



Bawa Muhaiyaddeen Fellowship Family Newsletter

“My son, your whole life can be contained in two words: *al-hamdu lillāh* and *tawakkul-‘alallāh*, giving praise to God for everything and absolute trust in and surrender to God.”

~ *Golden Words of a Sufi Sheikh*, #158, by M. R. Bawa Muhaiyaddeen ☺

INTRODUCTION

As-salāmu ‘alaikum!

Dear Brothers and Sisters,

Bawa Muhaiyaddeen ☺ constantly reminds us of the endless wandering of our minds which is an enormous world with millions of qualities, darkness, of demons, and animal-like qualities. The mind cannot be peaceful. It’s like a 30,000 power microscope that magnifies everything. Newscasts and social media bring us endless upsetting events. Staring at darkness we try to escape by becoming electronic addicts, running to one exciting mind pleasure after another, next conversation, next photo, next whatever. One of the implications of being a *dunyā* addict is that we cannot stay easily in a state of peace and contentment.

To a sheikh who is a perfected man, an *insān kāmil*, this world is just an atom within his *qalb*, his inner heart. The world is so tiny for him that he can observe all his children within that atom, no matter where they are. No child is far from him. Therefore, you must not worry, thinking that the sheikh is not here, that he is in another country, that we cannot see him, or that he does not see us.

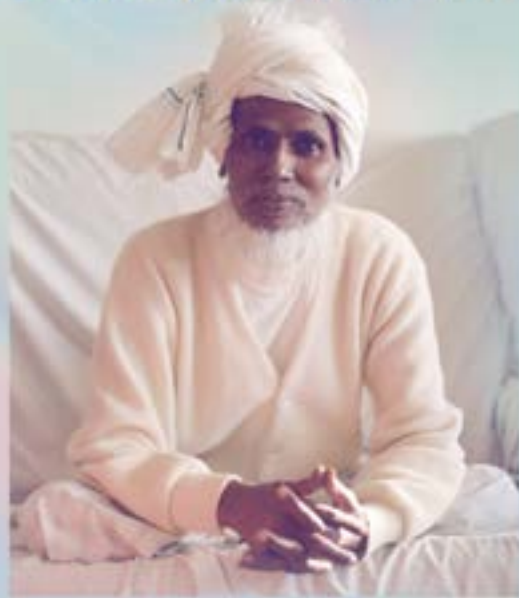
The world may appear vast to your eyes, but to the eyes of the sheikh, the world is only a dot. If you too will open that eye which is within your *qalb*, you will also see the world as a tiny dot. Then you will understand.

~*Golden Words of a Sufi Sheikh*, p.278

Because Ramadān is upon us we have the opportunity to focus upon Allāh and learn how to become addiction free from the *dunyā’s* endless distractions. Shrink the *dunyā*, see it as a dot. With Wisdom this can be done—Bawangal ☺ has promised us!

~*Humbly submitted by Abdur Rahman*

Don't Forget Me THE FINAL DISCOURSES



MUHAMMAD RAHEEM
BAWA MUHAIYADDEEN ☺

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Don't Forget Me

THE FINAL DISCOURSES

BY M. R. BAWA MUHAIYADDEEN ☺

THE DISCOURSE OF TRANSCENDING THE MIND

9:05 a.m., Thursday, September 11, 1986

Earth, fire, water, air. The mind possesses desire for land, desire for woman, and desire for gold. It possesses desires and attachments. The mind sees the world outside: the dance, the sixty-four arts and sciences, the sixty-four sexual games. The mind possesses them and dances. Desire for land, desire for woman, and desire for gold—it does not know how terrible they are.

The mind is connected to land, it is connected to woman, and it is connected to gold. Land, woman, wealth. These are the three terrible desires no one has transcended or overcome. Everything has been contained within them. Maya possesses and dances with them.

Man holds the world within himself. Everywhere he goes, he sees the world with his eyes and carries that vision in the upper part of his head. He carries the world of physical visions in the upper part of his head, and he carries the world of the mind within himself. He is the one who carries the world. He never leaves it behind. The world is wherever he is. He carries it from here to there, and he carries it with him when he goes somewhere else. Even if he does put something down, he will pick up something else from the next place. That is the way it is. No matter where he runs and roams, the world he carries remains with him. Peace will not come to him.

He will have peace only after he puts down the world and leaves it behind. Only then will peace come to him. Only then will the world be new. Unless he puts down the world, no matter what he gives up and no matter where he goes—even if he goes to the celestial world or the world of the moon—peace will not come to him.

The firewood has to burn away in the fire. It has to completely go. Then *shaitān* will not touch it. Why?

Because it has become fire. If there is any firewood left, *shaitān* will keep touching you. That is how it is, child.

It does not matter to which country in the world you go, or which country you leave—the world will always be with you. The shadows and the dreams stay with us. No matter where we are, the world stays with us like the shadow cast by our body. Our thoughts and dreams come with us. There is no rest, no peace.

We must try to make the world small. We must control the mind and withdraw from desire. Then peace will gradually come to us.

I don't know. I don't understand. I tell stories no one understands. Even I don't understand them. I too possess the world—I have all these children to watch over. I am bound to them by attachment. Have I overcome the world? No. I am also connected to it.

You can do anything. You can move from one form into another. You can perform many miracles and magic tricks. You can walk on fire. You can do all of these things. But to move beyond the mind and to keep walking is difficult. To move beyond desire and to keep walking is difficult. It is difficult. If we can move beyond them and keep going, it will be very easy. So many sections will come to catch us. There is a song:

*I pray and I worship for the sake of Allāh,
but I steal hay for the sake of the cow.
Everything else I do is for God.
I pray and I worship,
but I steal hay for the sake of the cow.*

If you do not understand your *sūrah* [form, body], it will be the *sūratul-baqarah* [the form of a cow]. It will be a cow! *Sūratul-Baqarah* [the Chapter of the Cow] is in the Qur'ān. *Baqarah* means cow. It grazes and plows in the world.

Once one knows what the *sūratul-baqarah* is, and erases the *sūrah*, the form, of his cow, he becomes *insān*

[a human being]. When his form is transformed into *insān*, he will know: is this *hayawāniyyah* [an animal state]; is this *shaitāniyyah* [a satanic state]; is this *mal-akāniyyah* [an angelic state]? When he understands, he becomes *insān kāmil* [a perfected human being].

Once he becomes someone who knows these states, he will become someone who can know himself, someone who can worship God, someone who can understand, someone who can renounce what he needs to renounce, and leave.

Such a person will not wear his sandals on his head. He may occasionally wear them on his feet when he walks in the jungle. He will occasionally use them where he needs to use them, but he will not carry the world. He will simply put the world on his feet when the need presents itself. He will not carry it on his head. He will not carry the desires of the world on his head. He will put them on his feet at the requisite times.

There are two. When a man and a woman join together, that is life. God created Eve ☺ from Adam ☺. What is the evidence of this? A man and a woman. Woman came from man and now we are all born of woman.

Like this, since woman came from man, both woman and man must change and become one body. They must change and become the soul. When two forms become one soul, that is Adam ☺ and Eve ☺. When the soul and the body of the soul become one, they are called *shakti* and *sivam* in Tamil. They become *jīvan*, life. They are called *jīva-ātmāk-kal* [living souls]. They must become one. *Qalb* and *qalb* must become one. Then they will no longer be two.

It is like that also when merging with God. When two become One, it is very good. We must think like that about each thing.

[Bawa Muhaiyaddeen ☺ starts to sing a fishermen's lament.]

Aiyadā, appadō! Ārumuga-swami!
Aiyadā, appadō! O six-headed idol!

There's been no *kanji* to eat for four or five months.

We've been through so many dangers.

We've had to go to sea to catch fish.

There's been no *kanji* to eat for four or five months.

We've sailed through storms.

Trusting in Allāh, we raised the sails and
went into the ever-changing sea.

We made a *karupanna swami* idol into the outrigger.

We placed a *mīnāchi* goddess idol in the bow.

We took a *kāmmāchi* goddess idol on board the ship.

We made a *karupanna swami* idol into the outrigger.

We positioned a *nāhūr* idol in the center of the ship.

Trusting in Allāh, we raised the sails and
went into the ever-changing sea.

The sailors need a *nāhūr-swami* idol for sailing in the sea. They place it in the center of the ship. They load all those idols onto the ship. This is a song they sing when they go to catch fish. We also take all kinds of things with us because of hunger.

The fishermen go to sea like that. That is how they sing and clap as they go to sea. When they attach the outrigger, they twist an *ārumuga-swami* idol onto a rope and tie it on the outrigger. That is how they go. They make their deity part of an outrigger! That is what they sing in their lament.

I also sailed on one of those boats. I went to catch fish in one of those boats.

Only if we escape can we come back to shore. Only if the fisherman escapes from the dangers of the sea can he return to the shore and to his wife and children. He has a wife and children only if he escapes and returns to the shore. You can see this if you look.

There are so many storms, squalls, and waves. The boat is tossed up and down. They have to bait the hooks and pull in the fish under those conditions. It is a great pity.

After they learn, it is easier. But even so, the storms come, the squalls come, and the waves come. Only after the fisherman reaches the shore will there be a wife for the husband and a father for the children. *Aiyō*.

It is difficult for someone to go out to sea to catch fish. Once he returns to shore he is a king. But when he is at sea, his life is in God's hands. You must think of this.

May God protect you.

Āmīn.

Have all of you eaten?

QUESTION ABOUT THE ADDITIONAL TEN DAYS OF FASTING

Discourse given by Bawa Muhaiyaddeen ☺, August 11, 1980

QUESTION May I ask Bawa a question? It's about the extra, the additional, ten days for fasting. Is that something we can do, should do, or not? I couldn't hear the translation very well. And when, again?

BAWA MUHAIYADDEEN ☺ First, do the thirty days of fasting well. You will not do the additional ten right now. Have you even finished the thirty? No, you have not. Finish that first, and when the Īd, the Great Day, arrives, we can look ahead to the Festival Day, the Divine Day. Complete these thirty days. I have not seen you do this. You have not completed them.

Do this. No matter what you do, do it correctly. Do everything you do after correcting yourself, and do it well. Mix the medicine from what you have gathered. Then the illness will be cured. Whatever you do, do it correctly. Mix the medicine from what you have gathered. Mix it and then give it to the sick person.

Do everything you do after correcting yourself. Add the medicine to what you have gathered. Find out what section has to be added to what. Know what that section is and then act with knowledge.

[A child begins to cry loudly.]

BAWA MUHAIYADDEEN ☺ *Aiyō! Aiyaiyō, nanō.* My love you! My love you! *Anbu*, don't cry when there is love. Oh, oh, *anbu*.

[The child stops crying.]

BAWA MUHAIYADDEEN ☺ Did your father pinch you?

THE FATHER OF THE CHILD No, it's just twenty minutes past her bedtime.

BAWA MUHAIYADDEEN ☺ Hmm. That's right, if you have trained the child day after day—

[the recording is turned off and then on again. At first we hear only the translator.]

TRANSLATOR —a particular schedule, then that's how it will be. But if a child is used to doing different things every day, then the child is never bothered what happens.

BAWA MUHAIYADDEEN ☺ That is how it is. [The recording is turned off and then on again.]

BAWA MUHAIYADDEEN ☺ “My stomach is hungry! I am hungry, hungry, hungry, hungry!” The child searches and searches. Our Intellect searches and searches, saying, “Where is it? Where is it?” There is an energy there. Perception and Awareness remind the child. After they remind the child and the craving arrives, its Intellect will say, “Ah!” As soon as its Intellect tells it that there is food over there, the child gets hungry.

It is like this in every part of the body regarding Perception, Awareness, and Intellect. As soon as Perception stirs up something, Awareness picks it up. After Awareness picks it up, each part of the body begins to act. That is what it is like for sleep. That is what it is like for memory. That is what it is like for intention. That is what it is like for affection. That is what it is like for attachments. Awareness stirs up all of them. There is an energy in the skin.

As soon as Perception stirs up something, Intellect says, “Ooh! My daughter! My wife! My child!” as it begins to search for them. Perception and Awareness stir up “Money!” and everything else. As soon as they stir it up, it becomes visible.

This is how it is with the habit of sleep. When the usual time comes, when the time to sleep arrives, the stirring begins. Then it is all right.

Whether it is sleep, “love,” lust—everything is like this. As soon as Perception and Awareness stir things up, the Intellect grasps those things and goes there to search for them. As soon as it gets there, the drowsiness comes.

If someone has begun sleeping during the day, he will want to sleep when that time comes. It will dig at him at that time. It will occur without his knowledge. If he says, “I don't sleep during the day, and beats it off, saying, “Go!” he will not be able to sleep. Awareness has to stave it off.

It is the same with every illness, demon, ghost,

and satan. There is a magnet, an energy, in the five elements. Whatever an individual has been practicing will dig at him when the time comes. At the time it digs, he who has been used to becoming drowsy will become drowsy, he who has been used to sleeping will sleep, he who has been used to eating will go eat. This is the kind of work that it does. Perception, Awareness, and Intellect will understand things like that. This is how one's mind drives the body and the world.

The training received in the cradle will be taken to the cremation ground.

He continues to train himself just as his mother and father trained him in the cradle. He trains himself until he goes to the cemetery. He trains each section. While he is training each section, the energy that is there will begin to work when the time comes. Intellect will grasp it and begin that activity. Intellect—the monkey mind—will grasp what it has seen. That which we call Intellect is the monkey mind. It imitates what it has seen and done in the past. That is the work Intellect focuses upon.

That which we call Wisdom investigates. It digs down more.

When Intellect operates, the farthest reach^[1] of Intellect is the farthest reach of the *vēdāntas*. The *vēdās* and the *vēdāntas*^[2] operate within the reach of the Intellect. The *vēdāntas* end where Intellect ends. Intellect focuses upon whatever it sees—whether that is the *vēdās*, the *purānas*, or the ancient histories. It focuses upon only what it has been looking at. That is the reach of Intellect. Where is its end? The farthest reach of Intellect's eyesight is the farthest reach of the *vēdāntas*. It is limited by the extent of what it has seen. That's the end—the *vēdas* and the *vēdāntas*. The farthest reach of the *vēdāntas* is the farthest reach of the Intellect.

However, the path of God is far beyond the *vēdās*, far, far beyond the *vēdāntas*. It belongs to the Wisdom within wisdom. Wisdom must go beyond the *vēdās* and *vēdāntas*, transcending all the energies, going beyond all the cells and the viruses. It

must go far, far beyond them. The farthest reach of the *vēdāntas* is the farthest reach of the Intellect.

That focus of Perception and Awareness, the focus of the five elements—the connection to earth, the connection to maya, the connection to arrogance, the connection to sexual urges, the connection to anger, the connection to pride, the connection to desire, the connection to hypnotic delusion, the connection to selfishness, the connection to covetousness, and the connection to the *kalais*^[3]—is to imitate what they see. That itself is the monkey mind, the five elements. The state that is allied with the monkey mind is Intellect. The result of what they have seen is the *purānas*—arrogance, karma, and maya and *tārahan*, *singhan*, and *sūran*,^[4] the sons of maya.

Tārahan means entering the place of birth, the canal, with the *mmmm*, focusing upon that. *Singhan* is the *force*, the quality, through which that occurs. *Sūran* is the many kinds of tricks, the sixty-four *līlās*. The *kalais* are the sixty-four arts and sciences performed earlier in a dark room that are then openly displayed and acted out in the daylight on the stage. The *act* has come out and is being displayed as a performance. This is *sūran*.

[Arrogance, karma, maya, *tārahan*, *singhan*, *sūran*], lust, hatred, greed, sexual cravings, fanaticism, envy, intoxication, fornication, theft, murder, and falsehood—these seventeen are the *vēdas*, the *vēda purānas*, the seventeen worlds. These are the things upon which Intellect focuses. This is where Intellect goes and what it enters into.

It is Wisdom that transcends those worlds and goes beyond them. Assessment, Precise and Subtle Wisdom, Divine Wisdom, and Divine Luminous Wisdom go beyond Intellect. These levels of Wisdom go beyond the Intellect and focus there.

When we transcend these seventeen worlds, it is there that the state of the Kingdom of God exists, and it is in that state that man must analyze his birth. Then he will understand: where he was before he was born and where he will go afterward; what he is doing now and where he needs to go from now on; what exists there; what his kingdom is and what

1 farthest reach *antam*; Bawa Muhaiyaddeen ☺ is layering meanings. The Tamil word *antam* can mean the end, the end point of something, and also spiritual ignorance.

2 *vēdas* and *vēdāntas* Hindu scriptures and philosophies

3 *kalais* the arts and sciences

4 *tārahan*, *singhan*, and *sūran* the three sons of maya

his *ānāmā*, his soul, is.

These *purānas* are energies. The *purānas* dwell in man's body through the agency of energies, cells, and viruses. Perception, Awareness, and Intellect accept these *purānas*, and reveal them. They see them and show man what they have done. It is when they accept and reveal them to man that he is trapped and mesmerized by them.

The *purānas* must be transcended. It is Wisdom that transcends them and learns. It must go beyond to the open space. That Perception will be God's Perception that transcends the boundaries of the five elements. That is the *limit*—man sleeps, he eats, he has attachments, he has connections, he has disorders of the blood, he has blood ties, he has a house, and he has property. All these things make him focus upon them and show him hell. They take him to each place and trap him. Each time they bury him there. Each time they push him into it and say, "Look, this is yours!"

Man goes and gets buried in each of those places. He will lie down, sleep, drink, become intoxicated, grab, bite, and do all the work that a monkey does. This is the mind—the monkey mind that imitates everything it sees. It does whatever it thinks of.

Everything he thinks of traps him in each place. This is what makes him lie down. Whether he smokes cigars, smokes ganja, goes to the bar, drinks brandy, sleeps or if hunger, attachments, or lust come to him, what will he want to do at that time? When what he is used to appears, he will take it up at that time. He will do it.

This is the world. This is what is called the world. This world is called hell, called the *nafs*, called the elements, called our life.

This is what we have to transcend, overcome, and go beyond to reach Wisdom and Truth. These things are the energies that are present in the body. They are all energies of the five elements present in the blood, skin, flesh, bones, and marrow. They are the energies of the five elements. They are the energies of the five lives: earth-life, fire-life, water-life, air-life, and ether-life.

Man's life is connected to God. It is Light.

Earth-lives live on earth. Water-lives live in water. Earth-lives would die without earth. Water-lives

would die without water. Air-lives would die without air. Fire-lives would die without fire. The ether-lives are connected to the sun and the moon, they are lights. Those lives would die without them.

The ether-lives are light-lives and separate. These are the lives that live with the glitters, the lights, the sun, and the moon. They live with the spirits, the angel-lives, the jinns and the fairies that were created of fire. This is the magic, the mesmerism—the lives whose forms change continually. They change into this, they change into that. Those are the ether-lives.

Man's life, man's *soul*, is a form of pure Light that is connected to God. The other five lives are connected to the earth's energy. Man's soul, as Wisdom within wisdom, is connected to God, to His Grace and His essence (*dhāt*). Man's soul lives with God, but the five energies fly only between their connections to earth and ether. They wander and fly around, make noise, tremble, laugh, cry, celebrate, praise, fall, ascend, and descend. This is what the five elements do. They are five of the six kinds of lives. These five elements run and wander about giving *messages* to man.

But the life that is the *ānāmā jōti*, the life that is the Light of the soul, is merged with pure Wisdom, and always stable. It has no comings or goings. It is firmly established, and *strong*. This Light stays in one place, while the other energies bring *messages*. The *messages* come and go while we are here in one place. The soul stays in one place, but the five elements are constantly *working*.

As soon as a person sits down, one of the elements starts to run, asking, "I wonder how my wife is? I went there, my wife was like this, my children were like that." Then another element comes along, saying, "Oo, look there, look at what your wife and child are doing. They are calling you. They want you to come to them. It is dark now. They are telling you to come." After that one comes, another element arrives, saying, "Look, you have work to do. There is a court case you have to deal with in regard to your income tax. What have you done about it? Your lawyer is looking for you." That element comes and tells you what could happen. Another element says, "You should go to Atlantic City; all the children are

crying. You said that they could go. You should go there. Why are you sitting here? Come on, let's go." When this element leaves, another comes running, saying, "What foolishness is this? What is the use of talking like this? You should study this philosophy, you should meditate, you should write what you have to write, you should study what you have to study. People are looking for you there, so why are you here? There is a meeting there." Then another element runs over to give you advice, "Let that be. Look, you should rest and sleep. You need to be *resting*. If you rest for a little while, you can do everything you are thinking about."

BAWA MUHAIYADDEEN ☺ [to the father of the child] Don't they tell you this, brother?

THE FATHER All the time!

BAWA MUHAIYADDEEN ☺ Yes. The person is in the same place, but that is what the five kinds of lives within him will do. The life that is the Light of the soul does not speak.

When the elements say, "This is a *message*, this is a *message*, this is a *message*," just say to them, "Go! Go over there. I already know about it."

The elements will say, "These are the *messages* we have brought. Look at them."

Just say, "Go. Go sit down. I know all about them. Come when I call you." When another element comes, just say, "Go sit down."

When another comes and you say, "Go sit all over there," it will say, "I'm hungry." You should say, "I can give you food, but this is not the right time. Go sit down."

Another one will come crying, "You didn't give me any fruit but I don't want fruit right now. You didn't give me any beer but I want brandy. You didn't give me any books to read. I have to go to school and do so many things."

The next one says, "I want to sleep. I don't have a bed to sleep on."

Yet another one says, "The bed hurts my body. The bed has no blanket."

That is not good. This is how they will act.

Man's job is to control them, saying, "Go over

there and wait!"

Wisdom has to control all these *messages*, telling each one to go over there. All of you, go! Wait over there!

Every *message* will be like this. Some may even tell you, "I am bringing you God's sound! Look, God is speaking! He is calling you!" But these are just energies. This is what the five kinds of lives will do.

Wisdom must control them. The state of the soul is as it is, absolutely pure. Wisdom. Sun. God. Wisdom is the Sun, the Light. It must keep each of the five lives where they belong and control them, saying, "Go wait. Go over there and wait."

Although a man stays where he is, he flies and roams. His mind flies, the five elements fly. Each one brings him its own section. They bring their own connections. They bring what they are connected to and show him. The connection to earth, the connection to fire, the connection to water, the connection to air, the connection to ether. This is what they bring. They bring and display the things to which the elements are connected.

It is in this way that the *messages*, the supernatural energies, and miracles are delivered to man. But what they bring are not *messages*. They are not *messages*. Each one brings its own state of being—it brings its thoughts, it brings its desires, and it brings its hunger. This is their work. Man must control them all. There are six kinds of lives within man. The earth-lives, the fire-lives, the water-lives, and so forth are called *āvis*, or spirits. They are all spirits. They could arrive as demons, ghosts, jinns, fairies, vampires, maya, hypnotic delusions, *malā'ikah*, or angels. They could come like this in many ways, but all of them are simply flying and wandering elements.

We must realize this. We must control each one of them, saying, "All of you wait over there. You—stay there, stay there! Go stay over there!" and look at them in a threatening manner and tell them to leave. When a wise man looks at them in a threatening manner, he will know that only one thing—his own state [of Wisdom]—is useful and that all else has to be controlled.

When he controls all of them like that, the five elements will be easy to manage. Easy. How does

cannot meditate there, not even for a day.

At all times, there will be noises, howling, pinching, crying, itching, and things digging into him. He will be unable to do anything in this state.

Therefore, on the day when all these go out of him, he will be in peace. Only then will he meditate. Only then will he pray to God. Until then, he will be unable to do anything for even a second. He will be unable to remain still for even a second.

The five elements will run about within him and the five kinds of lives will lie within him, rolling on the ground and causing him to undergo unbearable distress. When can he reach peace, when can he attain serenity, when can he pray? When will he live in equality, peace, and serenity while the energies of four hundred trillion ten thousand ghosts, demons, thoughts, desires, attachments, blood ties, religions, races, scriptures, *sittis*, miracles, mesmerism, magic, mantras, and tricks are tormenting him, killing him without killing him? Not for a day, not for a second.

About this, man thinks, “I am praying.” But all he has done is taken a lot of LSD. There are two kinds of LSD—the chemical LSD, and the maya LSD, which is mind, desire, hypnotic delusion. When he takes the chemical LSD, [Bawa Muhaiyadeen ☺ demonstrates and everyone laughs], he is drugged, he watches a show, and he is deluded. But when he takes this [maya] LSD, it is a very forceful LSD. As his mind shows him each thing, he will cry, laugh, howl, and shout, “*Ehehehehu*.” He will praise it, evaluate it, fall to the ground, and get up. He will do all these things.

This is a greater LSD. The LSD of the five elements is greater. The LSD inside him is four hundred trillion ten thousand times greater than the chemical LSD. His mind deludes him. His body, his mind, and his desire drug him with this LSD and degrade him.

They tell him they will elevate him, and they tell him they will lower him. They make him praise them, they make him laugh, they make him cry, and they turn him upside down.

Whoever overcomes this LSD, whoever stops taking it and brings it under control—it is then that he is ready to be free. He will find that it is most

exalted to simply be. It is then that he will be able to discover that it is most exalted to simply be.

As long as this LSD is in him, this forceful LSD will work with the energies, with Perception, with Awareness, with the blood, with karma, with arrogance, and with maya. These are the *shaktis* of the cravings of desire—the ghosts and demons doing their work.

He will be free only when he stops taking this LSD. He can then reach the correct state in which his mind is tranquil and serene. But as long as he takes this LSD, he will be unable to be tranquil for a day or even a second. He will have no peace.

He cannot stay alive if his energies and cells stop moving. They will keep moving.

Think about this. Reflect on this and control all these things. You must tell them all, “Begone! Go!” The more you control them, the more they will choose to leave. They will leave on their own, one after another. They will leave on their own, leave on their own, leave on their own. Then you can stand there and say good-bye.

Then everything will be closed and there will be peace. Only then can you meditate and pray. Only then can you experience peace and serenity.

You cannot ever do this if you keep those things inside. This LSD is the greater LSD. It is within us, killing us without killing us, deluding us without deluding us while it puts on a street show. “Four hundred trillion ten thousand miracles!” it proclaims. What we have within us now are ghosts, demons, qualities, actions, behaviors, energies, viruses, cells, and spirits.

We must overcome them in order to attain peace. We must control them. If you keep listening to their sounds, you will never have peace. If you work hard for them and energetically focus on these things, thinking that they are real, that is hell. That is hell. Stop doing that.

Thank you, children. *Anbu*—love. I need some leave.



I AM WIPING YOUR HEART AND YOUR TEARS

My love to all of you. My *salāms*.
I am wiping your heart and your tears
all the time.
I am wiping your tears with love.
I am the *qalb* within your *qalb*.
And I know all your intentions and thoughts.
I am within your *qalb*,
And I understand all your thoughts.
Sometimes I laugh at you.
Sometimes I see your love.
I am with you, and I go everywhere that you go.
I have a share in your joys and your sorrows.
Sometimes, when you cry, I cry, too.
When you smile, I also smile.
When you are happy, I am happy.
I have not left your heart for even a second.
Look within your heart with wisdom, and, within
your heart,
you will see me and Allah, who protects us both.
If you remain focused within your heart,
you will always be happy.
I will not leave your heart and your love.
I will not be separate for even a second.
I will not be away from your hearts
for even a minute.
In your love, you must have certitude every second.
Day and night, I am praying to God
for each and every child.
He will not let go of you.
We have not forsaken you.
God has not forsaken you, nor have I.
Precious jeweled light of my eye,
look with the love of your *qalb*.
Look inside your heart
with the wisdom of the love of your heart.
I am always watching over your physical form.
I always see your love.
I see your love always,
and I am very happy when I see that.
I am very happy looking at that.
I am enchanted by the love of your heart,
and I am very happy.
The mind thinks that you are far away from me,

but the *qalb* doesn't see it that way.
I am praying for you day and night,
in joy and sorrow, in sleep and in a wakeful state,
I am always begging and begging God
to take care of you.
God is protecting you at all times.
God is always watching you and sustaining you.
Do not be afraid of anything.
Do not be sad about anything.

~M. R. Bawa Muhaiyaddeen ☺

From the Memorial Pamphlet for the 40th day Anniversary of Dr. Ajwad Macan-Markar's passing.

REFLECTIONS FROM THE FOLLOWERS OF BAWA MUHAIYADDEEN ☺



WALKING FILLED WITH GOD'S LOVE
Bismillāhir-Rahmānir-Rahīm

A few years ago this child [Curtis Wahlgren] was out walking on a suburban street near home on a beautiful spring day. It was one of the first warm days of the year and it felt very nice to be able to walk outside without a jacket and feel the warm spring air. As we were walking down a long street in an area with large trees on both sides there was an awareness of a feeling of tremendous gratitude toward God for the entire experience. This feeling continued to grow until it became overwhelming to the extent that it seemed that any further increase in this feeling would be too much to bear.

The only way to describe it would be to say that there was an understanding of what the Sufis meant when they say one's heart must be roasted in the fire of grace coming from Allah. This child finally said

out loud, “Oh God, if You continue to shower Your child with Your grace in this manner I am going to die right here on this road and then You will have to explain this dead body lying here.”

The feeling of love, peace, gratitude and contentment continued for the rest of the walk (an hour or two) and to a lesser extent for the rest of the day. This was not like anything this child has ever experienced before and we were thinking this must be like what the boy in Bawa Muhaiyaddeen ☺’s story of Jaggery Pir Auliyā’ experienced when he ate the candy God had provided for him after he finished saying his prayers. If you remember, this taste was so delicious that the boy refused to eat anything other than that candy until God gave him more of the same.

This experience of overwhelming love given without expecting anything in return allowed me to know something of God’s love for all of His creations. Without the direct experience of this love it is impossible to know what this is like. There is no doubt that this was but a small drop of Allah’s love and compassion and that this was all this child was able to handle at that time. However now there is a remembrance of what that true love is like so that anything else that is experienced can be compared to that as a reference.

Meecham anbu to all my loving and beautiful brothers and sisters.

Curtis Wahlgren

FELLOWSHIP PRINTSHOP SHARING

Bawa Muhaiyaddeen ☺ spoke to Lou Wilson about how the property of the Fellowship should be treated. “You have to be careful not to take anything that belongs to the Fellowship. Not even a single piece of paper. This is for your protection ... The equipment should never be used for personal use ...

“Everything that belongs to the Fellowship really belongs to God. It is God’s property alone. We must look after it and protect it. Everything that belongs to the Fellowship was purchased by money that was donated by individuals. When the individ-

uals give this money, some of their karma travels with it. Therefore, if we take or give away anything that the Fellowship owns, that karma comes into us and even into the person benefiting from the use.”

Lou adds, “These are the words of M. R. Bawa Muhaiyaddeen ☺ that still reside in my heart.”

BMF FARM REPORT JANUARY 2023

by Abdul Jabbar Toomey

The Mazar of Shaikh M. R. Bawa Muhaiyaddeen continues to be open to the public every day from 9:00 a.m. until 6:30 p.m. The Mazar is sanitized every morning.

The Prayer Pavilion is open daily from 11:00 a.m. until 6:30 p.m. The Welcome Center is open daily from 11:00 a.m. until 4:00 p.m. The kitchen remains closed. Bawa Muhaiyaddeen ☺’s well is open at the spigot in front of the Mazar. The lower spigot by the cemetery entrance was closed for the winter. The bathrooms are always open and cleaned daily. The spigots for ablutions may be shut down at times during the winter to prevent burst pipes. The gate to the property closes between 6:30 p.m. and 7:00 p.m. nightly.

The Unionville Farm Branch of the Bawa Muhaiyaddeen Fellowship meets in person at 9:30 a.m. every Saturday in the Prayer Pavilion. All are welcome.

CAUTION: Phase 2 of the construction project is underway. Please do not enter construction areas. The new parking lot will be paved in late Spring and, *in shā’Allāh*, will be open for use by visitors in early Summer. Phase 3 of the construction project includes building a small Mosque, plus a new Welcome Center, kitchen and bathroom facility. A pole barn to house the tractors, mowers and other equipment will also be added. The Prayer Pavilion will remain intact and be used for meetings. Donations are needed and will be greatly appreciated. Checks can be made payable to the Bawa Muhaiyaddeen Fellowship. On the note line of the check please write “Farm Mosque Fund J”.

SubhānAllāh! ! !

THE SPIRAL PATH

Discourse given by Bawa Muhaiyaddeen ☺

October 22, 1983

Mitch Gilbert asked a question about progress on this path and how it doesn't seem to move in a straight line but a spiral. We go through an experience, we think we have mastered it, and then we come back to the same experience again, but now we see it from a different perspective, now we have learned something in the process, now we are seeing it as a different person. Then we go through it over and over again. Then Mitch compared this to the spiral structure of DNA.

Bawa Muhaiyaddeen ☺: There are many different steps for one point. There are a thousand steps to ascend. As we stand on one step, the path will come back around and there will be another step. This takes us upward to raise our ability, to give us a *promotion*. It will be the same job, but a *promotion* will come. That is how learning occurs for everyone.

The *proof* is there. When it happens like that, the *proof* is there. The *promotion* is coming. There was no beauty at the beginning. Then it got better. Although it is like it was in the beginning, it is different. It comes around again, but when you look at it again, there is a *zīnah* [a beauty] in it, something fresh, something different. That is how the *proof* is being revealed. The growth reveals the *proof*. That state [of growth] keeps revealing the *proof*. As soon as we come to that place, the *proof* is revealed—unless the *point* comes before you get to that place—

A bird does not fly straight up. It flies by being *lifted* up from below. That is how it flies. Our wisdom, our qualities, and understandings are also like this. When they fly up, they ascend and ascend where they need to ascend. They descend and ascend, descend and ascend. Your life is also like that—there is a *lift*.^[1] In your life, you must ascend by moving up each step like this. Doing that is the *proof*. When you proceed like that, the *proof* is there.

We can see this within ourselves. However, our vision gets sharper. This is revealed to us as we keep

going up. Ordinarily, we see with just our eyes. Now let's put on glasses. Now we see differently. Our eyes are the same eyes, but things are more clear. Now we have glasses that focus the eyes. What are they called? What kind of lenses are they? They enable us to see better. There are also lenses that enable us to see things that are at a distance, that can pull those things in closer. There are microscopes that enable us to see small things, and there are devices through which we can see even smaller things.

As Wisdom grows and grows and grows like this, its vision develops accordingly. For those qualities and that Wisdom—as that body [of Wisdom] grows and grows and grows according to the qualities—the appropriate *focus* and vision come into being. The understanding increases. The understanding comes with a corresponding beauty, a corresponding peace. The state comes. It grows on its own. When it comes like that, that which is *free*, that which we call *free*, comes on its own. It ascends and grows as we keep learning. This is what must come into our studies. This is how learning occurs.

Brother, we can discover many substances in the earth. As we discover them, we must know what we need and extract it. The gemstones there are valuable and the gold is valuable as well. Mercury and other elements such as lead, iron, and silver are also there. Gemstones such as diamonds are valuable and so are the white gold, the black gold, and the pearls. They are all there, and they all have a value. But where do they have a value? To what height does their value extend? They will have no value past the realm of *vayvu*, the realm of air.

All these substances are confined to the earth. Beyond it they have no value. If you give them to a dog, it will not eat them. Not a bull nor a chicken will accept them. However, man has assigned those things a value. He has assembled those things and assigned them a value, but they will not extinguish his hunger. They will not save him from danger, extinguish his hunger, or quench his thirst. They are valuable, but they will not quench thirst or extinguish hunger. We must discover how far their value extends.

They will neither quench thirst nor extinguish hunger. We have to take them somewhere else and

1 *lift* elevator

exchange them for something else. These are not things that stay with us. We have to give these things to someone else and get something else in exchange so we can have water to drink when we're thirsty. We are the ones who have assigned them a value. We have to give them to someone else and get something else in exchange, such as food, to extinguish our hunger. This is the extent of their value.

We can buy water for this body. We can buy clothing. We can buy a little food. We can buy some dishes and utensils. This is the extent of their value. They have no value beyond that. They have no value when you're on your way to the *cemetery*. The value is gone. There only the shroud cloth is valuable. When you go beyond the *cemetery*, none of those things have any value. That is the limit of their usefulness.

We must analyze every section like this. Although we find valuable substances, riches, in the earth, we must inquire further. *As far as I can see, what are the valuable things that truly belong to me?* That is what we must discover.

Whether we participate in a race, travel by horse, travel by car, or fly in the sky in an *airplane*, is there any value in saying, "This is my plane"? No. It will fall without oil. Its value depends upon oil, water, air, gas, fire. It runs on these things. Without them, it will fall. Its value depends on earth—it will move between the sky and the earth to the extent that the earth is able to pull on it. It will not go to a place above the pull of the earth where there are places containing acids that would dissolve it, and it would be pulled upward. There are strong acids in those places that can dissolve anything that goes there except the Light of God. It has that state. It has that *power*.

We can extract acids from the earth in the same way. There are acids in oil, there are acids in water. In some places everything is acidic. Those acids also exist in the sky. There are also acid, mercury, and sulphur there. The acid [layer in the sky] exists as a barrier that would take five hundred years to get through. It is like glass, boiling molten glass. Nothing can go to that place. Scientists have spoken of various things, speaking of this, speaking of

that, speaking of how boiling hot it is. Anything that enters it will dissolve.

Only lights can come down through there. The sun and its rays of light are above [that layer]. It is like light that falls on glass and goes through it—the sunlight comes through it with colors of so many kinds. That is what people pray to. Their *lightning* is what comes here. When the sun falls on that [acid layer] and comes through it, so many rays are created, so many colors are created. That is how the clouds, the weeds, and the grasses are colored, made beautiful, made many-hued, made to sparkle. They exist like this.

It is also like this for every section within man. He has to discover what is valuable, how far it will go, what will go beyond it, and what will go beyond that. When we look at each valuable thing in our lives like this, we must see the extent to which it will be useful and if we can take it with us. *How long will the earth last? How long will the riches last? How far can we take them with us? How far will I go with these riches? How far will I go with these things? How far will I go with this food? How far will I go with this body? How far can I go with my eyesight?* This is how we should think. We must think like this of everything that is valuable to us, of the places we will go, and then find out if we can take those valuable things with us. We cannot place our faith beyond that.

Rubies, gold, silver, and all things like them will only go as far as the *supermarket*. They will go only as far as the *market*. We cannot take them beyond. These valuable things—the houses, the forests, the money, the riches—will only go as far as the *marketplace*. Everything that is valuable to the body will go only as far as the *cemetery*. They are valuable only to that extent. They have no ability beyond it.

Our attachments are all like this—they last only until the *chloroform* comes, until the Doctor gives us *chloroform*. After the *chloroform* comes, our eyes close and we know nothing. It's all gone. These attachments will last only as long as the *soul* remains in the cage of the body. Their value lasts only until then.

After we go beyond, it has no worth. Every

point, point, point, point is like this.

The religions, castes, and scriptures all work through the agency of money. The separations and the battles go only as far as this *supermarket*.

They go only as far as the *supermarket*. None of these things exist beyond it. “This battle, this path, these castes, these enmities—” none of them exist there.

That is God’s section. How far does that go? How far do *ilm*, His qualities, His actions, His unity, His love, His compassion, His beauty, His form, His Wisdom, strength, justice, and His merciful qualities go? This is how far they go: to liberation for the soul, redemption for the soul. This is how far this section will take us. How far will studying it take us? How far will those qualities take us? How far will peace go? Those qualities will take us all the way to *surrender* to God. That section, those qualities, will take us to *surrender* to Him. *My God, help me. Me. Help me.* They will take us to that place. Where will *surrender* take us? Where will that valuable thing take us?

[Before then] the “I” must be annihilated. “What I want to hear and what I want to see,” have to be taken and left there. What do I have to get and what do I have to hear—the questions and the answers that are there—have to be taken and left there until they stop. What happens when they stop? Those things must be taken to and left in His values. You must take them and leave them there until they are annihilated. Where do [His values] need to be taken? They must be taken to Him and left there—without the “I,” without the “you,” the I,” the “other,” the “this,” and the “that.” They must be taken to the sacred place of peace. Peace, *samādānam*. That peace must be taken to God and given into His responsibility.

God. Man-God. Take it to the place where Man and God dwell in the same place. Take it to the place where Man lives as God and God lives as Man. Man is God’s form. The place where God dwells is Man’s form—the place where Man dwells is God’s life [soul]. God becomes the life within Man, and Man becomes the body for that life. That is the sign. Man’s life is God. Man’s body is God’s life. That is the sign of a Man. The One who dwells

there is God, the One who lives within him. That is *Man-God*. God dwells within Man. Man is the form for God. Where is that place? It is in *firdaus*, God’s Kingdom. That is heaven. The place known as peace is heaven.

Until we reach the place in which we need to understand how valuable it is, we must understand the commensurate Wisdom, the commensurate ability with each level of Wisdom: with Perception, Awareness, and so forth. We must understand where Perception will take us; where Awareness will take us; where Intellect will take us; where Evaluation will take us; where Precise and Subtle Wisdom will take us; where Discerning Wisdom will take us—where the Qutbiyyah will take us; where Divine Luminous Wisdom will take us—where the Nūr will take us, where the Absolute Perfection that is the Radiance of the Nūr that is God will take us.

Where will God take us? He will take us into Himself. He will keep us within Himself as Himself. Where does Wisdom have to take us like this? The qualities must be gathered and placed within it.

Like this, we must discern each discrete section and make the calculation. *How far will the things we love take us? If I get into this boat, how far will this boat take me? Will it take me as far as a ship will take me? Will it take me as far as a huge, huge ship will take me? Will it be able to cross this immense ocean and take me to the other shore?*

No. We must make the calculation before we get in the boat. There are some places it cannot go. It cannot go to some places—it will capsize. We must make this calculation in every instance: *It will only go as far as such and such a place. I have to get off there and then get into the next vehicle.*

We have to see what the next thing is. This is what our life is like, whether it involves a religion, a scripture, a caste, a sect, or a divisiveness. These are the things that exist in certain places. They will only go as far those places. They will not go beyond them.

There is a different story, a continuing story beyond them. The story into which we have to embark will be told there. We must discover the value of each thing and where it will take us before

we climb into it. As we analyze its value, we see that its value lies in where it will take us. It will be valuable to us only until then.

We can catch a camel to enter the desert. How far will the camel go? The camel will take us across the desert. To travel through the sea, we will need a boat until we reach the other shore. It is like this that we must discover our lives point by point. Point by point we must ask, *How far will this take us? How far will this take us? How far will this take us?*

Only if we lead our lives knowing this, can we get where we need to go. Otherwise, we will be brought back to where we started. It will bring us back. We can take money [*panam*] with us to a certain extent. Past that extent, it becomes a corpse [*pinam*]. Money only goes so far, only to the *marketplace*. If we take it past the *marketplace*, *panam* becomes *pinam*. It can lead to *murder*. *Panam* becomes *pinam*.

All of these things each have a *limit*. The work in which we engage cannot be taken beyond that *limit*. Whether it is the body, our thoughts, our desires, our attachments—they work only up to a certain extent. We must leave them behind and ascend to the next step. We must go to the next step. It is only if we proceed like this that we can find the path to a certain extent. That is how we can go up the steps, how we can get to that place.

However, if we keep going around in circles here, looking at that, looking at this, looking at that, circling around it, thinking that the place of birth, the entryway of this house, is our wealth and our liberation, we will lose our way. We will not find it.

We have to understand the value. We have to understand and understand and ascend like that. It is only if we proceed like that, brother, that we can reach peace in our lives. Then we can discover what is valuable to us. That is the path to peace. That is what we must think about. If we can indeed think of this and look into it, it will be very good. It will be good.

That is the extent of this speech. *Āmīn. As-salāmu ‘alaikum*.

Let's learn more tomorrow. *Anbu. Anbu.*

[*salawāt*]

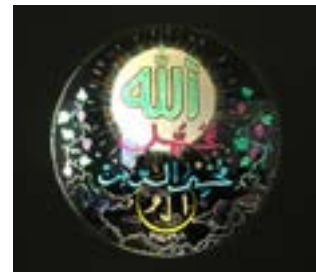
A DU‘Ā’ FOR RELIEF FROM STRESS

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ . نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ!

ḥasbunallāhu wa ni`mal-wakīl, ni`mal-maulā wa ni`man-naṣīr!

Allāh is sufficient for us and He is the best Guardian. What an excellent Protector and what an excellent Helper!

BIRTHS, MARRIAGES, AND DEATHS



BIRTHS

Aderomose Minnah Olatunji, (A.K.A Ade for short), daughter of Sulaiha (Schwartz) and Oluwafemi Olatunji, granddaughter of Linda Schwartz, born on September 16, 2022.

Noori Markar Hatzel, daughter of Sabbie Markar and Jimmie Hatzel, granddaughter of Fakhrudeen and Luthfiya Markar, born on November 14, 2022.

Luke Rahman Kurlansky, son of Jilan and Rachel Kurlansky, grandson of Alan and Hamzabibi Kurlansky, born on May 14, 2023.

William Thomas Connelly, born to Rahman and Erin Connelly, grandson of Bill and Moon Connelly, May 17, 2023.

MARRIAGES

Jilan and Rachel Kurlansky held a wedding blessing on Saturday, December 3, 2022.

Ahsiyah (Applebaum) and Tyler Fishbein held a wedding blessing on Saturday, May 6, 2022.

DEATHS

Innā lillāhi wa innā ilayhi rāji'ūn.

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

May Allāh grant all of us
His forgiveness and peace!

Oct 6, 2022

Our loving brother **Quilly Hughes**, beloved husband of Doe Hughes, father of Quilly Jr. and Rashid, uncle of Shelly Debeary. Quilly's love for our Shaikh and his dedication to sharing this journey with Doe was of utmost importance to him. The comfort he drew from the Fellowship community and the wisdom he found within the words of our Shaikh was the treasure in his life.

Oct 16, 2022

Our beloved sister, **Clare Maher**, mother of Chloe and Shasta. Clare faithfully worked on publishing the Fellowship Newsletter for many years. She had a deep and abiding love for our Shaikh and his community, as well as a dedication to helping his community grow and flourish. The message our Shaikh taught was a central part of her life. Clare had been ill for some time with ALS, which she endured with patience.



Nov 11, 2022

Our beloved sister, **Barbara Parish**.

Barbara was a longtime member of the Bawa Mu-haiyaddeen Fellowship, the Secretary of the Woodstock, New York Branch, and later an active member of the Phil-



adelphia Executive Committee. Bawangal ☺ stayed at Barbara's home when he went to Woodstock. She is survived by her daughter, Dana Granieri, son-in-law, John Granieri, and her four grandchildren, Noah, Matina, Adam, and Alimah. May Allāh grant her and all of us His forgiveness and peace. May her love and dedication to Bawangal ☺ carry her directly to Him.



Dec 1, 2022

Our beloved sister, **Shiama (Jan) Goldenbogen**. Shiama was the wife of Roy, the mother of Gabriel and Joseph, and the sister of Hamzabibi Dale Applebaum. Shiama and her family have been loyal, active, and kindhearted members of our Fellowship

community for decades. She demonstrated her love and dedication in support of the message taught by our beloved Shaikh by faithfully hosting the Wednesday afternoon and evening Skype/Zoom readings of his books for many years. Believing that studying and understanding the words of our Shaikh is our path and putting his words into action was a central part of her life.

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

Dec 5, 2022

Our beloved sister, **Tasneem Maryam Vandenberg** has died. Tasneem is the daughter of Tahija Vikaloo and William John Ya Ya Vandenberg. Tasneem endured many physical challenges during her life and endured them all with patience. She was just 21 years old when she died.

Tasneem had a deep and abiding love for both our Shaikh and his community. The love and dedication in support of the message our Shaikh taught was a central part of her life.

Jan 24, 2023

Our beloved sister, **Marina Majeed**. Although Marina had been ill for some time, she bore up all her health challenges with patience and surrender. Marina and her husband Ahammad were instrumental in introducing Fatimah (Carolyn) Andrews to Bob Demby, and together they presented the invitation that brought Bawangal ☺ to the United States. Marina had a deep and abiding love for both our Shaikh and his community. Her love and dedication for the message taught by our Shaikh was a central part of her life. May Allāh grant our dear sister and all of us His forgiveness and peace.



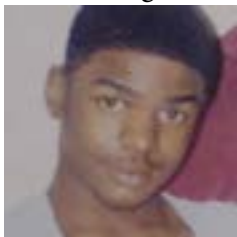
Mar 18, 2023

Our beloved brother, **Kadir Cannon**. Kadir had a deep and abiding love for both our Shaikh and his community. The love and dedication in support of the message our Shaikh taught was a central part of his life. Although Kadir had been ill for some time, he bore up all his health challenges with patience and surrender. May Allāh grant our dear brother and all of us His forgiveness and peace.



Apr 10, 2023

Our beloved brother, **Nur Kareem Jones**. Kareem died peacefully in his apartment. He had been ill for some time and bore up all his health challenges with patience and surrender. Kareem had a deep and abiding love for both our Shaikh and his community.



May Allāh grant our dear brother and all of us His forgiveness and peace.

Apr 29, 2023

Our beloved sister, **Nancy Wolf Mellon**, Jenny Forman's mother. Nancy joined the Fellowship in the early 70s and was the Secretary of the Reading Branch of the Bawa Muhaiyaddeen Fellowship. The message our Shaikh taught was a central part of her life. May Allāh grant our dear sister and all of us His forgiveness and peace.



May 2, 2023

Our beloved sister, **Ruth Nye**. Ruth is the mother of Michael Steele, Janet Ames, and Sara Steele. Ruth was an educator her entire life. She had a deep appreciation for the tremendous positive impact our Shaikh had on the lives of her children. Ruth died of natural causes at 93 years of age. May Allāh grant Ruth and all of us His forgiveness and peace.

May 7, 2023

Our beloved sister, **Brenda Faye Willis-Filippi**. She was the mother of Maria and Frank and a member of the Fellowship since 1975. Bawangal ☺ would take note of the fact that she would travel from Illinois to Philadelphia every year, and fondly referred to her as "Chicago Brenda." Brenda was cared for by her daughter who showered her with loving attention and support throughout her illness.



Brenda had a deep and abiding love for both our Shaikh and his community. The love and dedication in support of the message our Shaikh taught was a central part of her life



GRIEVING FOR THE DEAD

September 13, 1982

This talk was not given as a lecture on grief. A person weeping about a death in his family had come for comfort to Bawa Muhaiyaddeen ☺ who gave this little talk in an infinitely compassionate and melting way. There are birds singing softly in the background. His voice is full of understanding, seeking to give us the strength to get past suffering and to reach the ultimate comfort of God.

My daughters, my grandsons, granddaughters, and brothers. You must think. Long ago, a hundred, a hundred ten years ago, I listened to the words of those who were very devoted to God at that time, those who were very old at that time. I heard them with my own ears.

I am telling you this because I remembered it. I have not died. I have neither died nor experienced that state, so I do not actually know. However, I did observe certain situations which showed me that what the elders said was true, that it was the truth, some of it.

We recite a *khatm*^[2] or a *Fātihah*^[3] or something for the dead. We do something for them, do we not? We do one thing or another and ask *du'ā'*^[4] on their behalf, do we not? They receive what we offer them, do they not? We say, "O God, make this *qabūl*."^[5]

That is how we have to offer it.

If it is like that, if God accepts it, and if the dead receive what we request on their behalf, they would also have to accept the crying and the sorrow we produce: the mucus that comes from the nose, the tears, this and that. These things would also go to them. Would they not go to them? If we can give them one thing, the other thing would also reach them. The sadness and the weeping would also reach them.

Allāh is saying to them, "Come, come. Come. Come. Come close to Me." However, the dead would be unable to get past the mountain created by all our suffering. When they climb up, they will slide down again, climb up and slide down again. The elders said that the dead experience a lot of *'adhāb*^[6] on that mountain caused by the crying, the mucus that comes from the nose, and the tears. When you cry and cry, the tears and the mucus

from your nose cause those who are *maut*^[7] to experience the *'adhāb* of it. It is an *'adhāb*. The *'adhāb* we caused them when they lived here in the world with us and what we now call love after they die is all simply *'adhāb*. It is all pain for them, we give the dead only pain.

If you can change that state into Allāh's state, if you can ask Allāh with every breath, making *du'ā'* in that state, saying, "This is for my mother, for my siblings," if you can ask Allāh's forgiveness on their behalf, saying, "Give them a good place. O God, please pardon their mistakes. Please pardon the mistakes they made in the *dunyā*. Please pardon the mistakes we made unknowingly. Please fulfill our lives on the good path. They have now come to You, they are done. Their time is gone and they have come to You. Give them a good place and a good blessing, O God," Allāh will make it *qabūl*. If you possess this intention and if you make this request of God, He will grant that blessing.

If you cry, look at the result it brings. When they were alive you caused them suffering. Your suffering went to them. Now after they die, after *maut*, you are still suffering and making them suffer. When they were alive, you made them suffer and you made yourself suffer. Shouldn't they at least be at peace after they are dead? It is not very fair to cause them the same suffering even now.

We cry for ourselves. The weeping is for us. "O God, what will be my *hāl*?^[8] What will be my state? What will be my end? We who are still alive are suffering. Those who came to You, O God, are finished. They have reached You. We still live in the hell known as the *dunyā*.^[9] The fire is burning us: the fire of life, the fire of hunger, the fire of sin, the fire of karma, the fire of birth, the fire of blood ties, the fire of race, the fire of religion, the fire of anger—we are burning in so many fires. Extinguish these fires, Allāh. We need Your blessing." That is what we must request. "Free us from this *'adhāb*."

That is what we must ask of Him.

Stop. How can your tears benefit the dead? They just hurt them. That is not the correct way, and it is not good. Instead of crying, you can recite a *Yā Sin* for them, or a *khatm*, or a *Fātihah*—if you know how—or simply lift up your hands and ask Allāh. That will be better. That will be a prayer for you and also a *daulat*^[10] for the dead, a good thing for them. If you cry, wail, weep, and mourn

2 *khatm* a recitation of the entire Qur'ān

3 *Fātihah* *Sūratul-Fātihah*, the opening verse of the Qur'ān

4 *du'ā'* a prayer of supplication

5 make this *qabūl* accept this, fulfill this request

6 *'adhāb* punishment

7 *maut* dead

8 *hāl* state

9 *dunyā* this physical world of form

10 *daulat* wealth, treasure

like this, you will suffer and cause them suffering too. That is not very good. Do you understand? Each child must stop crying and endeavor to do what he can do in a way that will be beneficial. That will bring the blessing.

There is a limit for everyone in the *dunyā*. Every fruit that ripens must either fall to the ground or be picked when it is mature. If it falls to the ground, it will not be useful for anything. Only if it is properly used when it reaches a mature state will it be good.

The benefit that comes into being from our lives is the same. The purpose of life is to make use of it at the proper time, to take it to the good path. If you let it go past the point of maturity, the benefit will be destroyed. The taste will be destroyed. If it falls, it will break into scattered pieces. Before that occurs, Allāh will carefully bring it to its limit, in its appropriate state. You must understand that. If you do not understand, it will be difficult to use properly. You must pay careful attention to that. Do you understand?

From now on, do not subject yourself to this state, to this weeping state. It is not good. You are the eldest child so you must advise the others. You must give strength to the other children. If they start to cry, you must give them strength and comfort them and tell them, “Recite *Yā Sīn*. Recite Qurʾān. Ask Allāh. Pray to God. Worship God.” You can speak to them of that. Do it like that.

Do you understand?

The elders said we must not give the dead any *ʿadhāb*. Do *tasbīh*.^[11] Ask *duʿāʾ* from Him, from Allāh. *Āmīn*. May Allāh help us.

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 ﷺ 24/7**

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

¹¹ *tasbīh* a prayer of praise

- **THE DAILY DISCOURSE**

Playing a single Bawa Muhaiyaddeen ﷺ 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 *jumʿah* prayers
8 p.m. *Dhikr* meeting in Bawa Muhaiyaddeen ﷺ’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 follows at 10 a.m.

*The *jumʿah khutbah* begins at 1:30-1:40 p.m. DST (ending 1st Sunday in Nov.) and will then begin at 12:30-12:40 p.m. EST, *in shāʾAllāh*. Prayers, *salātul-jumʿah*, start between 2:20– 2:30 p.m. DST and 1:20-1:30 p.m. EST (ending 2nd Sunday in March).

Newsletter Editors:

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