

The Spiritual Aura: A Study of the Philosophy of Balance

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Abstract:

This paper delves into the intricate relationship between spiritual energy, psychological equilibrium, and divine existence within the context of human life. It explores the fundamental role of spiritual energy as the cornerstone of human life, bridging the gap between materialistic desires and spiritual aspirations. This spiritual energy serves as the axis upon which the delicate balance of human existence hinges, infusing it with purpose and meaning, and establishing a profound connection with a higher spiritual realm.

The study emphasizes the multifaceted nature of faith, thought, and language, with faith extending beyond cognitive abilities. It is depicted as a transformative force that operates at the core of human essence, enhancing rationality and facilitating engagement with the world. The study argues that, without faith, the human mind lacks the capacity to fully comprehend religious beliefs, emphasizing the intimate connection between faith and rationality. Furthermore, the paper introduces the concept of the spiritual aura, an unseen energy field enveloping individuals, reflecting their inner intentions and emotional states. This aura exerts a profound influence on their actions, interactions, and the outcomes of their endeavours. Those with heightened spiritual awareness can perceive these energies and intentions in others, underscoring the importance of spiritual introspection.

In conclusion, this study highlights the significance of acknowledging the existence of the unseen, embracing faith, spirituality, and the recognition of the divine presence in all aspects of life. It posits that this profound understanding transcends mere assumptions, leading to a deeper and more meaningful connection with the Creator and enriching the human experience. Ultimately, it highlights the intricate interplay of spiritual energy, psychological equilibrium, and divine existence as central elements in the journey of human life.

Key Words: Spiritual, Aura, Philosophy of Balance, Sufism.

Introduction

In the realm of human existence, there is a spiritual energy that serves as its foundation. This energy is crucial for the entire spiritual essence of an individual, acting as the fulcrum that balances the materialistic desires with the spiritual aspirations. Devoid of this vital essence, human existence would cease to exist altogether. The primary objective of this spiritual energy is to establish a connection with a spiritual realm wherein genuine and authentic existence is perceived, surpassing all other entities in terms of qualities and attributes.

However, this equilibrium between spiritual yearnings and physical motivations is fundamentally reliant on a positive form of spiritual energy, serving as the driving force behind intentions and requests. The intrinsic capabilities of humans, encompassing their spiritual and intellectual aptitudes, are intricately linked to their spiritual existence. The purposeful actions that lead to their journey and destiny, along with the resultant meanings in life, heightened emotions, and an enhanced sense of a higher existence, all stem from the realm of spiritual and mental activity.

This study delves into the notion of psychological equilibrium in humans, with a specific focus on discerning the disparities between spiritual aspirations and bodily desires while simultaneously endeavouring to harmonize them. It seeks to underscore that achieving and sustaining such equilibrium and coherence are nothing short of artistic miracles, originating solely from the Creator.

The study includes the following elements:

1. Faith, thought, and language
2. Balance between language and spiritual energy
3. The spiritual aura and divine existence

First: Faith, Thought, and Language:

In its entirety, faith should not be regarded merely as the sum of cognitive abilities, as suggested by the Austrian psychologist and physician Sigmund Freud (1856-1939) in his work "Moses and

Monotheism." Instead, it should be understood as a concept that evolved within the core of human essence in tandem with the development of language. This evolutionary process, characterized by remarkable advancements in intellectual pursuits, introduced a novel dimension of spirituality that religious doctrines instilled in individuals. This is in contrast to the ordinary psychological activities associated with direct sensory perceptions. It is undeniable that this phase constituted one of the most momentous stages in the ongoing transformation of human civilization ¹.

Religions generally emerged with the primary focus on elevating spirituality above sensory experiences. Faith, in its entirety, should not be viewed merely as a reflection of cognitive abilities; instead, it exerts a direct influence that empowers our mental and intellectual faculties to engage with the external world by modifying and reshaping it. However, the precedence of faith over reason plays a unique role in enhancing individual awareness. This precedence is relative and intimately linked to the essential connection between thinking and faith. We must engage in rational thoughts; and for thinking and reasoning to occur, faith must be present.

The mind, when devoid of faith, lacks the capability and sufficiency to provide a genuine or accurate comprehension of religious beliefs unless it is grounded in unwavering conviction and empowerment. Alternatively, it may offer a purely intellectual doctrine disconnected from the rationalization of faith, except from an external standpoint. Faith encompasses emotions, understanding, and inference, resembling the viewpoints of figures like Saint Augustine, who emphasized the "rationality of faith." Faith originates within a soul driven by love, and one of love's inherent characteristics is its inclination to hasten the vision of the future through inference ².

Immanuel Kant asserted, "Religion is a feeling of the divine, not mediated by reason, as reason, in his view, does not correspond to the reality of things. In this sense, religion is purely an inspirational sensation ³. Faith, therefore, serves as a prerequisite for rationality,

Isaiah stated". If you do not have faith, you will not understand. One who lacks faith does not perceive the essence of faith, and one who does not perceive cannot comprehend. Sensing faith goes beyond merely hearing about it; it involves rationalizing its presence in worldly life and perceiving God in the hereafter. It is akin to approaching the knowledge of God⁴.

Sigmund Freud argued that magic, the predecessor of science, is rooted in this belief: faith in the full capacity of thought. The magic of words, like the certainty firmly attached to the ability to know a name and pronounce it, stems from this belief. There exists a clear relationship between one's intellectual value and their linguistic repertoire. The spiritual energy, in this context, is essentially linguistic and a product of cognitive capacity. Although spiritual activity at its core is silent and devoid of language⁵, it paradoxically returns spiritual energy to language, albeit the language of silence. Silence itself constitutes a non-verbal language, and the soul's inner discourse, although non-verbal, can be more revealing than explicit speech. Nevertheless, certain methods derived from spiritual transcendence and cognitive excellence, such as those practiced by Sufi masters, exist to harness this spiritual energy. One such method is the practice of remembrance (*Zeker*).

In conclusion, the sagacious counsel of spiritual leaders, directed toward those who are willing to heed it⁶, highlights the idea that the soul is influenced by thoughts stemming from its inherent negative inclinations and external influences, leading to inner turmoil. Consequently, individuals are encouraged to combat these negative influences actively. This involves distancing oneself from inner self-dialogue, redirecting the mind towards remembrance, refusing to acquiesce to negative thoughts, avoiding preoccupation with them, and even humorously dismissing their influence. Instead, individuals are advised to nurture their minds with the radiance of the heart's light. Through this practice of remembrance, thoughts can find tranquillity, and spiritual life can flourish, ultimately overcoming the persistent intrusions of doubt. Remarkably, this approach to spiritual well-being

stands as a method of treatment surpassing the various forms of psychological therapy championed by Freud and others.

When delving into the realm of language, one discovers that spirituality finds its symbolic foundation in the movement of air. This connection between the soul and the breath of air, known as Animus Spiritus or Ruache in Hebrew, underscores the intimate relationship between the spirit and the wind, as well as between the breath and the soul. Consequently, the concept of the self arises as the embodiment of an individual's spiritual essence ⁷.

Expanding upon Freud's analysis, he discerns a profound connection between a person's final breath, which ceases only at the moment of death, and a breath of air. Even today, we refer to the dying as having relinquished their spirit. This perspective signifies humanity's opening to the domains of thought and spirit, immersing itself in the atmosphere of spiritual energy. Humanity was fully prepared to attribute the newly discovered essence within themselves to the entirety of nature. Likewise, the spirit permeates the entire universe. Science, a relatively late development in human history, endured considerable challenges in its endeavour to claim ownership over a fraction of the world previously inhabited by this spirit. This endeavour remains unfinished to this day ⁸.

Upon conducting a thorough examination of Freud's expositions and analyses, with particular focus on his association between language and spiritual energy, one might initially interpret his explanation of this relationship as predominantly materialistic. At first glance, it appears to oversimplify the correlation between air movement and spiritual symbolism, as it asserts that the soul derives both its name and essence from the act of breathing. This interpretation suggests that, due to their inherent nature, humans tend to attribute the newly discovered essence within themselves to the realm of nature. This preliminary analysis appears to lean towards a materialistic perspective, essentially reducing the phenomenon to a purely material foundation governed by natural processes.

Nevertheless, this simplified interpretation of Freud's concepts falls short of his intended objectives. Approaching his observations from this reversed angle fails to capture their true significance and the profound comprehension concealed beneath the surface. The spiritual journey, in fact, conveys a divine message of unity, striving to elevate the latent capacities of the human spirit. It is crucial to discern a substantial disparity between the spiritual goals of awakening the dormant potential within humans and the state of being a living entity, constrained by earthly nature and susceptible to instinctual impulses, akin to the behaviours observed in non-human animals.

Religions, particularly those of the Abrahamic tradition, are fundamentally monotheistic and do not exist solely to rekindle the inherent spiritual energy within humans for their self-actualization. Furthermore, the narratives present in the texts of the Old Testament delineate the boundaries between celestial demands and terrestrial challenges. They bestow upon humanity the agency to make choices and establish a system of rewards and punishments. These narratives serve as timeless teachings intricately linked to the concept of the Day of Judgment, reinforcing the unifying notion of eternal monotheism by igniting the spiritual essence associated with the divine.

Upon scrutinizing Freud, as previously indicated, we discern that he ultimately traces the source of spiritual energy back to language. However, his attempt to fully exploit this connection falls short, as his materialistic interpretation tends to reduce it to a mere internal monologue, verging on the realm of pathological hallucinations. We do not concur with his interpretation, prompting us to delve into the element that plays a pivotal role in shaping the equilibrium between language and spiritual energy. The paradox observed in Freud's analysis dissipates entirely when we recognize that silent language prompts internal mental activity, aligning with the concept that thinking fundamentally constitutes an inner dialogue, as postulated by Plato.

Second: The Balance between Language and Spiritual Energy:

The foundational link between language and upright spiritual existence can be traced back to the root of the Arabic verb "وزن *wazan*," meaning "to weigh." In our context, where "*wazan*" (weight) serves as the linguistic foundation, it symbolizes the cornerstone of a virtuous life. Arabic, as a language, is fundamentally structured around the concept of "*wazan*," distinguishing it from foreign languages that rely on inflection without any inherent connection to the notion of weight. In foreign languages, the systematic assignment of specific weights to words is not observed, whereas in Arabic, this structural principle is prominently evident.

Within the Arabic language, each word, whether a verb, subject, or object, possesses a distinct "*wazan*" or weight. The significance of a word can shift, transforming it from a verb to a noun or from a noun to an adjective, all contingent upon its assigned weight. The presence of "*wazan*" is a defining characteristic of language authenticity, influencing not only the roots, derivatives, and verb forms but also the interpretation of meaning through the movement of specific letters within the word. This movement, in turn, not only alters the word's grammatical function but also preserves its semantic essence based on the weight it assumes.

This is authenticity in the realm of linguistic weights and structures. It's not surprising that weight plays a significant role in the poetry of this language as well, distinct from the norm in the systems of other nations, even when we disregard the influence of individual recitation on maintaining rhyme and the independence of the art of prosody from vocal singing in Arabic poems. Semitic languages operate on the principles of derivation and noun generation from verbs. However, the comparison between these languages in terms of word derivatives and word formation from roots reveals the full extent of the evolution in Arabic weight rules and the shortcomings or ambiguities in its Semitic counterparts. This differentiation, particularly in Arabic grammar, corresponds to specificity, whereas its Semitic siblings tend toward generality or neglect. It is even noticeable in other Aryan languages that

have adopted elements of Arabic grammar ⁹. Weight is the foundation of our language.

Just as weight constitutes the basis of our language, equilibrium serves as the foundation of spiritual life. Balance is the keynote to achieving spirituality. Since human beings are composed of both spirit and matter, they contain within them the realms of minerals, plants, animals, angels, and jinn. Their task is to maintain balance among all these components, remembering that they were created neither purely spiritual like angels nor purely material like animals ¹⁰. Abundant examples confirm the concept of the "great equilibrium" in the realms of botany, anatomy, astronomy, and more. In all these realms and beyond, the meticulous balance and profound order in the world of creation and creatures are evident. God's statement holds true: "And He created everything and determined it with [precise] determination" (Al-Furqan, 25:2).

For example, consider the precise balance meticulously measured in the human body, as affirmed by the science of anatomy, known to every physician and student of physiology, anatomy, and organic chemistry. Every element in the blood has a proportion and quantity: sodium, potassium, calcium, sugar, cholesterol, and urea. Any imbalance in these ratios, even in small amounts, signifies illness. If the imbalance worsens, it can lead to disability and death. The body is equipped with automatic mechanisms that work tirelessly to maintain this balance throughout life. Blood alkalinity is regulated, and urine acidity is controlled. The temperature, always maintained at 37 degrees Celsius, is upheld by physiological and chemical processes that keep it constant at this level.

Similarly, blood pressure, muscle tension, heart rate, the absorption and excretion system, the chemical combustion system in the liver furnace, and the neural balance between calming and stimulating factors, as well as the regulatory processes carried out by hormones and enzymes that speed up or slow down chemical and vital processes—these are all technical marvels among the creations of the Creator, showcasing balance and harmonious consistency in just one aspect: the human body.

Indeed, the Almighty speaks the truth when He says, "And He created everything and determined it with [precise] determination."

When an individual attains the golden mean, they will undoubtedly discover the path they must tread, leading them directly to the goal. "The gates are narrow, and the road is narrow as well" – narrow because every deviation takes one away from the path of truth towards a parallel route¹¹. In movement life persists and balance is what keeps this movement in check. Balance is a natural and inherent aspect. What is the path one must follow in life to achieve this balance¹²? Sufis have found the key to this balance, which involves becoming introspective, meaning that one observes and monitors their inner self. Consequently, they can achieve complete balance within themselves. This type of solitude is attained by delving deep into oneself, free from external influences, gaining the ability to calm the internal waves as much as possible¹³.

In our world, nothing brings greater happiness or joy to a person than the profound sense of spiritual bliss that arises from actions that soothe the heart. Often, we tend to see ourselves as merely physical beings made of flesh, blood, and skin. However, in moments of deep presence, our awareness breaks free from the constraints of the body, rising to our authentic self that transcends life's sorrows and pains. This represents the highest form of control, where we gain mastery over our bodies and emotions, allowing us to better understand the world. It's a journey towards achieving balance and wisdom, which are the most noble of states.

And the question that now arises is: How can one achieve balance and composure? This is a question posed by the book "Teachings of the Sufis"¹⁴, and it is undoubtedly a valuable question. The answer to it can also be beneficial within the context of understanding the balance between spiritual human activity and augmentation.

There is a balance between activity and rest, between sleep and wakefulness. If a person firmly believes that they will become great by sleeping excessively, and thus habituates themselves to it, they will

become strange, not human, for the body given to them for understanding the world will remain unused. On the other hand, if someone completely rejects sleep, they will suffer from nervous disorders within a few days. And if one excessively practices fasting, they will inevitably become emaciated. They may claim to see the world beyond, but their plans will be different.

The same idea applies when someone realizes the path of inspiration and focuses on their pursuits; inspiration will come to them, but their body, their senses, will weaken, making it challenging for them to perceive the world around them. Thus, achieving balance in this regard is the foundation of a straight and earnest life.

However, from another perspective, as indicated by "Bergson" in his book "Spiritual Energy" ¹⁵:

"We are bodies subject to the same laws as all other material parts. If we push our body forward, it advances; if we pull it back, it retreats; if we lift it and leave it, it falls. But alongside these mechanically induced movements, brought about by external causes, there are movements that appear to originate from within and differ from the former in that they are unexpected; these are called 'voluntary' movements. What causes them? It is what each of us expresses with the word 'I.' So, what is this 'I'? It is something that appears, rightly or wrongly, and surpasses all aspects of the body associated with this 'I.' It transcends in space as it transcends in time" ¹⁶.

Sufis learn "balance" through postures that involve monitoring bodily activities during prayers, worship, and remembrance (chants). In India, there are holy people known as "Madizub" who have reached the highest spiritual levels. They have transcended their external "selves" completely, freeing themselves from the sufferings of this world. However, extremism, whether considered good or bad, is undesirable, as it goes against the concept of balance ¹⁷.

Third: The Spiritual Aura and Divine Existence:

The teachings of the Sufis do not conflict with the principles of moderation and balance established in Islam. The foundation of balance is rooted in moderation and it is a Quranic law, both practically and spiritually, as well as in the realm of creation and existence.

There is no rectification for a person without commitment to the teachings of heaven. Rectification for them is absolute, both in word and deed, as well as in purpose and aim in this life. When we speak of "rectification," we associate it with the presence of spiritual energy. Wherever this energy is present in human existence, the rectification of the individual occurs. Their control is through sincerity in action, sincerity in speech, sincerity in achieving the goal, and sincerity in pursuing the purpose they aspire to in their spiritual and true essence in this life. Their spiritual presence is firmly rooted in the divine existence, which they cannot detach from. No matter how a misguided and arrogant mind tries to avoid the voice of nature that asserts itself by saying that there is a Creator who orchestrates and guides this beautiful and magnificent symphony, their efforts are in vain.

This proves that there is a Creator of these marvels, an Almighty God who encompasses all perfections, close to His creatures like their blood is to their bodies, caring for them with the tenderness of a loving parent, responsive to their needs, hearing their sighs, and seeing their conditions. He is the God described to us by religions through His beautiful names, and there is no one but Him.

He is not the deaf law of the mute material sciences, nor the isolated God of Aristotle, nor the God of Plato dwelling in a world of ideals, nor is He the entirety of material existence as Spinoza and the followers of material unity conceive Him. He is the One, there is nothing like unto Him, exalted above all we know of states, forms, shapes, time, and place, manifest through His actions, hidden in His essence. Eyes do not perceive Him, but He perceives all eyes. Indeed, all eyes perceive

through Him and by His light, and by the power deposited within them by His light.

However, scientific reason does not acknowledge these Sufi words and demands to see God to acknowledge Him. When we tell it that God is not confined to the limits of sight, that He is infinite, and that He is the absolute unseen, scientific knowledge tells us that it doesn't recognize this, and that believing in the unseen is not part of knowledge. It asserts that the realm of knowledge is the sensory, beginning with the sensory and ending with the sensory. At that point, we say to science: You have spoken falsely."

Half of our knowledge today remains hidden from our direct sight. Electrons, electromagnetic waves, atoms, and neutrons are all examples of this hidden knowledge. Despite not being able to see these particles, we believe in their existence because of their observable effects. We've established specialized fields of study, built laboratories, and created technologies to explore these hidden realms. However, our senses cannot directly perceive them.

In essence, modern science has not fully grasped the true nature of many phenomena. We often work with names and terminology without a deep understanding of the underlying essence. This limitation in our understanding is reminiscent of the story of God teaching Adam the names, as mentioned in the Quran (Al-Baqara: 31).

Science's primary aim is to uncover relationships and proportions in the natural world, but it falls short of revealing the core essence of things. It identifies objects by their external appearances and studies them from an external perspective. Nevertheless, it constructs theories that attempt to encompass all aspects and makes assumptions to explain what lies beneath the surface. In light of this, science cannot deny the existence of the unseen, as it is deeply intertwined with the hidden aspects of our universe. It is perhaps more appropriate for us to acknowledge the realm of the unseen, to believe in our Creator, and to recognize the divine presence in the wonders of creation, which we

witness in every moment of life. This faith is more meaningful than delving into unverified assumptions.

Human beings possess hidden energy which is the source of a rich and fulfilling life. This energy is rooted in divine existence and is closely connected to it. However, this energy can be either positive or negative, depending on a person's inner intentions. These intentions, as stated in the noble Hadith, "actions are but by intention". Intentions determine the value of one's actions. Good deeds originate from a positive spiritual energy, while bad deeds arise from negative energy. As mentioned in the Quran, "but that which is done with evil intent, only bitterness comes of it" (Al-A'raf, 58). It's important to note that this concept is not well understood by contemporary science.

Currently, there are advanced devices attempting to uncover the secrets of this spiritual energy, referred to as an "aura." This aura is believed to surround individuals, reflecting their inner intentions and hidden aspects. For instance, when a person is in a state of tension, anger, resentment, envy, or depression, these negative psychological conditions can affect their cooking and the food they prepare. Such negative energy can be transmitted to the family members who consume the food.

People of spirituality possess a heightened perception that allows them to sense the energies around them. They can discern the good and bad intentions within individuals because everything a person conceals within themselves becomes apparent through their aura and the surrounding spiritual energies.

Conclusion:

In summary, this study explores the profound connection between human existence and spiritual energy, highlighting its pivotal role in maintaining a delicate balance between materialistic desires and spiritual aspirations. This spiritual energy serves as the linchpin for human life, infusing it with meaning and purpose. The primary objective of this spiritual energy is to establish a profound connection with a higher

spiritual realm, surpassing the limitations of the material world in terms of qualities and attributes.

The study delves into the concept of psychological equilibrium, emphasizing the intricate interplay between spiritual aspirations and physical desires. It underscores the profound nature of achieving and maintaining this equilibrium, viewing it as a miraculous achievement ultimately stemming from a divine source. The interconnectedness of faith, thought, and language is explored, with faith representing more than mere cognitive abilities. It is portrayed as a transformative force within the core of human essence, enhancing rationality and enabling individuals to engage with the world. However, the study emphasizes that reason alone is insufficient to grasp the full essence of faith.

The study also introduced the concept of the spiritual aura as an unseen energy field enveloping individuals that reflects their inner intentions and states. This aura significantly impacts their actions, interactions, and even the outcomes of their endeavours. Those with heightened spiritual awareness possess the ability to perceive these energies and intentions in others.

In conclusion, the study underscores the importance of acknowledging the existence of the unseen, embracing faith and spirituality, and recognizing the divine presence in all aspects of life. It argues that this profound understanding transcends mere assumptions, leading to a deeper and more meaningful connection with the Creator, thereby enriching the human experience.

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