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Thursday

Title: [Wuqūfi Qalbi. Going beyond Gunoogi in Meditation.](#)

DVD title: The Relationship of Wuqūfi Qalbi and Wuqūfi Adadi to The Practices
Meditation: Going from Gunoogi to Idrāk

Bismillah ir Rahman ir Raheem. I want to finish up one thing about *wuqūfi qalbi* [with] another point or two. The relationship between *wuqūfi qalbi* and *wuqūfi adadi* is an important one to understand, not allowing your mind to wander away from thoughts of Allah. I gave you a lot of examples last night from a different point of view. It's to make sure that your aim is for Allah, which means your aim is for the truth and [it means] to transform yourself and act in certain ways. It's not just a practice you do in *dhikr*, though most of the time it is described as engraving Allah's name upon your heart.

When you think of *wuqūfi adadi* and put these two (*wuqūfis*) together, you go over and over in your heart what you have learned, or what you are learning in the moment from the circumstances you are in, or the practice you are doing, or the meditation circle you are sitting in. I'll talk about meditation for a second. Usually it is discussed as not paying attention to your wandering thoughts. If you could capture all those wandering thoughts during the day and reflect upon them, you would realize that we spend a lot of time with assumptions about the things we think we know or we think we perceive. Whether you think of a person as a *mu'min*/believer, or a person who has achieved a state of profound wisdom and knowledge, in a sense the goal is that when your wandering thoughts become a good companion for you, then you know that *dhikr* is happening all the time. When your wandering thoughts begin to take a positive vein, they are naturally affirming good things: when you are hopeful about someone, or you want to say something nice to a person; your thoughts are around good and constructive things; and you are feeling the

humility, awe, and love of Allah Swt, and of the Prophet (sal) and *shuyukh*, etc. These are what you are noting in your wandering thoughts.

When you pause in *wuqūfi qalbi*, and say, “Allah, Allah,” by directing your attention toward Allah you are also noting where it is coming from. You note that where it is coming from is on the topic or absorption or constructively reflecting that Divine Presence. It is coming from the lens of the *latā’if*. In that *wuqūfi qalbi* you realize that you have a natural commitment to that practice. You take things into consideration, or you realize that your wandering thoughts, or the thoughts that are in the spaces between what you are conscious of, are constructive. They exemplify your insight and they don’t easily leave you. Your thoughts are on what you are learning, or on what you just learned. Even though they may be critical, or you may be critical of your own self, these thoughts are affirming a higher principle or way of thinking. I don’t mean emotions; thought. This is the relationship between *wuqūfi qalbi* and *wuqūfi adadi*.

The relationship between that and *bai’at* is that it is strongly believed by our predecessors, and by those *awliyā* who have deep and profound insight, that the requirements, desire, and *nisbah* that goes along with *bai’at* are a means to magnify one’s practices—for example, these pauses. Of course, it depends on the type of *bai’at*. There is the *bai’at* of *irāda* where one tries to reform one’s desires in such a way that they are always in proximity to an awareness of a Divine Purpose, a Divine Presence; a spiritual goal for oneself or for all of humanity. One begins to understand the profound meaning; the imperative in such statements that the President quoted today: **“If you kill one human being it is as if you kill all humanity. And if you save the life of one human being, it is as if you have saved all humanity.”** (5:32)

It is something more than a beautiful statement. The *bai’at* of *irāda* is when one achieves

a degree of surrender, of trust. You realize that all the trust you want, and all the trust you give is totally dependent on your relationship with Allah, your willingness to trust in Allah. I could say also that the mechanical aspects of the path disappear, and what is left are conscious efforts, conscious awareness of that Divine Presence. Keeping these things in mind—*wuqūfi qalbi*, *wuqūfi adadi*, the reality of *bai'at* and what I spoke about last night in terms of selling and buying—we come back to the inner practice of *muraqabah* again, where we learn that we have to persevere through different stages of meditation. When we persevere through these stages, we become very much more aware of the subtlety of the practice itself.

When we are in the somnambulistic stage of meditation, *gunoogi*, where you enter into a kind of semi-sleep, it sometimes takes many years to move out of that. The reason is, it is very pleasant, and we surrender to it. We submit to the *gunoogi* state as opposed to affirming... When we become very familiar with that state, we have to enter *muraqabah* with a different intention other than drifting, which is why we have these transmissions. They give us a purpose. They are intentions. You make an intention, action follows, according to Rasulallah (sal). So, you enter into your meditation with a *niyyat*. You have to; otherwise, *gunoogi* is your pal for life. [If] you get into a state of meditation where you just drift and like it, you'll stay there. You may [give yourself the excuse to stay in *gunoogi* because you] think you don't feel any *latā'if* or things like that. Or you don't go into *gunoogi* because you are very hyper in your brain, and you are trying to force an understanding of something.

Everything is parallel: there is no submission in Islam, there is no submission in *bai'at*, and there is no submission in meditation, because submission is anathematic to your personality, and you don't want to change your personality. Assuming that you understand the value of the *niyyat*, and that a person starts meditation and enters into this

somnambulistic state often, over time with a sincere intention, you enter into the state between wakefulness and sleep. Then you remember, as you come out of it, that you felt something. You saw something. You went somewhere in your meditation. It is just like (because everything is parallel in life) when you just come out of sleep after having a dream, and 30 seconds later you can't remember the dream. This is where Hazrat used to say, you don't know whether things are coming in or going out. You start to remember that you saw something but you don't remember specifically what it was. Or you realized something, but you don't remember exactly what it was. In the state of *gunoogi*, you are like in the dream state. The dream was very profound, but you weren't aware of it. All of a sudden you become aware of it, and then you have to hold onto it.

When you continually practice meditation in the state of submission and trust, assisted by your *bai'at*, assisted by your practices (such as the three pauses, which you are doing at other times); assisted by your *wazifa*, your breathing, your *tawbah*, all the things you do – you continue your meditation with a sincere intention, then you come to the state of seeing, the cognitive state, *idrāk*. You come to *idrāk*. That sleepiness starts to go away. The conscious mind, now that it is not being suppressed by sleepiness, or drifting, is able to focus. Then you start to receive what people call spiritual knowledge or spiritual awareness. It appears you are getting it from somewhere else, but also it seems you are getting it from within your own self. A psychologist might say you are getting it from your subconscious mind. But you are getting it from both: certain experiences, things you have studied and read, *suhbat*, *dars* that have been absorbed. You are also getting it from the essential truth, your *fitra*.

Now veils are being lifted and you are finding a resonance between what you are being taught, and what you are seeing in the outer (*'ālam al khalq*), and what you are hearing from the inner (*'ālam al amr*). It feels like it is rising to the surface. When you are in that

state of *idrāk*, you really cannot see or hear anything, but you are able to experience or perceive something. You are not seeing or hearing something clearly, but it is like in a dream. You are perceiving it. When you are sleeping, your ears and eyes are closed. But in a dream, you are hearing and seeing in a different way. How do you know that? You know that because if something awakens your ears or lights in the room, all that goes away and your outer ears and sight take over. You are hearing and perceiving through different organs of perception. Those perceptions are different, based on the different *latā'if*. Each circle in those *latā'if* has a different lens or perspective, so you learn to recognize those lenses as you go through the different *latā'if*. You recognize as you go through each *latīfa*. “I’ve been here in *ruh*, now I’m here in *qalb*,” and you are in the same place but you are not. Your perceptions change. Rarely is it so clear-cut that you can say, “This is what I thought there, and now I see this difference here.” But it is different.

Then, as that deepens, the *idrāk* becomes sight. It is called “becoming/*warūd*,” when the mind’s concentration is sustained, and the sleepiness is at a minimum. This is another level of submission and trust. It is another level of you just do it and do it, but you are conscious of your *niyyat*. You really want to sit with the intention; otherwise, you have the tendency to be very happy to stay where you are. As soon as the mind becomes focused, then the inner sight becomes very active. The conscious mind is not used to see through the inner spiritual sight, so you know your concentration will vary. If you try to concentrate, it doesn’t really help you, because you can’t really see through the inner eye through just the realm of concentration. Rather, you begin to see what Hazrat used to call visions. But it is not what most people call “visions,” of Mary or Jesus descending or something like that. It’s a kind of vision like eyes have vision. It took me years to realize what Hazrat meant when he said “vision.” It meant seeing with the inner eye, not seeing visions. You see through the *latā'if*. It’s another kind of vision.

As you sustain that ability, that capacity to see becomes very deep. There are two things that happen when you dream: you observe the dream, or you are part of the dream. Again, Allah Swt has given us in our day to day life, outer normal boring human life, examples of what happens in the deeper spiritual life. The same things happen. As the *idrāk* deepens to *warūd*, as you concentrate and as you are coming to a deeper state, you start considering yourself a part of the experience, rather than considering yourself an observer to it. Just like in a dream: your most profound dreams are when you are a part of that dream. Now it gets spiritual in the sense that when you come to this state, and have the experience of that depth (which eventually, *insh'allah*, becomes a *maqam*), you come to the state of *kashf*, or *kashaf ilham*. That means in that state you start to receive knowledge that most people are unable to attain or observe.

At the beginning, it is flashes of knowledge, insight/*kashf*. You see into something, but it is not in your control. But as you practice it, the mind get so energized and strengthened, that by your own will you can put your attention on something and it reveals its inner truth. This is the mysticism. You put your eye on the Qur'an, the *tafsir* comes. You put your eye on something, you see the inner truth in it. Most people can't see that. This doesn't happen often in dreams. Sometimes, some people actually have a vision of something, but it happens in meditation where you can consciously put your attention on something, and the inner dimension of it is revealed. You see behind the veil. There are all kinds of metaphors for having insight: you lift the veil, the door opens, the light shines, enlightenment comes.

Then there are states beyond that, where you can access knowledge and information by just putting your attention on it at will. I've sat with people who could do that. I've sat with people in India who could look at you and tell you everything about your life, just by

putting their attention on you. I've had moments where I could do that. It's called *shuhūd*. All the *latā'if* are activated, and a person can see things. An adept can see or hear things anywhere. We have heard many stories about that. For people who have achieved that state, even sometimes just occasionally, Allah Swt puts them in a state of *baqa*: awareness or awakening in Allah Swt where Allah Swt points such a person to guide other people. You are in the world but not of the world; you are not so concerned about your own rewards or state. This is when Allah Swt says in *hadith qudsi*: **“The most beloved of things is when My slave keeps coming nearer to Me through performing *nawafil* until I love him, until I become his sense of hearing, and that with which he grasps, and his legs with which he walks.”** Or you can say it's where Allah says, **“I am as near to you as your jugular vein.”** (Q50:16)

People who have this kind of insight and ability produce beautiful *du'ā* and poetry, and deep philosophical books, and move individual's hearts with a glance, and they are fearless individuals. Allah Swt says, **“Those whose hearts are alive with love, they never die.”** They have no fear. These are all types of *muraqabah*. There are many forms of *muraqabah* that are practiced in different Tariqahs: the *muraqabah* of light, the 99 Names of Allah, *mowt rābita*, the *muraqabah* of *qalb*, the *muraqabah* of *wahadat*, of unity, of *tasarur* of the *shaykh* or Rasulallah (sal) or Allah Swt. They are all basically the same. The intention is the most important thing, and that's why every transmission has an intention. It is not just something to intellectually grasp or understand, but it is something which, if you make it with sincerity, you will begin to see the effect of that intention in your *muraqabah* as you move from *gunoogi* to *idrāk*...

I hope you will be able to see the relationships between the pauses and practices of the Naqshbandī Tariqah, and how they have been brought to the Mujaddidī line, [and to then understand] why then, after [being given] the transmission and you are meditating on the

station of repentance, is *bai'at* necessary before you move into the circles. It's not just that you get the *madad* of the *shuyukh*. It's much more than that. It is practice in trust and submission; it is entrusting you with a transmission. It is a kind of assistance one gets in the inner state where there is *nisbah* and *munasabat*, where the *madad* comes from inside and not just outside. At that stage, a person has to be a Muslim and has to give *bai'at*. There are exceptions, of course. There are people who are *uways*. Are there any questions?

Student: "You mentioned that in order not to stay in *gunoogi* during *muraqhaba*, we needed to make our *niyyat* consciously, active. I was wondering how to do this?"

Shaykh: You all know that very quickly when a person starts meditating, by the time they get to their *niyyat* they are half gone, if not three quarters. It's very important that you are very attentive and focused when you make the *niyyat*. Then go. That's why in the circles there is the instruction that when your mind rises up, repeat certain phrases from Qur'an. When the mind rises to the surface, fill it with that. Don't let your mind wander. Then you will go back into meditation. That means that your consciousness or cognition, your knowledge of your state, is such that at soon as your mind rises you go to that. You are not so deep into *gunoogi* that it doesn't rise, and you are not at *warūd* yet. You are going back between these states. Don't forget, after thirteen transmission, you are in a different *latīfa*. You are doing that in each *latīfa*, training each one to be attentive. You can sit in *qalb* for 20 years, and that's fine. If you love Allah and the path, maybe you'll be okay. But the odds that you will get deeper perceptions are not so good.

This is the beauty of it all (and I don't mean to give you an excuse not to move forward in your transmissions): there is a tremendous power in *suhbat*. That's why it is the other cornerstone of the Naqshbandī Tariqah. You have these very profound practices, and you

have *suhbat*. You add *bai'at* to that, and you do change. You do get deeper perceptions. You have the potential to have more, and if you do the practices in the correct way, then you have more. It becomes something that you begin to anticipate and expect.

In *sirr*, something else is transpiring. There are many levels to this, and I couldn't even begin to address them all. They are very unique to the individual. You can reflect back on them and see, "When I was there, it was that. Now I'm here, and it is this. Now I see it this way. Now my behavior is this." You get these markers along the way of progress. Unfortunately, many people from a psychological point of view think about not making progress instead of seeing the progress they make. They become caught up in the pathology as opposed to the healing. It's like surviving a major accident but obsessing over your scars. The scars should remind you that you lived. You don't want to do that. You want to think about what you've gained, nothing negative.

There is an exception: the exception is when you are making *muhasabat* and *tawbah*. You are not obsessing; you are just noting. You take the pencil and erase it. Allah Swt has created this whole reality in such a way that there is always an answer, a method, a means to move from one state to another. There is always a way of erasing the error. What's the *hadith quds*: If you make a good intention and don't fulfill it, Allah counts it as if you fulfilled it. If you make a bad intention and you don't fulfill it, Allah counts it as a good intention. If you make a good intention and you fulfill it, Allah counts it as a thousand good intentions. If you make a bad intention and fulfill it, that's a problem. That's the essence of the *hadith qudsi*; it's not the exact words. If you make the intention, it will be fulfilled. I don't know why that is hard for people to grasp, but a lot of things are hard to grasp until you do, and then you think, why was that so hard to grasp? It's the same thing we experience all the time in life: how you put your attention on something, and what you see. Everything in the inner is reflected in the outer. It's just drawing the bridge between

the two and seeing that it is proven in the outer, so it must be true in the inner.