

June 5, 2010

Saturday



Title: [The Relation of the Inner and Outer: the Gemstone in the Matrix](#)

DVD title: Reflecting and a Reflection of the Divine Essence:  
The Murīd Purifies the Latā'if through Fayd

**Dinner blessing:** O Allah (swt), You give us so much *rizq*, and Your Provisions are deep and profound. What we see is only the surface of them in the material things You give us. We ask You, Allah, to make us worthy of all that You bestow upon us. Uplift our hearts in a way that we come in resonance with Your Intentions, and let us understand this beauty and majesty that surrounds us. O Allah, we are grateful for the blessings of those who have come to visit us, our guests and our brothers, and we ask You, Allah, to give us only the best and choicest of Your Blessings, and safety in their travels. *Amin*.

**SUHBAT:** According to our tradition, as you well know, we speak a lot about the *'ālam al-amr* and the *'ālam al-khalq*. When we are making our transmissions to the *muridīn*, we go through a series of transmissions for both: *qalb*, *rūh*, *sirr*, *khafī*, and *akhfā*, and then *mā*, *bād*, *nār*, *khāk*, and *nafs*. The opening of these *latā'if*, while they are the *sayr ul suluk*, they are also symbolic of the journey of the embryo in the womb. They are symbolic of the journey of the intellect grasping a language and community. They are symbolic of the birth, life, and death of the physical body and what transcends the limitations of the physical body. As the obstacles to our own obsession with our self are cleared away, what happens is the reflection of the essence/*dhat* that is Allah (swt) in the five *latā'if* of the *'ālam al-amr* become purified, *at-tazkiyā*. This is accomplished by an unseen light or effulgence we call *fayd*.

The characteristic of *fayd* is there is always more than the container can hold. You are familiar with that: if you want to fill something full, you let the water run over it, like when you do a science experiment and want to show surface tension. You let the water come above the glass. The effulgence of this *fayd*—and I'll use the word “embellishes,” because in physical terms it means to make something brighter—embellishes the *nafs*, the self, in the sense of polishing a gemstone. The brilliance of the gemstone is in the stone, and it enhances the physical value of it if you cut it and you polish it. The *nafs ammāra* is the characteristic of the physical reality, *'ālam al-khalq*. Hence, we get the idea of the embellishment or polishing of the heart in order for it to reflect the Divine Reality or Divine Presence. The means of that is the embellishment by this light, the effulgence, the *fayd*.

In a sense, we can say (and it's true) that the *nafs* itself is pure and perfect. Because in the matrix (what we call the world) the gemstone is still the gemstone, and it is purely what it is. But we fashion it for jewelry, which is something of value in this world, but it is no more value in reality than it was in its matrix. Some people can see the beauty of the uncut stone in the matrix, but for it to be able to reflect the light of Allah (swt), to reflect the role of the light of Nebi Muhammed (sal) in this world, the *'ālam al-khalq*, it has to be taken out of the matrix and be cut and polished in a very unique way, with no occlusions. Then you have a perfect stone. It was perfect, and now it is perfect—not more perfect; but it has a different role. It was sitting in potentiality in the matrix. It can be made into a gem for a laser, which can be used for surgery, and save lives. Or it can be used for manufacturing. Depending on the industry it is being used for, it can save lives or kill people.

Allah (swt) created us as fashioners also, and in that is a tremendous responsibility. We have to see the beauty in the matrix, and in the practical application as the cut stone. When this process allows the *fitrah* (the essential goodness of the human being) to reflect the creation of Allah (swt), now you have the real purpose of this polishing. Not only, as

Allah says in the Qur'an, "**Wheresoever you turn, there is the face of Allah,**" but you realize that you are a reflection of that. You are the reflector and the reflection of it. We are not just walking around in this creation, but we are reflecting it. Our heart, our being, is this faceted jewel and it can reflect the magnificence and the beauty (*jelal* and *jamal*) of Allah. But until we see ourselves as reflectors of that creation around us, we cannot really accept the fact that we are not separate from that creation, but part of it.

The functioning of the ego is the idea of separation; hence, what happened to Sidna Adam (as) in the garden, which is a very big subject. Allah fashioned them out of black dirt. When we see ourselves as integral to the nature around us, like the beautiful day we had today, each one of us recognizes it. We all saw it today, and some of us paid more attention to it than others, depending on what else was going on. We are all affected by it, and hopefully in some way reflected it. The flowers are out, the birds are out. As we say, another day in paradise. That's because our heart and soul is a perfect reflector of this beauty of Allah (swt). Again, you are not just thinking about it; something is transpiring.

This beauty has a power to irradiate you, *tajalli*. There is an effulgence, a *fyd*. Then there is a transmission with it. It irradiates us to such a degree, that even in this matrix we are caught in, we find ourselves, as the traditional Sufic idea [describes], polishing the heart. But what does to mean to polish the heart. It means you break yourself out of the matrix. By some means, some hand, you are removed from the matrix, and you are polishing or being polished in yourself to the point where that perfect reflection, or that reflective ability that is intrinsic in this creation, is able to transmit. Crystals have this capability of carrying messages, of transmitting. When we were kids we used to make crystal radios. It was really amazing how the piece of crystal could carry the message, information. Allah (swt) has placed all this information everywhere, but in our self, the *'alam al-khalq*, there is this gem within us. Again, it is a metaphor, but it is also a reality.

The polishing the gem is a nice symbol we find in Rumi and everywhere, polishing the mirror of the heart and all that. It means we are removed from the matrix that protected us, at the time when we are now to be used for something good, to transmit a message. The human being is created out of clay. How much silica is in good clay? 45%. Silica is quartz. If you wonder why a beautiful pot conveys a beautiful message, it's because there *is* a message in it. What is the message? The message is of the origins of this creation, of the Light of Allah (swt). Just think about it. Vegetable passes away; animal passes away; mineral doesn't pass away. It is transformed into one form after another. It doesn't pass away. Allah (swt) has placed within us trace minerals. We can't live without them. When we die, what happens to them? They remain. They carry a message.

Now, the Sufis go to tombs and talk to dead people. The message is left. If you know how to attune yourself to the message, you will hear it. Just as you see the beauty, not just the utilitarian reality of a bowl, [you can see] the message of it. When you were doing ceramics for years and years, it affected your health, in my opinion. This is how subtle Allah's creation is. And this is the gem within us. Metaphorically, we can say we are all beautiful and part of the Jelal and Jamal of Allah, and we can be very happy and sort of superficially Sufic in understanding that. But we have to understand on a much deeper level. When we are interacting, we are made up of this form, but the message comes from the '*ālam al-amr*. It does not come from the '*ālam al-khalq*.

That's the problem with Sidna Adam (as); Shaytan whispered something in his ear, and his consciousness became part of the *ālam al-khalq*. Why? Because he consumes, in reality and metaphorically, something that no longer enables him to see Reality as it is. Other value has been attributed to the physical world. Prior to that, the physical world had one value. It was made for his enjoyment. Since there are no mistakes with Allah, a process had to begin where there was *gafla*/distractions. One has to re-find oneself. How he did this is the story of our life, our prehension. *Tayyun*: identification, prehension.

The human being has more than just physical qualities. We have other qualities and attributes as well. The beauty has an effect on us. We have emotions, a sense of beauty, a sense of the aesthetic. What is its function? Why do we have this sense? Is it to attract us to the physical world, or to reflect the quality and values of the non-physical world? It is, in fact, a subtlety. It is a manifestation of al-Latīf, the Subtle. Without that sense of subtlety, we will always be caught, so to speak, with occlusions. We will not be able to reflect the light perfectly. The metaphor falls apart at a certain level, because with a stone you cannot remove occlusions. But how it is cut may make the occlusion to be less intrusive to the reflection of the light. A good gem cutter can put the occlusion just below a facet in such a way that the light will still reflect it.

We are always going to be partially occluded. In this process, you can say the occlusion has something to do with our *qadr*. There are going to be certain perfections we will be able to achieve, and certain imperfections that will be with us. But how it is cut, how we interface with this internal reality on our *sayr ul suluk*, how we understand the subtlety of this journey and receive the *fayd* of Allah, will allow us to move to a state where the *murīd*, who is a seeker, becomes *murād*. And when Allah calls, there is no other answer but to obey. As in the Isra Miraj, the Prophet (sal) can go so far on Buraq. Jibreel (as) can only go so far. Allah has called Prophet Muhammed (sal) to within 2 bows length of the ‘Arsh. But in that journey from where he gets off of Buraq, and where Jibreel (as) leaves him, he loses himself. This is beyond *baqa*, until later when he returns. It’s not just *fana*. There is no Prophet (as) as Rasūlallah at that moment—it doesn’t exist. All that exists is the light of that prophet. It has its own frequency, if you will; its own capability.

Along with all this are things like the Ninety-Nine Attributes of Allah (swt) that, in themselves, have other characteristics that the human being has the capability of absorbing and reflecting: compassion, mercy, justice, love, perseverance, etc. But how

that is stored in the individual will depend on other characteristics and qualities that only a conscious being can have: sincerity, etc., which are also the Names. The qualities of a human being that will absorb and hold that specific frequency of *fayd* internally will now transmit the message.

If you are an individual who achieves, in this *sayr ul suluk, maqam/stations* of (let's call it just for the sake of language) purity/*tazkiyā* (because purity in Arabic is a process, not a state; it is a second degree noun.), [that station of purity] has an absolute reality, and it is dynamic, moving. I can say this is a lectern; it's not in the process of doing anything. It was in the process of doing something before it became a lectern, it was called a tree. It maintained its ability and character, but changed its form. Probably it will last much longer as a lectern than a tree. Here we have all this potentiality of light, and it is as close as you can come in the physical world to al-Hayyu al-Qayyum. What can be everlasting on earth but mineral? You have that. But then you have qualities that transcend anything that is physical, that come from the *'ālam al-amr*. These are the Attributes of Allah. Because they can enter into that light with anything, and then pass out of it when that anything becomes a no-thing, that's what we have to grasp and understand its influence on us by the awakening of our *latā'if*.

The subtlety can only be perceived by the subtle. We can appreciate the beauty and qualities of compassion, etc.; and we do. But to understand its full import, we have to come in resonance with our *latā'if*. Each *latīfa* has a frequency. It has a character, a prophet, a color, and it has manifestations. They are held within this physical body, but within the subtlety of it, just as the gem is held within the matrix. Is the gem the matrix? It is not. It is comprised of something totally different molecularly. An emerald is held in the matrix, which is one molecular structure. The emerald is another molecular structure. One protects the other. The matrix protects the gemstone, but the gemstone is filled with information. That is also within us. Again, you have a metaphor that is not just a metaphor, but a physical reality.

We shouldn't discount the value of the *'ālam al-khalq*, or the role of the self in the physical world. It's not a bad thing; we can't be only interested in the command of Allah and not in the physical reality. You deal with physical reality all the time with your patients. How that *fayd* is directed and how the information comes to us is this series of moments in the matrix of life where information is passed, and knowledge become awakened. It is where Haqq/Truth manifests again and again before us. Not that it is distant, but it is present. We say, be present in the presence. Look at this beauty (the hydrangea in a vase). Tomorrow the blue will be pink, because all around us is this process. When these flowers dry up, where will the beauty of it go? Is it gone? We can be poetic and say it is a memory. I remember the beautiful hydrangea at dinner. But it's not exactly the same as seeing it. Where did the beauty come from and where did it go?

It is a form of information. It is *fayd*, effulgence, proof. Proof of what? The religious person says it is proof of God, proof of the Divine Presence. It is proof of our capacity to perceive that Majesty and Beauty of Allah. Most of spirituality is shortspeak. Most of it is assuming that we understand the inner meaning when we just use the outer words. And we don't; we just assume we do. We have to interface with that gem and receive that information, and allow it to become resonant with who we are and what we are comprised and composed of on the physical level, and also in the non-physical dimensions of command, the *'ālam al-amr*. When that happens, then we are conduits for that knowledge.

The beginning of the *sayr ul suluk* is to understand this relationship between the *'ālam al-amr* and the *'ālam al-khalq*. Understand that it is an absolute, necessary relationship. That process of 'remembering Allah and Allah remembers you' is a law. It's not just a blessing, or a nice thing to say: "If you make *du'ā* for me, I'll make *du'ā* for you. If you remember me, I'll remember you." No. It's a law of the universe: *dhikr* is in two directions. In the *hadra* tonight, we spent a lot of time remembering Allah. Sometimes

we felt something, but that's not the point. The response comes later, because on a cellular level, a genomic or even atomic level of reality, changes are happening. Things are happening. Consciousness now becomes something that is dynamic. It is not just intellectual or functioning to understand, but a transformational process.

I remember being in Florida once at a laboratory where they were making germanium crystals. You could actually watch the crystals grow. They are used in airplanes to control the pressurization of the cabins. They are so sensitive that they are used as switches. (Maybe the technology has changed now.) Germanium has been around a long time. How do you figure out to use it for that purpose? It talks to you, speaks to you. The universe speaks to you if you are attuned to it. As Sufis, people on the path try to understand what Islam really is. It is not just a mystical journey, as if that it something impractical. It's a mystical journey all right, but it is extremely practical. Many of the things we take for granted today were explicated by people of Tasawwuf. The universe speaks to you. Again, it's literal and it's metaphorical. How we use it is very important.

I'll get a little heretical, because I like to do that every now and then. In each of these small examples I have given today is a doorway to Jannah. What is the description of Jannah? Gems and beautiful fruits, and all these things human beings can associate with. But they are also reflections of our own self. This pursuit of what is subtle in us is the core of the teachings of the Khwajā Khwajagan, which we mostly follow. This core teaching of creating this resonance between the intrinsic and inherent beauty Allah (swt) has placed within us, and the subtlety of the *latā'if* is an extremely efficacious way of understanding not only our place in this creation, but our origin in the *ghaib*, and the process by which we live, and the immobility or non-transformative possibility of certain elements within us. Certain things have to be almost non-transformational for the rest of the transformation to take place. Is that too complicated?

The conscious intent that people say is how the Prophet (sal) came face to face with Allah, in this journey (like our journey as *murīds*), certain things have to be left behind because they can't be transformed. They only have a functional capability up to a certain point—even Buraq, even Jibreel (as), but not the Prophet (sal) because he was light before he was a person. We come from that light. Allow yourself to think about what derives from all this in terms of human tendencies, values, concepts like morality, ethic, justice, the possibility of mercy, the possibility of compassion, etc. At what point do these derive, and how do they become refined? How do they become manifest? The process of *muraqabah* and *mutawajjuh*, turning toward and facing that which effaces the physical reality and allows the *fayd* to overflow in the being of an individual – how does that give rise to these qualities and attributes of the human being that reflects the gem that Allah (swt) places within us? *Asalaamu aleikum*.