

May 9, 2009

Saturday

Title: [Create a New You](#)

DVD title: Expert Spiritual Healing: The Shaykh as Hakim
The Root of the Cure is in Love, The Remedy from Your Self

Dinner blessing: Ya Allah! We are grateful for the opportunity to gather and pray to You and to give devotion to You and to ask for Your Shifāt, and for Your Protection, Ya Hafidhu. There are also many opportunities coming to us for our work, and we ask for blessings that such work be acceptable to You and for those who knowingly or unknowingly follow Your Will in distributing it. Allah, may the hands who cooked this meal be blessed, and may our stomachs be filled with their love, but not too much. You have given us a beautiful spring and the flowers that are coming. Please give us the time and the inclination to stop and pause and feast our eyes and senses upon them. Please, Allah, invent a way that we don't get hay fever, because I'm very busy with patients and am becoming impatient. O Allah, when we look at the world today we find many difficulties and much ignorance and fear. Please bring everyone to the center and have confidence in You by whatever name they know You. *Amin.*

Sohbet: Even if it's all over, and everybody is healthy, it doesn't mean we can forget about healing. The next illness could be just around the corner. I remember being with Shaykh Uthman Sirajuddin an-Naqshband in Turkey. He called himself a spiritual *hakim*. He said he was a doctor of the soul and of the heart. I guess that made him a “*ruh-matologist*” who practiced “*qalbi-ology*.” What does it mean to be a doctor of the heart?

It's very good for people who are on the path of Tasawwuf to remember they are students

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all the time, just as it is very good for a surgeon to keep studying new techniques, and a Sufi has to be also a doctor of the heart. It's perfectly consistent to have knowledge of healing methodology, herbology, or Homeopathy, because part of awakening to oneself is to keep one's body in some semblance of health and well being. But a Sufi has to be an ophthalmologist, because you have to learn how to see; and an audiologist, because you have to learn how to hear; and a cardiologist, because you have to learn about the inner workings of the heart; and a neurologist, because you have to deal with the nerves; and a psychologist, because you have to deal with emotions. You have to be many different things.

We have to interface with nature, and we should know about nature and its healing capabilities. To be an expert spiritual physician is to be in this realm of alternative medicine. A lot of people, a lot of us, try to heal ourselves. You could call it complementary or integrative medicine. We work with professionals and non-professionals. Mostly you have to know what heals the heart. Allah Swt says that you find Him in the heart of the believer; and if your heart is healthy, then you are healthy. We don't mean the physical heart only, but we have to know what affects the heart in a normal person, and what cures the heart in a person whose heart is ill at ease. The faces of the heart are many, but mostly we see it through love, affection, tolerance, patience, respect, and kindnesses. The cures for the heart all have to do with love.

Allah Swt tests us through life in the world; in the parameters and depths of our love. We all define it differently, and we all have different expectations of love when it comes to relationships with one another. But the love of Allah Swt is very comprehensive. Allah tells us exactly what the qualities are in order to come into harmony with the love of Allah. He gives us a list, and there are 99 points on that list. The poets—Shabastari, Hafez, Rumi, and all of the famous Persian poets and others—knew this because they

drew from nature the foundation of their imagery, the relationships between nature, between human beings and life, the herbs, the flowers, the animals. Even doctors today know that many of the cancer drugs used allopathically were extracted from and recreated in the laboratory from the rainforest plants.

Of course, I am making all these metaphors, but try to think about the practices, about prayer, *du'ā*, *wadhifa*, *dhikr*, *muraqabah*, as being food. You order it every week and it's delivered to you. You can take a portion or morsel of this food and you can consume it. It will, like food, sustain your soul and your heart. It can be even just pure water. Water is basic to us; we are made of so much water. We are made of the spirit that infuses everything we consume and everything that we do, everything we see. This *suhbat*, this dinner, this enjoyment we have tonight is food for the soul and the heart. *Tafakkur* and *muraqabah* are like the ambrosial drink that fills the heart and enlivens the soul. If we keep company of the people who have knowledge, of people who love and know how to love, and love without expectation of return, or love sincerely, we find that is very fulfilling. You are filled full from it. This *suhbat*, and this consuming of this type of spiritual nourishment is the way we consummate our relationship with Allah Swt. We find that our *latā'if* are enlivened, and our *sirr* makes us begin to understand the secrets of life in the Afterlife.

Between the herbs that are real and the spiritual analogs to these remedies, we should be able to cure almost every disease. But it takes a high level of sincerity and humility, and a high level of attention to do that. We are able to do it, but to accomplish it is another thing. We know the root of every cure is love. The different degrees and levels of love that we have established within ourselves as our default, the amount of sincerity with which we approach our lives and responsibilities, the amount of sincerity with which we approach each other humbly and with love, in our *muraqabah*, our prayer and our

invocation in whatever we do will determine whether or not our heart will be healed or not. One has to look at what is my default in this situation or that situation. What am I drawing from? Where am I getting my strength from? My physical strength comes from food and exercise. Where am I getting my spiritual strength from? We have to do some soul-searching, metaphorically. It's like finding water in the desert. Assuming you don't have a satellite and GPS system, for finding water in the desert you will depend on the local people, people who know the terrain.

In the desert, the Bedouin can find water nobody else can find. Everyone who lives there knows where to find the water. Seekers of truth have to know where the well is also. And [try] to realize [what it means] if you are not drinking from the well of *muraqabah*, if you are not drinking from the well of prayer – and I don't just mean doing your prayers. I mean drinking from the well of prayers. Nobody is going to learn how to drink from the well of prayers by reading a book on prayer. You have to learn how to drink from the well of prayer, *muraqabah*, and *tafakkur*, from the well of love, the well of forgiveness, of compassion, of humility and self-reflection. Just like the optician cures your outer sight, or at least gives you a means to deal with your sight problems, the *shaykh* as a physician teaches us how to heal, refine, or focus our inner sight. If we doubt for our own selfish ends, we are hypocrites. If we doubt because of our confusion, then we have to have an audiologist and a speech therapist help us to hear and see.

We have to submit, just like if we had a detached retina we would need eye surgery. The Sufi *shaykh* performs a different kind of "I" surgery. If the heart is disturbed, then medicine has to be given. Sometimes it's invasive, like surgery. Sometimes you can just rest, and your arrhythmia or tachycardia will go away. Sometimes you have to have some lesser surgery, and sometimes you have to have to open-heart, massive surgery. Something has to come to the heart in order to make it peaceful, serene, and tranquil, and

filled with certainty, just like the surgeon has to be well-trained. We trust our lives to that person, because we know we will be unconscious, totally in their hands. We don't know the person, but we trust the profession. We trust their training, and the abilities that are attested to by the diploma. We don't know them at all. Yet we put our lives in their hands and trust the standards by which they got to where they are, their *ijāzah*.

For our hearts to become tranquil, there may be some kind of invasive surgery, but we have to hope that the diagnosis is correct, the environment is free of polluting germs, and that time is on our side. Then, as we Sufis are very up to date, we do laser surgery. We don't rush a person into surgery, but when they are ready, we give them the *tajalli bari ta'ala*—that effusion of light. We have to realize that this *tajalli* is very directed. It's very, very focused. In fact, you have to do preparations before you get to that. You have twelve preparations to make before you get to that thirteenth transmission of *tajalli bari ta'ala*. Sometimes we have a conference with the *shaykh* doctor, and we are given preparations to do. We see, do I like this person or I don't like this person? Are they the person I want to come out of my anesthetic and see smiling at me? Are they going to follow through with what they have told me, or pass me off to someone else? There are the spiritual analogies too.

We don't realize that Allah Swt is always giving us distractions, sickness, and difficulties; although, it's quite obvious how we feel and how those around us feel. We have to realize that Allah Swt is always giving us the tools with which we can make progress, live, defend our property and loved ones. Most people don't see that Allah Swt is always giving, because they still have this anthropomorphized idea of God somewhere giving something, as opposed to seeing that the universe is always giving opportunities, always responding to our presence, always in dynamic flux. Why are human beings expected just to lay still and be quiet? There is a little power tripping too, but it's basically

economic.

What is the analogy to that, spiritually? How much time and money do we waste? How much resistance do we put up, and where do we find our courage, even though we might be very physically weak people, or weak in the kind of character where we wish we were stronger? Allah has provided for us a wellness that comes with the sickness. We can look into the eyes of Prophet Mohammed (sal) by looking into the eyes of our *murshīd*, and through the eyes of all the *shuyukh*. We can read the nuance of the *latā'if*. We can read the nuance of those names / characteristics of Allah, the subtleties in them, if we just take the time, if we let go of our assumptions, of our patterns of responding, acting. To trust in Allah doesn't just mean something superficial, it is something to attain to. It's like Mustafa's garden. You plant the garden and we hope it's figured all right, and he can keep the deer and ground hogs out of the garden. It takes a lot of responsibility, and you have to have teamwork. All of us have to be watered on a regular basis. When it comes to the spiritual life, there are all kinds of remedies.

Sufism is about remedies. It is about healing, about correctives. When someone is ill and they call me on the phone, I might be busy and have to push myself to deal with it right away, but I get totally involved in it. I don't want to make mistakes. Not only do I not want the person to suffer an extra day or two, I want them to come back. I don't want them to go somewhere else, to some other default. So too, spiritually, you want your *murīds* to be successful; but you can't go live with them and put the pills down their throats. You can remind them on a regular basis, and hope they have the character to really put aside their ego, get the transmissions they are due to get, take the instructions they are getting in *dars*, and apply them. How would you like to go to a doctor who went to medical school, did his internship, opened his office and said, "You come in here sick as a dog, and if you ask me the right questions, I'll give you the right answers." How long would that doctor be in business?

We are all responsible for knowing our symptomology when we come before the doctor. Sitting in the waiting room with others who are equally in need of spiritual guidance is a blessing, a form of *suhbat*. Most of us really, really don't take this seriously enough, or consciously enough. You see where you default to. Until you stop defaulting to the lowest common denominator in your character or attitude, life will periodically be pretty miserable, and not understandable. We have to have the pharmacist or doctor sign off on the remedy. The doctor gives you something and says, "While you are away, recite this Hizb ul Bahr at the same time every day, and read it. It will take you 12-14 minutes. If you just read it, it will take you less than 7 minutes." How do we want to use our spiritual power? How do we want to communicate and to share our experiences with others if we don't engage with them in *suhbat*, and if we don't take our medicine, keep our minds sharp? We can be healthy as anything and still have dementia. We have to keep our minds sharp by learning to see Allah in mathematics and in geography and in Arabic or French.

How do you really see Allah? How do you really feel that Divine Presence. There might be people walking around with a flashlight saying, "Come out, come out wherever you are, Allah." Or you can have a humble attitude and realize that when that environment is balanced and correct, that *fā'id* becomes palatable. You can taste and feel it, and begin to trust in it. There are many things to do: Hizb ul Bahr, and reciting Sūratu-l-Fatihah a certain number of times, as we do in *wadhifa*. But at the end of the day, it's a very personal issue, and a good surgeon feels for you. It's a very personal issue. Our own soul's well-being, as long as we keep it at a personal issue, we think we don't have to answer to anyone. But you take something that's so personal and make it into something that is manifest in your life. You see it; you categorize it and put some of it behind iron bars. Some of it roams with you as your best friend. I'm talking about different aspects of

our character and personality.

The Sufi looks at this thing called the *nafs ammāra*, as if it is like another entity inside them. [The Sufi] contains it and surgically remove it. But at the same time, it's looking at how they do their job, or communicate or pray, or speak to Allah, or sit in *muraqabah*. You make the correctives because Allah has given us all the tools, and the sickness goes away. When you go to the chiropractor, he says you'll need 4-6 treatments and then you'll come back every few months for a check up. What's the difference? As above, so below: the system is repeated. Come with sincerity to the spiritual healer, and you'll be healed. Come with sincerity and receptivity, and you'll be healed, because the remedy is made out of your own self. There are aspects of yourself that are culled, and some that are used. You are actually creating a new being with your name, your memory and history, but a new human being. That human being is a lover of Allah, a Sufi, *insh'allah*. *Asalaamu aleikum*.