relations, or your mother and father, or because of your husband, or your job or school or studies. Certain things caused this. That opposite is an illness. Because of that illness you developed hatred, and you have been leading your life with that hatred, without understanding the explanation—hatred because of your husband or children or life or the university or your friends.

'You have been living your life according to the big things that happened to you earlier. That section may have occurred either artificially or naturally, but you still have it on your mind. You have not been able to throw it away, you are still unable to remove it. Because you cannot put it down, you are suffering—you have hastiness, impatience, and anger. Some children are mistreated by their parents, some children are mistreated by their mother. You have experienced these difficulties at various stages of your life. These difficulties may have been acquired or natural, but you are clinging to the memories. You are keeping these with you, and because of this, you are suffering in your life. You have not put them down. If you can put them down, you might change. If you do not put them down, you will continue to suffer."

Bawa Muhaiyaddeen (رحمته) then said, "You must give up these qualities and change to the quality of a baby. That baby is the baby of *gnānam*, divine wisdom, which the Insān Kāmil raises. If you change

into that, you become a baby of *gnānam*. But, if you continue to hold on to and roll around in the book that you are keeping with you, then that is the section of hell. That is the section of the hell of birth. His work is to change each quality that you have, to change each of your actions, and to make you into a small child—to change you into a baby of *gnānam*, God's child. Only if you give up what you had earlier can you change into God's baby." So the path that Bawa Muhaiyaddeen (رحمته) lays out is clear.

(Locke Rush, from Family Newsletter Archives)

ANGER'S CONSEQUENCES

Michael recounted an experience that his wife, Suhaiba, had while sitting in our mosque. She wrote of the experience: "About ten years after Bawa Muhaiyaddeen (رحمته)'s passing, I was having a lot of trouble with anger. I had been begging Bawa Muhaiyaddeen (رحمته) for help. It was hard on my whole family.

"Then one day at early morning *dhikr*, about halfway through, I started to say the prayers silently, within my heart. I thought of Bawa Muhaiyaddeen (رحمته), and it was like I went to sit with Bawa Muhaiyaddeen (رحمته) in my heart and do my prayers. Then quite clearly, I saw a room. It was all broken, walls falling down, debris everywhere, like the bombed out rooms of a building. Looking around at the room, I asked in my heart, 'What is this?' I was told that this is what my anger did to my own heart. Every time I get angry, it's like dropping a bomb on my own heart. But if I could control my anger Allah would take it away from me."

~Michael Toomey's account from the Newsletter's archives

DHIKR HOLDS ME TOGETHER

Having grown up in the Fellowship, *dhikr* has played a consistent role in my life since I was very young. For years, my mother brought me and my sister to morning *dhikr* in the mosque every day. Whether it was the first day of school, a Saturday morning, or my birthday, we would be at the Ship at 4:30 a.m. reciting and praying (while also secretly hoping there would be *kanji* awaiting us downstairs afterward).

As someone who loves to sing, I have distinct memories of appreciating the sound and melody of each name of God, of the everweaving flow of tunes from one name to the next, and of the power I would feel when “*yā Haqq*” was recited in a very distinct and pointed rhythm.

Yet it wouldn't be until adulthood that I would embrace the *dhikr* as a personal relationship between myself and God. That I would retreat within (as we've all been challenged to do during the pandemic) and find that silent *dhikr* is as cool and comforting as diving into a pool on a hot summer's day.

In my relationship with God, *dhikr* creates the most intimate connection I can have with Him. Not bound by location, time, or religion, it is a portable and pliable form of surrender, trust, and love. It is the truth of this whole life: I am not, only God is. Some may find this to be intimidating, but I find it to be liberating.

The past year has been filled with a pandemic that has sparked so many unknowns. During this, *dhikr* is what has held me together. It perfectly weaves itself into my breath whenever I need a moment of silence, recentring, or peace. Amidst the experience of being quarantined at home with my own karma and flaws that I am constantly striving to work on, *dhikr* is what helps me remember that I am separate from them, can overcome them, and can realize my true Self. Whether I'm on a Zoom meeting or typing a report, the flow of *lā ilāha, ill Allāh* reminds me that I'm not alone, that I'm loved, and that I'm worthy.

~Hamida Toomey

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).

FARMING NEWS

By God's grace we have been growing potatoes every year for over 30 years. Like being on Bawa Muhaiyaddeen ☺'s path, we learn through experience every year regarding the condition of the soil, fertility, and the timing of the planting as it affects



weed control, cultivating, weeding and insect control, and choosing the variety of potatoes which thrive best in our soil.

We learned that not keeping up with removing the weeds at the right time brought a mea-

ger harvest. We drew parallels with growing wisdom: we need to keep "bad" qualities (weeds) under control.

Vigilance, determination, God's grace of sufficient rain and sun, this year we had now a record harvest of 5,000 pounds from planting 750 pounds of seed potatoes. We now grow early red potatoes (Norland red), mid season (Pontiac red), (Lehigh yellow). Other varieties did not do as well.

Since we grow organically using no artificial, chemical fertilizer or weed control spray, we rotate two fields close to an acre each every year. We use a program of cover cropping to maintain soil fertility and erosion control. After the potato harvest we plant winter rye, and mow it in May. After tilling it, we plant Sorghum Sudan Grass three weeks later. Then we mow this, followed by planting DAIKON Radishes. These die off after hard frost and the field will be ready for planting in early April. We order certified seed potatoes from Maine or Eastern Canada through a Lancaster seed company. We cut the potatoes in egg-size pieces, a few days

before planting them in prepared furrows about 10 inches apart. We hill them with our aging tractor after the plants are about 4 inches high and repeat this process as the plants grow. The main pest is the Colorado potato beetle. After its eggs hatch under the green leaves, the larvae eat the plant with a ferocious appetite, thus destroying it. When the beetles arrive in May, we walk the rows of potatoes and squash them to prevent them from laying eggs. Prior to this method, we used natural insecticide, spraying the plants every 10 to 14 days. It was rather expensive so in 2020 we eliminated over 3,000 beetles manually, with good results: in 2021 we had only a few hundred. We begin harvesting in July and end in mid-October when the plants die off.

We have noticed that the potatoes we grow have more fiber and are not as watery as the store bought, we attribute this to the care of the soil.

Enjoy eating them.

~Kurt Walser

#22

(from Sayings, pp. 23-24)

If you have a magnifying glass to take the rays from the sun, you can start a fire. Then you can use that fire for anything you need. You can use it for cooking or for heat. Wherever you go, you will always be able to light a fire.

Therefore, for one who has a magnifying glass, it will not be difficult to start a fire. There is no need for him to be concerned about fire or to search for it. This will not be a problem for him, he does not have to worry or be distressed about this. He can build a fire whenever he wants. He just has to hold the magnifying glass between the sun and some tinder, and then the fire will light. So he does not need to worry about not having a fire for cooking. Understand?

Similarly, if a man has patience, God's qualities, and wisdom in his life, he can take whatever he needs from the Light of God, from that fire. Then the world will not be heavy or difficult for him. He will not have any sorrow in his life. The world will not be a burden for him or cause him suffering, and

the journey of his life will be easy.

If a person has God's qualities and God's wisdom, if he has patience and *sabūr*, inner patience, in his *qalb*, his innermost heart, then whenever he needs something, he will receive it for his life. It will be like taking the rays from the sun. He will take God's grace from God, as his food.

If a person can take that wisdom and keep it in his heart, he can use it for whatever he needs and proceed. Then what sorrow will he have? What hardship?

However, if a person does not have the magnifying glass of wisdom that can take the rays from the sun, if he does not have patience, wisdom, and God's qualities, then everything in the world will be difficult. You must search for this magnifying glass.

The world is not heavy, it is not difficult. My love you, my son. If you discover the truth, your life in the world will be very easy. There will be no sorrow, no suffering. Whenever you need something, it will be there.

Therefore, you must have patience, God's qualities, and God's wisdom. Then whatever you need will be there for you to take. That will be good.

MARRIAGES

Noorie Weinberg & Lucas Aron Hersh
November, 2021



Hamida Toomey & Noah Granieri
December, 2021



DEATHS

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

May Allāh grant all of us
His forgiveness and peace.

Our beloved brother, **Kwabena Nyantakyi**, suffered a fatal heart attack **August 17, 2021**, at his home. Kwabena was married to sister Lubaba, and he was the father to Gabriel and to Nahnie. Kwabena has been a Fellowship member since 1979.

Sister Lubaba shared with us that her husband had a deep and abiding love for both our Shaikh and his community. His love and dedication in support of the message our Shaikh taught was central to his life. Kwabena had been ill for some time with heart issues. May Allāh grant him and all of us His forgiveness and peace.

Our beloved sister, **Nancy Jeanne Cunningham**, died **September 15, 2021**. Nancy was the youngest daughter of Granny Jeanne. She was the mother of Alicia, Christopher, Alexander and Tichon. Nancy has been a devoted member of the Fellowship from the very beginning.

Her devotion to the teachings of our Shaikh was her heartfelt priority. Nancy will be remembered and cherished by us all. May Allāh grant her and all of us His forgiveness and peace.



Suhaiba Toomey's father, **G. Randolph (Randy) Bishop**, passed away peacefully **November 7, 2021** at the age of 100, after a very long and full life. This picture of him in Bawangal ﷺ's room taken by



Bawangal ﷺ himself, from the mid 1970s.

He was fluent in four languages and had a good heart. May he be at peace and may God grant His forgiveness, Grace, and mercy to him, and to all of us.

Our dear sister, **Jeanne Hockenberry**, passed away **November 7, 2021** after a long life filled with love for God, our beloved Shaikh Bawa Muhaiyaddeen ﷺ, and the Fellowship. Jeanne has been a member of the Fellowship and a devoted follower of the teachings of our



Shaikh since the early 70s. Her son Thomas passed away in 2002 and Carl in 2018. She is survived by her son, David.

May Allāh bless her soul, grant her peace, ease, and security, forgive any mistakes she may have made, and shower His mercy upon her. May Allāh, the Most Merciful, grant us all His forgiveness and peace.

Our sister, **Zena Athene Stein Susser**, passed away very peacefully **November 7, 2021** at the age of ninety-nine.



She lived with her daughter and her son-in-law, Ruthie and Michael King, in Coatesville and was a beloved member of the Fellowship in Coatesville, an inspiration and a joy to be with because her focus was always on Bawangal ﷺ and his teachings. The beloved grandmother of Sadjid, Aisha, Muhsin, and Rabia King, she will be deeply missed, having lived a life full of love, joy, and service surrounded by the grace of the community that she loved and that loved her.

May Allāh bless her and grant her ease and security. May Allāh, the Most Merciful, grant us all His forgiveness and peace.

Our beloved brother, **Hugh Douglas Kerr** died **December 5, 2021** after suffering with circulation problems resulting in an amputation which led to an irreversible decline in his health. He died peacefully while in hospice care in Sarasota, Florida. Doug was married to Kelly Hayden's sister Gee Dee, and he was the father to two daughters Traci and Julie. Doug had has been a Fellowship member for many

years. He worked with Bawangal (ﷺ) directly on distribution projects for *Maya Veeram*.

He had a deep love and respect for our Shaikh and his teachings and his community.

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

Our beloved sister **Reva Jaliman** passed away **December 12, 2021** after an extended illness. Reva

met Bawangal (ﷺ) in 1975. She and her son Michael developed a deep and abiding love for both our Shaikh and his community and joined the Fel-



lowship family in the same year. Reva came in the mornings to listen to our Shaikh discourse. Reva is survived by her son Michael and her daughter Dr. Debra Jaliman.

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

-I WILL TELL YOU OF THE WAY

September 18, 1980

(from *Sindanay*)

The desire for land, the desire for sex,¹
and the desire for gold are terrible vices.
The desire for land, the desire for sex,
and the desire for gold are terrible vices.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.
Know it and lovingly take it to heart.

1 the desire for sex This comes from an old Tamil adage: “the desire for woman.” Bawa Muhaiyaddeen (ﷺ) told us that it was simply the desire for sex, and applicable to both genders.

The desire for land, the desire for sex,
and the desire for gold are terrible vices.
The desire for land, the desire for sex,
and the desire for gold are terrible vices.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Joyously form relationships
with people of high principles,
act accordingly.
Completely break off and forget
your relationships with wrongdoers.
Joyously form relationships
with people of high principles,
act accordingly.

Completely break off and forget
your relationships with wrongdoers.
The desire for land, the desire for sex,
and the desire for gold are terrible vices.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Forget the discord of caste and religion.
Depend upon the Almighty Perfect Being.
Forget the discord of caste and religion.
Depend upon the Almighty Perfect Being.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Forget the discord of race and religion.
Depend upon the Almighty Perfect Being.
Search for and follow only Ādi, who is One.
I swear to you by the Haqq!² Forget everything else!
I swear to you by the Haqq! Forget everything else!

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Know the laws prescribed by the Scriptures
and follow them.
Know, know which one is your true lineage.

2 Haqq God, the Truth

Know, know which one is your true lineage.
Search for and understand
the Creator of the universe.
Follow the Resplendent Path
of the Great Ādi, the Great Primal Resplendence.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Before *kālan*—time—
the messenger of the Angel of Death comes for you,
before that disaster occurs,
begin to take hold of your Creator.
Search for Him by day and by night
before they begin to call you a dog
and drive you out.
Lead your life with faith.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Search for the One who created all lives.
Seek the One who gives food to all lives.
Understand the scenes known as the universe.
Act accordingly.
Have faith in the One who lives as Love within love.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Live trusting a good Man of wisdom.
Live trusting his human wisdom.
Live trusting a good Man of wisdom.
Live trusting his human wisdom.
Forget the earth.
Drive out the devil that is possessing you
and making you dance.
Lean upon
the Ultimate Universal Perfection that is God.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Observe and think of this body!
No matter how long it may live,
the body will end by nourishing the earth.

No matter how long it may live,
the body will end by nourishing the earth.
It will dissolve and disappear just as it took form.
It will dissolve and disappear
just as the fetus took form.

Open your heart, understand, act accordingly.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Your mind and desires will focus upon
the place from which you were born and
the place from which you suckled milk.
The natural desires of the mind
will gaze once again
upon the places they saw before.
Lust, hatred, and greed
will establish themselves within you.
Root out your connection to karma,
act accordingly.
Root out your connection to
your past karma,
act accordingly.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

Believe that all lives are your own.
Praise the King who is complete everywhere.
Think of the Creator who
speaks knowing your *qalb*.³
Have faith in Allāh,
the Compassionate, the Munificent.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.
Unite the treasure of the soul with love.

Search for and study the divine grace of
the One who is Haqq.
If you understand Truth,
you will know your own *qalb*.
If you place your faith in that One,
He will always protect you.
He will always protect you.

3 *qalb* innermost heart

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

The magical deceits performed
by the illusion that is maya,
the magical deceits performed
by the incantation of mantras
will all become empty and unreal.
Everything you depend upon will abandon you.
Time itself will be torn away from you.
All the sights you once saw
will kill you and devour you.
Food and drink will fail to remember you.
In the end your life
will shudder and shudder, succumb,
shudder again, and then forget you.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

The very footprints
of your beauty and bliss will disappear.
Your loving body and its beauty
will fade into nothingness.
The close relatives coiled around you
will turn into the fetters and shackles of family ties.
Those close relatives coiled around you,
the family ties, will fly away.
In the end,
when the noose of the earth tightens around you
and drags you away,
all those close relationships will perish.
They will all perish.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

The sights you now see with your eyes
will all depart and abandon you.
Your fidelity to karmic relationships
will utterly destroy you.
The karmic relationships
with which you faithfully identified
will utterly destroy you.
If the *qalb* that is the house of
the divine grace of your Creator does not open,

your karma will just keep following you.

Concisely, concisely, I will tell you of the way
to correct yourself, to correct yourself.
Understand it, lovingly take it to heart.
Know it and lovingly take it to heart.

The breath moves to the right and to the left
in the spring-fed pond that never runs dry.
The breath moves and moves
to the right and to the left in the *qalb*,
the spring-fed pond that never runs dry.
Before the breath that moves and moves
to the right and to the left stops—
before it stops—
cradle that One and swing Him to and fro
within your body.

When you raise and lower the breath
that runs on the left,
that will be the breath of
the five letters that support you.
The breath that is earth, fire, water, air, and ether
will move to form a connection to earth.
It will move to form a connection to earth.
It will form an attachment to earth,
drawing concealed liquid,
fire, water, and air along with it.



Through its connection to ether,
it will be pulled back and forth,
as its energy keeps returning to the earth.

The breath that becomes engrossed
in the earth in this state
is the left breath.

This is the breath that forms
a connection to the earth.

This breath that follows mind, desire, and thought
is the breath that lives by pulling on
the connection to desire and attachment.

Understand, know it, and realize it with wisdom.

Make the breath that moves on the right
subordinate to goodness.

Make the breath that moves on the right, right.
Control it.

Make the right breath connect to the Light as Light.
Make the breath that is commingled with your life
into wisdom.

Then you too will unite with God
upon the breath that moves up within you.

Lift it straight up to the right.
Endeavor to lift it up to the *kursī*⁴ that is goodness.
Then raise it up further from the *kursī*
and send it to the *ʿarsh*.⁵

As you raise and lower it,
you will see the Light
that is Muhammad ☺ in the *kursī*.

When the Light that is Muhammad ☺ opens
in the center of the forehead,
the straight path, Allāh,
and your connection to them will be seen.

That Eye will see them directly.
The Eye of Gnānam,
the Light known as Nūr-Muhammad ☺,
will be transformed into the Luminous Eye
capable of seeing all worlds,
transforming into breath, transforming into Light,
transforming into wisdom, transforming into beauty,
transforming into a perfect fullness of Light that
will allow you to see
everything in *ʿalamul-arwāh*, the world of pure souls.

It is this Light within you, in your *qalb*,
that exists as the *Qalb* within the *qalb*,

as the Rūh⁶ within the *rūh*,
as the Light within the light
in the *takht*⁷ of Allāhu.

There is a place in the temple of the *qalb*,
that contains the mystery of your Creator.
That *takht* is the *ʿarshul-muʿmin*.⁸

The 124,000 *ambiyāʾ* along with
the *auliyāʾ*, the *aqtāb*,⁹ and the *gnānis*¹⁰ will be there
in Allāh's court of justice.

The mystery of His *rahmah* will exist there
as *firdaus*, as paradise.

Understanding this place of worship,
bring down the "*IllAllāhu*"¹¹ and establish it there,
bring down the "*IllAllāhu*" and establish it there.

Worship the One who is eternal.

Praise the One who never fails to keep His promise.

Worship the One who created everything.

Worship the Creator.

Worship, worship only
the One who created everything.

Intermingle with Him, bow at His feet.

Intermingle with Him, bow at His feet.

Bow at His feet and perform the *rukūʿ*.¹²

Bow, bow your head at His feet and
perform the *rukūʿ*.

Do the *sajdah*¹³ and the *rukūʿ*.

Without fail, intermingle with Him there
in every breath.

Bow at His feet with each of the 43,242 daily breaths.

On the day that you bow at His feet in worship,
you will be the one who has obtained
the wealth of Ultimate Completion.

You will become the one who has obtained
the *rahmah*¹⁴ of the *mubāarakāt*.¹⁵

Allāh will be with you and you will be with Him.

6 *rūh* soul

7 *takht* throne

8 *ʿarshul-muʿmin* the throne of the true believer

9 *ambiyāʾ*, *auliyāʾ*, *aqtāb* (sing. *qutb*) prophets, saints, and those exalted being(s) sent by Allāh through His grace and mercy, to reawaken humankind's faith in God and to establish certitude in our hearts

10 *gnānis* people of wisdom

11 *IllAllāhu* only You are God

12 *rukūʿ* the bow performed during prayer

13 *sajdah* the prostration performed during prayer

14 *rahmah* compassionate grace

15 *mubāarakāt* the blessings of God's love in all three worlds

4 *kursī* the Eye of Wisdom in the center of the forehead

5 *ʿarsh* the Throne of God in the crown of the head

He will be with you and you will be with Him.
 His kingdom will be within you
 and your kingdom will be within Him.
 His qualities will be within you
 and your qualities will be within Him.
Awwal, *dunyā* and *ākhirah*¹⁶ will belong to you.
 Then the Completion that is Allāhu and
 His entire kingdom
 will be made rightfully yours and given to you there.
 You will receive all of that wealth in fullness
 with the blessing of the Rahmatul-‘ālamīn.¹⁷
 On that day,
 you will receive the riches of the *mubārakāt*
 of the kingdom that encompasses the three worlds.
 You will receive the blessing of the Rahmatul-‘ālamīn
 and dwell there.
 Know this, O Adam!
 Know this, O Adam!
 When the *insān* named Adam
 was being created,
 God pressed the Light of Nūr-Muhammad ☺
 into his forehead.
 On that day,
 God pressed that Light into his forehead.
 On that day,
 that is what became resplendent as the *kursī*.
 Understand this with your wisdom.
 This is the form, the Adam,
 that Allāhu ta‘ālā created from a handful of earth.
 He sent the luminous *rūh* known as *‘arshul-mu’min*
 down to the crown of his head.
 He sent down that Light, that beauty.
 As it descended from there,
 it became two—two breaths.
 One breath came down as the connection to earth
 and the other breath came down as Allāh’s *rahmah*.
 They both descended.
 The breath intermingled with the earth
 was Adam, the body.
 The breath intermingled with Allāh
 was Light, *rahmah*, *rūh*.
 This is how the two breaths work.
 Know this state.
 The breath that makes a connection with Allāh

is “illAllāh,” only You are Allāh.
 The breath that makes a connection with the earth
 is “*lā ilāha*.”¹⁸
 The two breaths exist as body and as life.
 The breath that yearns for things
 is intermingled with the body.
 On the day
 you know this, knowing Adam and *insān*—
 after you know,
 in the state in which the two are made one,
 only the single breath, “*illAllāh*,” will flow.
 That Breath will be seen as God,
 it will have a connection to God.
 On that day,
 only Allāhu—nothing else—will remain.
 Then the Aham¹⁹ that is known as Muhammad ☺
 will appear within the heart.
 The Aham that is known as Muhammad ☺—
 Ahamad ☺—will become the *qalb*.
 Reverberating as the *qalb*,
 the divine grace of our Creator will exist there
 as Muhammad ☺, as *zīnah*,²⁰ as Light.
 A sixteen-year-old face will appear
 as *zīnah* and as Light.
 The eternal moment of being sixteen will appear.
 Beauty will appear, Light will appear.
 The Light will appear.
 A life of being sixteen forever will appear.
 The eternal Light and beauty
 of that sixteen-year-old will appear.
 The luminosity and the bliss will be seen on that face.
 After that you will see there the *‘arsh* of God
 that is Allāh’s *takht*.
 You will see the place that is
 the *takht* that is His *‘arsh*, the state of His *‘arsh*,
 that is the *rahmah* of His *mubārakāt*.
 Make Him your Crown.
 On that day,
 He will place the Crown
 of His kingdom upon your head.
 That Crown is your *gnānam*,²¹ it is *rahmah*.
 That will become the Crown you wear.
 On that day,

16 *awwal*, *dunyā*, and *ākhirah* the time of creation, this world,
 and the kingdom of God

17 Rahmatul-‘ālamīn the Mercy of all the universes

18 *lā ilāha* there is nothing other than God

19 Aham the heart

20 *zīnah* beauty

21 *gnānam* divine wisdom

you will be the one who has received
the secrets of all three worlds, His kingdom,
and His *rahmah*.

You will be the one who helps
all the living beings in the world.

You will be the one who provides the wisdom,
the one who offers the love,
the one who sacrifices himself.

All lives will be your life.

All suffering will be your suffering.

All hunger will be your hunger.

The illnesses of all lives will be your illnesses.

All happiness will be your happiness.

The 3,000 blessed qualities of Allāh
will exist like that in absolute peace.

His 3,000 blessed qualities,
His deeds, qualities, conduct,
and ninety-nine *wilāyāt*, all,
will be part of your conduct and your demeanor.

After receiving that *rahmah*,
you will travel everywhere
throughout this world and the world of pure souls.

You will speak with the *ambiyā'* and the *auliyā'*.

You will speak with the *malā'ikah*.²²

You will enter into all lives as their life,
speaking with them and helping them.

You will end the sorrows and the troubles
of all the jinns and the fairies.

You will help the water, the earth, the fire, the air.

You will show the way
as a messenger who shows them Allāhu.

As a messenger to love,
doing Allāh's work,
subordinate to His word,
you will guide and serve all lives.

You will instill within them the good path
and place it before them.

The reverberance of Allāhu will dawn
beyond those who perform spiritual practices,
beyond the Scriptures. Your *qalb* will become

Ahamad ☺ and Muhammad ☺,
the Completion that is Nūr-Muhammad ☺.

Allāhu will be intermingled with you.

You will be established within Allāhu.

When this is understood,
that will be Insān Kāmil, the Luminous Qutb ☺.

You will see the Light of Allāhu,
disappear, and remain within it.

Dunyā, hunger, and death
will have been driven away from you.

Everything you own
and everything that binds you will have fallen away.

Racial prejudice and colors
will have been burned away.

Everything known as "I" and "you"
will have perished.

In that good state only Allāhu,

the One Treasure, can be seen.

Only Truth will be evident within you.

All the evil within you will have been destroyed.

You will understand and do only good.

All the *qalbs* in all the lands will be your life.

They will belong to you.

This will be the divine grace of our Creator.

O Adam, O *insān*, understand and correct yourself!

I have told you concisely, concisely,
of the way to correct yourself, to correct yourself.

Learn it, lovingly take it to heart.

Know it and lovingly take it to heart!

Āmīn. Āmīn.



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22 *malā'ikah* angels