

June 10, 2010

Thursday



Title: [Currents in the Heart](#)

DVD title: The Heart's Capacity for Greatness
Keeping it Healthy requires Submission and Trust

Bismi-Llāhi-r-Rahmāni-r-Rahīm. One of the stories that Shaykh Simnani talked about was this: there were these kings who would boast about nothing. They were pompous and grandiose, and set up rules over their city or nation. Most were captured by some kind of trick, deviance, which they had no right to anyway. These kings were tyrants. They conducted themselves with pomposity you couldn't compare to anything, certainly not anything in nature. He goes on to say, "*These miserable creatures do not understand anything about the Dominion of Allah.*" They don't comprehend, not only the Dominion of Allah, but they don't comprehend the vastness of the human heart. I'm going to continue with the heart tonight.

He continues and gives the known measurements at the time for the sun and the earth, and concludes that 360 planets the size of the earth would fit into the sun. Not a bad estimate for a man in a village many hundreds of years ago; it happens to be just about right. He said if 360 earths can fit into the sun, how can these petty kings boast about the size of their kingdom? Now add to the sun and 360 earths the rest of the cosmos, and the estimate would be even more minute, like a grain of sand in the desert, or a drop in the ocean. Then he says, compare that to the 'Arsh of Allah (swt), and it would be even less than a grain of sand in the desert. The Prophet Muhammed (sal) said, referring to the cosmos, the earth and human things, next to the human heart, all these things were like a seed in the desert, or less than that.

The Prophet said that the heart is vaster than anything we can imagine or observe, so “**blessed be to Allah, the Best to create.**” We cannot grasp this due to the vastness of it and the weight of it. He was talking about *tawhid*, the unity of oneness. He goes on to say that even if someone could grasp a little bit of this *tawhid*, it would be as though you are carrying the entire earth and the cosmos on your eyelash. That’s the way to think. I’d like to hear someone talk like that for an hour. That’s why Allah (swt) forbids us to kill people, because each human being is an incredible creature within the heart; but with ignorant eyes, we just see skin and bones. How important Allah has made the human being against the backdrop of this cosmos. What responsibility, and what teaching and guidance Allah has given.

All hearts have the capacity of that greatness, but most people struggle just to make the effort to enter into the realm of the immense human heart; which is of course why Allah says, you can find Me in the heart of the believer. Veils upon veils have been placed over this understanding, almost as if to cover the path to such a vastness, because the mind would become frustrated, if it really tried to comprehend the vastness of the human heart.

Yet, at the same time, the doorway of the heart opens onto this enormous reality of Allah (swt). Simnani goes on to say, “*has show me the nature of the situation beyond words.*” Allah (swt) made the human *qalib*, matrix, mold, like a pool of water. When you look at the pool of water, you don’t see the underground springs. If you went swimming in the pond like I used to, you’d feel the springs. Do any of you remember that? He says, “*Allah made the human qalib like a pool of water like a spring flowing from the realm of ghaib. Five canals stretched out from this pool, each corresponding to one of our senses. Each canal goes from the pool that is filled from the ghaib to the realm of the shahadat.*” All of a sudden, it becomes seen; visible. The benefits of the unseen realm, the *ghaib*, pour into the physical world through the senses.

Again, we have this analogy that what we perceive with our senses seems to be true and right, if you can picture the currents from the unseen world that become our senses. They are our connection with the unseen world. One would think that if you could just follow the current back to its Source, everything would be fine. And you can. You can look inward. You can contemplate the fragrances of the world. We use the word *dhawq*, for taste. You can. The benefits from the Divine unseen realm pour into this physical world. What's happened is either, the water has become polluted – a fitting analogy for what is happening in the Gulf – or the streams have dried up because people have diverted the streams. What's left of the senses...the refreshing water in the pool of life... has been cut.

The Sunnah for humanity – and this doesn't really make sense in one realm, but I will say it as a truth, but it is a metaphor – the Sunnah that we understand in the physical world – in this case we'll talk about the Tradition, which is a manifestation of right action in the example of the Prophet (sal) – is designed to bring about the *kamal*/perfection (or some element of perfection) in the human being that reflects the Divine Perfection gradually, through re-directing the senses. The consciousness now becomes disrupted. Allah has brought something from the unseen world to the observable universe, by means of powers and knowledge that are beyond our comprehension, beyond the physical universe, beyond the physical laws and forces of this earth. This transmission of potentiality and knowledge come through the heart. It is an aggregation of intentions, and forces beyond our knowledge mixed with our senses.

We have this body, this life and capability, which we are dealing with 99% of our waking time through our senses (and indeed sometimes in our sleep); but at the same time, there is another force behind it. That force emanates from the realm of the *ghaib* and brings with it a sense of understanding, a sense of something more. In the heart of the human being, which is vast, in this chamber there is a sense of something that we call life in the physical world. But in the unseen world, we don't have a name for it. It's just a sense of

something that comes into this physical world, a sense of something greater, something more important, something transcendental. The inhabitants of this world (that's us) have a sense that maybe there is another dimension, *malakūt*, the '*ālam al-mithāl*', where in this case we would say the angels have knowledge or an existence we don't see. There are the unseen worlds, and our senses cannot perceive them. But, we can touch those worlds through love, through the heart.

Where the angels have what we refer to as a general overview [of the world] from their realm, we only have a view of this realm. We don't have a view of that world. We don't see the details of that world. For us to develop that insight, we have to dive deep into the heart which resounds and resonates with qualities from the unseen world, and which we can't define. That's why we write poetry about it. What are the qualities of love? You can talk about passion, patience, tolerance, and we can use those kinds of things. But love somehow is much greater than those terms, those semantics—something greater. Yet, love seems to be something that comes from somewhere else; rises from somewhere inside of us. We can trace all the other senses, how the brain interfaces with them and so forth. People with brain damage lose certain senses. He lost his sense of smell from a fever. Or you can lose your sense of sight.

You can trace in the different parts of the brain where these senses originate. People can become numb and not feel things, or they lose their sense of taste. But you cannot trace love. Where does it come from? You can't see. To some degree, with a frontal lobotomy, you can make a person very passive. Maybe that's [related to the] capacity to love, but we don't really know that. Love is known to every human being, but it comes from the unseen. It is a link to the unseen world. The heart is that link. We have to perhaps convince someone to worship. We have to give them the means to worship, to analyze and rationalize prayer (although some people do it from blind faith). We have to be taught to worship, taught the means of worship and the importance of worship, and all that. But love we feel from infancy, before we know words. We receive love and we react

to love. Here is this entity, a baby, who gives love and receives love without words. It's mixture of something from the inner that is manifesting in the physical world.

When we shine light – the light of *himma*/yearning, of knowledge, of love itself – on our life, questions arise. It's with that light that we get answers. The answers we get are illuminations. If you go down to the stream tonight with a flashlight and shine the light into the stream, you'll see the stream as it comes near you, but you won't see where it is coming from. It comes out of the darkness. With love, you can move back the moment to some degree and see where this capability of the heart reaches into the unseen, into the darkness. You are not just experiencing it here in the moment. You can actually see to some degree where it comes from, but then it disappears into the unseen. There are certain assumptions you can make from it. I see it here; it must be from there. But I can't describe what "there" is. Now if I get down in the stream and walk with my light, I learn more and more, but even our stream is somewhat endless. You would have to walk to the river, and then to another river, and then to the sound, and then to the ocean. It would take a lot of time, and time is a very strange thing.

When you are sick, you go to bed; but you're up all night, not feeling well. The night seems endless. But another person who is well (could be the person in bed next to you) goes to sleep, wakes up, and says, "Wow, I felt like I just fell asleep and now I'm up!" The same amount of time has passed. When you're up all night, miserable, time seems to pass very slowly. When you slept, time is a snap, and it's happening in the exact same place at the same time. In no time, love rises in the heart and comes from the unseen. You can express it in no time. "What does that mean for me? What is the ethic of that? What am I supposed to say? How should I respond to it?" You just slow it down, and that's good, because the person could be lying to you. But I'm talking about pure love. It comes like that (snaps his fingers). Why? Because the heart, this physical organ with its boundaries, contains something that is boundless.

Allah says, “Find Me in the heart of the believer.” What does it mean? You find Him in the love of the believer, in the place where love exists. In fact, He says, “I am the love.” I am the love that you feel, and it is endless. You keep tracking back, and it is endless. That’s the capacity of the heart. But as I spoke last night, if you have heart disease, you have a problem. You can become obsessed with the physicality, and not the transcendental nature of it; therefore, you can’t get the healing quality of that dynamic love, which has a healing capability to it. The way Allah (swt) has created this universe is there are right ways and wrong ways to use the heart. You can abuse the heart by eating the wrong things, eating too many high cholesterol foods, and by putting stress on the heart through worry and anger. What happens is those feeders, the five currents coming into the heart, get dried up. They get blocked. You get plaque, and might have to have open heart surgery. But to keep them open, you need love.

Love in itself has a very healing quality. If you have the capacity to love, you must love and express it. If you have the capacity to receive love, you must receive it. Just like the arteries send blood out, and the veins bring it back for oxygen. The first instruments for fixing this pond are the mother and the father. They are the ones who create the original canals that feed the water from the *ghaib* to the *shahadah*. We can carry the analogy on and say they are the instruments out of which the mud is built into a being, and the house is constructed for this heart and connected to this heart. It is filled originally from the joy and the love of the parent, that comes from Allah. This paradigm of reality called the human being really demands a lot of this attention and love. You want to keep those springs flowing, otherwise, it drives up. The heart becomes hard and filled with pollutants.

When we first moved here, down in the bottom where the pond is, the neighbor was running cattle, and the cattle water would flow over into the pond. It carried animal excrement. So we diverted it through a ditch down into the lowland. We also built the ditch along the main road, because it used to wash over all the time. That lack of attention

is the result of poor construction before we came, and it deteriorated over time. We had to make adjustments to it.

Now the pond is relatively clean, though we should test it. There are very good fish in it, all kinds of wildlife: muskrats, beaver, nice turtles and snakes, and dragons and cormorant and lizards. They are all healthy. But that dirt and laziness, that putrified stuff, is Shaytan. This is all the whispering stuff that can come through your senses that are polluted. . Your senses can get polluted. You can develop tastes for things that are bad for you, like alcohol or wine or something like that. You can turn your eyes toward things that are corrupt, or your ears or your tongue to gossip, and you can become vain with your body. All these kinds of things are whispers from Shaytan. But every one of these things has a good side to it. Your wife may say, "You are beautiful." That's using the sense of beauty and the eyes in a good way. If you use your ears and tongue to speak and listen to things that are sweet and nice, that's wonderful. If you see the beauty in the physical body, that is fantastic. That's God's creation.

The difference is the purity in that stream of thought. Where is it coming from? Is it coming from the *ghaib*? Is it coming from the sweetness of Allah, with sincerity and with love? You know, because it sustains a good heart. You are healthy. Your mind is turning toward the good. You are doing good acts. Your heart is expressing good things and you are training your tongue to speak them. You are purifying. Also, there is the possibility of purifying what is coming. The putrified water only has to travel through good soil for 3 feet to become purified. You have to have a receptive heart, because there is always going to be something negative or something worrisome or some whispering coming to you. Either you are going to put that diversion pipe in and divert it away to a place where it runs off, or you are going to let it come through you. This is why when we have heart disease, we don't divert it; we let it come through our heart.

Sometimes, our parents start us off in a good direction. They created the vessel, with Allah's help. Allah created it with their help, but they couldn't maintain it, because we took over our own life. Now we say, "Wow, I remember that child when he was just a cute little thing. Now look at what a troublemaker he is! Where did it all go wrong?" That's why we need good teachers. That is why we need a teacher. You say, "I tried to fix the pond but I got these unlicensed, un-uniformed, local yokels in to fix my pond, and they messed up. They thought they could fix ponds just because they are farmers and once had a pond." That's why we need teachers. Teachers are *hakims* of the heart. Sometimes you go to the doctor, and the doctor has to do invasive surgery in your heart. Sometimes the heart stops, and they have to shock it and use a de-fib-rilator. (It means you turn away lies and you don't fib anymore). Sometimes it just takes a kind word. Sometimes it takes some medication.

One of the things we know from the physical heart is that we should always have a good diet. The good diet for the spiritual heart is *muraqabah*, *dhikr*, *du'ā*, and all the things Allah has prescribed for us to keep our hearts clean and healthy. So we need someone with skill and know-how, who is relatively fearless, and who at least knows generally if not exactly what you need. But at the same time, you cannot force-feed. Sometimes *khawf* is used. "If we don't do the surgery right away, you could have a stroke any second." "All right, well I'm here; I'll just check into the hospital." That's the way it usually works. The doctor puts you through a stress test, and you fail it, and the doctor says, "I don't want to wait." You've been waiting for twenty years, but never mind. You have to do a quadruple bypass right away. Better to get it done and have it taken care of right now. The odds of dying on the table are much less than the potential heart attack, and we can deal with any potential complications. We'll give you all kinds of antibiotics, and you'll have to be on medicine for the rest of your life, but that's okay.

Then there are some people like our old friend Roop Verma who got that diagnosis, and had chelation therapy every single day for months and months. Now he's fine; he never had the surgery. His arteries were so small they could not do angioplasty, and he just chose to have chelation therapy. It cleaned his arteries out. You don't know. You go to Europe, there is far less invasive surgery than in the U.S. They treat it medically. There are different ways. But you only know the way that is put in front of you, and the doctor scares you into action. With your physical body, you get scared into action. But with your spiritual heart, you don't get scared into action. That's a shame. When we have spiritual heart failure, everything becomes meaningless, and Shaytan takes over. The one who has diverted the streams and drained the heart dry takes over.

That is why we have to submit to Allah, to the guide and the teaching, and trust that it's the right thing to do. [We have to trust] to the point that you never question it, no matter what, no matter what, no matter what—never. How is that possible? It is possible. How is it possible to take medicine your whole life? It's possible. Every day, take these pills twice a day. It's possible. People do it all the time, for twenty, thirty, forty years they remember to take the pills. When they don't, they get dizzy and this and that, because the pills build up certain chemicals in your body, and if you stop taking them, they cause you problems. It's the same thing. How do you trust and trust, no matter what? What are you protecting? If what comes to you is coming from love, what are you protecting yourself from? Love? That's the pure water.

This is *dunya*. There will be leaves falling in the pool, the stream, the canal. No matter how much you do, something will happen. From time to time, debris will fall into the stream. You need someone to manage that pond, someone who has the tools and the ability to teach you how to clean it. You have *dhikr*, and with that *dhikr* you dig up some of the dirt and debris and throw it out: *lā ilāha illa-Llāh*. It's hard to do that at first, but as you get it cleaned out, it's easier to clean it, and the more you do. When you have the

filter of *muraqabah*, and when the patience develops in *mushahadah*, and when you witness the beauty, then you are able to keep the heart clear.

It's just like anything else. You hire an architect; they draw up the plans and give them to you. Then you have to pay them \$2,000. And what you want done will cost \$65,000. Now you have spent \$2,000 on the plans, and looking at a \$65,000 expense, and you say "Thanks a lot, I can't afford it." You dream of the state of completion, but you don't act on it. You have a landscaper who gives an estimate to do your yard, but you can't afford all that. Maybe you do it piecemeal, a little this year, a little next year. Of course there's an assumption that you will take care of it. The little you do this year will have to be maintained next year, and you will have even more next year, so you will have more the third year to maintain. Then you have to decide if they will maintain it, or if you will maintain it. To what degree will you do things that you have the capability of maintaining? That is why you do the practice, maintain it, and add to it by your character and capability. You add to your capacity from the endless stream you cannot see in your heart. It's all from the heart. Anything you want comes from the heart. That's where your disease is, also. End of heart talk. That was a hard talk to give. *Asalaamu aleikum.*