

June 23, 2010

Wednesday



Title: [The Reality of Oneness is the Attributes of Allah. Q&A.](#)

DVD title: Tasawwuf: The Journey within Ones' Own Self
The Process of Knowing What is Real and Who we Are
Q&A

Dinner blessing: O Allah, thank You for all the beautiful children, for the blessing of their sweet faces and quiet natures! Thank You, Allah, for the food, for the good company, for the good work that we do, for bringing all kinds of people from all over the world to our community, and to help us to be able to praise You and to send our love to You through our appreciation, gratitude and good works, *inshā'a-llāh*. Make those who are ill healthy, and those who are in need, fulfill their needs. *Amin*.

Suhbat: In honor of our guests from Turkey and Kyrgyzstan, I'll speak a little from the traditions of that area that are at the foundation of our *tarīqah* also. In these teachings we find very much of the Khwaja Khwajagan.

One who thinks of himself as other than Allah is certainly not other than He / Hu. Because Allah (swt) is free of all existence, except for His *Dhat*, His Divine Essence. Everything visible/seen or unseen that exists in what we call "Him" (with Him, part of Him, apart from Him) is none other than Hu / He / It. Anything that is apparently other than Allah is still Allah. Whoever sees himself in this way has come to a point we call "*adaniyya*," where the intention and the reality become one. One dies, obviously by the will of Allah (swt), when the time we have borrowed, when this apparency that has been lent to us has been used up—the appointed time. When our material reality, which we

call life, ends at that time, it loses its character and loses all the qualities of both good and bad.

One who passes a spiritual death, while their material life continues, also loses all characteristics bad and good, and nothing but their essential self remains. In their place, what becomes aware of itself is only Allah. In other words, we could say that your self becomes Allah's Self, and your attributes become Allah's Attributes. That's what the Prophet Mohammed (sal) meant when he said, "***Die before dying.***" In other words, it's the process of knowing yourself before you die. Allah (swt) speaking in a *hadith quds* said, "**My servant comes near to Me in worship and doing good works until I love him, and when I love him, I become his hearing, his ears, his sight, his eyes. I become the words on his tongue, the hands with which he holds, and the strength of part of his being.**"

With these words, the Prophet (sal) shows us that the one who dies before dying realizes their whole being as only comprised of the reality of the beingness of Allah (swt); hence, one has the consciousness that all is from Allah, that all is Allah. The attributes we have are the attributes of Allah that are given by Allah. If one arrives at that state or station, or the states that come to that station, one realizes there is no need to change that state. The state itself is perfect. If our essential being was other than Allah, there would be no way of knowing oneself. It is by Allah that we know Allah. Through Allah we know Allah. We get caught in the idea that we are thinking about some body, some thing, some entity we call Allah; but that's not the reality. The reality is the fullness of the attributes of Allah, the fullness of the goodness of Allah.

When you know yourself, your selfishness will leave you, and you will know there is nothing but Allah. The condition and process of this knowing of one's own self is in the reflection, the action and the interface with what we think is reality, what we think is outside of us—the world, the circumstances, the people, the relationships, the ideas, the

teacher, the teaching, all this. The condition for self knowledge is to know that if you had a being of your own, independent of any other being, you would have no need to change, no need to annihilate anything in your own self, no need to know Allah or your own self. You would already think you knew. You would have been yourself, a guide, self-existent, and there would be nothing other than you. But it is only Allah swt who is free of all that existence.

This process we call Tasawwuf / Sufism is contextualized within forms like prayer and *wudu*, and is manifest in the narrative of our life and how we articulate our essential and core self beyond the idea of beliefs and non-beliefs. At the same time, it is constructed or pointed to through beliefs and non-beliefs. This is the way we know our self. The meanings of what we recite—or what every Muslim recites, like the *kalima* (there is no being but Allah's Being; there is nothing except Him; He is the only One)—become clear to us. It is not an attestation of faith anymore; it is a statement of fact. That's the fact. If I say to you, "What's your name?" You know what your name is. It is a fact. "Are you sure that's your name?" "Yes, of course! It's the name my parents gave me." You know it. It's a fact. You know the example Shaykh Nooruddeen gives. If I ask you, "What is this (holds up a glass of tea)?" You say, "It is tea." It looks like tea, but you really don't know until you taste it.

Even logic will tell us, if we accept the fact that there is an overriding creative force / truth/ presence called Allah that pervades, permeates, is near to, within and outside of, and contains all things, then how could we interfere with that Rabb/Lord? How could we interfere with the Sovereignty of that Lord? How could that Absolute Ruler over all and everything be constrained... by what? You could say that every imperial desire in the history of humankind was an individual or group of individuals striving to be god-like, impervious to any resistance. The only difference is Allah (swt) has ruled forever, and we don't know any people who have done that.

The Eternal Creator, not created, is now as He ever was. He doesn't need creation to be a creator, and doesn't need others to create, and is Itself / Himself / Herself comprised of attributes before they were manifested in the universe. The manifestation of this Essence doesn't differ in any way from His Being. The manifestation of His Oneness, of His Essence requires Ahad. That He was One and First. What was hidden became visible. What was unknowable became partially knowable. What was unattainable became attainable. What was far became near. What was not present became present. In a strange way, the divine multiplicity became a testimony to its oneness, everything pointing back to its origination.

If you have a million things pointing to the same direction, it's pointing to the oneness. They are a testimony to the oneness. Where did you come from? Cairo. Where did you come from? Northern Virginia. Blacksburg. Where did you come from before that, before that? From Adam. Where did Adam come from? From the One. Do you believe that? Why? Do you have a better explanation? "Oh, maybe, maybe not. I believe that one plus one is two. I believe if I drop a glass on a hard floor, it will break. I believe if I cut down a tree, it will die." Why do you believe it? You've seen it. The process is to do what is necessary to see it, not to just say, I haven't seen it so I don't believe it. Taste it.

At the same time, when look at the sky at night, you see the stars. They seem to be moving (of course, we are moving; but for the metaphor we will say they are moving). They are never in the same place exactly. Or look at the sky in the morning; it is the same sky but it is not the same. We've seen maybe 67 years of mornings but they are never the same. We call it "morning" and "sky," and call it by the same name, but it's never exactly the same. Compassion is never expressed in exactly the same way, but we recognize it as compassion. Love is not always expressed in the same way, but we recognize it as love—for the most part. We recognize it, because the quality of Allah (swt) is, in appearance, every moment in a different form and a different state.

In Suratu-r-Rahman, Allah says, “**All those who are in heaven and earth ask of Me. Say that He manifests Himself at every moment in another glorious state.**” (55:13) Every moment in another glorious state, yet recognizable as Allah (swt). Nothing existed. Nothing has ever existed, yet at every moment He manifest existence in His Own Self. How hard is that to believe? You go to a movie; you watch something on television; it doesn't exist but it exists. Every moment it is manifesting some story, some reality. It is evoking your emotions and interests, and every second it is changing. There was no time when it wasn't this way; there will be no time when it is not that way until the end of time. There is no more or less manifestation. The truth is, there is no other being other than Allah. What appears to be co-existence or non-existence is exactly the same. It is just what we assign value to in the moment, or what we say it is in the moment.

When you come to the point where you see that and you are comfortable with that, you are in that state between existence and non-existence. Nothing can negate the oneness of Allah (swt), although what we see is multiplicity. The only existence in them is the existence of Allah. If you know this, and don't consider yourself to be the same as or other than Allah, then truly you know yourself. That's why the Prophet Muhammed (sal) said, “***He who knows himself knows his Lord.***” If you know yourself, you know there is only Allah. It doesn't mean that you or I are Allah; it means that we know there is only Allah. You may think that is slicing the semantic pretty thin; but it isn't. Even in a moment, even a *hal*, even in one moment of enlightenment or epiphany, you lose yourself to something else. It's like the example I give when you go to a fair and they have a big, 1million watt spotlight. You stand in front of that, and someone looking at it can't see you. You are there, but they can't see you. You know you cannot be seen. You know you are in the light and can't be seen, but you exist. You realize your existence is conditioned by the light in terms of the other person.

In a strange way, we can say, “I’m me but I’m not me. I know who I am, but I don’t know who I am.” Isn’t that what happens in life? “Who are you?” “I’m Khaled Hassouna.” “What do you do?” “This and that.” But how well do you know yourself? You know your name and what you do; you know your wife’s name and how many children you have. But how well do you know your own self? We know we are not our name. We know we are not our form, but we exist. Then people say, “How is one to be with Allah when there is none other than Allah?” You can’t be united with your own self; how are you to be? If you say there can be union with Allah, then you are saying there is two; not just one. There have to be two entities to be united. If there are not two, but only one, there is neither being with or being without Allah: there is only Allah. We say this, and every Muslim says it, over and over again throughout our lives, *lā ilāha illa-llāh*; but few of us get to understand what it really means.

As human beings, we seek nearness. Allah does not say, “I am your jugular vein,” but “**I am as near to you as your jugular vein.**” We seek nearness to Allah. The answer in that question then is, in a state of closeness or distance, we have to realize that no matter how far we may seem to be away from the truth, how far we may seem to be away from Allah, we are ever so near to Allah. [No matter] how doubting we might be, all our doubt is within the truth. [No matter] how confused we may be, our confusion is still within Allah. Allah is as near to us as our jugular vein. We still don’t know our self, because we don’t know that there is only Allah, that there is only the truth, only the Reality, only the love, only the compassion. “But Shaykh, how can that be? Look at all the misery in the world. Look at all the hate in the world. Look at all the destruction in the world. How can that be?” Because of this creation, Allah has given us this idea of choice, within His Own Being.

Just like within the theater, there is a film going on. The film is not real; the people in the film may not even still be alive. The story never happened. It’s a total fiction. The place is represented incorrectly. I saw a film the other day about a place I had been many

times. I knew they couldn't get from this street to that street. It looked like they walked out one door and were in another place I knew they could not get to. Nothing is true or real; but it conveys reality to us. These people who are in the film are acting like they are married, but they are not. They are acting like they are having conflict, but the conflict is a fiction. Or they are acting like they are happy, whatever they may be. They are playing the role of someone who is British, but they are American. You are sitting there, buying into that. The meaning of the story is very poignant. The meaning that is being transmitted in the story is a deep meaning, but it is all based on illusion. None of it is real. Nothing is real. There are real people, but not really. They are digitized into little photons of light. Nothing is real; and yet what is happening in the movie and video is touching my heart because it has truth in it. Truth is there. Truth could be fear, horror, happiness, joy, sadness; but it is true. I'm relating to it, because it is within me. It is resonating within me.

In that sense, there is only Allah and all this is a fiction. We are playing a role. Yet the truth affects the viewer. In this case, we are playing the role and also viewing it. We are observing it. It has meaning to us because what we call our own life has circumstances that we have to make decisions about, have attitudes about, have values and ethics and all kinds of wonderful things that are all Attributes of Allah. Suppose your name is... Khaled, but you don't know it. You think your name is Khalil. One day someone tells you, "Your name is not Khalil. No one told you that your name is Khaled." Do you stop being who you are? You are still the same person. When you learn that your name is Khalil, Khaled has been taken away from you. You realize that you are not Khaled. But the name Khalil hasn't made you cease to exist. You were never Khaled, but you lived as Khaled. The disappearance of that thing, that name, required that it existed before. It couldn't disappear unless it existed.

The person who knows, and the thing that is known, the one who joins and the thing that is joined, the one who sees and the thing that is seen, the one who hears and the things

that are heard—the knower IS Allah’s Attribute: The Knower. The Knower is the essence, the *dhat*. The joiner is the attribute; the hearer is the attribute. The seer is His attribute. The one who assumes these attributes, who uses these attributes, who has the attributes, may not be the originator of them in their own minds. They may think they are Khaled, but they are really Allah. It was only Allah that made it. ***He who knows himself knows his Lord.*** When Khaled finds out he is not Khaled but Khalil, nothing is removed from him. Nothing is annihilated.

The previous being does not become part of him, as if there were two. There was no Khalil and Khaled. There was only Khalil. He just thought he was someone else. You cannot unite what is already united. There is only one person. We knew him as Khaled because he thought he was Khaled, but now we find it is Khalil. Khalil and Khaled don’t become one person; they were always one person. The name changes; that is all. Nothing was added and nothing was subtracted. No one is better, no one is worse. It just is. He (You) just knows himself (yourself) by another name. Through what do you know yourself? Through yourself. “Ah! I’m Khalil, not Khaled.” I know that through myself, not by the name. “Oh, my name has changed. Am I the same person?” You can recognize yourself without the name. How can you know something by the means of something that never existed? You can only know something by something that exists.

People who think they know themselves and know their Lord have freed themselves from the delusion that they are this, but they are really that. The process of knowing this changes you. Something changes in the process. This process that allows us to realize who we are, or what really is, that allows us to understand who we are not, but what really is we call Tasawwuf. We call it *tarīqah*, *sufism*. This is a process of knowing Allah by knowing yourself. It is not just a psychological process. *That* is a very small part of it, which should be dismissed with early on. It is a profoundly religious experience, but we don’t call it religion, although it has the name of a religion. It is a

spiritual awakening. Ah, that's closer. We accept that the spirit/*rūh* is never fully separate from Allah. The *rūh* has always attached to Allah.

It is a spiritual journey. It is a journey in the *rūh*. It is a journey of the spirit, in the spirit, from the spirit, that is never disconnected. As we let our minds wander onto intellectual questions and physical realities, or thinking that the worldly experiences are somehow everlasting, we deviate from what our essential being tells us. Our essential being tells us that there is some truth, some reality. I must be part of it, otherwise I wouldn't know it. And that's what I have to keep focusing on. That's what I have to keep bringing myself back to. I have to keep bringing myself back to that. The world and its experiences are constantly challenging us. When we fall down and get hurt, do we say, "*Alhamdulillah*, it could be worse," using the falling down as a way to bring us back to remembrance? Or do we say, "Damn it! Grumble, grumble." What is the switch that makes us turn everything to remembrance that finally lifts that veil, and we realize "*Lā ilāha illa-llāh*," there is only Allah?

There is no reality but the one reality. There is no other truth other than the one truth. There is no other god but the one God. I can only recognize that because He is as near to me as my jugular vein. I have pursued knowing myself, and I have found that He is in my heart. The truth is, when you are standing in front of a mirror, both the eyes in the mirror and the vision in the mirror come from the same One. There is me and there is the reflection. If it wasn't for me, there would be no reflection. If it wasn't for the essence of the truth, there would be no concept of any truth. If someone says, "I am the truth. An al-Haqq," like Hallaj did, what was wrong with that? Didn't everything I say today reflect that? It depends on who the "I" is who is saying that. Only Allah can say that, but we can know that there is only Allah. If a man or woman utters, "An al-Haqq," it is nothing but an image reflected on the mirror, and only one of the attributes of Allah. The emptiness is that mirror, and the creation is in that mirror.

Shaykh Mahmoud Shabastari Gulshan al Raz said, “*He is the One Who sees. He is the eye, and He is the One Who is seeing.*” This journey we are on in *majāz*/metaphor can now easily be seen as a journey within one’s own self. Say you take a journey and go to Chicago, for example. That is a journey of your body to some place. But, do you see that there is a journey within your own self? It is a metaphor of the creation itself. Allah, metaphorically, is making this journey with His Own Beingness. It is creating all of what appears to be reality to us. It appears that I am sitting here talking to you, and it appears that you are sitting here listening to me. The journey inside of oneself is a metaphor for the creation. Whatever happens within your own self is within the One of your own self. When we turn ourselves inward in meditation in *dhikr*, when we turn ourselves inward to discover those attributes, and we act from those attributes that are One/Ahad, it is all happening within Allah.

Philosophically, it is interesting or it is confusing. The truth of it is, you can allow yourself to travel within your own self without any expectations, without any hopes, without any fears, just like the boatman every day plying the ferry from one place to another—same trip, every day. You are making that journey every day within your own self. Eventually you realize this is all a metaphor. This is all a metaphor for the creation itself, and this is all happening within me, because it’s all happening within Allah.

“*The eyes cannot see Him, but He sees all the eyes.*” In other words, no sight can reach Him, because He is all sight. He sees all. The truth of all matter is in this verse. No eyes can see Him, so no one can perceive Him. Allah is the only existence and no one can see Allah. There is no one beside Allah. If there were other existences, they would be able to see Him. So Allah says, “**I see with your eyes,**” which is another metaphor saying, “You see with My eyes.” If I say to you, practically, I can only see with your eyes, because I’m blind; what is the level of trust I have to have in you? I have to trust you are not going to walk me into a wall or in front of a car or whatever. You say, “That’s okay. I’ll take you and you’ll see through my eyes.”

Now I'm going to give you some other things: here is the sense of feeling. What I see with my eyes, you see with your fingers, or you hear with your ears, until you form a picture. But it's not a perfect picture, because you don't have sight. A blind person may say, "You are a very beautiful person." You have no idea what they mean, because they've felt 5,000 faces. How do they know what is an ugly or beautiful face? You don't have perfect sight or understanding, but you have a way of understanding, and He is seeing through your eyes, and you are seeing through His eyes. Why should we care about all this?

The blind man who doesn't see, cannot see. The one who doesn't understand, cannot understand. The one who cannot hear, cannot hear. Gee, that's very profound! Yet we don't realize until we can see with the eyes that are the inner eye, until we can hear with the inner ear, until we can understand with the deeper understanding. We don't realize what we didn't hear, didn't understand, and didn't see before. Why wouldn't we want to awaken that capability? I guess you could say, "With the world as miserable as it is right now, I don't know that I want to see it any more clearly." "With all this genocide, war and environmental destruction, I don't want to see that any more clearly." But that's not what you would see. You would see the meaning of it.

You may sense the futility of it now. You may know it is destructive now, but when you see with the eyes of Allah, you will understand. When you understand, that's when you can understand what the degree of your capability and capacity is, and what your role is in life. Those who don't care to know will not know. Those who don't see and don't care to see won't see. Whether by teaching, learning and thinking, or by force and coercion, they will never learn to see or understand. The one who knows only knows through one way. That is by being an *'abd*, by being a servant in service to Allah, in service to their *shaykh*, and to one another, their brothers and sisters. I keep looking for another way of saying it, and in 40 years I haven't found another way of saying it.

The real issue is just to stop and to serve. Just to serve and serve and serve, to be *'abdallah*. That was Prophet Muhammed's favorite name. When you are just serving, Allah shines the light from within you on what it is you are trying to accomplish. Just when you say, "Here's a problem. How are we going to solve this problem with the BP oil spill?" I don't know. I'm not an engineer. But if I were an engineer, I'd have all this capability of looking at this and coming up with all these different ways of doing it. I would not be thinking, "Oh, I have something better to do." If I was just a servant, I would be thinking, "Allah gave me all this skill. I will find an answer to this." Am I making sense?

You are shining the light you have in you on whatever you are doing. Why does it work? Why is it better? Because you are not taking anything from it yourself. The difference between you and someone else, who is only shining some of the light but holding back something, is that you will find the answer and they will not. You will find the way, and they will not. You will see what can be seen by someone who sees with the eyes of Allah. They will only see what they can see with their eyes, and they will only want to see what they can see with their eyes. That's enough. (Recites). I am leading into a little more about muraqabah.

Question and Answer

Student: You said tonight, no matter what our doubt and confusion, it's always within the truth. What is the best way a student works with that understanding, so that it's not used as an excuse but moves one forward?

Shaykh: I was thinking about Obama today, perhaps [it could be] any president. He starts off thinking, “I want to be president of the United States,” but has no idea what it really means. He knows he gets to live in a big house, make a lot of decisions, and has a lot of opinions on things and how they can be done better. Then he gets there and finds a briefing from Homeland Security, from the CIA, from the FBI, from the State Department, and there are 14,753 different things on his to-do list. Everything he knows is not enough. Before, he could pick and choose what he did, and do things this way or that way. Now there’s chaos. Anything can happen at any time, and it does. Oil spill, Katrina, whatever. You can easily go crazy—I mean literally. You can become depressed. You can become confused. It takes a lot of strength of character to do one thing and focus on it.

I don’t care whether you are religious or not, you have to have some kind of faith in the process. That’s why it would be wonderful if you had real cooperation from the people around you, if nobody had other aspirations and they weren’t opportunistic, if you knew everyone would do their jobs, if the congress-people would do their jobs, and if the people in the judiciary would do the best things, but that’s not the way it is. Politics are politics. Politically, it becomes very, very difficult to be a leader. I was thinking about that. There are intractable situations, while some are not. You have to pick and choose, because always in the back of your mind is, “I only have this amount of time because then I have to run for office again.” That’s your answer; but I’ll put it in spiritual terms.

I think the answer to your question is this: you commit; you focus on one thing, and you don’t do anything but that. Every time you find you are doing anything but that, you bring yourself back to it. That’s it. You are a Sufi, a Muslim, a whatever—those are all terms you can deal with or not deal with. You have to allow yourself to have confidence that the power that goes along with the name and office, the influence that goes along with the office, the amount of good you can do with the office, the power that goes along with being a Muslim, a Sufi, a seeker on the path, has a continuity to it.

If you keep bringing yourself back to that, whether you believe it or don't, you find it easy or hard, or whether you failed a thousand times, whether it fits your intellectual pattern or not, whatever it may be; you bring yourself back to that. You could say, well I could have done anything. I could have been this or that. I could be a Republican or a Democrat. It doesn't matter. It should apply to anyone if you are sincere and focused. When you find yourself not focused, you come back to being focused. Know that when you sit in *muraqabah*, you really will develop the capabilities—not by March 23 or 2012 or 2015 or 2030. There is no date on it. Allah knows the date, because there is a point in time. If you do that, *alhamdulillah*, things are revealed to you and you understand.

There is no benefit in being nothing, nor in thinking that you are everything. The simple way of saying that is, you just do it. You maintain your integrity, just like a bridge has to have integrity, or any building, from a structural point of view. Integrity is not an idea in this sense; it is a continuous practice. It's a trust. Allah gave you a trust, brought you to the path. You take the trust, and that's it, *khalas*. Just like we sit in *muraqabah*, we don't say over and over again, "I turn my attention to my heart. My heart turns to the Divine Essence." We don't say it over and over again. We say it one time and maintain it, under all difficulties. Sometimes it may take you a week to get back, a month or a year, a day, an hour, or a minute. But you turn back. "*Alhamdulillah*, I don't know where the heck I am, but I know this is where I am supposed to be." Not a place, but in your state.

Don't over-think it. Your brain is only there to solve worldly problems; it has nothing to do with spirituality. The heart has to do with spirituality. Your brain is only for the worldly stuff. When you are thinking spiritually, and you think you are thinking with your head, you are thinking with your heart. Your heart will not confuse you.

Student: How are we supposed to understand Allah's justice?

Shaykh: ‘*Adl*. Good question. We understand it like anything else, like compassion, love, or patience. How are we supposed to understand patience when something makes us very upset, or love, when it seems to have morphed into something else? None of these circumstances or attributes can exist without their opposite. We cannot know the value of life until we have seen life being snuffed out. We won’t affirm it. We will be no different than perhaps early bipeds walking on this planet. When another one of their fellow bipeds died, they became food for them, or just less competition for food. But because we have each aspect within our own self, it is again *dhikr*, another way of affirming.

When you see injustice, it should strengthen your sense of justice. When you see hate, it should strengthen your sense of love. When you see impatience, it should strengthen what you know of the value of patience. At any given moment, since this is all happening within Allah, there are many dramas going on. Each one is designed to strengthen the faith and belief of the believer. The person who is what appears to be the victim of injustice has a special place in Jannah, we are told. It means their *qadr*, their fate, is to play a certain role to uplift humanity to another level. That doesn’t help the parents of Nedaa, [the Iranian woman who was killed last year] very much, unless they are extremely pious people and understand it.

Remember the story of the Iranian man who forgave the murderer of his son, the Revolutionary Guard who beat his son to death? He said, “The world is watching. And if I free him, the world will see that Muslims are compassionate.” Some of the world saw it, and some of the world didn’t see, and you could make a case for the fact that it didn’t change anything. But if it changed one person, maybe even 10 people [it was worth it]. It changed our lives. I told that story a number of years ago, and we remember the story today, which means we are remembering the boy, the father and the act of goodness. Justice is like that.

If we don't take those examples of the Nedaa, the 2,000 who were killed in Kyrgyzstan a couple of weeks ago (not the few hundred we heard about on the news), and others, if we don't remember and see the meaning of this, then change will be much slower. The thing that bothers us the most, and what we have to resolve in the outer world, is the message. How does the message get out? It is important because the Prophet is called Rasulallah, the Messenger (of Allah). The message has to get out. In these days, not by one man or woman, but by what is available to us. This is why what happened in Iran was so important this year, and how they got the message out.

You could say, nothing is happening right now, but the message is out there. It is working, working, working. The wheels of justice turn slowly, we say. When you go to law school, you are taught that the wheels of justice turn slowly, especially if you go to a place like India. It may take 35 years to get your case before the Supreme Court. But they do turn, and justice is blind. It means there should be no prejudice, nothing that influences justice but the Haqq, the Truth itself.

Justice is a good question, but it goes back to faith. You bring your faith/*iman* to the 'adl. You bring your *sabr* to the 'adl. You bring your *hubb* to the 'adl, because these are all different faces of Allah. You aggregate those attributes and you will be patient. When we are all patient, change comes in a moment. When we no longer demand, then we are given. When we no longer expect, things come to us. When we give up our self, things come to us. Real justice can only exist in this dimension, this physical world, when you see its opposite. But that doesn't mean there cannot be long periods of justice, long periods of peace, tolerance, patience, and understanding.

How do we know this? Because everything is analogical. Everything is metaphorical. There are people who for their whole life are patient, or trustworthy, or just. There are people who would never say a bad word against anyone. My mother was like that. She never, ever, ever said a bad word against anyone. I never heard it. It's a metaphor, but it's

the truth. We see there are people who are always patient and always just, but not many. There are people who are always at peace, but not many. That's the proof that such a reality exists. How do we work for that reality? Do we fight for justice? On a low level, you can do that, but it is better to be just for justice. Sometimes one has to assert, but again, it's an analogy. When your enemy calls for peace, give them peace.

But sometimes it seems hopeless and this is all good spiritual talk, but I believe it is good spiritual science. I believe it is science, not talk. I believe it is the reality. That's why the responsibility lies on us, not on the other. "America should go in there and overthrow the Iranian government." Maybe... but how do you know what is waiting there in the wings? If justice and tolerance prevails, if the force of time in history changes the mentality of the people – we've seen it happen globally at times – it can be lasting. It is not that you decide inside your own self you don't care anymore, or you are not working hard for something, or you are not angered by what is transpiring. But there is a place inside yourself where you know if you can just get there, things will change. Effort is progress.

Asalaam aleikum.