Kitab al-Ma’ârif

the Skills of Soul Rapture
a Disclosure of Wisdom
for our Time

Sultan Valad
1226-1312
Son of Jalal ad-Din Rumi
# Table of Contents

Introduction – 5  
Introduction Sultan Valad - 9  
Action - 12  
Friends of God - 15  
Essence and Form - 26  
The Man of God - 46  
Soul - 50  
Creation - 60  
Spring, Paradise, Hell - 69  
Victory - 72  
Master and Disciple - 75  
Die Before You Die - 83  
The Caliph of God - 94  
Heart - 101  
Inner Meaning - 107  
Know Yourself - 112  
Justice - 124  
Like Attracts Like - 130  
Veils of the Worldly Means - 133  
Humility - 139  
Judgment - 149  
You Are What You Seek - 157  
Touchstone - 173  
The Alchemy of Mercy – 180  
Scholars - 185  
Inner being – 189  
Thoughts - 194  
Microcosm and Macrocosm - 198
On Recognizing the Master - 201
The Container and the Contained - 207
Service - 209
Knowledge - 211
Visions - 213
Impiety and Faith - 218
Poems of Sultan Valad – 227
The Eternal Spring - 237
- **Introduction**

Sultan Valad (1226-1312) was the son of Jalal ad-Din Rumi. Jalal ad-Din Rumi was born in Balkh in Khorasan in 1207. Rumi was himself the son of an eminent teacher, Baha-ud-Din Valad, who was also called “the Sultan of the scholars”. It is in his memory that his grandson, Sultan Valad, was also called Baha-ud-Din.

In 1219, Rumi’s father had to flee from Khorasan because of the Mongol invasion. The family ended up settling down in Anatolia, at Konya, capital of the Seljuk Empire. This is where Jalal ad-Din Rumi succeeded to his father as the head of a theology college. He taught there until his death in 1273.

Jalāl ad-Dīn Rumi composed a considerable work, which includes the Mathnawi, the Diwan of Shams of Tabriz, Ruba’iyat, and Fihi-ma-fihi. Fihi-ma-fihi is a series of conversations of Rumi with his disciples and friends that was collected by Sultan Valad.

This book was originally called Maarif, which literally translates as Gnosis of better The Skill of Soul’s Rapture. It is a Persian prose work in a style approaching the spoken language and containing accounts of Sulṭān Walad's thoughts and words. It is composed of lectures given to his students explaining and reflecting his father’s material. The tone and material is very much like his father’s material collected in Fihi-ma-fihi, but Maarif is less spontaneous, more elaborate, more explicit and less dense. Its form is less diversified as it includes only a few interlocutors, discussions and questions. It is obvious that, in Kitab al-Maarif, Sultan Valad reflected on his father’s teaching and expanded on what he thought to be especially important. It is also interesting to note that Maarif was also the title of the book by Sultan Valad’s grandfather - who was his namesake. This book was recently
translated into English under the title The Drowned Book: Ecstatic and Earthy Reflections of Bahauddin, the Father of Rumi by Coleman Barks and John Moyne.

Nobody was able to transmit the essence of Rumi’s teaching better than Sultan Valad. He was not only Rumi’s elder son; he was also his dearest confidant. From six years old he would attend Rumi’s meetings with disciples. When people desired a favor from Rumi, they would ask Sultan Valad to be their intercessor. In his various writings and lectures, Valad ciphered many of cryptic symbols of his father’s behavior, actions, hints and indications. He also explained many of his father’s mysteries. This was carried out throughout his life in the forms of prose, poetry and discourses for his disciples. Valad was also familiar with Shams Tabrizi (Rumi’s beloved mentor) and used to associate with him regularly.

It is said that one day Rumi was speaking to his visitors about Moses’ stick. According to the Koran, the stick swallowed up the creations of the Pharaoh’s magicians, while the length of the stick neither augmented nor decreased by a single atom. Rumi asked, “How could I explain this incomparable parable so people can understand it?” And, turning toward Sultan Valad, he asked him to comment on the verse. Sultan Valad bowed and said, “This parable is like a man who has an extremely big palace that is in complete darkness. Suddenly, someone brings a torch and its presence lights up the palace. The torch neither diminishes nor augments, but the darkness disappears.” Rumi congratulated him and said he was delighted with the answer.

Once Rumi told his son, “O Bahâ-ud-Dîn, my coming into this world happened to prepare yours; for all the words I say are discourses, but you, you are my action.”
The text of the original Maarif is taken from the Persian collection by Najib Mayel Heravi, who compared, collected, and compiled five different editions of the book. The version that we used is the smallest in size of the 5 editions, and has the most in common with all of the other versions. The French and Spanish translations have also been used in the preparation of the present edition. Every effort has been made to preserve, in its unattainable form, the teaching that it contains.

In Sufism, ma'rifa describes the mystical intuitive knowledge of spiritual truth, or better the skill of soul “rapture” achieved through ecstatic experiences, rather than revealed or rationally acquired.

A seeker of ma'rifa is called 'arif', the one who "knows".

In one of the earliest accounts of the Maqamat-l arba'in ("forty stations") in Sufism, sufi master Abu Said ibn Abi'l-Khayr lists as the 25th station: "By all creatures of the two worlds, and through all people, they see Allah, and there is no accusation of their perception."

Marifat is one of the 'four doors' of Sufism:

Sharia: legal path.
Tariqa: methodical-esoteric path.
Ma'rifa: soul rapture, mystical knowledge, consciousness.
Haqiqa: mystical truth / truth.

A metaphor for explaining the meaning of ma'rifa is to collect the pearl. Shari'a is the boat; tariqa is represented by the rowing of the pearlman; haqiqa is the pearl; and ma'rifa is the ability to see the difference between real and false pearls.
All the Prophets and Saints are known and distinguished by virtue of the miracles and prodigies that they perform. The Sages and the Seekers of Truth say that God has bestowed a specific grace upon each one of them. What He has granted to one, He has not granted to another. He has given to each a different dominion, a separate world. My grandfather used to say that each Prophet was capable of performing any miracle, and that they possessed all powers. But God conceded to each one an Attribute according to the needs of the moment to satisfy a specific need or desire. For instance, a sage may know medicine, astronomy and other sciences: but when he treats a patient, we cannot affirm that he only knows the art of medicine. According to the circumstances he will show one aspect of his knowledge that he has mastered. Or, if a person who is concurrently an expert goldsmith, cobbler and tailor is sewing garments, we cannot say that he only knows that specific craft. Or still, if a river powers a water-mill, a sensible person would not say that it is the only function of the river; it is capable of many other things such as washing clothes, refreshing,
turning gardens green again, and contributing to the growth of plants and flowers. But in that specific instance, it is necessary to move the wheel of the mill; and in a garden or field it could be seen to provide other services.

Therefore, each Prophet is capable of accomplishing any miracle, but he performs miracles and prodigies according to the needs of his people.

The prophets are manifestations and instruments of God. They are extinguished and annihilated in Him. Through them God shows everything. Therefore, how is it possible to assert that God is not capable of doing everything? God is the active principle; the Prophets are like a pen in the hand of the writer. Each mark that the pen draws is, in fact, written by the writer. They are like the bow and the arrow. It is not the bow that shoots the arrow, but the archer. That is why God, the Most High, has said: “When you slew, it was not you who slew, but God.”

God is literally saying: “Mohammad, that arrow that you shot, it is Us who shot it not you. Everything you do is by the commandment and mandate of God. What then is your role? Since it is Us who Act and everything is done through Our Desire and Will, he who fights and struggles against you, fights and struggles against Us; he who follows you and acts upon your commands and manifests friendship and love for you, has done those things toward Us.”
- **Action**

Someone said, “The most important is action; words are not important.” I said, “I too would like to find someone who knows what action is and can see, so that I can show him action.” Now, you like words. One can converse with you since you are not a man of action. How could you comprehend what action is? As action you only understand prayers, fasting, reading spiritual texts, pilgrimage, alms, meditation, and devotion. But all these are not action. These are the means to reach true Action. It is possible that when you perform these activities they exert some influence over you and transform you in relation to what you were before. For example, prayer allows one to distance oneself from sin and error. Action, on the other hand, purifies your faults. When you are in a state of impurity you have not accomplished the prayer.

So all these different forms and modes do not constitute Action. Action is the transmutation of the heart, passing from one state to another. Like the seminal liquid and the embryo passing from one state to another in the mother’s womb; first a clot of blood, then a fetus, then the face of a man who is endowed with life, enters the world and grows up. This transformation and growth is action and ascension.

The meaning of Miraj (Mohammad’s journey to heaven) is the same as we have just mentioned. The seeker passes from one internal state to another. The second state is higher than the first; the third is higher than the second, ad infinitum.

Anyone who, in the bazaar of this world - because “This world is the field which is reaped in the other world” - remains two days in the same state suffers a loss. Day by day, second by second, it is necessary to rise and advance. This is the reality of action. Who perceives such action? With the exception of God, no one knows it
or can see it. “My saints are under my dome; except I, no one knows them.”

In a word, knowledge is closer to real action than personal effort and corporal practices such as prayer, fasting, and the rest. Since it is possible for knowledge to be separated from action and be rendered useless, it is even more possible that personal effort and corporal practices, since they are further away from real action, are rendered even more useless. Hypocrites perform external practices such as prayer and fasting, but cannot traverse the path of faith and declare the existence of God. If they possessed the knowledge and ability they would not be miscreants. Therefore, everything that was said and indicated concerning the different modes and ways, gestures and devotions that are practiced and recognized are the means of real action, but not action itself.

Iblis (The primary name of Satan in Islam) performed practices of devotion in heaven for thousands of years. If his external practices had been real, he would have behaved differently when God ordered him to prostrate himself before Adam.

Jesus did not perform external acts, but practiced true action in such a way that he was able to evolve from a state of spiritual infancy to spiritual maturity. What Jesus declared in the cradle (“Truly I am the servant of God; He has given me the Book and has made me a prophet.” (Sura 19, verse 30, Mohammad achieved it when he was forty years old)

Thus, the reality of action resides in your transformation and progress at each instant. When the philosopher’s stone grazes copper, it is the transmutation of copper into gold that constitutes real action. A piece of copper may be hammered, boiled or extended, but it will still remain copper. Those who are not
capable of recognizing gold and perceive the external form of practices say, “If gold exists in the world, it is that which has been hammered and has become wide and long.” But he who knows gold examines the metal with the touchstone and will not buy it, even for half a cent, if it is not pure gold.

_I, who am God, do not look at your faces, or your behavior or your words, but I set my eyes upon your hearts in order to know the degree of love you have for me._

For a wise man, one indication is sufficient. Or put in other words, “if there is someone home, only one word will suffice.”
- Friends of God

The Friends of God are the Attributes of God and His chosen ones (These Attributes are such things as All-Seeing, All-Hearing, All-Powerful. All together there are 99 of them, commonly referred to as the 99 Names of God); not God himself, but they are the Secrets of God. Knowledge and awareness of God is easier than the knowledge of his Secrets. Likewise, if you wish to know someone, you get acquainted and spend some time with him. This desire to know him can be accomplished with little effort. But if you desire to gain the inner secrets of his heart, greater efforts would be needed. We may conclude that it is easier to learn appearances than to obtain inner secrets.

If someone wishes to visit a Master and be received by him, after a few attempts and with some effort, he may succeed. But if he wishes to have access to the knowledge of the Master, then he must dedicate many years and much effort to gain a piece of this treasure.

In a city, there are one hundred thousand God-believing people. All of them crave that God grant them their desires. They consider God to be the Unique, the Almighty, the Generous, the Teacher, the Guide, He who forgives and He who punishes. They submit to Him with sincere heart and soul and worship Him. In general, they are like this: some are strong in action, some are weak; some have little knowledge of God and some have much. But among these hundred thousand people, only a small community incline toward a true Saint. Among that small community, only one or two truly know that Saint.
After this discussion, it is clear that worship and knowledge of God is common. In general, everyone, without exception, can follow the Path of Knowledge. Even the heedless worship God.

Impiety and faith, both travel His Way saying, “He is Unique, the One without associates.”

Men worship God in various forms, practices and languages. But worship is not exclusive to man. Even the heavens, the sun, the stars, the moon, the earth, minerals, mountains, stones, dust, air and fire - everything worships and praises Him in a language that you do not know or understand.

To ensure that not everyone will pray to God or return to Him, all created beings are the screens and courtiers of God. The exquisite delicacies, silk garments, beautiful women, and other riches of this world prevent the elect from serving and seeing God. These things are like highwaymen to the seekers and those who are on the path - until by means of lamentation, prayers and remembrance - some of them escape from the brigands, and successfully bring the loads and garments of the seeker to acceptance and submission to God. But it is God who guards the Saints of God, and makes it impossible for everyone to find or recognize them, because it has been said that “my Saints are under my dome; Except I, no one knows them.” That is, my Saints and my friends are concealed under the dome of My Jealousy, in order that no one, other than I, can see them or know them. As in this world, when the great kings sit on the throne of justice, receiving both noblemen and commoners in their courts; hearing each desire and granting requests according to rank. Still, these people never see the sons and daughters of the king. And the man who asks to become the confidant and companion of the king risks
his head - unless the king, by his own volition and knowing the loyalty and faith of the person, makes him his confidant.

Ungodly obstacles or brigand-like demons and devils can be chased away by means of recitation and remembrance. But with which recitation or which remembrance could we chase God away? Therefore it is obvious that finding Friends of God and knowing them is much harder than knowing God. Whoever knows a Friend of God knows God, but the reverse is not true. Knowledge of God does not necessarily lead to knowledge of the Friends of God, since there are many people who recognize and submit to God but cannot know and understand the Truth. Even when they see a Friend of God, they make enemies of him and reject him.

Some sages, like Junaid (Junaid of Bagdad -d. 9107) and Shibli (Junaid’s disciple -d. 945), rejected Mansur el-Hallaj because of his seemingly blasphemous outcry “I am the Truth” - and decided to spill his blood. They unanimously released an edict allowing the hanging of this unique and precious man. After his body was taken down from the gallows, it was burnt and his ashes dispersed on the river so that no trace of him would remain in this world. It is told that, regardless of what was tried, the ashes would arrange themselves on the surface of the river to form the words “I am the Truth”. They were all filled with rue after witnessing this wonder.

Likewise for Moses, who was one of the Prophets and Messengers of God. Despite his knowledge and greatness, Moses sought to know Khidr (a mysterious character in the Islamic tradition who was the guide of Moses, and often called ”The Green One” Also thought to be the Prophet Elijah) and implored God to be able to meet him. After many prayers and lamentations, his supplication was granted. God said, “Start a journey and seek
Our pure servant so that you may find him.” He found Khidr at the seashore. His eyes and his heart were enlightened by this encounter, and he achieved many goals from this single meeting. For, “God, the Most High, has servants. When they gaze upon the other servants, they cover them with the mantle of prosperity.” One glance of Khidr invested Moses with such robes of honor and so much blessing that, “the eye has not seen, the ear has not heard, and nothing has passed through the heart.” (Hadith of the Prophet).

Desire for the friendship and company of Khidr sprung in Moses, without ever seeing him or experiencing his presence:

*You have not been visible to us, So we are in this state.*
*Woe to us, if You became visible.*

Khidr said, “O Moses, be satisfied with everything you have seen in us and leave, for sharing the road with us is dangerous. It would be better that you did not take the risk, because there are many dangers.” But Moses complained with sincerity and love. After they were together for some time on their route, they found a ship on the seashore. The ship had no equal in its beauty and craftsmanship. However, Khidr made a hole in it so that it became unusable. Moses said, “What you have done is not right, since it is contrary to wisdom and to the law. If the touchstone of justice was applied, this act would not be found of good value, and on the scale of fairness and the law it would reveal itself as wrongful.”

Khidr answered, “Did I not warn you that you should not disagree with me?”
Moses apologized, “I have forgotten our pact. It is my first fault, but forgiveness is better.” And he wept much until Khidr forgave him.

After some time had passed, they arrived on an island. Among the children of that island there was a beautiful, graceful and sweet child. Khidr gently took the child’s hand and walked away with him. Moses was puzzled and followed Khidr and the child. When they arrived at a solitary place and out of the sight of people, Khidr put the child under his foot and slit his throat. Moses protested vehemently and cried out, “Where is the fairness in ending the life of a pure and innocent child?”

Khidr answered, “Did I not tell you to turn away and not come with me because you would not have endurance to witness or understand my actions?”

Moses came back to his senses and said, “I committed a fault; forgetfulness overcame me.”

Khidr said, “You are so impertinent! Each time you question my acts, then you say that you have made a mistake, and that forgetfulness has overcome you.”

Moses said, “For Love of God, forgive me once again, for it is customary to forgive three times. If I argue again, do not accept my excuses.”

If a fault again you see in me, Do not aid in my adversity.

Khidr excused Moses a second time under the condition that, if he should commit a third fault, they would part regardless of any pretext or excuse. They traveled together for some time. By chance it happened that they did not find any food for several days and were close to dying of starvation. In this state of deprivation, they came upon a vast island where they saw a large
city and a large crowd of people. They noticed a wall on the verge of collapse due to a hole in it. Khidr repaired and rebuilt the wall.

When Moses saw what had happened, he was sure that finally, after so much misery and hunger, food, gifts and money would soon come to them in great quantities. But Khidr took Moses by the hand and walked away. Moses lost his patience and cried out, “O, Khidr! We are hunger-stricken. You raised a wall that nobody could repair, and the owner of this house is extremely rich. At least you could have asked for a wage which would have allowed us to eat for a few days. Even if you had renounced everything you could have asked for a piece of bread so that we could eat. Your action is contrary to law and justice and none could agree with it.”

Khidr said, “O Moses! You have committed three faults. However, I will explain to you the three cases that provoked your protests so you may know that these actions were worthy of approval rather than condemnation. Otherwise, I would not have done them.”

“The reason I made a hole in the ship, even though it belonged to poor and decent people, was that I saw with my inner eye that tyrants had the intention of taking the ship and using it to attack good men. Therefore, I destroyed the ship and rendered it unusable.”

“The reason for the murder of the child was that in later life, the boy, who was ill natured, would have behaved in such a way that his parents would have failed in the way of God. I wanted his parents to be able to attain the perfect end and not go astray because of their son. It is like a gardener who prunes the diseased branches so that the other branches may acquire strength.”
“I restored and straightened the wall that was ruined to the point of collapse. The wall belonged to rich orphans. I did not ask for money or recompense because their father was a Servant of God.” The commentators of this story note that in the seventh generation of those orphans there was a righteous man. Others assert that there was a good man in the seventieth generation. Thus, a man like Khidr - to whom belongs not only the treasure of the other World, but who is himself a source of generosity - acts to benefit the ancestor of the seventh or the seventieth generation. Out of respect for the descendants, he performed an extraordinary service that no one else could have done. Although he himself was in great need and difficulty, he did not accept any compensation.

Khidr explained the essence of the wisdom of these three secrets to Moses - and they parted.

A descendant of Ali (Ali was the cousin and son-in-law of the Prophet) fell drunk in the bazaar in the city of Tabriz. His head, face and beard were soiled with vomit and dust. A devout dervish, who saw him in this state, insulted him and spat on him. That same night, the Prophet appeared to the dervish in a dream, “You allege to be at my service, following and submitting to my tradition, hoping to be among those who will enter paradise. But when you saw me covered with vomit in the middle of the bazaar, why did you not wash my filth and lay me down as expected from the servants who attend their master? Not only did you not serve me, but your heart allowed you to spit upon me.”

At this moment, the dervish said to himself, “When did I do these things to the Prophet?” The Prophet immediately answered, “Do you not know that our children are our most precious
possessions? If it was not so, how could they inherit the possessions of their father?” The dervish awoke with a start and set out to search for the man. He brought him to his home and gave him his house and half of his possessions. While he lived, he remained at his service and attended him with great respect.

In emphasis of the preceding, it is told that one sufi said to another, “Each day, God the Most High, manifests Himself to me seventy times.” The other answered him, “If you feel so much bravery, go and see Bayazid.” After some time passed, the sufi said again, “I see God seventy times a day.” And the other repeated, “If you have so much bravery, go and see Bayazid.”

Since this affair lasted for a long time, the sufi at last decided to visit Bayazid, who was living in a forest. Bayazid intuitively knew that the dervish was coming to visit him, and came out of the forest to meet him, and next to the forest their meeting took place. At the moment the dervish perceived Bayazid and saw his blessed face, he could not bear it; at once, he gave up his soul and left this world.

Let us consider the profound meaning of the forest. The forest represents the interior of Bayazid, and the trees in the forest are the thoughts, knowledge and spiritual rank that he held in his heart. When the Sufi arrived at the place of Bayazid, how could he have entered the forest and then walked back out? Bayazid had to come out of the forest so the Sufi could see him.

Likewise, when an intelligent man speaks to a child, he must come out from the “forest” of his own intelligence and knowledge, and speak to the child accordingly. In this way the child may understand. “Speak to people according to the degree of their understanding.” (Hadith of the Prophet)
The sufi perceived God according to his own capacity. But when the Light and Splendor of God shone upon him through the dimension of Bayazid, he could not bear it and was annihilated.

Gabriel received the Light of Divine Radiance and obtained his sustenance from it. He was, like a fish, eternally immersed in the ocean of Divine Union. When he escorted Mohammad toward God during the Mi’raj, he went together with him as high as his own rank would allow. When they arrived at this superior place, he stopped and remained immobile. The Prophet said, “Come, why do you remain there?” Gabriel answered, “I cannot go further for I am not permitted. If I advance a single step more I will be burnt.”

The Prophet continued alone and contemplated Divine Beauty with the inner eye.

Anyone who sees God, from an ant to Solomon, sees Him according to his own capacity. All things are nurtured by God, and all life and existence derive from the Manifestations of God. But where are the manifestations of Solomon or the ant?

A master has ten slaves. One of the slaves is five years old, another is ten, another is thirty, another is fifty, and yet another is sixty years old. All of them are at the service of the master and show him submission. However, the service of some is superior to the service of others. The master talks to each of them, but in accordance with their capacity he maintains a different relationship with each of them. If he would behave in the same way with the youngest as with the oldest, the youngest could not endure it.

The garment is tailored to fit the man.

Equally, God manifests himself to the believers and the Saints in accordance with their spiritual rank. The Light of God descends upon them in a manner that they are able to endure. When a man
wants to unite with fire, he heats up water in a bath. He unites himself with the fire through the intermediary of the water. If he were to walk directly into the fire, he would be burned. However, the Perfect Man finds himself in the fire like a fish in the water. The other seekers and believers lack the necessary strength to benefit from the fire without the intermediary.

What we are saying here is that it is easier to recognize and know the Friends of God than to know God without their intermedialation. It does not mean that the Friends of God are different from God; such an allegation would be erroneous. But you cannot see God with the same power as that with which the Friend of God contemplates Him. Therefore, go and seek the Friend of God, so that through his intermediary, you may see what he sees - and God knows best.
Al Khidr
Essence and Form

Someone remarked, “We have seen some dervishes devoting themselves to the whirling dances, and playing musical instruments such as the reed. How is it possible that such activities are permitted by the rules of the dervishes? Is it advisable for a dervish to act in this way?”

I said, “Our answer will be detailed. If there is a sincere dervish who engages in different striving, seeking, ritual prayer, fasting, retirement and remembrance, and has been seeking God in this manner for years, and as a result has gained a spiritual state (hal) and vision (zawq); furthermore, he has evaluated these practices according to the internal balance, and found that his participation in the dance or listening to music has intensified his spiritual state and vision; in such a situation, the spiritual guide makes it permissible for this dervish to practice the dance and listen to music. This is because his goal is to bring himself closer to God and not to seek pleasure.

Note:

- Hal: a spiritual state that is temporary and comes gratuitously without any effort or inducement, and when it does come, the characteristics of the Self go into suspension. If this state endures and become a permanent characteristic, then it is called Maqam (rank)

- Zawq: Literally, tasting. This word refers to the first step of the vision of Truth which are minor traces of illumination sometimes referred to as Lightning.

But if during the prayer, the same spiritual state befalls him, then he has reached the goal by better means. In such a situation he is not permitted to participate in the dance.
The way of poverty (faqr) is itself the essence of the law, and the essence cannot contradict the objective of the law. (The word “Faqr”, meaning poverty, is in the same family as “Faqir” or “Fakir” which is another word for a Sufi seeker).

The shelled walnut is not called peach or apricot. The law requires submission from everyone. However, because the dedication and discipline of the ordinary man are weak, he cannot endure more demanding requirements. The law constitutes a simpler and less demanding way so that ordinary men can fulfill their spiritual obligations by worshiping God in a certain way.

Land birds cannot live permanently on water. It is not suitable for them to be outside of their natural element. From time to time though, they may fly over water, drink and wash their feathers. But afterwards they leave the seashore and rivers and return to their nests. On the other hand, the behavior of the fish in the sea is invariable. It is impossible for them to separate themselves from the sea, because the sea is their natural element.

The function of the law is to turn the face of man toward the Ocean, in the same manner that fish turn toward the ocean. The ocean is the place of the fish. Fish live from the ocean; the ocean is their nourishment, their dress, their dwelling and their bed. Their sleep and awakening are in the ocean.

The majority of men, who are the inhabitants of the earth, cannot carry out the special tasks of those who are inhabitants of the Ocean. Therefore, the law has been prescribed for them according to their ability and their capacity. God imposes on each man only that which he is capable of enduring. But ideal servitude and the essence of the law is what the fishes do.

The Men of God are in permanent union with God. Therefore, he who considers their state to be
opposed to the law is as if he thought that a piece of bread contained in thirty kilograms is different from that contained in one gram; or that the water of the Euphrates is different from water in a pitcher; or that rose water is different from a rose, or that almond oil is different from an almond seed. Such a man can claim that almond seeds may be separated one from the other and be counted; that when he holds them in the palm of his hand they rattle. Since these characteristics do not exist in the oil, he concludes that oil is different from almonds. From all these presumptions we can conclude that this man does not know almonds; he only understands the tally and the noise. They have not understood the essence of the almond. We call these people imitators.

The beliefs of imitators have no respect, worth or credit for the seekers of Truth. The reality of the law is in worshiping God, turning toward the Truth, and turning your back to the world and Satan. If prayer, worship and the law are these outward forms, then all religions and ways must have the same outward face and form. God has said: “Without doubt, the law is contained in the revealed Books of former peoples.”

That is, the Qoran and the law were already included in the scriptures and in the laws of previous Prophets. It is certain that they did not exist in the same form, manner, or even in the same order. The Koran was written in Arabic, and other scriptures were written in Syrian and in Hebrew. Each one recommends a different type of fasting, requires a different calendar of festivities, and decrees that certain acts are permissible while others are not.

Language and the law are like containers. Religion and the knowledge of God are like water or wine contained in cups, glasses, pitchers, jars, wineskins or fountains. But the wine is not
the container. Such a person does not know water nor relate to it; he is a formalist and an imitator who worships form. He whose pitcher is full of water, but does not recognize the water - and will not accept it unless he sees a specific pitcher - is a stranger to water, and does not have any homogeneity with it. He is a worshiper of the form and an imitator. However, when he who loves wine and knows water sees them in any container, he recognizes them with his heart and soul. He recognizes the contained and prostrates himself before the container. “So the angels prostrated themselves before Adam, all of them together.”
“So the angels prostrated themselves before Adam, all of them together.”

Prophet Adam and the submission of the Angels, Iblis / the devil in the foreground refuses and turns his back to Adam and the Angels.
The goal is the wine, not the cup. His joyfulness is from the present state and not a fantasy. Similarly, it is told that, when the Prophet kissed the legs and face of Aisha, she saw herself and was surprised. For some days afterwards, the Prophet did not set his eyes on her. Aisha complained to God of the pain that this caused her, and the following advice came to the Prophet, “Find and comfort Aisha.” Mohammad went to Aisha and apologized. He kissed her feet and hands and said, “O, Aisha, do not suppose that I kiss your feet and hands for the love of your face. I kiss them for the love of Truth. I see in your face the Face of the Friend, and at night, in your brown body I see the Light of Divine Dawn. I bow before God, the Eternal, not before your ephemeral body. After this you must not see yourself, but see God.”

This is, from beginning to end, the profound reason for the variety of the appearances of the Prophets, Saints, religions, and paths. The imitators and the Seekers of Truth are not considered as equals. The essential beauty of the Seeker of Truth will be revealed, and the hideousness and baseness of the imitator will be unveiled.

The illustration of this fact is seen in the situation, nature, and condition of the artful Iblis, who originally belonged to the group of angels. He was the guide and instructor of those angels that sought celestial knowledge by praising God and invoking His Name.

In reality, Iblis was rejected and did not belong to the category of angels. God illustrated that even though Iblis was with the angels, he was not of them. He created the form of Adam from water and clay, and made the being of Adam to the measure of His own Light, putting Iblis and the other angels to the test by the means of Adam. God said, “Bow down before Adam.” Those
angels who perceived the Light and had knowledge bowed before Adam, the container and manifestation of the Light of God. Iblis refused and was haughty. He was one of those who rejected faith.

Thus, the counterfeit coin was separated from the genuine. It became evident that, although Iblis, in appearance, was unique and close to God, in reality he was ignorant, in opposition, and alienated. The being of Adam made the distinction between the counterfeit and the genuine possible. Sovereignty and Divine Power became more perfect in this image and manifestation - because before Adam, they were expressed as only One. The false coin and the true coin had the same value. In this way, Splendor and Magnificence were increased. He separated the gold coin from the false one. In the same manner, sweet and bitter seeds of flowers and thorns look alike when they are hidden in the ground. They compete with each other, saying, “We are God’s harvest, He waters us and we are ready to germinate.” The tender seeds turn toward the sky, shooting their green tongues through a crevice in the ground, crying out, “O God, free us from this prison and do not conceal our worth, so our rank and merit may be seen.” Then an angel of spring appears in Aries and, with his warm breath, swiftly draws them out of the ground. The most beautiful seeds of the garden sprout out luminously, adorned with charms and graces, like the feathers of a peacock. The bitter and ugly seeds are despised in the garden. The principle of justice does not consider good to be comparable to evil nor considers good and evil from the same substance. God has separated good from evil and has reunited those which are of the same kind. Therefore, the principle of justice does not consider good to be comparable to evil.
Likewise, after Adam, some were Seekers of Truth and others imitators; some worshiped the wine, and others the container. On the scale of Justice, it could not be allowed that one category be united or mixed with that which was not of the same kind. God sent another Prophet. When the form of the cup was modified, the inhabitants of Light knew the wine and did not fall into error. Because they retained their existing spiritual state, they recognized the new Prophet as Adam - of the same breath - and became his boon companions.

*The object of the Universe was Adam And the object of Adam was that breath.*

Those who worshiped the cup showed hostility toward the new Prophet and challenged him saying, “We are devotees and servants of Adam, and you are different from him.” But the Prophet, in the language of the heart said, “O, worshippers of the cup! I am the same wine and the same Adam. Taste this wine if you have a mouth and a palate. If you have a sense of smell, recognize the bouquet. If you have eyes, see the color. If you do not possess these faculties, then take your place among the blind.

You have not seen Adam nor do you know him. How can you speak of him? What do you know of him? You expel Adam and drive him away saying, “I seek Adam.” As for the righteous and the Seekers of Truth, they came before that truthful Prophet and gave him their hearts.

Eras and centuries passed. Again, in their middle, the imitators appeared and demanded to be recognized as one with the Seekers of Truth. “You are a unique community.” The touchstone of grace and the scale of justice could not permit precious stones to be strung with glass beads, or the counterfeit
to be mixed with the genuine, or gold coins to be mixed with copper, or the eagle placed together with the raven. God sent Moses to differentiate the magicians of Pharaoh from the true magicians, and the Israelites from the Egyptians. And thus, this continued until the advent of the last Prophet, Mohammad. Before him, Abu Jahl (*the uncle and relentless enemy of the Prophet*) could not be differentiated from Abu-Bakr (*the faithful companion of the Prophet*). Even the original name of Abu Jahl was Abu’l Hakam (father of wisdom). Afterwards, because of his ignorance and opposition, he was called Abu Jahl (father of ignorance).

Until the end of the world, the Saints and the authentic descendants are the inheritors of the Prophets; possessing their same light and breath. They call the created toward the Creator, as all the Prophets have done before them. Those who are the Seekers of Truth and come from that origin and Light, accept this Light and breath. And from this breath, their spiritual state grows like orange and pomegranate trees from the breath of Spring; and from moment to moment becomes renewed, alive, and finally bears fruit.

On the other hand, the imitators, who venerate the form, become colder, more withered, and more dejected day by day. As much as the Seekers of Truth acknowledge their growth and are pridelful of it, the further the imitators are thrown into denial of their weakness and lamentations. Maulana (Rumi), the dear and pure blessed of God, brings out this definition in a verse, commenting on the oneness of the true people of God:
The Friend with the red robe who came out last year shining like the Moon,
This year comes out wearing a gray robe.
The Turk you saw last year dedicated to plunder Is the same who has arrived this year under the appearance of an Arab.
The Friend is the same, though his garment has changed.
He took off the other clothes, and has now returned.
The wine is the same, even though the cup has changed.
Look how cheerfully it befell upon those who are drunk.
Rumi’s Diwan of Shams-I-Tabrizi, Poem Number 639

Men, in general, are not totally deprived of this essence. The essence and the light are present in all beings. But since the greatness of God was ordained and no one was rejected from His servitude, God revealed Adam, whose greatness was not ordained; so that through fellowship with him - by pride, envy, and vanity - some would be prevented from serving He Who brought humility, and fail in comparison to Adam. This interpretation is common, since pride and worldliness exist in all beings. However, those in whom the Light and the Original Essence is stronger, possess a greater capacity to rend the veils of pride and worldliness - rejecting them. They perceive the Original Light without the original veil and bow before it. And those in whom the Light and the Essence are small and weak, who lack the necessary strength to rend the veils, are defeated by the veils and reduced to nothingness. Although there is a very small amount of copper in pure silver - it is all considered as silver - because the copper has been overcome by the silver. On the other hand, even if there is a
small amount of silver in a counterfeit, it is all considered as copper, since the silver has been defeated by the copper. When a Prophet is endowed with greatness, no one is ashamed of being at his service. Many people even pride themselves in being at his service, so God commands that the strong and the weak, the true and the counterfeit, should not become superior or distinguished by serving him. Then God sends a new Prophet from among them - a native of their Land - so that whosoever is prevailed upon by that Light may supersede the veils of pride and envy; and those in whom the Light is weak are bounded by the veils and become imitators.

As for those in whom the Light shines faintly - if it is the Will of God - His decree grants them His Favor, and leads them to the ordained spiritual Teacher - in order to follow that Teacher without being examined.

Step by step, due to the company of the Seekers of Truth – who are the true disciples of that Master – and due to the consideration of the true Master, it is possible for that faint Light to be nurtured and to grow. And as the light increases, the veil of this existence is reduced. This subject has limitless details, since the Works and Ways of God are Limitless, and what is Unlimited cannot be explained. This is because commentary and explanation are limited procedures, and Infinity cannot be contained in the finite. But the wise understand a great deal from the little, while the heedless do not even understand a little from so much.

Now, let us return to the first narration, where we responded to the question regarding a dervish who concentrates toward a sincere and heart-rending search, smelling a certain emanation from the scent of the Beloved and experiencing various kinds of worships. Wherever he sees an opening, he first practices that,
and shuns everything that darkens him and moves him away from his Beloved - even though it is an act of worship.

*Everything that moves you away from His Way,*  
*what does it matter if that talk is impiety or faith?*  
*Everything that moves you away from the Friend,*  
*what does it matter if that image is ugly or beautiful?*

If the seeker has the same zeal in the way of goodness and worship that he has in abominable and sinful acts, then he should cultivate himself with acts of worship. In that way, he may avoid becoming a highwayman. Moreover, in the way of worship, he will prosper, and anything other than worship will become a deadly poison for him.

All these explanations are deserving of the sincere seekers and devout lovers whom we tell that they should do this or that. But for those who are outside the veil of existence, whose being is rooted in God, and nothing is left of their existence but a name and an image; they are like an animal- a horse or a mule- which has fallen into a salt mine and stayed there for many years, turning completely to salt. The form of the horse remains, but the horse no longer exists. Salt is found in each one of the parts that you cut. Of its existence, only the name remains.

*Love has arrived and become the blood*  
*that runs in my veins and under my skin.*  
*Love has emptied me and filled me with the Friend.*  
*The Friend has overrun all the parts of my existence;*  
*There is nothing left of me but the name.*  
*The rest is Him.*
No one can judge the state of a man such as this; or say that his condition is good or evil. He is above goodness and evil and outside the opposites. He is a unique number without partners. He has abolished all in the salt mine of uniqueness - and neither duality nor the existence of the carrion that he was remains.

*The Perfected One traverses the road of extinction.*

*He suddenly crossed over the Ocean of Existence.*

*Only one hair remained of his own being;*  
*But that hair was like a veil to the eyes of poverty.*

God asked Bayazid, “What do you desire?” He replied, “I desire not to desire.” If he had desired anything, it would have proven that he still existed. Like the animal that transformed to salt, if one nerve or just one gut would have remained from his original state, it would have proven that he had not yet become one, and the scent of duality would still be sensed in him. And duality is, in reality, impiety. It is as impious as one who declares duality for the Face of God. In the spiritual world, duality leads to doubt. Bayazid said, “I want not to want so that it is only You who want, the same way You did before my vile existence.”

*When the Moon-Faced appears to me,*  
*Who am I, who am I to exist?*  
*I only exist at the moment when I am without myself.*

The existence of the animal in the salt mine reaches its perfection when nothing, not even a single vein is left. The salt has consumed everything. When poverty is perfect, God is there.
Oh my Friend, is it I who seek you or You who seek me?
Woe to me, as long as I remain myself
I am another and You are another.

When there is a true search, the Seeker is identical to the Sought. He is neither the seeker nor the sought who, in professing divine Unity, has seen differences between the qualities of the seeker and Sought.

Majnun was advised to receive a bloodletting to calm his headache. Majnun, who was drunk and out of himself, inadvertently accepted. When the surgeon was brought to open his vein, Majnun cried out, “Oh! What are you doing there? Why do you spill the blood of Layla? I am Majnun and I have fallen into the salt mine of love for Layla; now there is nothing left of me but Layla.”

(“Layla and Majnun” is a classic Persian love story. Majnun became mad after he fell in love with Layla, and was prevented from marrying her. The word “Majnun” means, “to become mad”).

(Layla and Majnun)
All the parts of my being are overcome by the Friend. 
There is only my own name left for me - 
Everything else is Him. 
If you drive a lancet in me, you drive it in Layla; 
and if cut me, you cut from Layla. 
Look how the eye blended with the Sea, wave over wave. 
O wonder of wonders, all the sea was sailed with the eye. 
My heart has spoken and has said to Salah-ud-Din, 
“You are my god, O the eyes who have seen God.”

He who has seen God has become Divine, because it is God who sees God. The eyes cannot see Him unless He bestows light from His Light in order to see Him with that Light. Therefore, it is He who sees Himself.

It is God who sees God. 
How could anyone other than Him be contained in Him? 
In the ocean of Unity, there is no place for strangers.

The Man of God reveals God. How could a stranger reveal the stranger? Only a handful of salt is necessary to inform us of the salt mine. How would they ask the skin or the meat of the carrion about salt? How could they?

All that is brought from the salt mine is salt. Who would dare to intervene and say, “This is wrong and that is right”, to he who has become God and is only God? Whatever he does is good. Faith, submission and impiety - everything addresses Him. Faith pleases Him because it corresponds to His Wish. Impiety is perverse because it is not to his satisfaction and moves one away from His Presence. Faith is desirable because it is closer to God.
and connected to His satisfaction. If there is validity and existence to these Men of God - it is this - and due to the manifestation;

*Impiety and faith walk together in search of Him Saying; He is the One who has no partner.*

There is no opposition to His doing. Whoever opposes Him is a descendent of Iblis. Adam was exiled from Paradise because he transgressed and ate the forbidden wheat. (It is a common Moslem belief that wheat was forbidden to Adam).

Afterward, he lamented his act, moaning, crying and asking for forgiveness so humbly, that the grace of Absolution was granted him. After separation comes unity; and after the rupture comes wholeness. “God is close to those who have their hearts broken.” (Hadith of the Prophet).

“O, my friends! The name of God pleases Me, and is becoming of Me. You must break down in order to distance yourself from any companions. If you have my Secret, renounce yourselves, and accept Me from the bottom of your hearts and souls so that I may remain your secret. Give up your very everything so that I may come to hold your hands. Exert yourselves to the point of death so that I may help you. Remain perseverant so that I may save you.”

“When I love a servant, I become his ears, his sight, his tongue and his speech. Through Me he hears, through Me he sees, through Me he speaks.”

When you are subdued by Truth and die before Him, your movements are the movements of Truth and your words are the words of Truth. If someone drinks too much wine, then the wine
conquers him. The wise man is not annoyed by the doing and saying of a drunkard, because he knows that it is not the drunkard who acts. He ascribes such acts to the drunkenness and considers the drunkard as its instrument.

It is similar to a person afflicted by a peri. (A kind and beautiful supernatural being. Considered by some to be the origin of the word Fairy).

The drunkard unveils hidden secrets and speaks in languages he did not know before. The sages say that it is the peri and not the drunkard who speak through his mouth. Wine, which is an inanimate thing, and peri, who are inferior to human beings, have the power of converting man into their instrument and manifesting themselves through him. Such a person is not himself and the sages are not bothered by it; they say it is not the drunkard who acts, but it is the action of the wine or the peri.

Why would it not be possible that God, who has created the Firmament, man, peri, and animals could manifest Himself in a pure heart? And everything that this person did would come from God and would be attributed to Him? It is from deafness and blindness that they do not see these acts as the Acts and Words of God.

In the same way Bayazid, in a state of spiritual drunkenness said, “Glory to me! Great is my dignity. Under my robe there is none but God.” His disciples protested, “It is not appropriate for you to say that.” Their mimicry became clear to Bayazid. He said, “If during the time they spent in my company they were truly following the Way then, when my breath descended upon them and my words pierced their ears, they would have been awakened. Now, since they are ignorant, it would be better that I wounded them and cut off their empty heads with their own swords.”
The halter suits an unconscious head.
But a head that has a master is the sovereign of the world.

Bayazid told them, “Friends, beware! If you are believers and sincere men, then when I utter these words again, take your knives and swords and strike me, so you can be among those who receive the approval of God.” When that same state returned to Bayazid, he repeated “Glory to me! Great is my dignity. Under my robe there is none but God.” Some of the disciples pulled out their knives and attacked him. When they recovered their senses, they realized that they had cut their own hands, and wounded their bellies and chests. But the others, who did not strike, were unharmed and neither was Bayazid. How impudent would it be for the sword to pierce and wound his flesh! For he was a descendant of Ishmael. How could the sword cut his throat? On the contrary, the throats of all creatures could be cut for him and sacrificed for his benefit. Everything will perish, be annihilated and disappear - save My Face - since I am God. Turn toward My Face to live on. Do not turn away from My Face, for each face that turns in another direction to see and choose a face other than Mine, that face will be considered a nape. My Face has no backside. I am all Light. I am all Gaze, I am all Hearing, all Knowledge. Anything that is other than Me does not continue to exist. Your face is a face only when it is toward Me. Your eyes are eyes when they set on My Face. Beware, do not separate from this powerful shield, do not move away, so that the burning sun of separation may not burn and destroy you in these valleys deprived of shelter. Become associated with Me, who is God, become accustomed to Me, and become of the same disposition as Me.
O volatile-hearted dissolute that flutters about,
Part ways with the ordinary,
because you specially belong with Us.
Become accustomed to Me, for one day, finally,
I will enter your house alone by night.
For the drunkard of God, all is permitted;
All that he does is just.
In his way there is no error.
A strange passion is
moving in my head.
My heart has become a bird
which searches in the sky.
Every part of me goes
in different directions.
Is it really so
that the one I love
is everywhere?
- The Man of God

Someone asked me, “How can he be permitted everything? If he declares a cherished deviation, how can we say it is correct, and how can we know it?”

I answered, “Everything done by the Man of God is correct, but may appear as wrongdoing to the ignorant. It is like someone who is inside the Kaaba. God will accept his prayer no matter what direction he faces. In whatever direction he turns – he always faces God. But outside the Kaaba, there is only one direction that faces God. He is an ignorant man who, while praying inside the Kaaba, is uncertain about the direction toward the Source.”

Let us now speak of the interior of man, which may be compared to a large city, or even a universe without limits or end. In some of the interiors, it is the commanding self, Iblis, and his devils that rule there. In other interiors, the governor is the Solomon of Wisdom. The reason that the Men of God encourage people to submit to God and perform righteous acts is to allow Solomon the rule of their interior selves; and with remembrance of God, prayer and fasting, Iblis is made weak and helpless. When a believer attends to this duty with all his heart and soul, the devil dies and is destroyed; and Solomon becomes the sovereign ruler and king of that country, with no opposition.

When the reality of Iblis is destroyed, the Light of the Compassionate, the Merciful fills his inner self, and everything that Solomon decrees and rules is for his benefit. The goal of interdictions and cautions is for man to devote himself to the Divine Light and not to the darkness of his desires; so that he is guided by God and not lead astray by Iblis. Therefore, all that Solomon desires, orders, and does is meritorious and represents
worship, even though these actions appear as sin and tyranny. But injustice and sin, good and evil, pious action and offense, belong only to the created. The Creator is exempt from such things.

If we witness the Actions and Deeds of God, there is no other road but submission, consent, and admittance with a pure and sincere heart. Whoever believes otherwise is impious and a reprobate in two worlds. The obedience of the human being is under the direction of the Will of God; and therefore, anything that God does is for the benefit of man. In the interior realm of the man whose demons have been deposed, there is no other rule but the Command and Will of God. Thenceforth, everything this person produces is righteous, and the horse is subjugated by the rider. The stride of the horse becomes the stride of the rider. If the horse is left to himself, he will go toward the pasture to eat grass, or toward the mare and comfort; or even toward the forest to become the prey of wolves. Therefore, if the horse goes toward a habitable place or toward what is good, convenient and useful, since the horse knows nothing of prudence or benefit, it is certain that this is not his own behavior. The horse knows only stupidity and aberration. So in reality, we do not say that the horse moves toward a house, a town or the garden, although he moves toward those places in the apparent form of a horse. The feet and hands of the horse are submissive to his rider. In reality, it is the wise man that moves, and not the horse.

The hearts of the Saints are only changed by God. “The heart of the believer is between the fingers of the Merciful. He turns it in the direction He wishes.” The hearts of the believers are between the fingers of Divine Power, so that He transforms that heart according to His Will. If these words could be applied to all men,
and all men were in this category, the term “believer” would not be necessary.

In fact, that heart has become the instrument of God. That heart in itself, and with no intermediary, is transformed by God in the same way that the horse is the instrument of the rider. Wherever the rider wills, the horse moves in that direction. Therefore, everything that the Man of God does is the correct action, and anyone who considers him in error is himself in error.

For them, error is not error, Everything that they do is the correct action.
- **Soul**

All living and conscious creatures who move, feel pain, and experience joy - are classified into three categories.

The first one is the category of those that ignore the other World. They are neither concerned nor interested in what happens in the Hereafter. These are the animals.

The second category are strangers to this world and do not need sleep or nourishment. Their strength and nourishment is their submission to God and His remembrance. They are alive like fish in water. These are the angels.

Men comprise the third category. They are called “rational animals”. Their knowledge and reason are heavenly, and their bodies, made of water and clay, are from the animal kingdom.

The angels are free from blame; they do not receive any reward for their actions or submission because it is their nature. This is similar to human worldly enjoyment, like eating pleasing food and pure drink, amusement and entertainment, for which they receive no reward or punishment in the other World. Similarly, angels do not receive reward or punishment for their good actions and obedience to God.

Animals are also free from reproach because they are not capable of obedience to God. They are only bodies; they do not have or know anything other than their worldly matters like eating and sleeping.

One half of the human being is angelic; the other half is animalistic. One half is lowly and inferior; the other half superior and lofty. One half belongs to the earth; the other half to the World of Purity.
The human being is a strange amalgam,
He is half angel and half beast,
If he tends toward the animal,
he becomes less than an animal,
If he tends toward the angelic, he surpasses the angels.

Know that animals are similar to snakes that remain in the earth; the angels are like fish who remain in the ocean. And man resembles an eel or a sea snake. The animal part, which is like a snake, pulls him toward the earth; the angelic part, which is like a fish, draws him toward the ocean. The two parts are in constant conflict and struggle. It may be compared to a city where one half of the population are wrongdoers and the other half are seekers. In this town, these two groups are in constant conflict.

We want, and the others also want,
Let us see upon whom Fortune will smile and favor.
But when the law prevails, even though in this town the wrongdoers are many, we can say that the whole town are believers, because it is the victor who governs.

When the horse is subdued by the rider, and the rider dominates the horse, the actions of the horse are attributed to the rider. Even though the horse appears to be the one who is moving, the wise say: “A person has gone to such and such town or village.” The normal behavior of the horse is toward the desert or the meadow. Going to houses and cities is the behavior of men. The horse is an instrument of the man when traveling on roads, toward houses and specific destinations; and the legs of the horse become the feet of the man. When infidelity is overcome inside a man, and the breath becomes strong, we say that this person is a
Man of God. Since the man has conquered the demon inside him, the demon ceases to be a demon and has become an angel.

The armies of demons and peri stand in rows around you. Yours is the kingdom of Solomon, do not lose your ring.

The essence of man is the Solomon of his time. Around his throne stand the rows of angels and the armies of demons and jinn. They stand before him like slaves as he guards the ring of Trust. When the demon manages to seize his heart by means of a comely face, richness or dignity - he is no longer in possession of the ring. Then, in the city of his existence, it is the demon that reigns in place of Solomon. The angelic quality of the man has been defeated and is now powerless.

The soul within is barren;
but the impression from without is full of leaves.
The demon is gorged with food and Solomon is fasting.

Seek the healing now that your Messiah is on earth,
When the Messiah returns to heaven,
the healing opportunity will be gone.

Since the demons and peri are now commanded by Solomon, they are like his instruments. In the same way a horse is in the reins of a horseman; in reality, the walk comes from the man. Since they are controlled by Solomon, the actions of the demons and the peri are the actions of Solomon, and they act under his orders.

Even though the Nafs of a believer still consists of several essences, it is no longer called the Self, but the Wisdom - since it is under the command of wisdom. ( the Nafs is defined as the subtle substance which is a vehicle for the vital energy, the senses and
the voluntary bodily movement. It often referred to as the Soul but also Ego in western languages).

Profet/King Salomon
The heart of the believer is between the fingers of the Power of God. He turns it according to His Will. Perceptive people consider that the movement and turning of the heart does not come from the heart, but from God. If a tent or a flag waves in the air, the wise men know that it is the movement of the wind, for the tent and the flag cannot move in the absence of wind.

“O Mohammad! The arrow that you shoot, which springs forth from the bow of your being, it is not you who shoots, it is Me, for you are like a corpse before My Magnificence. There is no existence, choice, or movement left in you. Before your inevitable death, you have died and annihilated yourself in My Love.”

Therefore, “Die before you die.”

The dead one does not move, and if he moves, the movement is not from him, but from someone else who makes him move. The men of God have not stayed, they are annihilated. They are annihilated in the Love and the Magnificence of God. They are like the door and the wall, with no action of their own and unaware. If a voice or a call comes from a wall, everyone knows that is the voice of an invisible speaker calling out from behind the wall; the wall has not the ability of calling out.

They do not exist to themselves, and are alive in the Friend. They are not from this side, and yet they are.

Therefore, if you hear a voice and a word from the Saints, Prophets, and Men of God - who died before their physical death - know with certainty that someone else speaks under their appearance: they no longer exist. When you hear a voice coming from a wall, you scramble and search around and your state
heightens and changes. You should listen to the Saints in a similar manner.

The spirits and wine have the power of possessing human beings as their instruments and speaking through them - since the words they speak are not their own - how could it not be possible for the Creator of jinn and men, heaven and earth, the Celestial Throne, the creatures and the realities, to make man his instrument and speak through him, without the man being involved in such a word; because this word is entirely the Word of God?

When poverty (*Faqr*) reaches perfection, it is God and nothing else. While in this poverty, if there still remains one particle of your own existence, you are a dualist. Those who witness the Oneness of God will not recognize you as one of them.

*A perfected man traveled in the Way of God. Suddenly, he passed through the Ocean of Existence. Only one hair remained of his earthly existence. But that hair was like a veil to the eyes of poverty. Last night, a Master told me in a dream: “On the way of Love, the separation comes from “me” and “us”. 

I asked: What is “us”, what is “me”? For all these difficulties are solved by You”. He answered: “All that is not God, is “us” and “me”, and that is error itself.
In the beginning it was a tiny essence that animated man. His eyes, his hearing, his knowledge and his science came from this essence.

“When the veil of separation is removed, and this drop is united with the Ocean, then it is I who become his soul. His soul, his sight, his hearing, his gestures and all else - comes from Me. It is I who sustains him. He does not die, but remains eternally with Me.”

It is like a place far away from the sea, where water has been imprisoned and separated from the sea. To the foreign eye, the enemies and the uninitiated, this water dwindles and diminishes each instant. Its color and odor attenuate, and its taste weakens. The earth absorbs this water, the wind carries it away, and it bears the shining of the sun. Then God, the Most High, sends a torrent to this stagnant pool, that is, a perfect Master - a bliss - which is a rapture among the Raptures of God; which is better than the adoration of men and peri. Both the Master and this bliss are waves of that sea. Behold that one of the waves manifested in the form of water and dirt, (water and dirt mostly likely refers to the human form) but in reality, both are waves of that same sea. When God brings that drop to himself through that wave of Mercy, the drop becomes the sea and its essence does not fade.

It is in the rank of such a drop that unites it with the sea. Seawater, wherever it is found, both belongs to the sea and returns to the sea. This is not far from expectation. The essences of the Prophets, Saints, and believers are the rays of the sun emanating from the essence of Truth. “He fashioned the creatures in the dark, then cast His Light upon them.”
He created the edifice of the body from the world of water and clay; the world of darkness. He then bestowed the gift of his own Light upon this creation and spread it over the darkness. In the same way, the sun in the sky spreads its light over towns, houses and chambers, and finally, returns it to itself. The sun moves from one zodiacal house to another. His candle makers move from place to place, and when the sun sets in the West; the rays and bits of light set with it. It is the same for the essence of the Saints, who are the rays of the Eternal Sun. Even though they shine in the chamber of the bodies, filling them with Light, they are connected to the Eternal Sun.

*I am the ray of your light, O Sun!*

*United with you, wherever You cast me.*

*In the world of darkness, O You, Sun of the Essence,*

*I illuminate like the moonlight.*

In reality, the light of the moon is also the light of the Sun because the light of the moon comes from the sun. Therefore, the shining of the moon is truly the shining of the Sun. The seekers of God do not have the strength to bear the light of the Majestic Sun, and do not have the strength, for neither could the mountain bear it. The Sun of God, with the Light of His Beauty and Majesty, filled the essence of the Prophets and the Saints, who have been bent and weakened by love for Him. Then He sent them to guide the creatures so that, through their earthly existence, the creatures could feel that Light and withstand it.

So in the darkness of existence and corruption, with the Light of that moon, the creatures could discern and recognize the path of guidance from the path of confusion, and recognize and discern
good from evil. The stars, radiant in the sky, are similar to the disciples around the Master - who is the Eternal Sun.

So the work is done by the Eternal Sun, and He alone is Eternal. The full moon is the Qutb of his time and the manifestation of the Merciful Sun. (Qutb Literally mean pole (as in the North and South Pole), the highest degree of sainthood).

The stars are like the disciples and believers who are all filled with the Light of the Sun. In the Eternal Paradise, that is the union with God, the Saints are like the full moon and become the cups filled with the Light of the Majestic Sun; they are the eternal Caliphs of God.

“I will establish a vicegerent on Earth.” (Qoran 2-30)

“I will produce a Caliph on earth; even if he appears under the form of a terrestrial Caliph, in reality, he is a Celestial One. His corporeal face, composed of water and clay, is the guiding direction of terrestrials; and the shapeless beauty of his heart and soul is the Caliph of the celestials.”

God ordered the angels, who are celestial, to “Bow down before Adam.” (Qoran 2-34). All the angels submitted to that order and prostrated themselves before their Caliph. The Master is the Caliph of God in heaven and on earth. It is incumbent upon the inhabitants of heaven and earth to follow and obey him.

On earth, due to existence of the Master, the false is separated from the just, the crooked from the straight, good from evil, friend from stranger, false coin from true coin, and ailment from purity. In the darkness of night, in the absence of the full moon – which is the Master – everything was indistinct and the
beautiful and the ugly were alike. Due to the existence of the Master, who is the full moon, everything that was hidden and covered was found and became manifest.

When the Sun of Saints rose, he said: “O covering, be gone, O purity, come near.”

Both this world and the Other World are adorned by the person of the Master, and thanks to him they flourish and prosper. In truth, all his actions are the Actions of God. Like the full moon, which reflects the light of the sun, God reigns under the guise of the Master; sometimes through an intermediary and sometimes without. And God knows best!
Creation

“Meditate upon the Benefits of God and not upon the Nature of God.”

If you wish to contemplate God, do not contemplate His Nature, since you do not have the strength to endure it. This contemplation will constrict and paralyze you, and you will not be able to grow from it. Perhaps, meditate upon the Creation and Works of God to expand and broaden yourself.

Likewise, if someone reflects upon the nature of Spring and fixes his attention on this subject, wishing to see and know the nature of Spring; he will obviously be deprived of that vision and will not be able to see it. He will remain in the dark, astounded and unproductive. No matter the effort, his constriction and darkness will continue to grow.

But, if he fixes his gaze on the farmlands, the prairies, the gardens, and the rose gardens; contemplates the trees, fruits, flowers, buds, the varying colors, greenery, and the flowing waters; he will see the beauty, virtue, and gracefulness of spring in its manifestations. His will expand and grow, escaping constriction, languor and sadness. The more he observes these phenomena, the more his expansion and growth increases, and he knows the beauty and elegance of Spring.

Now, imagine the Nature of God instead of the nature of Spring. Consider the stars, the sun, the mountains, the seas, the different creatures, the beautiful faces of women and youngsters, and the virtuous ones, namely the Saints and Prophets. Devote yourself to this contemplation and intoxicate yourself with these beauties, these virtues, and their qualities. Then go from the created toward the Creator in order to see and know God.
Those who remember God – standing, sitting, or lying upon their sides - who think and meditate upon the creation of the skies and the earth say: “O, Lord. You have not created all these creatures in vain, uselessly, pointlessly or without consequence.”

The Wisdom behind creation is limitless and incalculable. As they contemplate these strange creatures, they receive countless benefits and wisdom at every moment. They also seek other benefits that are not yet obtained. Moment by moment they exert themselves for these benefits and fruits. Their knowledge, science and vision increase each instant because, “In the bazaar of this world, he who spends two days in the same state, whose benefit from the second day is inferior to the benefit of the first day, is at a loss among the merchants of the Afterlife, who buy the other world in exchange for the merchandises of this one.”

You must progress and advance at each moment. If man finds himself in this state, he should know, in Reality, that he suffers a loss, and has been rejected from the presence of the Incomparable One.

If you wish to see the beauty of Spring, look at the meadows, groves, and marshes; the flowers, buds, colorful leaves, the sweet and ripe fruits, in order to be perpetually in expansion and growth, and submerged in the Vision.

Where is that Beauty, who like the Moon, came to this world, both hidden and manifest,
He is the life of this world from the bottom to the top.
His virtue is like the coming
of Spring in the garden of the World.
View his Grace and Beauty in the garden.
“He came both Hidden and Manifest.” As I said, from the point of view of His Nature, God is Hidden, and it is not possible to see Him. But God is Manifest through His Creations and Attributes and it is then possible to see Him. He is at the same time Hidden and Apparent, like life in the body that is both manifest and hidden. The soul is not of the visible world, and cannot be seen in a tangible way, but it is apparent and manifest by its results. The movement of the body, the walking of the feet, the gripping of the hands, the sparkle of the eyes and face, as well as the abilities of hearing, knowing and speaking; such are the effects of life.

When these effects are viewed, the beauty of life manifests openly, its value is known, and man falls in love with it. It is impossible to see the soul outside of the body. Therefore, it is impossible to go to a cemetery to see the souls without the intermediary of the living bodies. The body has been assigned to the soul so that the soul could be manifest. God said, “I was a hidden treasure, and I desired to be known.” God was a hidden treasure without Attributes. He desired to manifest Himself, therefore He created the world, and through this Creation He can be seen and known. When a person desires to reveal himself, he utters a word, performs an action, or makes a piece of art so that he may be seen and known. Before he performed his work, people only knew his face. Although they saw him frequently, they said, “We do not know this person or understand who he really is.” Once they have seen a part of his work, which itself is a mark of his personality and his talent, they say, “Now we have seen who this person really is.” Eventually, his action is known to be different from his visible face. So, he is now known by his actions, words, deeds, creations,
and talents. What was discovered after the knowledge of his face was a spiritual essence, now seen and discerned. So they say to each other; “Since this man displays such talent and accomplishes such work, he possesses a good spirit and essence. His acts are suitable, he is generous when it is required, stingy when it is required, harsh and cruel when it is required, and consoling and helpful when it is required.” The longer he displays his qualities, the more people can see him, understand him, and know him. His intention is to show himself, through good works, virtues, and talent. And the more people see his qualities and talents, the more they understand him.

Now, God is the Creator of this person and his deeds, as well as the Creator of hundreds of thousands of creatures of all kinds; the skies, the earth, the mountains, the seas, the mines, and the creatures of heaven and earth including man, jinn, demons, and peri, as well as the animals; including leopards, lions, wolves, snakes, and dragons, the beasts of the sea; including the whale, fish, aquatic birds, the moon, the sun, the stars, the constellations, the zenith, the Empyrean of the Celestial Throne, the Tablet and the Pen, Paradise, Hell, evildoers, pure ones, the Prophets, the Saints and the angels. With all His Works, Creations, and Attributes, then why do people – who are able to know each other – not know, see and understand God a thousand times and degrees better?

Because of the small action of a man, people assert that they have seen his virtues and have known and understood him; they affirm who this man is, what kind of person he is, and of what he is capable of. Why have they become blind, ignorant and stupid in relation to the knowledge of God?
In their ignorance and negligence they say: “How odd is the idea of the existence of God! If He existed, who has seen Him or who will see Him? It is impossible to see Him. Whoever claims to have seen Him is boasting and a liar, claiming the impossible.”

O ignorant one! You declare that you have seen some small amount of skill in the deeds of this man and think well of him, considering him as good. Since you had not seen and known him before, what you have learned of him is different from his exterior aspect. Why then do you not see or know God despite endless numbers of deeds, skills, and actions?

Your case resembles someone who enters a garden and says, “I see a small leaf but I do not see a garden.”

It is a laughable situation. How can we validate such perception and such intelligence? They merit scorn and mockery. But since scorn and mockery must be addressed to someone who is able to consider them, you do not even merit scorn and mockery. Such judgment and intelligence do not indicate an existence; and for them, non-existence is better than existence.

This is why the heedless said, “Woe unto me. Would that I were a mere piece of dust!” (Qoran 78-40)

“Alas! If I were the dust that I was before and had not existed! If I were dust, then grass and plants would grow from me. This would serve some other man by becoming his nourishment. Now that I have come into existence, the seed that grows from my soul can barely recognize a small leaf, but does not see the immense garden. May such a barren and poisoned plant never grow, even in a salt desert! I was glad when I came into existence from the hidden bosom of Nothingness, and from the last rank I reached
the first rank. Now I ponder that the opposite is true, I have gone backwards. I am in envy, and wish that I was the dust that I was before!"

God is more manifest and more apparent than the Sun. He who seeks reasons and testimony concerning the existence of that Divine Sun is drowned in loss and like one born blind. There is no remedy or cure for his pain and ailment. He is purely an animal; even worse than an animal, and inferior to an inanimate object. For instance, the earth, which is an inanimate object, discharges the duty for which it was created. Earth was created so that vegetation could grow; and the earth fosters, increases, and multiplies everything that is worked or deposited into it, yielding tenfold, if not a hundredfold. If we plant barley, it produces barley; wheat produces wheat; fruit produces fruit; and a vine produces grapes. Likewise, the animals were created to carry the burden and objects of men, transporting them from town to town. The animals discharge their duties. Man was created to know God and to be at His service. When he does not discharge his duty, does not know God, or does not serve Him, he is worse than an animal, since animals do what they are created for; and similarly, earth and soil do what they are created for. Therefore, since man does not do what he is created for, he is worse than an animal. The hearts of such people are harder than stone. Water springs from a stone and flows. But only the fire of anger and the pain of resentment come from their hearts of stone.

The sun possesses only two qualities, heat and light. Those endowed with sight perceive its light; the blind feel its warmth. Therefore, the sun is neither hidden to the sighted nor to the blind. It manifests through its qualities and does not conceal itself. How could God, who is the Creator of the sun, the skies and the
worlds, be concealed and not manifest? His countless qualities and creations, everything you see, below and above, left and right, before and behind you, hot and cold, good and evil, are all signs of the Attributes of God. Therefore how could He be hidden?

In whatever direction you turn, the face of God is there. His Creation and Deeds are in all directions. In which direction do you look that He is not found? In such a state, when He is absent from your eyes, you are absent and far from Him.

For example, when the sun has set under the earth in the West, you are hidden from it. In the dark night, you do not perceive its attributes – neither its light nor its warmth. If the sun had not set, and you were underneath the ground or in the bottom of a deep hole, you would still be hidden from the sun, because the sun possesses two qualities, light and warmth. In that deep hole you cannot perceive these two qualities, so you are hidden from the sun. But, since all these things are the Attributes and Creations of God, it is not possible that they are separate from God. Where can you go that God is not? What could you see that is not the Attribute and Creation of God? Therefore, God is more Manifest and Apparent than all existing things. Whoever seeks proof and explanation of such evident Truth is lost and confused.
O you, dead in the search of the One Who unties the knots,
O you, born in union and dead in separation,
O you, who remains thirsty at the ocean shore,
O you, who is dead of destitution atop a treasure.
Where can we find a King who does not reside anywhere?
A treasure, which is neither with us nor without us.
Where is it?
Do not say “here” do not say “there”,
reveal the location of the Truth.
The whole World is Him.
But where is the one
who can see Him?
In pain, I always discern the Remedy,
In wrath and oppression, I see Grace and faithfulness.
On the surface of the earth, under the dome of heaven,
Wherever I set my eyes, I see only You.
- Spring, Paradise, Hell

An anecdote from a dream: In the school of our Master (The actual word used is Maulana, which means “our master”, but it also referred to Jalauddin Rumi - the author’s father). – may God sanctify his Secret – many friends sat on the terrace. I was among them and began to speak, saying aloud: “Life is a Blessing blown out over the creatures, and has a different effect on each one. The Light and Blessing that was spread out over Muhammad, was the same Light and Blessing spread out over Abu-Jahl (his opponent)!

That Light and that Blessing made Muhammad a Friend united with God, and Abu-Jahl a stranger to God. It gave Muhammad sight and struck Abu-Jahl blind.

In a similar manner, Spring shines equally everywhere, but in some places it grows thorns, and in others flowers. It makes some fruit sweet, others bitter, and still others sour.

Muhammad has brought the law and promulgated certain prohibitions for men, so they may increase their good qualities and reduce their heedlessness. His actions are similar to that of a gardener, who cuts down the bitter apricot tree, planting and multiplying the ones that give sweet fruit.

In the same way, the human being - whose body is from the animal kingdom - possesses animalistic traits, such as negligence, self-indulgence, slumber, gluttony, rebellion, ruthlessness, uncleanness, avarice, greed, injustice, oppression, meanness, and cruelty. Renounce these defects in accordance with the proscriptions of God, and acquire angelic qualities so that you may inhabit Paradise; and be accepted into Our Presence.
Do not betray, but be patient, generous and abide by the Truth; do not lie and denigrate; do not slander; make yourselves useful; eat in moderation; do not profit from illicit activities; give up your goods in order to please God; reject greed for the wealth of others. Protect yourselves from shortcomings. As we have said, cut off the branches of your animal temperament - those opposed to angelic qualities - and replace them with the branches of sweet fruit, so that the pleasing angelic branches will increase when the blessing of the Eternal Spring blows over them. The animal attributes are infernal, while the angelic attributes are luminous. Fire is a part of Hell and Light is a part of Paradise. The fragments unite with their whole, and each type unites with its own kind. “Everything will return to its origin.” If you wish to return to Paradise, transform your animal attributes into angelic ones in order to become part of Paradise and not part of Hell.

*Know that existence and the intoxication of your senses always come from the Fire;*

*Know that the origin and the source of your nature is Hell;*

*If you tend now toward Hell, it is not surprising,*

*For the parts move always toward their whole.*
- Victory

“When comes the Help of God, and Victory.” (Qoran 110-1)

Superficial commentators read this Koranic verse and say: “O, Mohammad! When you see people becoming Muslims continuously, group by group, it is because your state has reached its apogee, and they come without the need for you to make strife or strides.” Ask God for forgiveness for your sins; because that will be the sign that your hour has come. For after that, there will be no need for you to call the created towards the Creator. This will happen without your efforts. Therefore, your presence in this world will be unnecessary.

Another meaning states that things are destined to attain maturity and perfection in this world. Once maturity and perfection are attained, men, animals, fruits, and so forth, do not possess existence or permanence. A fruit will be eaten; and a person, who grows old and ripe like the fruit, will be eaten by the earth. And the same goes for the rest.

“Now that your invitation has reached its Perfection, the necessity for war, battles, miracles, constant proclamation of the Koran, a thousand stratagems and attempts to attract just one person no longer exist. Your call and authority are now at a stage that, without those means, people come, group by group, toward you. Give thanks to God and praise Him, ask for His Forgiveness for the thought you had; Faith is not obtained by your efforts and endeavors. Now that you exert no more effort, you see that they come even more than before. From the Beginning to the End I am He Who has done everything and will always do everything. All those means were merely coverings. Ask for Forgiveness for the
thought you had and repent. Know that repentance also comes from Me. All those things are my Blessings, My Radiance, My Instructions and My Gifts.”

Some Seekers of Truth say that this verse concerns spiritual zealots. In the beginning, the zealot exerts great effort and mortifies himself. For years, he spends generously from his physical forces in the Way of God until the moment when, after so many battles and endeavors, a sign from the Invisible World appears to him. And when he grows old and weak, when all his forces are spent and hope abandons him; without effort or zeal, at every moment, he has marvelous visions and perceptions of hidden things, divine prodigies, and “stations” – innumerable and countless. God proclaims to him: “O My servant; do not think that the visions are due to service, endeavor or prayers. Now see that all those means have disappeared, but Our gifts arrive continuously, a hundred thousand fold larger. Ask Forgiveness for that thought, and know that everything comes from Us, and the rest is only covering.” And God is the most knowledgeable.
- Master and Disciple

The Saints of God belong to two categories: some are proud and frightening, others are humble and gentle. The Saint who loves greatness is frightening. Nothing is left of this man whose animal soul (nafs- ego) is dead according to the command: "Die before you die." His pride stems from Divine Majesty. He is the Attribute of God, for, clearly, human traits no longer exist in him. The pride of ordinary men stems from the animal soul, and, as such, is blameworthy.

Likewise, the kings of this world possess two states. When they sit on their thrones, the chamberlains and emirs rise, the servants and commanders of the army unsheathe their swords. Facing toward justice and diplomacy, they ensure justice and virtue in the world, protect the oppressed from their oppressors, and settle claims. In these instances, they are powerful, and do not favor everyone. The other state is when they are outside of their courts and in their private quarters, they leave aside the fear inspiring majesty. They meet with their family and visit their intimate friends. It is then that they may excuse the people around them for boldness and lack of proper comportment.

In the same way, God has assimilated His servant as His instrument, and displays him to the world with the characteristics of Divine Majesty, bravery, and formidability. He also assimilates another servant as His Manifestation and instrument, displaying him to the world with the characteristics of kindness and humility. Even though these two dispositions and the actions or inactions by which they express themselves are apparently different, in reality, they are congruent. Both dispositions manifest in the person of the King: on one hand humility, on the other hand pride.
Certain Saints are not concerned with common men and show haughtiness to kings. They do not laugh in the presence of men, but command the righteous, reproaching and reprimanding them at the slightest fault saying: “Why have you behaved thus?” Other Saints greet people, both young and old, showing humility towards them and intermixing with them. They blame no one, and we do not feel awe or fright in their presence.

Both groups are the Saints of God. The pride of one is called the Divine Majesty because he manifests the Attributes of God and human attributes no longer subsist in him. As it is said: “*Die before you die.*”

*O friend, die before your death, if you wish to live.*

*Like Idries (Enoch), who became heavenly before us.*

The governor and king of the house has molded the heretical nafs (commanding lower self – the ego), and that mold has become his instrument. Since the heretical commanding self has been dissipated, Truth has become the governor and king of that mold, and he utilizes it for whatever he wishes. From that moment on, the movements that take place in this house are under the orders of God and not of the commanding self. The body has become the Instrument and Manifestation of God. “*The heart of the believer is between the fingers of the Merciful, and He turns it as He Wills.*” So his turns and movements are the turns and movements of God. When a person strikes another with a stick, we attribute the hit to the person and not to the stick.

For that reason God has said: “*When I love my servant, I become his ear, his tongue, his hand. He hears, sees, and speaks through Me. All he says are My Words.*”
All that comes from the servant whose body is devoid of everything other than God, and filled with Truth, is righteous and Godly. Even if his appearance may be that of impiety and licentiousness, he is the leader and guide of men. Because he is not present, everything that comes from him is from God. We cannot intervene in his actions or works, arguing that this is good or evil, just or unjust.

This intervention, judgment, or discrimination regarding the servants of God are the instruments of the carnal soul. It is impious to censure the Acts of God. If He kills or resuscitates, it is Just.

In this world, when someone carries out an action, good or evil, people may say: “That action is just or unjust.” They say this because it is agreeable to the Will of God. Due to this worldly existence and the carnal soul, man is free to act as he chooses. But since everything that comes from such a person is his own work, he has not become the instrument of God. The Prophets and Saints have declared that the satisfaction of God resides in praiseworthy action such as justice, kindness, submission, devotion and abstinence. Exposure to those who are evil, the unjust, traitors, the wayward, the rebellious, the negligent and the wicked goes against the Will of God. So whether in good or in evil, men go toward the direction that is agreeable to the Will of God. In their blindness, they have heard the sayings of God and are cautious, performing deeds pleasing to God in order to avoid Hell, which is the Wrath of God.

So the difference in deeds are dependent upon the intentions which we have described. If the goal was not to please God, good and evil would not exist, and we would not prefer the goodness of someone to their wickedness. The wise prefer every evil thing that
leads to God to a thousand goods; To God, some offenses are favored, and some obediences are ominous.

So it becomes clear that good and evil are not sought for themselves. We attribute a certain value to these actions in the hope that they will please God. The wise established the difference between these actions. Take the example of a man who finds himself in a desert on a cloudy day. The clouds hide the sun and there is no one to ask the direction toward the Kaaba. In such a situation, the correct direction is wherever he believes it to be. Accordingly, he will direct his prayer in that direction. If after his prayer, he realizes that his orientation was not exact, then it is not necessary for him to repeat his prayer because his intention and his action were valid. On the other hand, when the sun is not hidden and the direction toward the Kaaba is evident, he must pray toward that direction. And anyone who does not respect that direction renders his prayer invalid.

Why do we need this prudence, these precautions and instructions? It is because the prayer must be accomplished in the direction of the Kaaba. The prohibition of turning “right” or “left” helps to avoid error. But when we enter the Kaaba, the prayer is valid in any direction. A fixed direction has been determined as a norm so that the seekers can submit to the Will of God. The Man of God has become empty of himself and filled with God, “There is in my robe none but God.” Therefore, anything that he does is correct. When he prays – he prays inside the Kaaba. While in the Kaaba it is not possible to differentiate between various directions; all directions face toward God.
The drunkard of God, the drunkard of God, anything that he does is Just; Anything that he does is correct, his Way is exempt from error.

God resuscitates and kills. He causes the death of the upright in their youth, while extending the life of tyrants until old age. He grants peace and security in the land of the heedless, while causing danger, trouble and famine in the land of the honest. He allows the impious to win over the honest and allows the honest men to be taken prisoner. He grants security to pirates and thieves in their ships, while allowing the devout and God fearing to drown. The kings and the rich subject the entire world by means of their wealth and extravagances. Yet, they supplicate God with a thousand cries to grant them a child. They marry many noble women hoping to have children, but their wishes are not fulfilled. He gives ten or even fifteen children to the poor who are weary of their own existence and incapable of providing for their daily meals. If you make these possessions human, you do not give Him justice. The Prophets and the Saints, burnt, cut to pieces, and starved, are released by hunger and the swords of their enemies.

Since all these actions come from God, anyone who devises distinctions and protests becomes an unbeliever. Whether they are praying toward left, right, forward or backwards, whether they are proud or humble, greedy or generous, gentle or tyrannical, asleep or awake - the Men of God are alike and under His Command.

In the same way that it is not advisable to criticize the actions of God, the disciple must also adopt the proper comportment toward the Master united to God. All actions the Master performs
which may seem puerile and childish to the disciple, must be considered as generosities and miracles. Since the disciple grows and progresses due to the generosity of the Master, each of his actions, even the most base actions, will operate the same effect on the disciple, without a particle of difference. Otherwise we cannot say that he is a true disciple, because the true disciple is he who knows sugar and recognizes its taste. If halva is prepared with sugar, under different forms and presentations, he who knows sugar does not differentiate between them and eats them with the same relish; he will not say that one form is sweeter. If he says such a thing, it would show that the trait of immaturity still remains in him, and that he does not know sugar in its wholeness.

In the same way, when the Man of God is transformed, and the copper of his being is transmuted into gold, he becomes a Guide to his disciples. The disciples perceive in that operation a Divine taste and are illuminated and ignited. “O, believer! Your light has extinguished my fire.” That is: “Leave me, O believer. Your light has killed the fire of my lust.”

The commentary on this subject could be long, without limits or bounds. “For the intelligent man one sign is sufficient.” If there is someone in the house, only one word is necessary. But know that this kind of a Master and that kind of disciple are rare. In reality, if there is one, this kind of disciple is the very same Master. They are not two. An infant born from a man is identical to a man. He is not a bird or a little donkey. Because he drinks his mother’s milk, he will reach the rank of his father and mother.

In this corporeal envelope and lustful nature, the servant of God in this world finds his life weak, exiled, and similar to a small infant. By means of worship, devotion, and observance, he suckles the milk of Divine Mercy, priding and nourishing himself saying:
“Glory unto me; what a great rank I have achieved” - and - “there is none other in my robe but God!”

He is neither the seeker nor the Sought,  
the one who in Divine Unity Distinguishes  
between the seeker and the Sought.
“Living as a dry leaf taken by the wind of the divine inspiration which takes it anywhere it wants”

Maulana Sheikh Nazim Al Haqqani
- Die Before You Die

“God is the Light of the heavens and the earth.” (Qoran 24-35)

God, the Most High, declares: “I am the Light of the heavens and the earth. If you see darkness, light, life or beauty in the heavens or on the earth, consider them all coming from Me. In reality, everything with goodness is Myself. Since you do not have direct vision of My Beauty or Goodness without intermediary or association, I show it to you by means of forms and veils. Since your Incomparable Soul is intermixed with form, and that which is adulterated cannot see that which is pure. My Virtue is adulterated to enable you to see It. Existence is like a being whose head is the heavens and whose feet are upon the earth.”

The human form lives due to the soul. The head, like the heavens and the senses, like the stars as the eyes, the ears, and tongue, are all alive, see, hear, speak, and smell, due to the soul. The vision, clarity, life, the faculty of the eyes to see, and the other senses of perception all stem from the essence. We perceive the essence by the intermediary of that ensemble of senses. When the soul leaves the body, the virtue, beauty, and luminance do not remain. Therefore, it is clear that all things exist by virtue of the soul that appears through the form.

In the same way, the body of the universe; the heavens, the earth, the stars, the sun, the moon, the freshness of the earth from people, animals, birds, inanimate objects, plants, trees, and fruits, is composed of the Light of God. Life and the rise of all things come from the Light of God. In the same way, the light of the body - from the forehead, the face, the eyes, the eyebrows, the lips, the mouth, and the seven members (the seven parts of
the body that touch the ground during the ritual prayer: forehead, hands, knees, feet)- comes from the soul.

In this way, when the soul says; “I, Who am the soul, am the light of the body, its head and its feet.” This means that freshness and life come from the soul. When the essence separates from the body, the body becomes ill and is destroyed; the stars of the heaven of the head, which are the senses: that is, the eyes, the ears, the lips and the nose, all become idle, lightless, fall apart, and cease to exist. In like manner, the other members, like the forearm, arm, thighs, knees, feet, hands, veins, tendons, joints and the body articulations are pulled apart and crumble into pieces. This is similar to the Day of Resurrection and Judgment in relation to the entire Universe.

The Light of God is the Soul of the Universe. This means that, like the Day of Resurrection, the heavens and the earth will crumple when God separates His Light, and the Universe will be without Essence. Humans, who are the parts and fruits of the Universe, die at the age of seventy or eighty years. The Universe has a longer life - just as the fruit of a tree falls each year and does not survive, but the trees in the garden survive for many years.

The end of the Universe will be the Day of Resurrection. The heavens, which are the head of the Universe, will be torn to pieces and split - “When the sky is rent asunder.” Qoran 84-1) - and the bright sun will darken, the stars will fall, the mountains will be severed, wild animals will be assembled, and the seas will boil until they become fire. (Qoran 81 1-6).
Regarding the transience of existence - despite those, who in their blindness and denial, believe that the world is eternal and will always remain - the sky will rend, the stars will fall, the seas will overflow, washing out the mountains and turning them upside down. God says; “When the earth is shaken to its utmost convulsion.” This means that the earth will be shaken and throw up her burden from within, that is, the treasures and the dead. The mountains will be carded out like wool, and God will transform this earth and this sky into another earth and another sky. “One day, the Earth will be changed to a different Earth, and so will be the Heavens, and men will be marshaled forth, before God, the One, the Irresistible.” (Qoran 14-49).

These verses describe the death of the Being of the Universe. When the microcosm of the Being of the Universe - that is man - becomes lifeless, the sky of his head shatters and splits into pieces, and the earth of his feet is torn into bits and destroyed. The macrocosm - the Being of the Universe - which is the whole, is like a tree. Its death is similar to the death of its parts and its fruits. There will remain no sky, no earth, no sun, no moon, no seas, and no mountains: everything will be dislocated, separated, and dispersed. After death, in the body of the human being, his eyes will go to one corner, his ears to another; his nose to one location, his mouth to another location; and the rest of the parts - from bones, to veins and tendons - all become separated and turn to dust. Some of the dust turns into a pitcher, some into a bowl, some into bricks, and some into lumps of clay. They asked these separate parts, “Why do you become separated, since you were previously together as one object?” They answered, “We can not deny that the soul collected us together. We were originally
The soul unified us and, because of the soul, we became one. Based on our initial condition, we again became separated and dispersed when the soul fled.” In the same way, the parts of the Universe that appear to be one, such as the sky, the earth, and the mountains, were originally small pieces that were scattered.

They were merged into one by the Order of God, but when they became separated from that Light - their Essence - they shattered into pieces and became scattered. Similar to the human body, all Existence that has appeared and become manifest, perceptible, or created, turns to nothing and is destroyed. Note that the meaning of “Everything will perish, except His own Face” and “God is the Light of the heavens and the earth” (Qoran 28-89 was described above.

“The parable of His Light is as if there were a niche.”
(Qoran 24-36)

A niche is like a window in ancient days where lanterns were hung. “…within it a lamp” means that there is a light in that lantern. “The Lamp enclosed in Glass: the Glass as it were a brilliant star” means that from that lantern shines a light, like a luminous shining star. The lantern of Existence is the Friend of God, his heart is the pure Oil - the fodder for the Light of God. That heart is absorbed into God in the same way that the candle will be absorbed into the flame and become its nutriment. So, there is a homogeneity and a Secret Unity between the Oil and the Light, because the Oil is merged with the Light, even though its own light does not display outward or inward manifestations.
Likewise, meadows, gardens, prairies, running streams, the song of birds, and the melodies of musicians are all similar to the Being of the Universe. Since the Being of the Universe receives assistance and power from this group and prides Himself, then it must be from His Quality. Everything that is not assisting or developing the individual is not from the same Quality and, in fact, is against him. He does not gain benefit or strength from it, even though it is like him in appearance, and seems to be from the same material. Water receives aid from water, and fire from fire. Whatever increases the fire is of the same quality and similar to fire even though it is not apparent. For example, firewood does not appear to be similar to fire, but because it increases the fire and gives it strength, we must know that it is of the same nature.

In the same way that charity is mercy; illumination and obedience for the people is of the same quality as the slaying of the impious. Even though the torment of the despot seems to be opposite and not of the same quality, because both actions are deserving of reward, mercy, and illumination; and both increase the illumination and purity of the person in relation to God, they are similar in quality. Many times things appear to be similar and of the same nature, but are opposite because they do not aid each other and they do not grow and increase from the quality of the other. So, everything agreeable to the inner quality of something, which causes its strength to increase and grow is similar and of the same quality as that thing.
- Death

Everything will be annihilated and destroyed: the pure and gentle souls, the heavens, the earth, the Empyrean, the celestial Throne, the Tablet, the Pen, etc... But the death of the believer, even though in appearance it is death and annihilation, is not called death. The good that existed in him appears destroyed and obliterated, but has multiplied a thousand fold. This is not death - death is when one dies. When the body does not die - then one does not become a thousand. It is like a grain of wheat or a fruit pit buried in the ground. This grain breaks out in the earth. It is destroyed, rots, and is annihilated. But when the trumpet of Spring sounds, the annihilated one resurrects with a hundred thousand times more goodness than before. So in truth, this seed was not dead.

*What grain buried in the earth has not sprung out?*
*Why do you doubt the seed of humanity?*

Real death is that of a bitter seed or a sharp thorn - constantly crying out: “*May I have not existed and may I have not come into this world.*” When it dies and is annihilated, ugliness multiplies a thousand times more. This kind of dying is called death. Perhaps, this state is even worse than death because there are many men, who in the course of torture or pain, desire death.

Similarly, when the unbeliever sees his own hideousness, he cries out: “*I wish I was once again dust and had never come into being.*” They beg God with all their existence for their own death and annihilation. God does not grant their plea. It is like the fire burning their skin and flesh and God renews their skin and flesh.
each time to be burned again. Since death is better than this state, it is not untrue to call this state death. It is not even the hundredth portion of the Truth. The death of the evildoer and the vicious is truly death. Because on the Day of Resurrection, their evil acts become one thousand fold.

As for the death of the believers, the men of good, and the Saints, their death is not death but life. Do not suppose that those who lived for God, sacrificed themselves, and were killed are dead. They are alive in the presence of their Creator. In that state of “not being”, God provides sustenance and they are content with that provision. Truly, they have known that the wheat of their existence will not eventually become barley or millet grain. It becomes wheat again and is multiplied a hundredfold. In the state of dying, the believer - similar to the sweet grain of wheat - is saying in the language of ecstasy;

\[\text{If I die, do not say that I am dead} \]
\[\text{Say, he was dead but became alive} \]
\[\text{and carried away by the Friend} \]

The interpretations and comments given here are in conformity with the sayings and beliefs of someone who says: “\text{All things perish, except His Face.}” The verse demands and means that everyone dies; the believers, the angels and the pure men. Nothing remains but God alone. They have depended on this ordinance, and we have corroborated that such a death, even though it is death and non-existence, is life itself. We reproach those who do not plant the wheat grain saying: “\text{Why not resuscitate the grains in order that what exists may become a}
hundred or a thousand times greater; and why not plant these grains in the earth instead of keeping them in the house?"

Because in so doing, you are doing an injustice to the wheat and to yourself. Therefore, we understand that such death is life itself.
It became the place of theophany. It is what Rumi calls the spiritual resurrection: "The Universal Soul is in contact with the part of the soul and the latter has received from her a pearl and she puts it in her bosom. Due to this touch of her bosom, the individual soul has become pregnant, like Mary, of a Messiah ravishing the heart. Not the messiah who travel by land and sea, but the Messiah who is beyond the limitations of space! So when the soul has been fertilized by the soul of the soul, then the world is fertilized by such a soul."
- The Caliph of God

“God is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche, and within it a Lamp: the Lamp enclosed in Glass; the Glass as it were a brilliant Star lit from a blessed Tree; an Olive Tree neither of the East nor of the West, whose Oil is well-nigh luminous, though fire has scarcely touched it. Light upon Light! God doth guide whom He Wills to His Light. God doth set forth parables for men: and God knows all things.”
(Qoran 24-35)

This means that God is the Light of the heavens and the earth. It is like a lamp, arching in the direction toward the Source. In the corner of the wall there is a brightness in that Niche, a glass lantern, which seems like a shining, blazing star - kindled from an Olive Tree - which is neither from the East nor the West. The Oil of this lantern, like a Flame, gives Light.

This Niche is the being of the Saint. The Oil is his pure heart. God, the Most High, resides in this heart and is connected to it.

“I am not contained in the heavens or the earth, but in the heart of My faithful servant.” The Being of the Universe is luminous and living from the image of the Light of that lantern. Not even a portion of this Light is tangible, but it is intelligible. Incomparable and unparalleled, it shines in the souls and intelligences. From the souls and intelligences it shines upon the animals. And from the animals, it shines upon the vegetal substances that grow and increase. From the vegetal substances it shines upon the minerals in order to cool or heat them. These radiant emanations are the result of the image of that Light. Thus, real life belongs to the Saint who is sustained by God - the Caliph
of God in the heavens and on the earth. The rest of the creatures are alive because of the image of his Light. For them life is transient, like the heat and reddish glow of an iron - the transient representation of fire in the iron. But when the iron is separated from the fire, the heat and red color disappear. On the other hand, the fire has the heat and reddish color of itself - these two attributes are not borrowed, but are the true essence of the fire.

The Qutub (the Pole) turns around himself, that is, he does not receive help from anyone. All others revolve around him, receiving his help and benefit according to their capacity. Likewise, the Sun in the fourth heaven spreads its rays first over the fourth sphere, then over the third, then over the second, until it reaches the sphere above the earth, and finally the earth. Now the Qutub - who is the sun, the souls and intelligences - shines first upon the first rank, those who are close by; then reaches the other degrees, rank by rank, station by station. Like the heavens and the earth, each with seven levels, the luminous veils are similar to the seven levels of the heavens, and the veils of darkness are similar to the seven levels of the earth. Except that the heavenly veils are spiritual - like the nature of angels, believers, and Saints - and the earthly veils of darkness are similar to demons, peri and devils. All receive help from Him according to their nature.

The essence of the Qutub is the Light of the heavens and the earth. In the same way that any light on the wall comes from the Light of that Lantern. Narrow minded people suppose that the light comes from the being of the wall. But those who are aware understand that the Light comes from the Lantern. We can know and see the image of life in the body of man from his radiance. Although, without the body, we cannot see it - it has no sign and is unparalleled. Thus, the body was created to manifest the soul.
If someone asks: “What is life?” We answer; “O, blind ignorant! How can you ask? Can a dead body without life ask such a question? Can a body without life walk, or grab with the hand, or see with his eyes, or hear with his ears, or talk with the tongue?” Life is not a wall that we cannot touch. Life is a reality that animates and bestows movement upon whatever it touches. The body of all things are worthy of life. The discerning of the musk and the rose is an act of the nose; the discerning of the bass and treble is an act of the ear; the discerning of the bitter or sweet is an act of the mouth and palate. You will never see the face of a man with your ears; you will never hear a voice with your eyes. To discern the plum is to know that it purges the intestines; to discern almond oil is to know that it removes dryness of the body; to discern wine is to know that it brings drunkenness. The form of the spice is its quality, but only to the extent of the quality of the seeker. Seek them, become a wise customer and buy them for the highest price. We cannot see their properties with the eyes, but we can see them with the eye of understanding. Similarly, we cannot see the meanings of the Koran with our eyes. We only see them with the eye of understanding and intuition.

Life, when it is in you, is something that makes you living. And with that life you produce a hundred thousand activities: walking, grabbing, speaking, hearing, rest and sufferance. And when life leaves you, these activities no longer come from you. You become like a solid or a lump of earth. So, you donkey! - even though you discern the soul - how could you ask, “What is life?” In the end, seeing the profound sense consciously becomes more evident and is more powerful than to see it tangibly.

For example, you see the body of a person with the sense of sight. When you close your eyes, you do not see him. Or when you
hear the words of someone, if you stop your ears, you do not hear him any longer. However, when inwardly there is a pain or a joy, you tell people; “At this moment I am happy,” or “I am sad.” When you close or open your eyes or ears, that joy or sadness does not disappear, vanish or withdraw.

Therefore it is certain that what is felt consciously, is more apparent than perceptible things. The joys and pains that sometime grow and sometime wane - like wrath, patience, generosity, greed, bravery, concupiscence, desire, love - can all be seen. Then you say: “I am at this moment in such or such a state.” While life is with you night and day, how can you ask what it is? It is surprising that no one has told you: “What a strange donkey and cow you are!”

Your body is the place for the manifestation of Life. Life is in each part of your being from head to toe - in the health of your body, the movement of your limbs, the glow of your face and your eyes. The stars of the senses that are in the head - like hearing, sight, smell, taste, feeling - become incapacitated and corrupt when the soul departs. The strength of the legs, feet, fingers and their movements - which are the earth to the sky of your head - disappear and are ruined. The foundations and ligaments of ankle, knee, and fingers become open and separate from each other.

The bodies of the sky and the earth are also alive with Life, so that when that Life leaves, the freshness, the glow, and the beauty disappear in them both. That is why the sky shatters, the stars fall, and the sun and moon die out.

The Caliph of God - who is the Qutub - makes men, the heavens and the earth, luminous and alive by the reflection of the radiance of his Heart. The Oil of this Lantern, which is his life and heart before becoming the Qutub and reaching Perfection, is
brilliant and radiant. The expression “Light upon Light” refers to the moment when the light of the lover is united with the Light of the Beloved, when the part unites with the whole, and the drop returns to the Ocean. If he himself was not part of this Light, he could not unite with it. All the movements of the parts are directed toward the whole. Only Light can combine with Light.

Only God can see God,
how can a stranger be contained in Him?
In the Ocean of Unity, a stranger is nothing but an outsider.
If poverty (Faqr) reaches perfection, it is close to God.

Since the Sheikh has said: “I am the Truth” and has reached his Goal, He has won over all his blinded enemies.

When the existence of the Servant
has been negated of the Presence,
O, stubborn one! Consider - what can be left?
If you have eyes, open them and see.
After negation, what will remain?

Before reaching union, the soul, which is a particular light, was separated from the Light of God, but it drew its radiance from that Light. Now that the Light has reached its Perfection and is united with its Origin, the glow increases and arrives at its apogee, becoming the Pole of the age. “God doth guide whom He will to His Light.” (Qoran 24-35).

This means that He does not guide or conduct any and sundry toward the Pole, but only the Elect and the Beloved, who come from the same origin. From wretchedness, God originally created those who have not received any trickle of this Light, and their
existence has been subjected to darkness and bewilderment. There is no possibility for them to reach the Pole.

Those who have been attracted to God from the Day of Covenant, Are forever drunken with God.

“Blissful is he who is blissful
from the womb of his mother;
miserable is he who is miserable
from the womb of his mother.”
- **Heart**

The organ that we call the heart does not consist of pieces of flesh and drops of blood. Such a heart exists in all animals. The cow, the donkey, the mule and the sheep all have a heart, lungs and liver. The Unparalleled Light that manifests and passes through a drop of blood is what we mean by the heart. Such Light is Infinite and Unlimited. It is like the light of the eye, which has nothing to do with the whiteness or blackness of the organ itself, but with the visions that pass through the form of the eye. Likewise, hearing is more than the ear and the bone. They are merely the form through which the hearing passes. The senses are similar to channels that pass water. Even though the five senses - sight, hearing, smell, taste and touch - are different, they are only alive and functioning due to Life, which passes through the five channels of the senses.

This is similar to the situation where one lights a candle or a lamp in a house and hangs mirrors - right and left, front and back - on the walls of the house. Outside the house, the mirrors show brightness from the light of the candle in all directions. Even though the mirrors are many, the light comes from a single candle. The difference is that inside the tangible and inanimate room, one observes that each mirror reflects the same candle as the others. This is in opposition to the mirror of the senses belonging to the animated room of the human body. The light that reaches them produces, in each, a different effect and manifests another aspect. The light that reaches the form of the eye gives sight; in the form of the ear bestows hearing; in the form of the mouth gives taste; in the form of the hands, bestows touch to discern the difference between the soft and the coarse. In each form, it operates a
different action so that when that Light arrives, each one performs an action that the others cannot.

The same applies to Spring and its warmth. When Spring reaches the walnut tree it gives walnuts; when it reaches the palm tree it gives dates; when it touches the apple tree it gives apples; and thus ad infinitum.

The Spring season is only one thing, but produces a specific effect and appearance for each tree that is different from the others.

The same is for the trees of the senses. The spring-like Life, which is one reality and one Light, produces an action and an effect specific to each sense. When this Light reaches different senses, each one manifests another operation, another property, and another action. When this Light reaches countless numbers of men, from Byzantium, Zanzibar or Turkey, it produces a different action and effect and triggers a different activity or work for each one. This Light makes one a tyrant, another just, another evil, another generous, and another greedy.

A single particle of Light places all these multiple operations into effect. Those who perceive that this diversity comes from a Unique Light are able to recognize the Oneness of God. For them there is no duality. They say, “For us, all these things are one.” These various images and forms allow them to reach this Unique Light, which is their ultimate goal. It is as if you were looking for a certain person; first a Turk and then an Arab shows you the person that you were looking for. In this case, the Turk and the Arab are aspects of one for you, because they have served one purpose and have guided you toward your goal.
Impiety and faith, both searching in His Way,
Saying, “He is Unique, He has no associate.”

The above verse reflects the spiritual state of such a person. For example, a painter can create a portrait of a beautiful face, but is incapable of drawing the image of an ugly one. Another painter - who can paint both images – is certainly a greater artist. Even if the image portrays an ugly face, it demonstrates the perfection of the artist. Those who investigate this painter through his work will see the perfection of his art. Beauty and ugliness are both present in the art as manifestations of the painter. Again, in reality, all is but one.

If you are good,
do not regard the ugly with contempt,
Because on this road,
the fly plays the same role as the peacock.

The peacock is an object where the perfection of Divine Work is manifested, but the fly is also a manifestation of this Perfection. In this respect, both are similar, expressing and performing the same action.

As for those who are not aware of the existence of the painter and do not seek to know him, they have limited themselves to the form and they worship the form. From their perspective the ugly form and the beautiful form cannot be the same. How could bitter and sweet be the same? It is beyond their capacity to perceive the “taste” and speak of the world of Unity. They are a multiplicity in themselves. By neglecting Divine Unity they have become prisoners of multiplicity. If they pretend that ugliness and beauty,
bitter and sweet, are but one - they lie - and only repeat what they have heard, attributing words that are not their own to themselves.

Such a person is like a soulless painting - a lantern without light. No one benefits from their words. He who seeks the One above all owns the right to speak. The more images he sees, the more he advances towards Oneness. From all things, his goal is Him and not the things themselves.

You are like the Intelligence whose Magnificence comes from a hundred arts. If you look carefully, all is but one, not a hundred. The Ocean is one, but its waves are many. If you surpass multiplicity, you will see the Ocean in the wave.

A friend, who is close to you, performs a thousand different actions, sometimes peaceful, sometimes rancorous, sometimes greedy, sometimes generous, sometimes ruinous, sometimes prosperous, sometimes brave, sometimes fearful, sometimes insolent, sometimes polite, sometimes joyful, sometimes tearful, sometimes silent, and sometimes distracting. The same essence that you love is in all these manifestations and you acquire knowledge of this essence. Thus, the more multiple actions you see from him, the less they effect his uniqueness and you like him even more.

Likewise, you must know that God manifests Himself in so many powers, marvels and works. He manifests Himself as the rotation of the heavens and the earth, as lands and oceans, as different seasons, as different creatures, as people, birds, fish, and so on ad infinitum. These manifestations are there for you to know
His Uniqueness and to love only Him. In every moment, in His Magnificence, His Power, His Benevolence, and His Perfection, you may be continually intoxicated and submerged in the love of Him - so that nothing but Him may attract your gaze.

You see, know, and become familiar with each other through your different states, behaviors, and languages. On this basis, you become intimate and comforting with each other. You say that you are acquainted; have seen many states and moods and now deeply know each other. The same applies to the Acts and Books of God - countless and infinite. There is no place you can look that His Work and His Art is not visible to you. If you look upon the sky it is His Art. Forward, backward, left and right, all belong to Him. Everything that there is in the six directions are all His. Anyone who manifests himself by certain actions, you see and know him. “How is it that, I, who manifests in all things, you do not see or know?” You resemble the idiot who says: ‘I see a bird in a tree, but I do not see the tree, or I see a single hair but I do not see the head. I see a tent in the desert but I do not see the desert.’ It is a laughable matter! Can we call this understanding an intelligence? Can we call such an understanding comprehension? “God is even more manifest than the sun; anyone who seeks an explanation after seeing it in plain view is in ruins.

God, the Most High, is more apparent and manifest than the sun. He who sees with his own eyes and demands explanation and proof of the existence of what he has seen is more foolish than an ass. He is in error and useless. The sun has two properties, warmth and brightness. Thanks to these two qualities the sun is evident to everyone. It is not surprising that the Creator of the sun could be veiled to the eyes of such a gross and ignorant donkey.
He is the First and the Last,
He is the Hidden and the Manifest,
He is the One who is in the thought.
The One who is the Mystery,
and all are ignorant of this secret.
- **Inner Meaning**

The forms reveal and explain the Inner Meaning, because not everyone can discern the Inner Meaning or be able to see its beauty with their eyes. The form sees the form and the life sees the life. It is necessary to clad the meaning within a form. Those who know the form may discover the life of the Inner Meaning, begin believing in the Inner Meaning and be informed. The sky/climate was created with a very high appearance to inform us of the heights and skies/climates of the Inner Meaning.

*There are climates in the realm of the Life or Life-force that govern the climate of this world.*

(It has been chosen to translate "air", "sky" by the word "climate".) <French: climat <latin: climate-inflected form of clima 'climate', e.g. 'Bending of the earth from the equator to the poles 'clinging, inclining', a clinging, from Greek: klinnei, meaning bowing down, tending. for the Sufis the climate is regulated by God, and Saint can summon rain or storm).

Since the elevation of the heavens is unique and without qualification, its height is beyond spatial measurement; it is the realm of Inner Meaning. The same applies when stating that, “This man is superior to that other man.” Such superiority does not depend on appearance; it depends on the esteem, the value, and the degree of perfection. Similarly, when you say, “The dinar is superior to the dirham”, its superiority does not depend on its shape, but on its value. If we place the dirham on the roof and the
dinar on the ground floor, the dinar remains superior, because its superiority does not depend on the place it occupies.

The heights of Inner Meaning were incomparable in the realm of meaning and the world, and the people of the form were not capable of perceiving them. The form of the heavens came from those heights, as a symbol, so that height could be known and understood. In the same way, the earth symbolizes lowness so that people can understand it. If high and low did not exist in the realm of meaning, we would not have had these two portions. Likewise, when a state befalls you, you describe it so that the sense may be grasped. If that state did not befall you - you would not be able to describe it.

Wonders and miracles came to the realm of form in the same way; for deniers and ignoramuses who are unaware of the inner wonders and miracles.

When a Master seizes a disciple and resuscitates his dead heart - making his blind eyes see, so that his darkness can become full of light - he transmutes his copper existence into gold, and extends the heart and mind of the disciple to Infinity. He makes a hundred thousand gardens of wisdom, rose gardens of knowledge, science, and vision grow in him; he makes palaces and Houris (Celestial Beings, the physical manifestations of ideal forms in Paradise) appear in him. A disciple who has seen his Master constantly carrying out such miracles has no interest in the wonder of foretelling what he had eaten the previous night or what he will do the next day. How could he take such actions into consideration at all? These apparent miracles are intended for the weak who cannot access real miracles.

Thus, the Flood of Noah symbolizes the flooding of the soul. The metamorphosis and swallowing of the earth symbolizes the
phenomena in the world of souls. The souls of thousands of people who were crude, ill behaved, opposed to the Commandments of God and lacking submission toward Him were metamorphosed. This metamorphosis is not perceptible to everyone. Therefore, the metamorphosis of the form has been made apparent to those who are narrow minded and only see the form. In this way they can understand and know, even if just a little, the meaning of metamorphosis.

Everything that has taken the shape of a form, be it good or evil, is intended as an illustration of the Invisible World. In this way, the people who are attached to the form are allowed to perceive part of its Inner Meaning. Trees, gardens and rivers are like emanations from the Paradise of Inner Meaning. The witnesses of the form are symbolic indications of the peace, joy and harmony of the pure beings of Paradise. In this way, God has sent a sample of His treasures from infinite worlds to the people who are attached to the form. For all these treasures would not fit in the world of form. We cannot pour the ocean into a jug; a jug could not contain it. This world and the skies are but a plaything in comparison to the other World; they are merely figurative representations of that Reality.

God has called life here “an amusement and play”. It is like children who play in the neighborhood and decide to choose one to be their king, another to be their minister, another chamberlain, courtier, and so forth. They ride a stick and raise the hem of their robes. In their games they mimic that which is serious and real. If they had not seen these things in their real form, how could they have invented their amusement?
Each play imitates what exists in Reality and each metaphor comes from that Reality; each counterfeit has its original, and a corresponding Truth. The false is presented as the original in order to convince people that it is genuine, and be accepted as such. Lies are disguised as truths so that people believe them. If there were no originals, counterfeits would not exist in this world. If Truth did not exist, no one could tell a lie.

In the midst of games and metaphors, the wise man possesses certitude that is serious and authentic. He sets himself to seeking the real phenomena. He exerts himself to reach the essential by means of the secondary. He makes efforts to find the man by means of the shadow and not be lured by the usefulness of the shadow. If, for years, you shoot arrows at the shadow of a bird, you will not be able to hunt the bird. If, for a century, you look at water and pursue the reflections of the sun, the moon, the stars and a tree, you will never gather the fruit of that tree, or lean on it, or reach the stars. For what appears in the water is not reality, but only its reflection and image.

The wise man seeks Truth through Its reflections and images. This world is the reflection and the shadow of the other World. This is why wise men study this world. In this way, wise men may understand the other World and reach Permanency and Eternity. They have arrived at the Infinite Treasure and tasted the benefits of Paradise and enjoy them still. But those who fall in love with this world and give their whole life to it do not succeed. In the end, they leave this world with nothing.

*This world is an imagination, and yet it is Real.*

*Whoever understands this is unique in the Mystical Way.*
We change reality by changing our perception of it. There is much to be learned about eternity by living in time. There is much to learn about time by living in eternity.
- **Know Yourself**

The souls within the bodies resemble water in ponds. Preoccupations, worries, and attachment to this world are like the soil that muddies clear water. Because of this murkiness, no matter how deeply a man scrutinizes his own soul, he cannot see anything. He rapidly runs away from his interior, and turns his eyes towards the people in order to distract himself and spend his life.

The same holds true for a man who does not have fine furniture, carpets nor delicious food in his house. Instead, he finds a shrewish woman in his house and does not spend much time there. He escapes to wander in the bazaars and watch other people.

This is the opposite of the man whose house is prosperous, decorated with many ornaments, and occupied by a beautiful woman full of joy and mirth. How could his heart allow him to renounce these joys and pleasures to leave his house? Even, if perchance, he must leave to do some work or to attend to important business, his soul remains in the house. He performs his work swiftly so he can return as quickly as possible. What he has at home is much better, more agreeable and more harmonious than anything that he can see outside. He finds excuses to refuse the company of friends who call at his door and ask him to go out with them. He instructs his doorkeepers to say that he is not at home so that he may avoid leaving. For such a person, leaving the house is painful and torturous. As for the man first mentioned, returning home is agonizing and repugnant. What is agreeable to one is painful to the other.

It was for this reason that God commanded Muhammad,
“O, Muhammad! Leave the house of your interior and carry from Us the news to men. Guide them and bring Our Message.”

Leaving the privacy of his interior dwelling to address men seemed a difficult and bitter task to Muhammad for which he felt a great repugnance. No one need force the hungry to eat soup or the thirsty to drink water. But any compulsion to change presents itself as a painful effort that man does not readily accept.

In the privacy of his interior dwelling, the Prophet had flourishing places for contemplation and prayer. In addition, he was the intimate Friend and Companion of God. But he was asked to leave this company and mix with a handful of destitute, miserable, unpleasant, deprived, proud and frustrated men. He had to step into the mud of this world and extend his hand to pull these men out. Because they were foolish, ignorant and blind, they treated this unique King as if he was indebted to them. They said, “We have made an effort to come and listen to your words.” How could Muhammad have preferred such a situation to his previous one? How could he not feel repugnance while comparing these new companions to his former One? The Order to spread the Message was issued because this mission was difficult, and required an enormous effort.

Therefore, when a man is inwardly busy it is an indication that he possesses some inner treasures; when someone is busy with others, it demonstrates his misery and uselessness.

*May I, and a hundred others like me,*

*Be the servants of he*

*who has made himself an intimate Friend.*
In reality, these unlucky ones were not abandoned. They made themselves miserable because they did not dedicate their lives to self-study. They did not seek themselves as God sought them, because whosoever finds himself has found God. “To know your own being is to know your Lord.”

_He who knows himself knows his Lord._

In the beginning, the water of your soul was from a pure source. You have made it ugly, troubled and black with the muddy waters of preoccupation and the twigs of temptation. When you dedicate yourself to the remembrance of God, take the Love of God as your one true compass, renounce the attachments of this world – its preoccupations and temptations - and purify yourself from everything that does not lead you to God, you will become pure and clear.

_Like veritable men, reject your egotism (mani);_
_Do not be like those who accept egotism (mani)._  

Note: This line of poetry has another meaning which is more vernacular. The Farsi word “mani” has both meanings of egotistical, and seminal fluid. The more vernacular meaning of this line is, “be like men who reject to discharge semen, and not like women who only receive it.

Since you have chosen the Existence of God, forget your own existence. Since your intention is to see God, renounce your own desires. Since you are in love with Divine Majesty, abandon your pride and become a mournful lover. Do not be involved in tormenting anyone. Be indigent, submissive, and dead. Abandon tyranny and injustice to the carnal self. For pride in me and us is a
dark veil that separates you from God. It is like Pharaoh, who considered himself the equal and associate of God. The origin and essence of all occupations, temptations, and attachments to this world, are the “me” and the “we”. The “we” and the “me” are the origin of it all. Even when the branches of a tree are cut, other branches will grow if the root remains. In this search, you must not balk at anything, even though there is knowledge and practice; wealth and possessions; miracles and stations. For, O way-farer, the veils are countless before you - the veils of darkness and the veils of light. You must courageously pass through them all. Your means are pain, sincerity, love and desire. “The pain must destroy the pleasure, and the man must make the step.”

Even if a pregnant woman knows a hundred techniques and methods regarding childbirth, they will not help her much at the time of delivery. Her knowledge will not be the means by which she will give birth to the child. It is not science or art, but rather pain that will allow her to attain the goal. When pain invades her body, the child will be born. It was the pain that brought Mary to the palm tree at the moment of giving birth to Jesus. It was the palm tree that allowed her to give birth to the Spirit of God.

Note: According to the Koran, the pains of childbirth drove Mary to the trunk of a palm-tree, where “But a voice cried to her beneath the palm tree: ‘Grieve not! For thy Lord hath provided a rivulet beneath thee. And shake toward thyself the trunk of the palm tree: it will let fall fresh ripe dates upon thee’. ” (Sura 19, verse 23).
Your body and your mould are like Mary. The carnal soul is similar to a woman, and a man may symbolize the faculty of intellect. Your faith and knowledge, which come from the Supreme Intelligence, are your Jesus. If the pain of Divine Truth relentlessly invades and dominates you, there is no time for other preoccupations. Without doubt, Jesus, who is the Spirit of God, will be born from your carnal self - that is your Mary. Once you have understood this do not preoccupy yourself with arts and crafts. Increase your sincerity and your pain so that you may always be submerged in Love. Distance yourself from anything other than the Beloved and from anything other than contemplating Him. In this way, you may be able to remove the veils.

- Note: The soul of the mystic, Rumi teaches us, is similar to Mary: "If your soul is pure enough and loving enough, it becomes like Mary: it generates the Messiah.

And al-Hallaj also evokes the same idea: "Our spirit is one Virgin where only the" Spirit of Truth can enter "

In this context, Jesus symbolizes the forefront of the Spirit present in the Human soul: "Our body is like Mary, each of us has a Jesus within us, but if the pain of childbirth does not manifest in us, our Jesus is not born "

The essential search is similar to the suffering of Mary who drove her under the palm tree: "I said:" O my heart, I am looking for the universal mirror, - go to the sea, because you will not reach your goal "near the river alone" ! "

In this quest Your servant has finally arrived at the scene of Your House because the pain of the pain of giving birth led Mary to the palm ".


Mary and the Birth of Jesus
Last night in a dream, a Master told me:
“The danger in the Way of Love comes from ‘me’ and ‘us’.”
I asked him, “What is ‘me’ and ‘us’,
For all these difficulties are solved by You?”
He answered, “Everything other than Truth,
Is ‘me’ and ‘us’ and they are the source of all error.”
When you act thus, and set your foot on the step of ascent,
you become intoxicated and say:
Our “us” moved away from us when You turned toward us.
Enter, O my life! You came, full of Beauty
When You heard our sorrowful cries.
Suddenly, You appeared without veils.
Everything is filled with many flowers
Since You have penetrated our very life.

Man alone cannot eradicate “me” and “us” in himself by any efforts of willpower. He does not have the strength to put such an enemy to flight. However, God said, “Lament and wail to Me because it is not possible without My Absolute Power to chase away this enemy. Such is My Law, O My servant! Even though you are impotent while facing this enemy, make at least efforts, and do not make peace with him. Be always at war with him. Fight his hostility as much as you can. Humbly implore Me and My Help with your prayers. When you ask My Help with a sincere heart, then I send My Power to your hands. With My Power and your sincerity, you may cut off the head of this adversary. Verily it is I, and not you, who destroys this enemy. But I will compliment your effort and give you the title of hero. As a wage for the task that you have accomplished I will grant you a robe of honor, gifts, and the Eternal Kingdom.”
You would say, “O My Lord! I have not carried out this task; how could I have gathered enough strength to face such an enemy? This adversary opposed You and disputed with You, saying, ‘I am better than he; You did create me from fire, and him from clay.’ Being weaker than a straw, how could I rip up a mountain, crush it like pebbles and throw it to the wind like dust?”

God, the Most High, said, “When My force attaches to a straw, the mountains are less than a speck of dust. Despite being impotent and weak, you attested your faithfulness by leaning on Me. With trust in Me you faced such an enemy and considered me as Willing, Seeing and Dominant. For that reason, I bestowed strength upon your impotence and transformed your weakness into force.”

“I accept everything from you and I am obliged, but in reality, it is I who have done everything. Like a father who treats his son affectionately; placing a heavy load in the hand of the child, holding his hand and lifting the load; he then compliments the child saying: ‘Such a hero! Bravo, so strong!’ Even though it was the father who lifted the load and not the child. It would be surprising that My Affection, My Generosity and My Tenderness, even though I am the Creator, could be inferior to that creature.”

“I grant the strength to My servants and I guide them so they can chase away the enemy. I accept their effort, I am obliged, and I credit it to them. In return I will give them numerous recompenses and unlimited Blessings; I will praise and compliment them in a thousand tongues; I will swear by their name. Each Mercy I spread to the creatures is by means of them. And every Wrath I show, and every pain I inflict on the rebels is to avenge the good servants. To serve them is to serve Me. Those who have seen
them have seen Me. Whoever makes them their object, makes Me his object. Those who choose them chose Me. Friendship towards them is friendship towards Me. Whomsoever is hostile toward them is hostile toward Me. The cause of anyone that I forgive and show Mercy is contenting and pleasing to them. The cause of anyone that I afflict with wrathful Hell and torment is the pain and suffering that My servants have endured. For I am God, I am free of friends or enemies and without opposites. I have created My servants and I allow them to come toward Me so they may be the mirrors of My Existence. There is a connection, unlike any other connection, between them and Me. There is no place in that connection for any separation which would enable opposition and hostility toward Me through their intermediary. He whoever shows opposition and hostility towards them are showing enmity toward Me.” Whoever desires to become the companion of God, and talk to Him, must frequent a veritable sufi. “He who desires the company of God must be in the company of Sufis.”

Say to him who desires the company of God, “Remain in the company of Saints.”
If you move away from the presence of Saints You will be annihilated, for you are a part and not the whole.

God said to Moses, “I was ill, and you did not visit Me. I, God, was suffering, why did you not come to see Me?” Moses answered, “O, My Lord! I do not understand. How could You be ill?” God repeated this chastisement again. Moses was amazed. Finally, God said, “My servant was ill, and you did not visit him. Did you not know that his pain is My pain, and his recovery is My
recovery? By showing him your affection you are showing Me your affection.”

What we have just exposed is merely a drop of the sea, a speckle from the sun, a grain of wheat from the wheat fields. Only a small portion is spoken here in accordance with the level of human comprehension and understanding, but the volume is immense.

“Speak to people according to their level of understanding,” is worthy of the great intelligences who are familiar and close to Him, and possess great breadth and patience. Any intelligence that cannot withstand this and become distraught and bewildered cannot attain this peace.

As stated earlier, pure essences are like the waters of the ocean. Removed from the ocean, they remain prisoner in the container of the body like water in a basin. If they abandoned the professions, temptations, and attachments of this world - that which rendered these pure waters muddy, slimy, and troubled - those afflictions would deposit at the bottom of the basin, which is of mud. “All things return to their origin.” This is exactly the description for it. In these pure waters, they see the reflection of the heavens, the faces of angels, the Tablet, the Throne and the Empyrean in themselves. There will be nothing hidden to their eyes of the Wonders of God. What a place this is, where the creatures and the Creator can be seen at the same time.

They see at the same time both the Design and the Designer, At the same time Fortune and the One who distributes it.

The preoccupations and attachments of this world are the rust that covers the mirror of the heart. If there is a little rust, then the mirror may still reflect some blurred images. But if the mirror
is completely covered with rust, then nothing can be seen in it. God and the Work of God appear in this mirror only when the rust is removed by means of self-discipline, honesty, and love. At that moment it is possible to find oneself, discover God in oneself, and never again see Him separated from oneself. This is what is meant by:

“He who knows himself, knows his Lord.”
"Your heart is a polished mirror. You must wipe it clean of the veil of dust which has gathered upon it, because it is destined to reflect the Light."

- Shaykh Abd al-Qadir al-Jilani
- Justice

“To be Just for an hour is better than sixty years of worship.”

God the Most High, has granted you principality and greatness so that any of your worship and services are a hundred-thousand fold to Him. If others do not worship Him, they are cheated and regretful. They are engulfed in great loss. If, however, you miss such worship, you too are remorseful and in loss a hundred-thousand fold. Like the case of one who is given land that produces ten-fold of the sown seed; and another person who is given different land that produces a hundred or even a thousand-fold of the sown seed. If both sow their lands, the second one has a hundred-fold more grain than the first. The second person will be much happier than the first one. However, if neither of them sow their lands, the second person will be unhappier and at much more loss than the first one. It is like someone who loses a small coin and another losing a precious gem. How can we compare the sadness and grief of the one who lost his precious gem with the one who only lost a small coin? There are an unlimited number of examples that can be put forth to understand this concept.

God, the Most High, has given you such rank, grandness and dignity that He bestows seventy years of devotions for an instant of Justice. It is necessary to keep watch over this wealth. Rank and dignity give rise to many enemies. “The pure ones are at great risk.” Are there any devils for the animal such as the horse, camel, ox, or lamb? It is because they do not have a spirit nor a precious gem. How could Iblis waylay them? Since they do not have any merchandise, what could he steal from them? He ambushes men so that he may degrade humanity to the stage of animality. He waylays those who are elevated among men, and have been
dignified due to their sublime rank, the treasure of their faith and intelligence, knowledge and vision. Iblis stalks this category of men a hundred times more vigorously in order to cut their route and degrade them.

When God granted Adam the treasures of Science, Iblis became jealous and his enemy. Adam was in Paradise in the midst of countless pleasures. While Adam was elated, his jealous enemy became more and more overwhelmed with grief. Iblis said to himself, “Alas! I was the master of the angels in heaven.

Wherever I walked, I turned around the Celestial Throne and Saturn. I have fallen from the highest place onto this earth. And because of Adam, my dwelling has become the deepest abyss. I was created from Fire, luminous and pure, and he, from black and murky slime. I, who had such adoration for God, am removed far from His Presence, separated and deprived of Him. And Adam, without having shown any adoration, or accomplishing any act, is in the Eternal Paradise, reclining on the cushions of the royal throne. He is the Caliph approved by God - “I will create a vicegerent on Earth.” (Qoran 2-30). He is among pleasures, surrounded by the blessings and occupants of heaven, the trees and the birds all praise him. What ruse can I create to deprive him of that happiness?”

Iblis could not find the means to access Paradise in order to rob Adam. So he decided to deceive the peacock and the snake, the doorkeepers of Paradise. He became their friend. He penetrated their veins and their nerves, “Iblis flows in the veins, in the blood vessels.” In short, he deceived them and led them astray. He begged them to take him with them to Paradise because he wanted to speak with Adam. He pretended that his intention was pure and innocent. The peacock and the snake
answered, “We can grant any desire save that one. Bringing you to Paradise is not within our power. All inhabitants of Paradise know you and they will wail and groan.” Iblis answered, “If you cannot bring me openly, I will enter into you and I will speak with Adam under your shape. The inhabitants of Paradise will believe that you are talking to him.” They said, “We will not do it, because our hearts fear that such an act would be a rebellion against God.” Iblis answered, “It would be rebellion if I entered with evil intention. Since my intention is pure, your benevolence and kindness constitute a pious act worthy of Divine Mercy that will surely elevate you.” He tempted them so mightily that his deception succeeded. Like blood, he infiltrated their veins, entered Paradise and approached Adam saying, “These blessings are beneficial for you. Why would wheat be forbidden to you?”

(It is a common Moslem belief that it was the wheat and not the apple that was forbidden to Adam).

In this way he succeeded in deceiving Adam. Adam said to himself, “God has forbidden eating wheat. How strange! Is it the prohibition of something harmful, or is this prohibition intended to mislead me?” This thought came to Adam’s mind due to his audacity, his lack of courtesy, and his pride.

It was these impudent thoughts that caused Adam to oppose the Command of God and forsake respect for Him. Iblis seized the occasion to incite him to disobey God and eat wheat. For the thief can easily enter a house when he has the help of an accomplice - a confidant that is sympathetic to him - on the inside. When the thief arrives at the door, the accomplice opens it from the inside. If there were not diabolical predispositions in the heart of man, Iblis would be powerless. Therefore, humans are not secure until
they have completely annihilated their own existence and have extinguished it.

A Perfect Man was traveling in the Way of God.  
Suddenly, he crossed the Ocean of Existence.  
Only a hair of his own existence remained;  
But that hair was like a veil to the eyes of detachment.

An insincerity was born in the heart of Adam and, as a result, his descendants, the Prophets and the Saints, are aware of this shortcoming and continually purifying themselves. Even though they see many prodigies and spiritual stations within themselves they persevere and toil with real effort. Surely, the descendants of Adam have reached a point where Iblis flees from their shadow. “Iblis flees from the shadow of the Believer.”

From the time when the eyes of Adam perceived the Pure Light,  
Existence and the secret of names was revealed to him.  
When the angels saw the Divine Light that he reflected,  
All prostrated themselves before him.  
I am but deficient in praising Adam  
even if I repeated the praises until the Day of Judgment.  
He knew many things; but when the Divine Decree arrived,  
he lacked the comprehension of a prohibition.  
He said, “How strange it is!  
Was it the prohibition of something illicit,  
or was it intended to mislead me?”  
When this last interpretation prevailed in his heart,  
his perplexed nature rushed toward the wheat.
When a thorn strikes the foot of the gardener, the thief seizes the occasion and hastens to steal the fruit. When the gardener recovers from this perplexity and finds his way, he realizes that the thief has stolen the garments from his workshop. He cries out: “O our Lord! Alas! We have erred.” Meaning that darkness has come and we are lost. Divine Decree is like a cloud that conceals the sun; the lion and the dragon become like mice before it.

Even though Adam possessed such riches, kingdom, and sovereignty; he was robbed and deposed. Miserable and deprived of so many treasures, he knocked at the door saying, “Our Lord! We have wronged our own souls.” (Qoran 7-23) The risk of theft is higher when the goods are more valuable. He who owns richness must be prudent, vigilant, and brave while on the Way.

There is an ambush in your way; may your heart be without fear! When you are attacked in this ambush, bravely shoot an arrow with your bow.

The thoughts and ideas that are not Divine are the recruits of demons. When Iblis shows his head in an ambush, the warrior of God must slit his throat in order to keep advancing on the Way and to securely bring home the jewel of his Faith. Iblis sends his armies in proportion to the courage and bravery of the adversary. He does not approach everyone in person. Among the soldiers and warriors it is customary that the
junior confronts the junior, and the senior confronts the senior. Similarly, Iblis does not appear in person before those who stray in thought. He presents himself before the Prophets and Saints, who bravely engage him. We do not brandish the sword and the club before fleas and lice. Since they can be killed by the scratch of a fingernail, what need is there for the sword and the club?

As for the rest, let the wise deduce it from what has already been said. And God knows best.

Rostam fights with the White Demoon. (Rostam is the great Persian hero from the Shahnameh of the poet Ferdowsi from the 10th century.)
- Like Attracts Like

Action and submission do not transform the essence or nature of man unless they can find the essence within the human being and bring it to perfection. If there is no action, that pearl becomes unproductive and is gradually destroyed. If you plant and nurture a peach tree or a pomegranate tree, it will grow and bear fruit. But it is impossible for a pomegranate tree to produce a peach. When you plant these trees, if you care for them and water them they will grow. If you do not care for them they disappear, but they will never become a different thing. Likewise, when we plant wheat, we water and care for it until the harvest. Then we thresh, sheaf, winnow, and bring it to the barn. These operations are the practices that make wheat reach its perfection. But these operations do not transform wheat into rice. Neither will barley become wheat.

When an infant is born, his survival and education are the responsibility of his parents. It is God who granted this child life, and his parents must care for him, nurse him, and preserve him according to their best knowledge. If they do not act thus, the infant will die and the parents will feel remorse, saying, “God, the Most High, has given us this jewel and we have destroyed it; we have not cared for it; Woe to us! Why have we not taken care of this flower of faith and raised it to perfection? Because of this misdeed we find ourselves among the heedless in the flames of Hell!”

Therefore, action is indispensable. No one obtains anything without action. However, actions do not transform our essence and nature. Action is to put gold or silver in the crucible and to
separate it from slag. But it does not transform silver into gold, or gold into silver.

Originally, the souls were different in their essence; some sublime, some average, and some wicked. “People are like mines of gold and silver.” God compared the degrees of the souls and the differences between men to gold and silver. These differences are subtle; they are intangible and are not reflected in their forms. As such, an example is given in plain terms so that the spiritual difference becomes understandable through the obvious differences.

A soul that God has sent from that distinct mine to a body will achieve perfection through submission and action. Without action, the soul will become emaciated and defective. In the same order of ideas God has said; “Souls are troops collected together. Those who have a mutual familiarity will have affinity amongst themselves; and those who oppose even one of their own, would be at variance with one another.”

Therefore, each friendship and amity that exists between two people in this world is due to the fact that those two souls are from the same mine, the same neighborhood, and the same town. There, they were together. In other words, they were originally as one. They found each other again here and become one essence - like tends to unite with like. Those who do not come from the same mine do not associate with each other.
- **Veils of the Worldly Means**

I said to Sultan Masoud, “Turning toward the Saints of God, and honoring the sacred dust of Maulana has its own place; but do not stop your efforts of assembling the army and defending against the Mongols. In fact, sacrifice your possessions toward this goal so that you have all means possible to achieve security. After that, God will help you, and cause those means to become the means of your deliverance. If God did not Decree, those means would not provide relief, and that would be the cause of your perdition.”

The Prophet said out loud:

“*With trust in God, tie the knee of your camel.***

An Arab put his trust in the Will of God, and put his confidence in that trust. Then he left his camel to graze freely in the desert. The camel was lost. He came to the Prophet crying out, “*I was resigned to the Will of God and placed my trust in Him, and my camel is lost.***” The Prophet answered him, “*Tie the knee of the camel first, and then have trust in God***”

The secret is that this world is a veil, and the states of the Other World are hidden by means of this veil. When the servant of God believes in the Invisible and performs every kind of submission, and sees God and His works in this world and believes in them, God grants him the reward, the robe of honor and Paradise. But when God manifests Himself without veils, then acts of submission are not worthy of recompense, and repentance is not accepted. On the Day of Judgment God will show Himself without veils and His most hidden Secrets will be unveiled. Submission, prayer and repentance will have no value at that time. God, the Most High, helps the creatures by conducting the affairs
of this world under, and by means of, a veil. If He were to give assistance without veils, it would be the Day of Judgment, which only comes after the annihilation of this world. Therefore, God helps His creatures through the veil of the worldly means so that they may see those worldly things and not be heedless of God.

Divine Laws are not based on showing us God without veils. Otherwise, His words “believe in the Unseen” could not be fulfilled. The intelligent and awake servant may see God through the veils of the worldly means. The servant sees that his health is from God and not the worldly means. He has seen and experienced that, for certain people, these worldly means do not bring any benefits. If health, peace and the realization of wishes were a result of these worldly means, they would always be present. As a result, the realization of desires would never be separated from those means.

For a clever believer, it is then proven that the goal is not made attainable by the effects of the worldly means themselves. Without the Help and Will of God under the veil of the worldly means, no goal could be reached or become possible. The believers consider these means as an excuse and concealment. They see that happiness and misfortune come from God, and for that reason the Prophet fled from the infidels.

The Prophet and Abu-Bakr fled Mecca and took refuge in a cave. God made the spiders weave a veil at the entrance of the cave. The soldiers who were pursuing them saw the webs at the entrance of the cave. They said, “If they had come here, these webs would not be here; these webs were made years ago.” And they retreated.

For God, it would have been possible to order that Mohammad and Abu-Bakr should not flee the infidels and keep
them safe from the arrows and swords of their enemies, in the same way that He kept Ishmael safe from the knife in the hands of his father. If God had manifested such power, He would have renounced the veil of the worldly means. If so, who would have had the courage to oppose Him? If there were no veils, then no infidels or deniers would exist in this world. They would have never been created and the concept of Heaven and Hell would be suspended. Paradise belongs to the believers and those who have submitted to God while being veiled to the Invisible; those who fear Him and consider all the means as coming from Him. They know that none possess power or control other than Him. Despite the veiled means of this world, they do not turn away from faith in God.

God created Paradise as a reward for those who, through their faith and righteousness, are able to escape the snares of this world. And He has created Hell for those who ignore Him, who take the worldly means as their goal, who constantly escape and take refuge in those means, who prostrate themselves before the passions and pleasures of this world, and who prefer the present to the promise to come. Paradise and Hell came into existence because of these two groups of people.

When a king of this world sees his minister or his slave accomplishing an act of submission and sincerity, he offers him a robe of honor or gifts. At this moment, the seed of sincerity and submission that has been germinated in the heart of the servant takes the appearance of a robe of honor. In other words, the robe of honor grows from the seed of submission and sincerity. It should not be surprising that the robe of honor does not resemble the seed of sincerity or submission. Do you not see that the fulfillment of sensual desire and pleasure is transformed into
seminal liquid? Does any pleasure resemble this liquid? Moreover, the seed of seminal liquid becomes a man. Likewise, the branches and leaves of the apricot tree or the peach tree do not resemble the kernel of the apricot or of the peach. God has shown you thousands of seeds that do not resemble the trees that have grown from them. Then how could it be surprising that from the seed of submission, remembrance and prayer grew Paradise? Paradise grows from good actions even though the seeds of good action do not look like the trees.

Similarly, Hell is grown from the evil actions of man. So that in appearance, if someone commits a theft, the seed of his action grows to punishment by hanging. Or when someone opposes a king and commits treachery, he has sown the seeds of hostility and treason. As a punishment he may be killed, crucified, tortured, and receive innumerable torments. Does that seed of theft resemble punishment by hanging? Does the seed of opposition and treachery resembles killing, torture, crucifixion and various other torments? How could it be surprising that your lack of prayer and your unbelief took the form of Hell, the boiling tar, the scorpions, or the snake?

God has hung the veil of the world in order to distinguish the sincere from the untruthful, the seditious from the congruent, making it evident to all what will grow from this kind of seed - noblesse and greatness for the Blessed; contempt and wickedness for the rejected.

All these Divine measures produce a result and yield as long as the Beloved is hidden. The Saints and the believers, under the veil of the world and its means can see God at work. “I have not seen a thing if I have not seen God in them.” I see God in all things that I see. If He was without veils, how could we say “in all
things”? Therefore, mentioning a thing is due to the fact that I see God in the veil. In the veil of the world and its means I see God, and I consider all these things, compared with the Power of God, as being useless. Except for God at work, I see or know nothing else. I have arrived at a point where, if the veil were removed, my certitude in God would not increase, “If the veil were lifted, my certitude would not increase.”

The Men of God do not mislay God in the veil of the world. They see that all things come from Him and do not see anyone at work except God. Their knowledge and wisdom have reached a point where they say, “If the blankets of the worldly means and the veils of this world were lifted before our eyes, our certitude would not increase. We have known Him and understood Him with the veils as well as without the veils. Our knowledge is the same and will not increase at the Day of Resurrection, which is the day of meeting God.”

See Our Beauty in this hidden Secret,
If you have eyes to see - We have manifested it.
If you do not have eyes, you must know this:
We have placed the jewel before the blind.
- **Humility**

“Who humbles himself for God, God elevates his rank.” Humility for God is an honor. He who is humble for God is as one who has humbled himself before God. Increased humility results in higher rank and honor. Humility is the mirror of Divine Knowledge. It can be said that the knowledge of a man is in proportion to his humility. Therefore, through this humility, man manifests his own greatness. That is: I have clear vision and I am a connoisseur of jewels. I have an honest and straight scale. I have discerned because: “The believer is a priceless diserner.”

*He who praises the sun, praises himself;*
*His eyes are wholesome and see clearly.*

*He who vilifies the world sun, vilifies himself;*
*His eyes are blind, dark and defective.*

It is said: “He who humbles himself for God, God elevates his rank.” Since the humility is for God and not for the world, God elevates his rank to honour his work. But if he is humble before the people and things of this world, he will not benefit - for he has rebelled against God. It is said: “The love of this world is the beginning of all errors.” In other words, the love of the world is the beginning of all sin. Humility toward men for worldly reasons is a sin. It is inappropriate to prostrate yourself before other than God. And he who prostrates himself before other than God is an idolater.

Therefore, self-esteem and the sentiments of pride and grandeur are not desirable. We must show pride and indifference before anything other than God and that which is not intended for
God. Humiliation for God is approved and held in esteem and of high value. If Pharaoh had been humble toward Moses, his rank would have been close to the rank of the Prophets and the Men of God. If he had broken his grandeur and pride, he would have received a robe of honor and dignity. Humility is fitting for the noble and influences others. If a porter shows humility before a person, this person will not be as affected as if this humility came from a king.

It is told that in a bathhouse an old man humbled himself before a saintly dervish. He washed his head, scratched his back, kissed his feet and rubbed his white beard against the sole of the dervish’s feet. He rendered these services with great humility. When the dervish left the bathhouse, he felt the heavy weight of the old man’s humility upon his heart. He said to himself, “What can I do to recompense him? If I gave him my robe and my turban, it would not properly reward his services. And if I offered him money, that would not represent anything either.” He decided to offer him, with the help of God, a gift that would come from the hereafter, from the treasures that are reserved for those who are loved by God. “God has servants who, when they set their eyes upon the creatures, cover them with a garment of prosperity.” God has sent His close servants into this world so that, through them, He could bring Mercy and prosperity to the creatures. When these special servants gaze upon the common men with the gaze of approval and favor, they cover them with a garment of prosperity.

The dervish was about to offer such a robe of honor to the old man, when he noticed that the man was, in fact, a masseur of the bathhouse and his job was to wash and groom the customers. He escorted the customers to the cloakroom with a jug of water in his
hand. Then he poured water over the feet of the customers and rubbed their feet with his beard. Then he would kiss their feet. Seeing this, the dervish said, “The beard of this old man was, in reality, the washing cloth of this bathhouse and I was unaware of that. Praise to God; now that I know this, I have been liberated and the heavy burden that weighed upon my heart has been lifted.”

Consider all acts of humility in this way: if they are the same for everyone, we call them “the washcloth of the bathhouse”. In the presence of the People of Truth it is necessary to show humility, silence, and modesty, lowliness, and self-effacement, so that these attitudes have value and are acceptable. If you break before them, they will make you whole and transform the copper of your being into gold with the alchemy of their gaze. So in reality, you will have found existence in this kind of annihilation, and wholeness in this breaking.

*Die, O my friend, before your death, if you want life!
Idries already, with such death, has risen to heaven before us.*
Rumi’s Masnavi, Book 6, Section 22

If you die for the love of God, you will be resuscitated by Love. Before, you made your living standing, dancing, and moving. Now, you make your living from Love. Love does not die; it is Ancient and Eternal. “*He will Love them as they will love Him.*” (Quran 5-54). Love is an Attribute of Truth. If love exists in the creatures, it is a reflection of the Love of God that has appeared in them. The light in the houses and the rooms come, no doubt, from the radiance of the sun. God has first mentioned His Affection for us. That is: “*It is I who Loves you first, it is by My Friendship that*
you love Me. My Love is like the Sun that shines in your bosom. It is the radiance of My Sun that appears as your love. As such, both My Love for you and your love for Me - come from Me. You are but an instrument, it is I Who Act.”

It is necessary to manifest humility and submission to the Men of God and to God. God is venerated; veneration is addressed to Him as well as to His emissaries, to whom He has given honor. To honor them is to honor God. It is not proper to show humility and submission to anyone else but to them. The Prophets and the Men of God deserve praise and honor. But it is a great error to honor the people of this world.

he Celestial Throne trembles
from the praises of the evildoer;
The pious man becomes suspicious
from such glorifications.

It is not fitting to humiliate oneself
before the people of this world.

Go; be hard with the unbelievers,
Pour dust to consolation of strangers.

Friendship toward the people of this world darkens the heart, while friendship toward the Saints makes it luminous. Healthy food is beneficial and unhealthy food is harmful. People of this world are infernal; if you offer them your hand they will drag you toward the abyss. The Saints are celestial beings; when you offer them your hand they will raise you toward the heights and deliver you from the scourge of Hell.
The humble man is like a green branch; bending but not breaking. A haughty man is like a dry branch that breaks when pulled down. A seeker asked: “I see and understand the breaking of dry wood. How can I understand the break of the human being?” I answered: “When a man is growing and increasing in modesty and humility, and is satisfied and happy with that action, it proves his freshness - like a green branch. Conversely, for he whom humility is not natural, and only by exertion does he show humbleness and seats himself in a lower section while offering the upper seat to someone else, his heart becomes weary and constantly feels regret: “Why did I act in that way?” He considers himself ruined by this action. He internally feels hurt and shudders, thinking: “Oh, why did I lower myself, why did I throw away my dignity and my pride in front of other people. From now on people will view me with contempt.” He continuously tortures himself with these thoughts. So it is obvious that he is like a dry branch, and humility has caused him to break. The breaking of the human being is of this kind: we say of a man who has been defrocked: “The poor man is heartbroken.” We say the same for someone who is mourning, sorrowful, and purposeless. Since humility has made him sorrowful and purposeless, he is one of the broken people.

But the wise man knows that veneration and prosperity come from God. This veneration is bestowed by God and not acquired by our own efforts. No one would have had a higher rank or surpassed the position of Pharaoh, but because God did not want him, he became the most despised. He became the target of all curses and contempt until the Day of Judgment.

He who seeks his own greatness will be debased. He who seeks God and forgets himself is constantly occupied in affirming
the Glory of God. His actions, friendly or hostile, are performed for the sake of God and not for himself. Like the falcon who renounces his own self and hunts for the king - the arm of the king has become his seat; the favor of the king has become his fortune. The falcon who hunts for the king hunts for himself; unlike the other falcons who eat carrion and are often hungry. Every step they take brings them closer to captivity. This is the reason that the names of the Prophets and the Saints will be venerated until the Day of Judgment.

They have risen from their own “self” in this world and the Other; they have found, in exchange, another “self”. They have sacrificed their limited life in servitude and submission toward God, and found an unlimited and unparalleled life.

In order to gain the vile riches of this world, a person is ready to take deadly risks and travel through dangerous deserts. In order to earn ten or fifteen dinars, he suffers the pains of the route, heat and cold, and the separation from his friends, family and compatriots.

God, the Most High, also shows you a trade and offers you a deal, “If you break your own ‘me’ and become My Elected Servant, I will give you a wholeness that can never be destroyed. If you consecrate a portion of your limited life to My service, I will grant you unlimited Life. I have shown you such a trade so that you can be heroic, ignoring the whisperings, sorcery and ruse of Iblis; the enemy of your grandfather Adam.”

*A donkey who is attracted to you leaves from Our door.*
*I will not call him back, even if he worships Me.*
God, the Most High, with the extreme Grace, Mercy and Favor shown to Adam and his descendants, has sent several thousand Prophets and Saints that were close to Him so that they, in different tongues and expressions, could unveil and disclose the signs of Iblis, his ruses and sorcery. In this way, tomorrow – on the Day of Judgement - when men enter Hell, no argument or pretext will remain in them. They cannot say: “We did not know the ruses of Iblis, and we were not informed of his traps.”

Those who humble themselves before the Saints and Spiritual Masters, renouncing their own importance and pride, become worthy of the Favor and Esteem of God. God has said: “I am with those whose heart is broken.” Being broken is the way toward closeness.

Since Muhammad was more humble than others, his proximity to God was greater. When the heedless demonstrated disrespect and lack of politeness, Muhammad’s companions surrounded him saying, “O, Messenger of God! You are the king of the Prophets; you are the purpose of Creation. The other Prophets, when their people insulted them, as in the case of Noah, Hud, Lot and the others, destroyed those people with their curses. People have been annihilated by flood, others were transformed into monkeys and bears, and others were lifted from the ground and then thrown down. By rank and merit you are superior to the other Prophets. Such disrespect and impoliteness has never been shown to the Prophets who preceded you. You say that no Prophet has been wronged as much as you. Pray to God that these insolent and offending people be destroyed.”

The Prophet answered: “O my companions! Raise your hands so that I may pray.” The Prophet raised his hands, and turning his face towards the sky said: “O, God! Guide my people, for they are
ignorant.” God, show them the way and make them aware, do not be Wrathful with them for they do not know and are ignorant. The companions said: “We asked you to curse them, and you pray for them!”

At that moment, this verse was revealed: “And thou standest on an exalted standard of character.” (Qoran 68-4).

Mohammad was the humblest of men and the most self-effacing. As a consequence, he was patient, forbearing, sympathetic, and affectionate with the elite and the common people, the enemy and the friend. “We sent thee not but as a Mercy for all creatures.”

His fortunate successors,
Born from the element of his soul and heart,
Even if they are from Baghdad, Herat, or Ray,
Not considering their physical constitution,
are his descendants.

This is similar to water in two different pitchers. If you only look at pitchers, they are two different things, but when you look at water, both are the same.

When you look at the apparent,
you have two eyes.
If you look at the Light of the eyes,
that one is you.
“In the dead of night, a Sufi began to weep. He said, "This world is like a closed coffin, in which We are shut and in which, through our ignorance, We spend our lives in folly and desolation. When Death comes to open the lid of the coffin, Each one who has wings will fly off to Eternity, But those without will remain locked in the coffin..."
...So, my friends, before the lid of this coffin is taken off,
Do all you can to become a bird of the Way to God;
Do all you can to develop your wings and your feathers."
- **Judgment**

A Mongol, who has never even seen a commander and does not associate with any important persons, causes distress in the emirs and the viziers simply because he is wearing a Mongol cap. The authority of Mongol Commanders and the awe that they inspire are so much rooted in the mind, and have so impressed the hearts of people, that even knowing that, in reality, he is only a poor wretch without any power among the Mongols; because of his appearance and clothing, they immediately show him respect and accept his insolence and impoliteness. If God and the People of Truth had, in your eyes, the same value, rank, and dignity, would you have looked inquisitively at this dervish? Would you ask yourself if he did or did not represent any interest for you? - and to test him: “Is he sincere? Does that which he boasts of, exist in him or not?” Now, that Mongol, while you know with certainty that he had no rank or status, you still bow down to him immediately. With regard to the dervish, who speaks of mysticism and is dressed in the way of mystics, you are not certain whether he is useless and futile or not. Because the states of a man are hidden in this world, the secret of each one is only known by God or the Saint of God who perceives by means of the Light of God. “The believer sees by means of the Light of God.” The states of people are hidden from the rest of the creatures, except on the Day of Resurrection when all people see the true state of each other: “The day when the Secrets will be revealed.” On the day of Resurrection, the inner secrets will be revealed and the honored ones will be discerned from the disgraced. “*The day when some faces will be lit up with white, and some faces will be in the gloom of black*” (Qoran 3-106).
Since it is not clear to you whether the dervish is good or evil, truthful or hypocritical, if you venerate the Men of God, why do you not venerate that dervish and show prudence?

Someone brought this news to Maulana, “I have seen our Master Shams-ud-Din”. Maulana gave him all his clothes.

(Shams-al-Din was one of the teachers of Maulana and he had great love and devotion to Shams-al-Din. After a certain period, Shams-al-Din disappeared, and Maulana is known to have been looking for him, and sent his own son - the author of this book after him).

Afterwards, people told Maulana, “He lied. Why have you given him all that?” Maulana answered, “I gave him all for his lie. If it had been true, I would have given him my life.” Maulana knew that the bearer of the news lied, because he possessed the vision that allowed him to set true apart from false. Love and veneration consist in offering gifts with good intention, even for false news.

Since you have not yet developed the proper faculty, there is always a possibility that what you believe to be false is, in fact, the truth. Why do you not venerate the Men of God and show them kindness? You say that the Men of God do not comply with the law. Such judgment is inappropriate to both canonical law (Sharia) and the Way of Truth (Tariqa). According to the canonical law it is inappropriate to judge an act that you have not seen with your own eyes. What if, from the point of view of the Truth, your thoughts are not correct either? According to the Truth, it is possible that he who acts erroneously and commits errors and debauchery might be good, pious, and the elected of God. And it is also possible that one who acts in a fitting way, and shows submission to God, belongs to the category of philanderers and the impious. God looks at the secret of his heart and not his acts. It
is said: “God does not look at outward appearance or actions. He looks at your heart and your intention.” God does not consider the outward appearance and robe. God looks at the hearts of people.

You who cannot see the heart of a man look only at his outward appearance and external acts. The inner reality of man is his final state, and he is read and judged from this final state. Iblis was the teacher of the angels and occupied with worship and learning. Since the angels did not have access to his inner heart and true intention, they could only see his external actions. They considered him as their superior and treated him as their leader.

Barsisa (a legendary ascetic) was a devout worshiper of God and an ascetic. His fame was spread from East to West. Wherever there was an ailing person, they would ask Barsisa to bless a jar filled with water. The sick would regain health by looking into this water. The covetous Iblis became jealous of Barsisa.

One day, Iblis asked his children, “Is there anyone among you who could relieve me of this grief?” One of his sons stood up and accepted the challenge claiming that he could relieve Iblis from his pain and bring him happiness. This little demon searched his cursed mind and decided that there was no trap better than a beautiful young woman. He knew that gold and a delicious morsel work in the same way. One may love gold, but since gold is lifeless, it cannot give back its love. Similarly, the morsel does not have a soul so it cannot establish a relationship with him. However, the love for a young women is effective in both ways. You love her and desire her and she also loves you and desires you as well. You look for a trick to steal her, and she looks for ways to trick you.

Digging a hole into a thick wall from one side is not as efficient as when it is done from both sides. One is digging from one side and another is digging from the opposite side. A thief thinks of
how to open a closed door from the outside, but has an accomplice who opens the door from the inside. This thief achieves his goal sooner than the one who does not have an accomplice inside the house.

For the devout Barsisa, the son of Satan searched all over the world to find a good, beautiful, intellectual woman from a noble descent, full of skill and charm. The seeker was the finder.

Blessed is the man who seeks that which is worth seeking. It should not be like pig hunting, which tires the man and his horse, and he will have to leave out all the smaller hunts in order to hunt the pig. In the end, the man leaves the pig and wonders: “There is nothing that I can use from this pig.” He cannot use the skin or meat of the pig and regretfully says: “I waste my life and arrows for such a useless thing.”

The load should be worth more than the fare of the donkey.

The wise man searches for something that would not make him feel ashamed if he fails to find it; and at the same time would not corrupt him if he acquired it. His quest must be such that his vision becomes more and more luminous and his joy grows day by day. In such a state he would not be frightened by death or afraid of separation. The amazing quality of this joy is beyond limit. There is no ear that could hear and no intelligence that could understand it. This word would make the mountain fall to dust. When the human being pronounces or hears such a word he is receiving the Call of God, and that which prevents the blow is the veil of his doubt.

After a long search, the little demon chose a king’s daughter whose beauty was incomparable. The demon entered into the brain of the girl and made her mad and sick. The king summoned his physicians and sages. They were incapable of healing her. It
was then that Iblis, dressed in the robe of a devout man, arrived at the court and announced, “If you wish the girl to recover from this illness, bring her to Barsisa.” Since they could not find another remedy, they decided to bring the young girl to Barsisa’s monastery. When Barsisa prayed to God for her, the demon left her. So the young girl recovered from her illness. She remained in the monastery unaccompanied. If Barsisa had been a wise man, he would have never accepted the presence of this young girl within the walls of his monastery and he began to feel a great fondness for the girl. The Prophet said: “Do not leave a man and a woman alone in a house, because the third person will be Satan.” She stayed with him and became pregnant. Barsisa was in a disturbed state. Iblis, under human form, appeared before Barsisa and asked him the reason for his concern. Barsisa related the story and told him that the girl was pregnant. Iblis said that he should kill the girl and then announce that she had died and had been buried. Barsisa could not find another way but to kill the girl. He buried her in the monastery. When the servants and officers of the king came to bring her back, Barsisa told them, “The girl is dead and I have buried her.” They left and reported the matter to the king, who arranged the mourning ceremony. Iblis, under the form of a man, came to the king and asked, “What has happened to your daughter?” The king answered, “We brought her to Barsisa but she died and has been buried there.” Iblis asked, “Who has said that?” The king answered, “Barsisa.” Iblis declared, “He lies. He made her pregnant and for fear of you he killed the poor girl. If you do not believe me, I will tell you where he did bury her. Dig the grave and you will see.” The king stood up and sat down seven times full of anxiety and confusion. Then, escorted by many courtiers, he rode to the monastery of Barsisa. He asked him,
“What happened to my daughter?” Barsisa answered, “She died and I have buried her.” The king asked, “Why have you not come yourself to inform us of her death?” He answered, “I was too occupied with my prayers and recitations.” Then the king asked, “If the story reveals itself to be different from what you have said, what will happen?” The devout man tried to convince the king that his story was true. But the king found the grave and ordered that the girl’s body be exhumed. They found out that the girl had been killed.

They tied the hands of Barsisa and brought him to a gibbet. A large crowd gathered. Barsisa said to himself, “Oh! My harmful selfishness! You were happy because your prayer was granted. You were admired by the eyes and hearts of the people and their praises pleased you. In reality, all those were snakes and scorpions. The praise offered by men is like the venom of a snake.” He lamented in vain. At the moment when they put a rope around his neck, Iblis appeared and said to him, “It was I who did scheme it all and your salvation still lies in my hands. Prostrate yourself before me and I will save you.” Barsisa answered, “Is this the right place for prostrations? My neck is tied with a rope.” Iblis said, “Just make a sign with your head to express your intention, for the wise man a sign alone will suffice.” Barsisa, for fear and love of life, did make a sign. At that moment the rope tightened around his neck. In the end Barsisa lost not only his life but also his faith. He died as the heedless.

Let us go back to the subject of aberration and debauchery: Fazil Ayaz was a thief and a highwayman who attacked the caravans for many years. The thief was turning rich men into poor and despoiling women. He spilled blood unjustly. One day among the spoils he found an amulet with the Name of God inscribed
upon it. The thought came into his mind that the people who put their hope in that Name took that Name as their fortress, as their guardian and protector. He said to himself, “With what support and encouragement do I commit these gross impudent acts?” At this moment a spiritual state overtook him. He cried and rent his garments. He tore at his hair and beard and threw himself against the rocks. In his perplexity he cried and wept. He moaned, lamented and mortified himself until God, the Most High, opened a door for him to His Presence. At last, he became one of the Elect, close to God, and one of the Perfected Saints.

God manifests such things so that His servants do not place trust in their own actions and devotions, do not become conceited, feel protected from the wrath of God, or look disdainfully upon those who do not perform the same acts as they do. When they see that God has Saints from among men who commit shameful actions and dishonorable men performing gracious actions - they may fear of finding themselves among the heedless. Therefore, they will not approach anyone with disdain, because they are fearful that the person might be a saint from the Saints of God, and with a noble essence in their appearance. Similarly, a sinner and faulty person must never despair of the Mercy of God because he has seen that God has rendered venerable many rebellious men. He delivers a live being from the belly of a dead one, so we may know that the worldly means are only a pretext. He is the Originator, the Governor, the Creator.

Noah was a Prophet and the second Adam. In his time, the Flood made all men disappear, and Noah is the father of this posterity; all are his descendants. Canaan, his son, was an infidel, and was swallowed up by the Wrath of God along with all the other infidels. The father of Abraham was impious and an
unbeliever. Similarly, the parents of the Prophet were idolators. The purpose of all these events is to show that no one must rely on worldly means, because they are the pretexts and the veils. It is shown that it is not fitting to reproach anyone about anything, neither by the Law, nor the tradition, or the Truth. “A true believer is the one who avoids harming other true believers with his tongue and hands”, and God knows best what is right.
- You Are What You Seek

“Such as fear not the meeting with Us say: ‘Why are not the angels sent down to us, or why do we not see our Lord?’ Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!”

The heedless says, “God, the Most High, has sent to us as His Messenger a man who eats like us, who sleeps, who falls ill, who heals, who saddens and rejoices, who is thankful at times and complains at other times, and who has the same characteristics as us all. How could we accept this boastfulness and pretense from him? If God had sent us an angel to communicate His messages, we would have accepted everything he said. Or else, if God had manifested Himself to us, we would accept His Commandments, prohibitions and submitted.” God said to them, “O, audacious dogs! This insolence and audacity will put you in the bottom of Hell! I bestowed life upon you from dead dust; I granted you the gift of My infinite Attributes; I am the All Seeing, so I have given you vision; I am the All Hearing, so I have given you hearing; I am the All Powerful, so I have granted you power; I am the All Subtle, so I have given you subtlety; and I am also the Forgiver, I am the Mighty, the All Knowing, ad infinitum”.

Likewise, if a wise and perceptive man sees a handful of wheat from an immense farm, he understands much from that little.

“I have placed in you a portion of My infinite Attributes, a portion of each Knowledge, so that you would not be unconscious and ignorant of My Knowledge. You have received a drop of each Attribute coming from the ocean of My infinite Attributes. By what power and audacity do you protest and place yourself above Me?
Believe yourself to be wiser and more knowledgeable than Me? Give Me counsels and teach Me, saying: ‘If instead of that Messenger an angel came, that would have been better.’ I sent you a man so that, by his intermediary, you could understand what an angel is once you reach Perfection, surpass the stage of angel, and see Me. In your present condition, you are not positioned to have eyes capable of seeing an angel. You can only succeed in seeing an angel through the Messenger, whose eyes possess the Light capable of seeing the angels and Me. Through the Light you have gained, thanks to him, you may succeed in seeing the angel. In your current state, you cannot see the angel and Me without the intermediary of the Messenger.”

This is because the angels are incomparable and their world and their light is also incomparable. What they drink, eat, their company, kisses, chants and words cannot be qualified. You are in a state of duality, how could you possibly see what is beyond duality and incomparable? You, yourself, must become incomparable in order to see the incomparable. You, yourself, must possess the eye of the soul to see the soul. One can only see that which is of the same kind as oneself.

Spring, which is an effect of the world of duality and is partly outside of form, does not have a body or a color; one cannot see its goodness and beauty directly with the physical eye. Even though it belongs to this world, it must use such intermediaries as the prairies, gardens, trees, rose gardens and orchards.

The colorless Spring has touched them so that these places become fertile and the colors become manifest. Thus, you are able to see Spring. Without the mediation of these forms, how could you have seen Spring?
In the same way, before the wind can act over the dust, move a tent, a flag or a tree, it is impossible to see it. Wind is invisible without the intermediary of forms. So these two things, the Spring and the wind, are the results of the foundation of this world, and do not belong to the Other World. The reality of that World is the opposite of this world. Since that World is one kind of Light and this world is a different kind of light, when the Light manifests itself, this light becomes naught. It is said: “Oh, Believer, hurry and pass from me, your light is extinguishing my fire.” That is, your Light, which is the result of the reality of that World, is extinguishing the fire of my carnal desires, worldly pleasures, and enjoyments - which are the reality of this world.

*Light is opposite of fire, like the white and black.*
*When the Light of God manifests, there is no trace of fire.*
*It is a difficult darkness on this path to our goal.*
*From that side it is Light upon Light,*
*and from this side it is fire upon fire.*

So the Reality of this world, which is the meaning of its present form, cannot be seen with the intermediary of forms such as dust in the wind, and green in the trees. You have not seen the Reality of the wind and Spring. The angels are pure spirit, beyond the earth and the heavens, and outside the four elements and six directions, beyond the heavens and the earth. They are immersed in the Love of Divine Majesty. Their nourishment is the Light of the remembrance of God. Their drink and intoxication is the thought of God. They live, consume, and move like fish in the ocean of Mercy. Their food is the ocean. Their drink is the ocean. Their cover is the ocean. Their flowers and gardens are the ocean. Their
lovers are the ocean. Their wakefulness is in the ocean. Anything other than the ocean is a torment to them - an absolute torment. They exist as long as the ocean exists. They are Eternal, and drunken with Joy. They are like a tribe grown from incomparable Light and are never separated from it. They are like light with sunshine, heat with fire, smell with flowers, and sweetness with sugar. How do you expect to see them without the intermediary of a human being?

“I have sent you a human being, who is a Prophet, from your kind, so that through him, step-by-step you become fit and worthy of seeing angels, Paradise, and the world of Afterlife. If the angel is manifested without the intermediary of a human being, and you could see him face to face, you would die from fear and be annihilated.”

If the sun, which shines on the earth from the fourth heaven, shone from the third heaven, the entire earth would be set ablaze and its inhabitants would perish. God, in His Wisdom, has kept the sun farther away so that man could enjoy it and benefit from its warmth. The Other World is kept behind a veil because, without an intermediary, you could not endure the sight of it.

When Moses went in search of the fire, God spoke to him from the burning bush. God said, “O Moses! I am your Providence and your God. What do you have in your hand?” Moses answered, “O my Lord! It is a walking stick and I use it to drive the sheep and make leaves fall from the trees.” God said, “That seems to be a stick to you but it is not. It has other qualities and uses besides those that you understand. Throw it to the ground so that you may see what it is in Reality.” Moses, following the orders of God, threw the stick to the ground and saw it transformed into a
terrifying snake that was ready to attack him. He stepped back with fear. God said, “Moses, why are you afraid and run from My Presence? Without My Order and My Will, who would dare harm you? Seize it by the neck!” Moses seized the snake and it immediately became a stick again. Then God said, “O Moses! I made you witness this so that, from now on, you will consider everything you see differently; the mountains, the plains, the water, the air, the desert and the sea are not what you perceive. I manifest each thing as I wish and as I order. Has not water made everything alive? And yet the Flood annihilated everything when I ordered the water to be the enemy of the wrongdoers and the deniers.”

“The air also gives life to all things. If you are deprived of air, you die. And when I wish, the air, which otherwise makes organisms grow and gives life, becomes for them a source of suffering. Instead of caressing them, it burns and suffocates them to the point that the joy of life abandons them and is replaced by backache and stomach pain.”

“I operate all this in men so that through even one of these things, they are able to understand all the others. All their parts and limbs, from head to toe, are My Servants and are submissive to My Orders. In this limited life that I have given them as a respite, because of My Command and Order, they make fellowship with their parts and limbs so they are thought of as their own friends, helpers, and aids. Wait until the day that their time is up, and they realize that all those parts and limbs were under My Command, and discordant with them. Each friend becomes a snake, each flower a thorn, each thorn a burn, each compassionate friend an enemy; they are surrounded and stabbed by their own
parts, becoming the denouncers and the witnesses of their actions.”

On the Day of Judgement, the rebellious hand will bear witness to his transgressions saying: “Did you not take a cup of wine with me, buy a pitcher of wine with me, steal that which did not belong to you, betray someone, oppress someone, slap an orphan, and strike an innocent with a sword?” Similarly, the tongue, mouth and lips bear witness. The tongue says: “Did you not insult me? Did you not slander and malign fellow believers? Did you not, in your worldly life, give fiery speeches that caused mischief and diverted people from the right path?” The foot bears witness saying: “Did you not visit the house of ill repute, running toward indecent acts and along a deviate path?” It becomes clear that the body parts - hand, head and foot, that were completely united and appeared as friends - and their ingredients - from earth, air, fire and water - became snakes in their hostility and offended the man as his enemies. On the Day of Judgment, every body part will bear witness to whatever it has done.

Thus Moses, this stick, which was your companion and your support, became a snake and an enemy. And without My Help, it would have devoured you. But when the snake saw my Grace it became again a stick in your hand. What will be the end of the miserable rebels that are deprived of My Favor?”

If the oceans transformed into ink, the trees into pens, the earth and the heavens into paper, there would not be enough ink, pens and paper to describe even a small fraction of such afflictions. The wrath and the grace are commensurate with the person. The tenderness and caress of the weak last an instant but His Wrath and the melting of that Wrath last longer. The grace and the generosity of a lord are large; a minister’s wrath and anger are
equally large. Respectively, the grace, generosity, wrath, and anger of an emir also fit his rank. For an emir of high rank, entitled to drums and banners and who commands ministers, his wrath is equal to his grace. But the grace of a king is larger than all the rest. His generosity is paramount. The Sovereignty of God is limitless and His Grace and Wrath are proportional to His Greatness. Therefore, the measure of His Mercy and His Love are Infinite. By the same token, His Wrath and Anger are also Infinite. Those who are in Paradise remain there eternally, and those who are in Hell are bound in their prison.

In this way you may know all the qualities: Mercy, Wrath, Prosperity, Pardon, and Reprieve. All these actions of God are unlimited and permanent. If He says, “I will do such a thing,” perhaps it may happen now or in a hundred years. O Moses! From a toothache or a limb ache, a sensible man expects that the other parts of his body will be able to provide him with relief. But in reality they are his enemies. God has created this particular pain so that the other parts could be known, understood, and compared to it. The other parts are not to be relied upon, but rather one should know that aid and relief comes from the Will of God and that there is no refuge but in Him. While in distress one can only seize the robe of His Grace. All the means are but pretexts and veils. It is only He who acts.

“O, Moses! Thanks to this terrestrial stick you may also understand the other parts of the earth. The earth, as long as it is immobile, acts as a carpet that is spread under the feet of men. But on the Day of Resurrection it will oscillate and dance like a camel. From it will pour snakes, the friends, and the beauties. The dead will be cast from their graves; the heavens will be torn out and the mountains will be carded out as fine wool. The sun, the
moon and the stars will fall. Then it will be seen that, in reality, they were not what they appeared to be. In the same way as the stick was transformed into a snake, the whole world, under My Powerful Hand, will be softened like wax. I transform it sometimes into a stick, sometimes into a dragon, sometimes into a snake. I transform it now into fire, now into roses, now into thorns. How strange is the son of man! You are weak and miserable. I have given you a hand that is sometimes kissed and sometimes used as a stick. He sometimes tastes the sweetness and other times the poison. He is sometimes comfortable, and other times suffering. He sometimes uses his tongue for insults and other times for praises, which makes people sometimes happy and other times sad. You, who are the created, derive bitterness and sweetness, pain and joy from one thing, transforming that thing into whatever form you please. Can I not, I Who am the Creator, transform a stick into a snake, and a snake into a stick? At the end of this world can I not transform the heavens and the earth - which are the help and the means of subsistence for creatures - into their Hell that will gobble them up?"

When the king sends a commander of his army to punish someone, even a friend, he will attack that person like a snake, without hesitation, injuring and tiring him. Even though he may be a friend, member of his family, or even his brother, he hurts him even more than others, and that makes the injured one even more heartsick.

"Know that the parts of the heavens and the earth are My army commanders. Do you not see that when I ordered the commander of the fire to be soft in regard to Abraham, the fire was for him roses and rose gardens? And when I ordered the quiet waters to make Pharaoh and his followers miserable, they
engulfed and drowned them like a dragon. The wind, which was the carrier of the throne of Solomon, became a curse and a calamity for the people of Ad. The earth swallowed Korah in a mouthful.” (Korah is the name of a biblical character that rebelled against Moses; he and his men were swallowed up by the earth)

“In some bodies I expose organs which rebel after being helpful, becoming strangers after the friendship; so that the created will consider all organs in the body of existence, which is amazingly vast, in the same manner. I also expose other parts of the world so that they will be considered in the same manner. When the Day of Resurrection comes, I will expose all the parts of the world at once.”

The stick, in appearance before Moses, had the name of stick; but for God, in secret, its name was snake. Likewise, in appearance, heaven and earth and their parts all have a name to us, but in the eyes of God what are their secret names? The manifestation of the stick as a snake is an archetype and a sampling, like a bouquet from a garden or a branch from an orchard, so that man foretastes the Day of Judgment. Similarly, the pains in the body are a small notion of death and a tiny leaf from the garden of annihilation so that men foretaste the world of death. By this small bitterness, the greater bitterness can be understood. Similarly, we see that from little, plenty will surely arrive.

O Moses! These small signs of the Day of Resurrection, such as serpents, flood, wind, earthquake, cholera, and famine - indicate the inevitable arrival of that Day. In the same way, these
sufferings are messengers of death, and that death comes in the end.

All these strange things and appalling presences are signs and messengers of the Day of Resurrection. Know that an insignificant stick took the terrifying appearance of a snake, conquering and annihilating Pharaoh and his followers who had subjugated the world. Now if this stick, like a small drop from the ocean, became so terrifying, what will become of the heavens and the earth - the ocean of Existence?

O son of Adam! You have been subjugated by Iblis and heedlessly trapped in your forgetful sleep. This deceitful world shows you wheat, but sells you barley instead. It is similar to an old dark hag who makes herself up with light colors to appear young and beautiful. You court her and walk joyfully with her like inhabitants of Paradise. But when you open your eyes and awake from this dream of unconsciousness, you realize with horror that you were in Hell itself. Like an ignorant bird, you remain snared in a trap while happily pecking the grains.

The Saints came from the World of Light into this deceitful world in order to save men from the merciless fire. You escape this world and remain free of it by detaching your heart from the world and becoming a stranger to it. And when you are asked, “What is the sign of faith?” then answer, “Leaving vanity behind and returning to God through repentance.” You must become a stranger to this world and familiar with the Truth and the People of the Truth, transforming your inner being. The consequence of this transformation is that you will become one of The Changed Ones. Moses took the snake for a stick and used it for aid and
support. He perceived it as his subordinate, but in reality it was the opposite. If the Favor and Grace of God were not with him, the snake would have devoured him. God ordered that dragon to become a stick again in the hand of Moses. It became one of his miracles and testimony to his prophetic mission, attacking his enemies and annihilating them.

In the same manner, the created - whether believers or unbelievers - consider this world as their own fortress, their dwelling, shelter, loyal friend and supporter. But when the veil of ignorance is lifted, they perceive the true meaning of this world. They realize that what seemed like Paradise was, in reality, Hell; like the beautiful woman who was an infernal hag. Similar to an ignorant and stupid bird, they remain in the trap of a vast and unlimited fire. But those who see the ugliness of the world, live with her, avoiding her like a stranger, submitting their hearts and souls to God day and night, realizing that their only refuge is in the Favor and Grace of God. They are content with satisfying the Will of God. They submit to restraint because they fear that satiety and abundance may strengthen their vile carnal soul, taking away the obedient intelligence and making them fail in their submission, perseverance, service, humility and sobriety.

*Love is for God; enmity is for God.*

In this world, slaves and servants are full of love for their king. They do not feel friendship or enmity toward people. When the king is angered at someone, his servants are also angered and, with their full might, try to kill him as an enemy. On the other hand, when they see that the king is satisfied with someone, the
servants also love this person; they kiss his hands and feet, serve him and show him kindness; they invite him and help him in difficult circumstances.

“O Moses! Go to Pharaoh and invite him to me. Show him the miracle of the stick. Know that the use of this stick was not what you supposed and assumed.” This stick possessed great and important values, permanent and eternal. What is this transient world that someone would say or consider such a tiny goodness as useful?

Does the World and Everything within It Mean that much that you hurt your Blessed Heart for it?
Thousands of worlds similar to the heavens and the earth are lacking before His Love.

What can be said about this stick? This stick is like the sun that illuminates the entire world and its radiance dispels the darkness of the universe. Because of this stick the ugly is distinguished from the beautiful; the preferred from the rejected; the true coin from the false one, and the lion from the dog. It is a celestial scale descended upon the earth to demonstrate the truth and discern just from unjust; the heavy from the light; the living from the dead; the rose garden from the bushes; the egotistic from those who worship God; the perishable from the eternal; and the terrestrial from the celestial. It is to convert that which is from this world to that which is from the hereafter, the blind to a seer, and the despised to the elect and praiseworthy. It is to drown Pharaoh and his followers in the sea, while sending celestial nourishment to the Israelites who suffered pain at the tyranny of
Pharaoh. However, because of their pride, ingratitude and ignorance, they said, “O Moses! We cannot endure only one kind of food; so beseech thy Lord to produce for us of what the earth grows - its pot herbs, and cucumbers, its garlic, lentils, and onions.” (Sura 2, verse 61)

This stick is indeed the alchemy of happiness. It enables a hundred thousand miserable beggars to reach completion. It transmuted the copper of ignorance to the gold of knowledge and transformed anger and infidelity to forbearing and compassion. If all the trees became pens, the seas became ink, the earth and the heavens became paper, and all these things were employed to write about the uses of this stick - it would not be enough ink and paper to describe it or explain it.

“Now, O Moses, now you know to a certain measure the use of this stick; that measure in the science of measurements is so great that it surpasses all measure. It is as blessed and sacred as the Night of Power/ Laylat al-Qadr. We know the usefulness of each thing for We have created them. We have given you a small piece of knowledge sufficient to carry out your work, so that you are not completely deprived of this Science.”

(Note: Laylat al-Qadr: The word “Qadr” (from Arabic) used through the sentence has multiple meanings associated with it. It often means “measure”, for both to measure the worth of something or judge, and to compare two things, but it is also the root for “Qadir” which is one of the names of Allah, meaning “The All Powerful,” as well as the part of the phrase “Night of Power” which is the night that Mohammad received his revelation from God.,
and it is also a night (in the month of Ramadan – the fasting month in which God is supposed to measure the worshipers and to guide them.)

God has sent you mouthfuls of nourishment of the celestial beings and angels, which are His Science and Knowledge. If you are celestial, you will seek such nourishment so that your science and knowledge may grow. If you are terrestrial, and you come from the earth and are dominated by the animal, your mouthful also comes from the earth. Eat earth so that you may increase your volume of earth. Each kind increases by its own kind; the water by water; the fire by fire; the wind by wind; the earth by earth; the pure by purity. If your origin is that of the pure, seek purity, which is Science. If you are of the terrestrial kind, seek the earth, which represents the form and matter.

_Do not nourish your body,
for the body is a victim to be sacrificed;
Nourish your heart, the heart ascends the Heights;
Feed less fat and sweet foods to this carrion,
For he who feeds the body will be abased.
Lead the soul to its nourishment, which is Wisdom
In order to fortify it; for it has to journey to the hereafter.
Wisdom comes thanks to the king Salah-ud-Din
The one who, like the soul, travels alone._

There are two traits in man, celestial and terrestrial. The prevailing trait establishes the qualification. The recessive trait, since it is lesser and weak, is not valued or counted. Similar to silver that contains very little copper. It is still called silver and not
a fake. On the other hand, if copper prevails in silver we do not call it silver and it is completely worthless. Mankind has not become angel enough to be considered as fully celestial; and not a real enough animal to bear a burden and benefit humanity. “

"Look, they are like cattle, no they are more misled, they are the careless" (Quran 7-179).

"Hesitating between this and that, belonging neither to that nor to this" (Quran 4-143).

It is told that a wolf coupled with a gazelle and a cub was born. A cleric was asked, “Must we call this newborn a ‘wolf’ or a ‘gazelle’? If we say wolf, its flesh is impure and its consumption is unlawful. If we consider it a gazelle, its consumption is permitted. We hesitate between these two, wolf or gazelle. How should we call it?” The ingenious cleric delivered the following decision, “The judgment is not simple but complex. Place a clump of perfumed herbs and a soiled bone before the newborn. If it turns toward the bone, it is a wolf and its flesh is illicit. If it turns toward the herbs, it is a gazelle and its flesh is licit.”

Likewise, God, the Most High, has united and paired the other World with this world, the heavens with the earth. We are the infants of both; if we tend toward His Science and Wisdom, we are pure and celestial. If we tend toward sleep, food, and self-indulgence, we are animals and from the earth. Our station is not the summit of the Heights, but the bottom of the abyss.
If you know this subtlety and this mystery,
you will understand:
You are that which you seek.
Dance, O piece of pure metal,
That only from purity may you extract purity:
Know that you are the object of your quest.
- Touchstone

God created the souls six hundred thousand years before the bodies. The souls remained without form in the Ocean of Mercy. The souls lived like fish in this Ocean. Then God addressed them, “Am I not your Lord?” (Qoran 7-172) They all answered, “Yes.” This “yes” was of varied intensities and of great diversity. Some “yeses” were unquestionably pure. God did not allow good and evil or superior and inferior to be mixed and placed in the same rank. He said, “Because all of you have said ‘yes’ with a unanimous voice, I therefore send you from this World into the world of water and clay. In this way, the true and false coin can be differentiated and the pure and adulterated may be separated.”

If a bean falls on a tray of dates, or a date on a tray of beans, the grocer immediately separates them and places them in the appropriate place. “All things return to their origin.” As Maulana said:

*Observe the storage trays before the grocer.*
*He has arranged everything kind by kind.*
*He has added each kind to its own;*
*From this homogeneity, he has created a beautiful order.*
*If the aloe wood is mixed with the sugar,*
*he separates them one by one.*
*The trays are broken and the souls have fallen.*
*Good and evil are intermixed together.*
*God has sent the Prophets with a Book,*
*So that they will sort out the grains on a platter.*
God has given the grocer such balance and discrimination that he does not allow a date among the beans, or a bean among the dates. How then could He allow confusion between the false coin and the true, or good and evil? In order to examine them and put them to the test, He commanded the souls; “All of you spirits leave this Ocean of Mercy and go into the world of water and clay, full of suffering, so that the quality of each of you may become apparent, and each rank and position made clear. In this way, the sincere may be separated from the hypocrite and the worthy from the unworthy. I leave you in this world of water and clay for a time, and spread the sweet grains of this earthly world before you bird-like spirits. Some will forget their promise, claiming the joy and reality of this existence and revealing the impurity of their ‘yes’. Those who do not lower themselves, abandon themselves to repose or succumb to the pleasures of this world, will reveal their purity.”

God has made a touchstone of this earthly world in order to distinguish the true coin from the false. All that is true returns to the original treasure while the false coin remains among the thorny bushes of this world of water and clay. Justice calls for each kind to be united with its own. God, the Most High, has an angel who reunites each one with its own kind.

The angels of God are numerous and each is engaged in a service. The service of one looks nothing like the service of the other. The angels on the right-hand side write good actions; angels on the left-hand side write evil actions. Some carry the Tablet and the Throne. Some read from the Tablet, while others watch over the creatures. Some pray for the men of noble character and the benefactors. Others curse the heedless and the greedy saying, “O, God, grant a compensation to the generous, and misery to the
miser.” They engage in the various and innumerable tasks of God, each providing a different service. Some angels reunite various creatures with their own kind; they do not allow the camel to be mixed with the horse. Nor do they allow sincere men to be alloyed with the untruthful; they quickly unite them with other sincere men. Similarly, they do not allow deceitful men among the sincere; they are quickly united with other deceitful ones.

Angels are abstract and beyond duality. Like the soul, they are hidden within the nature of each man. The condition of the angel is akin to those who pursue their own kind – whether animal, bird or man – and flee from those who are not of their own kind. This has been the divine custom for eternity. From the beginning, Iblis has been among the number of the malefactors, and God has not allowed him among the angels.

Likewise, the seething ocean rejects the foam hidden inside it to remain pure and without deposits. Because those who are not of the same quality are strangers. The examples are many and depend on the individual point of view. When God, the Most High, makes a man pure of heart, awake and aware; he perceives that all the atoms of heaven and earth, the other world, and the universes beyond space, are actively exerting themselves in separating from that which is not of their kind. Although these activities appear different from each other, achieving them brings joy and perfection. The simple and unintelligent man discovers it in certain things, while he who is wiser sees much more. And he who is the most perfect discovers this reality in all things.

When the foam is separated from the sea, it is still active and in action. Some of the pure water still contained within the foam wishes to separate from this pain and reunite with its origin. The
pure waters assemble again and try to reject their deposit, so that each part can unite to its origin.

This cannot be contained in commentaries and words, God is beyond all description.

When Adam became a Prophet, the whole world prostrated itself before him. The imitators, the attained, and the hypocrites - all bowed before him and became united in their hearts and tongues in homage. Again, God, the Most High, did not allow the honorable and the thief, the false and the true, the just and the unjust, illusion and reality to be placed in the same rank and be called by the same name. He sent another Prophet, who spoke a different language and carried other commandments. The being of that Prophet acted as a touchstone so the good coin could be differentiated from the false, and the imitator from the attained. From epoch to epoch, the appearance of the Prophets has changed, but the function of prophecy has remained the same. In every epoch came a Prophet, a Messenger. In form and appearance the Prophets may seem to be multiple, but in reality they are one. Before the appearance of Mohammad, Abu-Bakr and Abu-Jahl were similar. Maulana has said:

Before them, we were all similar,
None knew if we were good or evil,
The false and the true were current in the world,
All was darkness and we were traveling in the night.
Since the sun of the Prophets rose,
He said, “O false, be gone, o pure, come near!”

When Mohammad appeared, his community did not remain united. They became separated. His being acted as the touchstone
to discriminate between the false and true coin. The sincerity and heedlessness were clearly manifested. The Prophet was the eternal Sun and Lamp of the Other World. Without Prophets, the universe would be dark like the night, because the world of animals is dark.

No man walks in the Way of God without the Prophets. How could we find the way in the dark? How could we discern good from evil and white from black? The sign of Resurrection is that the white face is distinguished from its opposite. Therefore, the beings of Prophets are like the day of Resurrection since, thanks to the Sun of their faces, the whiteness and the blackness are evident. In the eyes of the true believers, the being of the Prophet is like the Day of Resurrection. Since they can see all that will happen on the Day of Resurrection, they have torn apart the veil of ignorance, and nothing is hidden from their eyes.

What is commonly known as resurrection is called resurrection simply because the world, which is the refuge and dwelling of the unbelievers, does not remain. As a consequence, their veil of ignorance is torn and they can clearly see the blackness of their own faces. Resurrection and the wonders of God are not absent; they are before our eyes. He is closer to us than our jugular veins. It is the veil of ignorance that prevents us from seeing it. Resurrection is immediate for those who are able to penetrate the veil of ignorance. It has been said that: The Day of Resurrection comes to him who has died.

He who dies to the attributes of animality and his natural sinful nafs/ego is annihilated. His resurrection has come. Resurrection is to emerge from the veil of ignorance and egotism so that the sun of the beauty of the Perfect One can be perceived. The being of the Prophet is Resurrection. He who considers
Resurrection as something not related to the Prophets is like a cross-eyed man. He is a stranger to the Oneness of God because he takes one to be two. Resurrection will be in the form of beauty, sound, and light, and it will not be otherwise. God and the Light of God are one and not two. They never have been and never will be separated. The beginning and the end are one. In each form, the one is revisited and manifested: the like is attracted towards oneself and the stranger is forced out.

*God has given Resurrection the name of Day  
For the Day shows the beauty of what is red and yellow.  
The truth of the Day is the Secret of the Saints;  
Compared to their sun, the day is like a shadow.*

Existence in the world is agitated in order to separate the stranger from the friend; the false coin from the true, and the sediment from the pure. When you see with the eye of the heart, do you not see the whole world being submerged in agitation and effort so that each one can be united with their own origin?

*The pure are attracted to the pure;  
The impure to the impure.  
What is bitter unites with its kind.  
How could a false soul be united with the Supreme Truth?  
If you belong to Hell, ponder well:  
The part is destined to join the whole.  
If you belong to Paradise, O man of good reputation!  
Your joy will continue as long as Paradise itself.*
Alif
The Alchemy of Mercy

Preachers say that in the grave a door opens over the dead to the residence of their destination. If they are destined for Paradise this door opens to Paradise so that they can feel happy and supported regarding their final station. If they are destined for Hell, a door opens to Hell so that they may contemplate the punishments of Hell. They are in torture and distress knowing that this is their final station. At present, it is our body that resembles a grave in which our soul remains miserably imprisoned. If its fate is fortunate a door is opened to Paradise; if it is unfortunate, a door that leads to Hell.

Both Paradise and Hell represent a reality. God has shown us the pleasures of Paradise through the beautiful faces of men and women, gardens, greenery, rivers, ornaments, the Throne, the Beloved, and so on ad infinitum. In this way, people may know and understand that through these beautiful and pleasant forms they may discover the inner reality of Paradise. Given that man is in the material universe and the world of duality, how could he understand spiritual pleasure, which is incomparable and has no attribute, but through the intermediary of these forms? It is the same when we say to a child that the lips of the beloved are smooth as honey and sugar. What rapport is there between the taste of honey and the taste of lips? Nevertheless, the child thinks, “Since sugar and honey are desirable, so are the lips of the beloved.” Similarly, a mother admires her baby and says, “O my sweet cake, o light of my eyes, o my garden!” In reality, this baby is not sugar, or halva, or a garden or a prairie. Even though he is not any of these things, he is more agreeable, more loved, and
more desirable. We would not exchange one of his fingers for a hundred thousand cakes, sweets, gardens, or prairies.

Know that we cannot describe, portray or explain the pleasures of Paradise as they are. They are beyond explanation or description. Even if we try to exaggerate – Paradise would be hundreds of thousands of times superior to any exaggeration. Its pleasures are endless and without limit. Equally, Hell has an inner reality. The punishment and sufferings that we attribute it are infinite and without measure. God has shown a small portion of Hell in this world under the form of sickness, pain, agony, grief, anguish, and disappointment so that, through their intermediary, we may comprehend the ugliness and wrath of Hell.

In the end, the forms, being impermanent, will be annihilated. The pleasures and displeasures of this world are ephemeral. This material world is the place where the forms are manifested. The heavens and the earth are perishable, and will be annihilated and destroyed in the end.

Therefore permanence is determined. The happiness and pleasures of the other world, which is Heaven, are eternal and permanent. The pains and tortures of the Other World, which is Hell, are also eternal and infinite.

In man, whose body is similar to a grave, there is an open window to the Invisible which is either Paradise or Hell. The inner being of the man who is detached from this world experiences feelings of peace, joy, intoxication, expansion and contentment. Through the intermediary of the Love of God the very depth of his soul is able to reach the world of singularity and he receives the good news: “You belong here; Paradise, that you contemplate through your window, will be yours.”
When the believer meditates on the pleasures of this world, such as gardens, the beauties, and music, he knows that the love of apparent pleasure has a corresponding Reality in Paradise. It is Paradise that he loves and not this world. In the same way, if a person describes the Beloved, be it in prose or verse, it intoxicates him and he never tires of listening to it. This description pleases the lover. It inebriates him and he writes the description, reads it, and never tires of listening to it. It cannot be said of him that he is occupied with anything other than the Beloved, because all those exterior forms are the descriptions and manifestations of the Beloved. For such a person, this world and the Other World are one, not two.

In pain, I always see the Remedy,
In wrath and oppression, I see Grace and Faithfulness.
On the surface of the earth,
under the dome of heaven,
Wherever I set my eyes, I see You.
In each place I lay my head,
I prostrate myself before Him,
Wherever I turn my face, He is the One Adored.
The remembrance of the rose, of the nightingale,
of music and of beauty,
Of all these - in both worlds - He is the aim.

And the same is true for the one whose window is opened to Hell. At every instant, deeply in his heart, he feels fear, sadness, anguish, disappointment and darkness. All these are the signs of Hell. He belongs to Hell and he will return to it. He tries to flee from the shadows, darkness, and corruption that he perceives in
his own heart. He flees to the outside world where he sees the sky, the earth, palaces, gardens, prairies, beauties, friends, and music. He gives himself over to these pleasures in order to distract himself and avoid thinking of his miserable end. He falsifies the images of his interior state, so that he may enjoy the pleasures of this world a little longer.

In his dreams Pharaoh saw images of collapsing mountains and other wicked and ugly things. When he awoke, he consoled himself saying, “These were just dreams and imaginations.” At the end, when Moses appeared and seized his kingdom, Pharaoh understood that those images were not illusions, but reality. In his dreams he clearly saw his own misery and downfall, drowned in the black waters and rejoined to Hell, since “everything returns to its origin.”

This is different from when a beautiful and pure woman sees her reflection in the mirror, she rejoices and constantly admires her own image saying, “How beautiful I am!” Beautiful faces reveal the pleasures of the other World. Through these faces we understand our inner being. The Man of God sees these forms in his own face. On the other hand, the inner face of an abominable man is ugly. He flees the vision of his inner face and clings, by seizure and transgression, to the beautiful faces that really belong to the heavenly beings. He is separated from these pleasures, miserable and destined to return to his misery. These joys do not belong to him and will not be conceded to him. He will be separated from them and returned to the misery that he tries to flee.

Now, if he had been fortunate and the wise had helped him, he would have fled these attractive forms and he would have constantly contemplated his own ugliness. He would have cried
lamentably and begged God for Mercy, repeated with immense sincerity, "O Absolute, O Powerful, You who gives life and annihilates life! You have power over all things; You breathe a new life into the dead and You bring the living to an end; You transform an angel into a demon, and a demon into an angel. Grant me Your Mercy with your unlimited Generosity; remove me from my ugliness."

If your eyes are full of tears and your heart is torn apart like someone in mourning, if you moan and turn yourself into the dust under the feet of the Saints and those who are the Beloved of God, if with each instant you increase these lamentations and moaning and persevere in this conduct by adding charity to it, the Ocean of Mercy will be agitated and come to your succor. It will transmute this miserable state of yours into a fortunate condition. Through the Alchemy of Mercy your existence will be transmuted into gold, and the drop of His Essence within the shell of your body will become a pearl. You will inevitably take place among the treasures of God, and from such wretchedness - reach Eternal Happiness.
- Scholars

A preacher died. The minister of the king approached his grave and said, “O preacher, I have heard many of your sermons before, but never liked them as much as the one that you have given today. That which you have pronounced today is the foundation of all sermons. Anything more than this would be considered a lie.”

In Bukhara, the corpses of the dead are not paraded in front of the colleges for fear that the students of jurisprudence may be distracted by it. It becomes obvious that they study in order to gain superiority of their nafs/ego; they become masters of their kind; they are well considered among the people and their rank becomes superior to everyone; they become famous celebrities, gain office and wealth as a judge, a teacher, and such. All these are obstacles in the way of God and His Knowledge.

Existence and non-Existence are opposites.

The more Existence grows, the more man moves away and becomes estranged from non-Existence; but the sword of death finally reaches his existence because death is non-existence; it comes to destroy existence and transform existence into non-existence.

He who is annihilated has not only escaped the sword of death, but he draws succor and strength from it. It is like a river that merges into another river, giving strength to that river and increasing its size.

*Water is made pure by water.*
*Similarly, from vision a seer obtains vision.*
When the scholar, who has so many hopes and desires, sees a corpse passing in front of the college he says to himself, “Since I will die, what is the point of all this pain?” If man renounced his arrogance and stubbornness, he would understand that all these things are only distractions and wasting his life. When there is an earthquake, or a shipwreck, or a terrible misfortune, or death, then none of the analyses, skills, geometry, astrology, logic, and debates are of any use in ensuring salvation. These matters are immediately forgotten and rejected. Instead, people devote themselves to lamentations, supplications, calls for help, and remembrance of God. Only then do they pronounce the name of God with perfect sincerity and from the bottom of their hearts. In this instant of clarity of the heart and awakening from the sleep of ignorance, man clings to what can bring him to safety. The wise and the fortunate must always act in this way to distance themselves from this awful state.

Death is on the lookout, standing by the road.
A man strolls blithely by - sightseeing.
Death is closer to us than our own being.
Where travels the soul of the wise man?
Do not nourish your body,
for the body is a victim to be sacrificed,
Nourish your heart, for it is the heart
that journeys toward the summit.

Consider the Prophets who came from God as messengers to the creatures, calling them from this perishable, bloodthirsty and deceitful world toward the Everlasting World; a place of repose. What is their learning? What knowledge have they brought us?
Their science is the Science; all the rest are only arts and crafts. You are driven toward these arts and crafts by self-centeredness so people may know that you are one of the scholars. The one who can see, and is spiritually knowledgeable, is occupied with the Hereafter, does not recognize such a person as a scholar. Such a person is like a thief whose main activity is to attack the sages. The sword in the hand of the warrior is the strength of his faith; while in the hands of the unfaithful it is the weakness of his disbelief.

Because the study of God and the Hereafter - and not this defective world - is the aim of the wise man, his knowledge becomes helpful to him. However, if desire for this world is the aim of his study, his science is similar to a chain and a trap for the bird of his soul.
- **Inner being**

*Only he who has lost his senses*
*is the confidant of the Secret Sense;*
*Only the ear can hear what the tongue confides.*

The ear is needed to hear what the tongue says; we cannot hear with the eyes, the mouth or the face. In the same way, Beauty and Perfection cannot be conceived by mere intelligence and knowledge. The faculty of hearing is the hidden secret of the unconscious senses. Only when one is unconscious to this world is he aware of that incomparable state.

*“Abandon yourself and come.”* God is urging you to leave your self behind and then come. This self is not the body; but the awareness within the body. That awareness is similar to snow and ice. The sign of their attachment and connection to the sun is that they melt in its presence; and high banks of snow and ice are due to their separation from the sun. When the Sun of Inner Meaning shines - the basis for all goodness and enjoyment - the ice and snow of awareness will melt away and liquefy.

*You will not achieve annihilation through your own existence.*
*In this absolute non-existence,*
*you will not become the flying bird.*
*My “self” fled from myself when You came to me*
*You have come in all Beauty.*
*Enter, O, my very soul.*
The Way is annihilation and detachment from this world. The people of this world are concerned with their own existence and attached to this world. They distance themselves from the mystical and true knowledge. They consider the deviated path as the right way. The farther they advance, the more they distance themselves and are deprived.

*How will you reach your destination in this way?*
*How will you obtain results with such comportment?*
*If you are from the essence of that world and your heart heavy as a camel,*
*How will you reach those who are light and single minded?*

God has not created the forms so that we become involved and fall in love with them. The forms were created so that we could know Him. The creation was created so that the creatures could go from the created toward the Creator. A beauty throws lumps of clay and pebbles from the roof of a house so that people will look up and see who throws them; not that they occupy themselves saying, “What is this pebble, what is its use, what properties does it possess, how much is it worth and what is its value?” Or even, “What is this pebble or clay that hit me: is it fit for eating or for giving away?”

The heavens, the earth, the sun, the stars, the creatures, the forms, imagination, coincidences, all these are but lumps of clay that the Beloved of the Soul casts onto this contingent world from the world of Unity. The true purpose of the lumps is to make a person look up to see He Who threw them. Such a person can then move from the created to the Creator.
Anything other than this is vain, useless, and amounts to separation and falling into error and aberration.

Now, consider the various groups who dedicated themselves to the study of throwing “lumps of clay”. Some are sunken into astrology, others into astronomy, and yet others into the knowledge of substances, sciences, and numerous other activities. These hundred thousand arts and crafts are like the beauties, full of charm and grace. Each in their own manner are like veils, causing people to fall in love with them in order to ravish their hearts. For this reason, you can see that each creature has chosen a science, a craft, a way and a religion. When you go into a tavern, you clearly see that each group is captured by a beauty and snared like birds in her hands.

Now in this useless, unproductive, wrongful, despairing, and estranged world, full of such sciences and scientists - as well as such advantages and nourishments - these hundreds of thousands of people are drowning in each wave of this ocean. And while drowning, they are satisfied, happy, intoxicated, and in an ecstatic state of happiness exclaiming: “Who else is like me?” They consider the Prophets and Saints as ignorant upstarts and will until the Day of Judgment. In order to verify the authenticity of the Prophets and Saints, these people have taken every fanciful tale they have heard as standard. After the advent of each Prophet, they have witnessed his state of being and realized that their standard could not be applied to him. That is why people, confirming these words, have insulted, damned and killed the Prophets and Saints.

Consider those who have gone toward real usefulness and benefited from it. They have gone from the created to the Creator and perceived from the “lump of clay” He Who threw it.
This group of righteous men are the very essence of the world and the light of Adam: how many worlds, countries, kingdoms, pleasures, joys, and sovereignties they will have!

Since the veil is so beautiful and ravishing,
How will be the interior and sight of the Beloved?
Since the body possesses such grace and adornment,
How will be the soul in the Mysteries?
- **Thoughts**

God is the only One at Work. The rest are but instruments. Those who know that this work is His Work remain detached of the works and become inactive. So, in this sense they are dead to the world. To be aware that God is in charge is exactly the same as being dead, since it is said; “*Die before you die.*”

_Die O friend, before your death,  
if you desire life,  
Idris went to Heaven from such dying before we did._

Therefore, everyone is an instrument in the Hands of God. Whoever has realized this has united with God and has become His Friend. Those who remain behind the veil, even if they are in the ranks of the joyful, remain separated from God. Therefore, the one who is aware is dead; because he knows that no action or movement originates from him. He does not see anything but God. In the middle of his action, he does not make any efforts, and he knows the Work of God wherever he sees it.

_They are dead to themselves,  
and alive in the Friend.  
On this side, they do not exist,  
yet they Exist._

If someone places a shield before himself, no man of knowledge would say that the shield moves or turns by itself; its movement comes from the man.
The heart of the believer is between the fingers of the Merciful. He turns it as He Wills. Thus, any movement that comes from the heart of the believer is good, appropriate, and reaches perfection. All things that occur by destiny and Divine Decree are equal. We cannot say, “God acted well in this case, but wrongly in that case.” We must consider both cases as constructive whether He makes a Prophet die, plunges him into misfortune, or grants a heedless one or a tyrant long life, health, pleasures, kingdoms and sovereignty. Because it is God who has so decided. He is impious who looks for causes and reasons in the actions of God. All acts of God are good and appropriate. The heart of the believer under the control of God is similarly judged; all of his actions are good and appropriate, and we cannot judge or interpret them.

“O Mohammad, every arrow that was thrown from your bow, it is Us who threw them. Your existence is like a bow in Our Hands. Every arrow that is thrown from you is Our arrow - thrown toward the created.”

The man is not the mould. The mould is like a caravanserai/ a roadside inn. At each moment new people arrive and then depart. If the owner of the caravanserai is prudent and wise, he constantly watches and seeks to know the newly arrived. Are they celestial or terrestrial? Do they come from the Celestial Throne or from that which covers the earth?

Each thought is individual, and your body is like a shield or a tool. In every moment, it is the thought that uses this tool. A thought comes and you move. Another thought comes and you are motionless. The body is a tool in the hands of a thought.
O brother, you are Thought itself,
The rest is but bones and nerves.
If the Thought is a rose, you are a rose garden.
If the Thought is a thorn, you are kindling for the furnace.

Consider now how many countless and unparalleled thoughts, good and evil, exist in the heart of man; how many angels and demons, how many heavens and earths. Countless good and distractive thoughts are like the angels, the heavens, the earth, jinn, and demons that exist in the heart of man. God has said, “The Forces of the heavens and earth belong to Me.” The thoughts of God and the knowledge of God are the armies of the heavens; and the thoughts of this world - the conditions and means of its sustenance - are the armies of the earth. “All thoughts are under My Orders. No one can access them. It is not possible to reject any thought I send to anyone - even if man calls all the creatures of the earth to help him - unless I indicate that the thought should leave him.” This is to say that you do not possess the ability to reject a damaging thought without His Order and His Help.
Seeking, thinking to seek...
Seeking what? Life?
The Beauty of Life?
No, I'm not seeking, I do not think ...
Life has come to my thought
And I remember Her every hour...

Fulco's intuitions 1988
- Microcosm and Macrocosm

The philosophers say that the macrocosm is the heavens, the earth, and the universe; and the microcosm is the human being. The Saints of God say the opposite. The philosophers see the form - that heavens and earth are large and the human form is small - and this human form is the fruit of the terrestrial tree. They cannot see that there are many small things that are large, and many large things that are small. One silver drachma (ancient silver coin weighing about three grams) is smaller than hundred men (each man is three kilograms) of ashes. But in reality, it is larger. Similarly, a valuable pearl or jewel is much smaller in size, volume and appearance than tens of thousands of silver coins - while, in reality, it is worth much more. In the human body, the stomach, the thighs, the legs are larger than the ear or the pupil of the eye; but the importance of the ear and the eye is not found in the stomach, the back or the legs. The same is true for memory, which is smaller, subtler and more hidden than the pupil of the eye; but it is above all other parts. Moreover, all depends on it, and life is sustained by it.

Similarly, each Prophet came by himself - alone. He came because of the disagreements on earth, and because the world was filled with adversaries and deniers. Although these adversaries appeared superior in number, in reality, they were minuscule in comparison to that Prophet. They were actually nonexistent, and the Prophet was the real being. “He was one equivalent to a thousand men.”

The Saints of God contemplate the inner meaning. Although the human body comes from the Firmament and the earth; and the Firmament and the earth come from the inner meaning of
man and his knowledge. In reality, the world is born from man. This science does not imply general human science. The meaning of this knowledge is the knowledge of God that flows from him after his annihilation.

The heavens and the earth are the dwelling places of the materials substances and the bodies. The bodies, which are the envelope of man, are the dwelling places of the soul, reason and faith. Therefore, the body is the dwelling of the inner meaning, while the universe is the dwelling of the form. The form is limited and the inner meaning is limitless. Therefore, the envelope of man is the macrocosm; the heavens and the earth are the microcosm.

The body of man is an animal that you mount. The body is a mount, and the heavens and earth, being the dwelling of the forms and bodies, are the stables for the cattle. Therefore, the dwelling of the soul is outside the stable of this world. It is in the Other World. “The Other World is better for you than this world.”

The soul is incomparable, and its dwelling and environment is also incomparable. The body is a form and its dwelling is also a form.

*The armies of demons and Peri stand in rows around your face.*

*The kingdom of Solomon belongs to you; do not lose the ring.*

The thoughts of the Other World are Angels. The thoughts of this world are peri. Sinful and unjust thoughts are demons. But he who controls all these creatures is the Truth. He sends thoughts to the created, since he is the deputy and the vicar of God. “I will create a vicegerent on earth.”
Since God does not appear before the eyes, 
The Prophets are His deputies; 
No, I stated incorrectly; 
It is shameful and erroneous 
to consider them as two. 
Nay, they are two as long as you worship the form. 
For he who is free of the form, 
they have become one.
- On Recognizing the Master

All the Prophets the Saints and the Believers are one soul. To see one is to see all; to reject one is to reject all. The enemy of one Prophet is the enemy of all Prophets. He who offends and insults a Prophet is impious; even if he praises other Prophets it is useless. He is cross-eyed because he is the friend of one and, at the same time, the enemy of the other. A Master told his apprentice, “There is a bottle in that room, go and bring it.” When the cross-eyed one went into the room he saw two bottles. He came back to his master and said, “There are two bottles in the room.” The Master answered, “There is only one bottle.” But as the cross-eyed one insisted that there were two bottles, the Master cried out to him to break one bottle and to bring the other. The cross-eyed apprentice broke one and then there was no bottle. He saw two because he saw double. When he broke one, there was no longer a bottle left.

If a man respects an earlier Saint more than a present-day Saint, it is the same as seeing one as two. This attachment to another Saint demonstrates the vision impairment of the disciple. It is evident that he knew the Saints and Masters by hearsay. He has taken the personality and the body of the Saint for the Saint himself. He ignored the soul and the knowledge of the Saint.

It is as if you show a loaf of bread to someone who only trusts what he has heard from others. As he himself has never eaten bread, he only knows bread by hearsay and not by tasting it. He would say, “Bread is round; what you have brought is elongated; if it was bread it would be round because this is what I have heard.” Or else, if we bring him water in a cup he says, “This is not water; water is that which is in a pitcher.” It clearly appears that he
understands that the water is the pitcher; he does not know the taste of the water. If we place before him a sugar cube he says, “Sugar is in the form of powder. How could this cube be sugar?” There are innumerable examples of this kind of deformed thinking.

A conformist is someone whose thinking is limited to form. He has not reached the Veritable Sense. He does not know the Prophets and the Saints. He trusts the appearances that he learned from his schoolteacher and his parents. He clings to those who no longer exist. He does not trust the Master of his time. He is nourished by fables and stories from the past. Those stories and fables cannot serve as nourishment nor be tasted.

The Prophets are similar to candles. The Light of God is a flame. When the flame ignites a candle, it bestows upon that candle the same Attribute, Aspect, and Essence that the flame possesses. Though candles are many in number they all possess the same Attribute.

*If you consider the form, your vision is double.*

*Consider His Light, for it is Unique.*

The first test occurred in Paradise among the angels. God manifested Himself in the form of Adam. Iblis said, “The manifestation of God was in the Empyrean. Here I see only mud. How could I bow before the earth?” The angels, however, were not cross-eyed. They knew that it was the manifestation of God and prostrated themselves before Adam. In the beginning, Iblis was one of the angels, by this gesture it became clear that he was not one of their kind. Without this test, the true was mixed with the false. It is because of obscurity that we confuse the real gold
with the false and take them as equal. The false and the real were differentiated by the touchstone of the being of Adam. The same was true for each Prophet in his time. Those who accepted them were real; and those who challenged them were false. The being of each Prophet is similar to a sun or a lamp. In a dark house men in white robes are sitting beside men in black robes. When such clarity bathes the house, the blackness and the whiteness appear and manifest.

*The Real and the false were lowing in the world,*  
*Since it was all darkness, and we were like night travelers.*  
*Then, the sun of Prophets rose*  
*And said, O’ Fraud be gone, O’ Purity come near.*

Pay attention to this point: before Adam, the Manifestation of God existed, but the good and the evil were mixed, and real gold had no privilege. Everything was similar and belonged to the same category. After the existence of Adam, this came about that did not exist before. This is a mystery; he who knows it understands the significance of these words.

A dervish said: “I see God forty times a day.” Somebody told him: “Go see Bayazid once.” The dervish answered: “What are you saying? I see forty times a day the God of Bayazid, Where do you send me?” Finally, he went to see Bayazid and gave up his ghost.

*The knowledge of God is easier than the knowledge of the Saints.*

Everyone, without exception, adores God and bows before him. In one hundred thousand people there is only one who can recognize a Saint of God. Moses was the friend of God; God spoke through him. Moses asked God with supplications and tears to
show him the Saints. In the end, God granted Moses his prayer and ordered him to leave his community to travel. Moses did as ordered and found Khidr. I related his story at the beginning of this manuscript.

Let us now go back to our first discourse.

The Saints are one soul. From the point of view of appearances they are innumerable, but in reality, they are only one essence and one Light. “We do not differentiate between them and we bow before God.” A concept can be expressed in Turkish, Persian, Arabic or Kurdish. If you consider the appearance, there are many differences between these languages. For example, Turkish is different from Arabic. But in reality there is no difference. The meaning expressed in all languages points toward the same goal. The Prophets and the Saints are like these languages; they differ in appearance, but in reality they are united and linked together. They are all one, like the letter Alif. If you write Alif with any pen of any color or on any paper, it is always the letter Alif. Alif symbolically represents the Manifestation of God. The tablets and the parchment are the figures of the Saints. Although the forms change and are diverse, the sense is unique and untransformed.

When a king mounts a camel, a horse, a mule or any saddled animal, the diversity is in the mount; the rider is the same. If someone sees the king as multiple, it is because his gaze is fixed on the mount and not on the rider.

Since all Prophets are from one reality, if one Prophet realizes a miracle, and another Prophet a different miracle, we do not say that this miracle belongs to this Prophet and that miracle to the other Prophet. We must believe that each Prophet possesses the power to carry out other miracles. By his authority and kindness,
he simply manifested that which was fitting for his community; this does not mean that he was incapable of other miracles.

A physician applies a treatment for bile, another remedy for colic, another for delirium or fever. Yet we do not say that each physician is incapable of applying other treatments. The physician applies the treatment that is fitting for a particular case. Similarly, a judge grants a divorce to a certain person and another judge signs a marriage contract. Each judge knows the entire law but rules according to the requirements of each particular case. Since the heart of the believer is in the Hand of God, his heart is an instrument and, in reality, God is the doer. How can we say that God is able to do one thing and unable to do another?
The Container and the Contained

All the world is in love with essence, but they say that they are in love with the form. They are saying it completely wrong. It is the essence that has captivated them; the form is not important. People avoid someone because he is of ill character or mad. And they love someone because he is intelligent and of good nature. Intelligence and good character are not in the form, but in the essence. Therefore, it is certain that our attention is on the essence, since people move away from evil essence and fall in love with good essence. But at the same time, they say: “We do not see the essence, we only see the form.” Their statement is false and erroneous. When a beautiful woman is also faithful, we love her even more over time, although fidelity has not changed her appearance.

*Faithfulness increases the Love.*  
*How could it change the form?*

A beauty without fidelity is detested, but her infidelity does not change her appearance. Fidelity is not a part of form but a part of essence. Therefore, friendship and hate do not exist because of appearance; they exist because of essence.

Form is comparable to a bowl, and essence comparable to food. The purpose of all bowls is to serve food, and not the bowl itself. Our main object from all bowls is the food - not the container.

*The purpose of the bowl is the food.*  
*What could a child want from the earthenware?*
Acceptance or rejection we may feel toward the container comes from the quality of the food. If the food is sweet, the container is agreeable; if it is bitter - the container is rejected.
- **Service**

A servant stands before the emir with his arms crossed (this is a sign of submission). He does not demonstrate his submission before the form of the emir, because if the latter were asleep, his form would remain. In this case, the servant would not stand ready to serve him, but would attend to his own occupations. When the emir awakes, the servant is ready to serve him again. The servant readies himself to serve someone who is conscious, not a form; and this consciousness is part of essence. The servant knows that this consciousness has an essence. He stands ready to serve the conscious emir with diligent and tireless disposition in order to gain dignity, rank and greatness, and set himself apart from others in grace and honor.

You too then be tireless in the service of God, with your entire heart and soul, with respect and humility, in order to see His Riches and Favors. In this service you will be constantly aware of the essence and not the form.

*O, you who fell asleep thirsty by the seashore.*

*He has fallen dead to poverty beside the treasure.*

You must know that the Way is service, submission, and effort; not words or discussion. There is a virtue in each action. If you show softness and devote yourself to service you will receive Mercy. If you show vulgarity, rebellion and impoliteness, you will be cursed. If you ask for thousands of years - “How does softness bring about Mercy?” - you will never know it by discussion. Only experience will demonstrate this to you in the same way that certain herbs make bile disappear, seeds grow from the ground,
and sperm become a human in the womb. God possesses this Science. By experience, men discover that one thing is the result of another.

The Prophets, Saints, and the Ancients gave service and carried out acts of Submission. They gained benefits and profited from them. The fruit of service is heaven. This is its virtue; whereas the fruit of rebellion is afflication and abandonment. Warmth is a characteristic of fire; while coldness is a characteristic of water and ice. The Saints, who were wise, reached their goal by service. The people of this time wish to reach their goal -not by service - but by science and discussion. They have not been able to benefit and succeed from service, but God knows best.
- Knowledge

“The ulema (Muslim scholars) are the heirs of the Prophet.”
The term ulema refers to the Saints and the Lovers of God, because their knowledge is unrestrained and unbounded. Knowledge is their attribute in the same way that light is the attribute of the sun, warmth of fire, and sweetness of sugar. Their knowledge streams from their hearts like a fountain. All the Prophets have had this Science, as we will now explain.

Mohammad was illiterate and could not write. But his knowledge was unrestrained and unbounded. In this context, the word “illiterate” comprises two meanings; one is the incapacity to read or write, which is the common use. But for the Seekers of Truth, the word refers to he whose Science is innate. What others write with a pen and a hand, he writes without pen or hand.

O Mohammad! You were illiterate and an orphan. You did not have a father or mother to take you to school or teach you writing and science. Where have you learnt thousands of sciences and knowledge? You have indicated everything that existed from the beginning, the Garden of Paradise and the Tree. You have described the beauties of Paradise, their earrings, their names, and their form of being. You have spoken of Hell, place by place, level of fire by level of fire. You have announced everything, good and evil, which will take place until the end of the world, be it good or evil. Where have you learnt all this? The Prophet said, “God taught me when He became my Teacher and my Instructor. And if I had to learn this knowledge from the created, we would not have mastered it in hundreds of thousands of years. And even if we had learnt it in this way, this knowledge would have been an
imitation; the keys would not have been in our hands.” It would be limited and not unrestrained. It would have been merely an impression of knowledge and not the reality or essence of knowledge. Anyone can draw a figure on a wall; that figure has a head, but it does not have intelligence; it has eyes, but does not possess vision; it has hands, but does not have generosity; it has a chest, but does not have an illuminated heart; it has a sword in its hand, but cannot brandish it. In each niche there is the image of a lamp, but when night falls it does not give the slightest light; a tree is drawn on a wall, but fruits will not drop when it is shaken. In the same way, paintings of a human form, a tree, or a lamp that the painter has drawn on the wall do not possess the spirit of the real, living forms, even if these forms appear exactly like the originals.

It is the same with the sciences that have been learned and bounded. What do they have in common with the Science of the Prophets and the Saints that are unrestrained? The same differences exist between these two kinds of sciences. Learning this kind of worldly science, no one could be freed of this material world and the bondage of existence; and possessing this knowledge will not enliven the heart of man. It is a dead science that comes from the world of death and ignorance; and without a soul. It is nothing more than an image. The knowledge which is capable of resuscitating the living belongs to the Prophets and the Saints. He who possesses such knowledge is the heir of the Prophets and the Saints.
- **Visions**

For certain people it is better to remain far from the Master rather than being close to him; they draw more profit from this distance. According to this principle, when the Saints of yore perceived this state of spirit in the disciple, they would order him to travel. Also, it is more useful for certain people not to perceive the marvels of God such as the Light, the forms of the Invisible, angelic voices from the other world, and all such things. If they saw and contemplated them it would cause them harm.

On this subject, Majud-Din Muraghi, the merchant, said to Maulana: “I have been at your service with my heart and soul for many years. All the ignorance I had has been dissipated and I have borne much spiritual knowledge. Strange pleasures, happy states, spiritual states and drunkenness happen to me in such a way that, because of these pleasures, the world cannot contain me, and the realm of the two worlds is nothing to my eyes. I am delivered and detached from this world and the Other World, from Paradise and Hell; I do not desire the pleasures of Paradise or fear the torment of Hell; no taste or state surpasses that. In that state, I am certain that all that exists is myself; nothing else exists. From time to time I return from that state, awaken from that drunkenness, and turn my face from the presence of the Creator toward the created. I hear certain disciples who have not rendered such services say; ‘We have seen lights with our internal eyes, sometimes green and sometimes red’, to the extent that they say that they have seen lights of every color in the world. They also say, ‘We have seen creatures of the Invisible World appear under different forms and speak to us with their singing such that we can hear it with our sense of hearing. We see gardens and meadows in our awake
state with our eyes wide open.’ I have never seen such things with my eyes.”

Maulana said, “Perhaps your interest is in not seeing all these things; and if you saw them, they could be harmful to you. Do not complain.”

“But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you.”

_There are many prayers that cause pain and death,_
_God, the Pure, does not hear them because of His Mercy._

God does not grant kingship to everyone. Some are kings; others are servants and obedient to the king. Because they belong to the king they are safe from harm and death.

The Saints of God are like fragile and graceful branches of a tree that tremble in the Love of God. They exist because of the trunk of the tree. But the trunk does not bear sweet fruit because of its stoutness. The delicate, slender, and swaying branches bear fruit thanks to the strength and aid of the trunk. The disciple must serve the Teacher, who is like the trunk of a tree, with his life and possessions to become a graceful branch that bears fruit. The branch trembles in a gentle breeze, but the trunk is impervious to the wind unless it trembles while being blown down. Therefore, it is better that the trunk does not tremble when the frail branches tremble. The trunk is not subject to that trembling.

The fruit and prosperity of the trunk is to increase its bond to the branches to achieve unity. If the branch yields fruit, it is as if the trunk yielded the fruit. Similarly, the human body is not offended by the eyes nor jealous of the ears.
The stomach does not say: “The eye sees and the ear hears; why are these realities not in me?” But because of the vision of the eye, all the parts of the body become content. If the eye does not see, all become miserable. In unity there is no conflict; the vision of the eye is the vision of all the members.

A pretentious servant of the king boasted, “We have conquered that part of the world; we have defeated many armies.” Although the king is the true victor, the servant, who is attached and united with the king, attributes these victories to himself. He becomes happier with the increase in the prosperity of the king; and saddened when it diminishes.

So it is not necessary for a seeker to have access to such visions to progress along the Way. It is possible that one seeker may see many of these things clearly while another one sees none at all. The latter is even better off than the former. Compare this to a journey from here to the presence of the King. At each stage and at each station along the Way there are palaces, gardens, and beauties; and each one is shown to one person, while another person experiences them only upon reaching the last station, where he is in the presence of the King.

Therefore, the greatness of the Saints is not measured by visions of marvels and the invisible. The Peris and demons see thousands of these invisible marvels which man does not perceive. Similarly, in the darkness of night a cat sees everything and a dog intuits the death of a neighbor and announces it.

When a Saint of God sees such things, it has a value because it is the Saint that sees them, and not because the vision of such things implies greatness or sainthood. Similarly, the hearts of simple people see many of these things, while people of science and knowledge see less. But God is Just. To those who serve Him
and endure pain, He offers a gift in exchange. Neither the naked brain nor the soul possess the ability to see or experience the drinks and wine of the Spiritual World, discovery of secrets and truths, vision of the world of non-duality, and forms that are without equals; even though man is not worthy of such benefits God does not deprive him of them because he cannot see them directly. He shows him these forms in dreams. However, what is seen in the state of wakefulness is stronger and more beneficial than dream images, even if they are the same kind of images that are seen in dreams.

Sainthood and spiritual poverty are beyond this vision. For those who are united with God, sanctity is in the vision of God. To the man who reaches this state all else is a mere plaything. The sign of such a person is that he does not desire to know and see such things because he has seen the Original and does not turn his face toward the secondary; but God knows best.
- Impiety and Faith

“O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events - O Thou Creator of the heavens and the earth! - Thou art my Protector in this world and the Hereafter. Take Thou my soul at death as one submitting to Thy Will, and unite me with the righteous.” (Quran 12:101)

Joseph said: “O my God, You have bestowed on me property in this world and taught me the interpretation of the texts.” The sense of this verse is: You have given me the kingdom of this world and the other world. Here below, it is the world of water and clay, the world of tangible forms; the kingdom of the Other World is Knowledge, which we cannot grasp by means of the senses, but by understanding and perception.

Presently, no science is hidden from me. Any common saying that conveys truth is apparent and known to everyone. But those which require interpretation are not. But You, who are my God, have taught me the interpretation. Therefore, nothing is hidden from me. I possess two royalties, one here below, the other in the Hereafter. This world is the world of eating and drinking, the world of tangible vision. The Other World is the world of Knowledge. The Creator of the heavens and the earth, in this world and the Hereafter, is You; my Friend, my very aim and He Whom I seek.

Make me die in faith and unite me with the pious people who are accepted by You and escaped danger, for it is said: “Pure men are in great danger.” Therefore, inward and silent prayer has its own place.

O good and sincere men, O loving pilgrims, know that we cannot see God with the eyes of the flesh.
That is because each thing requires its own instrument, and there is an eye without which He cannot be perceived. There is an eye and ear for the perception of knowledge and speech. For the understanding of taste, there are other instruments: the tongue, the lips, and the roof of the mouth that perceive the taste of each aliment. The eyes and the ears are the instruments of knowledge. The eye will never perceive by means of the sense of smell. The ear and the mouth are different instruments. With the instrument of vision, we cannot know the pleasures of taste, and with the instrument of taste we cannot perceive the objects of vision. With the instrument of hearing we cannot distinguish smells.

There is another instrument hidden within you by which you can see and perceive the Truth. We must not attempt to see the Truth with any other instruments. There are two kinds of sight: one belongs to the domain of the external senses; the other belongs to the domain of thought. Sensorial sight consists of seeing with the eyes of the head; interior sight consists of perceiving different states in ourselves. At a certain moment we find in ourselves anger, at another peace; at a moment wrath, and at another kindness; at a moment generosity and at another stinginess; at a moment security and at another fear; at a moment hunger and at another satiety; at a moment independence from others and at another dependence; at a moment sincerity and at another falsehood; at a moment friendship and at another hostility; at a moment accord and at another discord; at a moment concupiscence and at another purity. Can you see these states in yourself with the carnal eye? Internal vision is stronger and located in the heart.
With your sensory eyes, if you see something red or yellow, you can no longer see it if you close your eyes. But with your eye of the mind, which perceives concupiscence or wrath, if you open or close your eyes, it is still perceptible to you.

So, it is obvious that the interior vision is stronger than the carnal vision. O fool! Why then do you assign so much importance to what is weaker and inferior? In knowledge and perception do you consider it as reliable? Why do you consider that which is superior and stronger as an illusion; weak, and unreliable? It is you who lack value. It is you who are weak and mediocre. It is you who do not perceive or know the correct consignment of things.

We have spoken of meanings whose subtlety prevents the carnal eye from perceiving them; how then could you attempt to see God, who is subtler than those meanings and beyond duality, with the eyes of the flesh? The body is polluted and the soul is pure. Therefore, you should strive to see God in the soul in the same way that you see the soul in the body. The body has been made living by the soul, and the soul has been made living by God. So it is clear that all meaning comes from Us. All men seek that fundamental and preferable meaning. They strive to increase understanding because it has been demonstrated that all things increase with practice, effort, and work; and diminish with abandonment.

In the same way, the strength of a man decreases with abandonment, but increases with exercise: lifting stones, wrestling or archery. If we exercise every day, our strength returns and increases; by abandonment it decreases. It is the same with breast milk; if it is suckled it increases, if it is abandoned it dries up.

This is why God has said: “And be steadfast in prayer; Practice regular charity.”
In the well of your existence there is a certain water, and this water is faith and sincerity. It augments with the remembrance of God, submission, prayer by night, fasting by day, charity, etc. When these practices are abandoned, faith diminishes and eventually dries up.

Now that you know and have experienced that each action you perform, each one to which you have devoted yourself and given thought and reflection, progresses and develops and is constantly in a state of fulfillment. So consider and select that which is noblest, the most elevated, and the best among all actions. Choose it, dedicate and devote your life to it, and turn around that pool until you fall into it. Rumi said:

\[
\text{You turned around that pool and fell in Love} \\
\text{When you are drowned in sweetness,} \\
\text{go and taste it with your whole being.} \\
\text{A special honey is boiling} \\
\text{from the jar that is beyond this sensual world} \\
\text{And the sensual world is presently} \\
\text{licking it from its five fingers.}
\]

Rumi’s “Divan Shams Tabrizi”, 605.

Only he who has left this world can know and understand our value. Leaving this world does not mean that one pierces a hole in the sky, or digs a hole in a mountain or in the ground in order to escape. These actions are still in this world.

O you listeners who can hear and understand my words: when you leave this world, you will know my value for a certainty. The farther you advance, the more you will know. We will hold
hands in order to easily leave this painful road, full of dangers. We will rise, like Jesus, from the earth to the heavens. The earth is vile existence and forgetfulness; the heavens are Knowledge and Gnosis. If a bandit appears before us to cut our way, we will slit his throat with the saber of knowledge. We will slit the throat of tenebrous thoughts that are the army of demons. With spiritual and luminous thoughts - the army of God - we will shatter them, “For those things that are good remove those that are evil.”

If we slit the throats of the carnal soul and its desire we destroy them. It is similar to when we slit the throat of desire for the tavern and the desire for the mosque arises. It is as if you had transformed copper into gold, and the demon into an angel.

If we shatter but one pot
of the desires of our existence;
We place another hundred pots
on the path toward annihilation.

Do you not know that water which runs to the sand and in the salt marshes possesses no benefit and is wasted? Once you divert the water, it runs toward the rose garden, the orchard, and the fragrant herbs. Life lies in this change. “Die before you die.”

Die to harmful thoughts so that good may spawn from you. The name of death has been assigned to life so that cowards will flee, and those who only see the form will be deprived. In the same way that copper dies and becomes gold from alchemy; the sperm dies in the bosom of the mother and a Joseph is born; the seed in the ground dies and becomes a tree, and the bread in the stomach becomes life. “For the intelligent, a single sign is enough.”
Man has many aspects. Even each word has several aspects, and that word is seen by each person with a particular aspect and exhibited with a particular aspect. Man, who is the principal, also has many aspects. What has become of the stage of his infancy, stage of his youth, and stage of his old age? At each stage, there is an aspect of him, and at each instant, he must exert effort to observe an aspect of himself and surpass it in order to observe another aspect, and ad infinitum. Raw meat has one aspect, when it is half cooked another, and when it is fully cooked still another.

Everything is in the human being: both the lowest and the highest, both darkness and light, both Hell and Paradise.

It is said that there are seven hundred veils of darkness and seven hundred veils of light. There are seven hundred veils in the body and seven hundred veils in the soul. The veils of darkness are in the external aspect, and the veils of Light in the internal aspect (the Heart) of man. The Ascension (Ascension of Mohammad to heaven: “Miraj”) is the being of man that ascends in him by moving from the external aspect, which is darkness, toward the internal aspect, which is Light, and then from the heart ascending toward the Creator. His external aspect is like an ebony ladder, and his internal aspect like an ivory ladder. When you have traveled past the two ladders, you have arrived at the Empyrean, the Abode of God, where He sits upon His Throne. There, you can contemplate the King on His Throne and the Empyrean. He is at the same time on the carpet of the world and in the Empyrean; nothing is devoid of Him; He is present in everything and beyond everything. Then all becomes alike for you, and to your eyes, the Empyrean and the earth are identical, impiety and faith are identical and appear as the same.
Impiety and faith say with every breath
He is our Creator, the unique All-Mighty.

Such vision belongs to he who has renounced everything, who has become pure and luminous, who has united with the Ocean, who has become the ocean himself. He says: “I am the sea, I am the ocean, there is no place where I am not, and all live by the water of my Mercy. Their lives depend upon Me.”

There are other secrets relating to this explanation, but language cannot contain them and they cannot be revealed. Perhaps God, without the intermediaries of language and the body, will reveal them to you in the secret of your soul.
Poems
by
Sultan Valad
The Soul That Does Not Live In God Is Not Alive

Spring makes red and white flowers appear on the trees, 
But the spring that is the origin of colors is colorless.

Understand what I have said, and give up all talk; 
Run to the Origin without color and unite yourself to it.

Annihilate yourself before the One Existence 
So that thousands of worlds leap out of you

And your pure existence flames out of itself 
And goes on and on birthing different forms.

Of course, none of these forms will last. 
Happy is the one who knows this mystery!

Happy is he who gives his life to know this! 
He leaves this house for another far more radiant.

You cannot understand this mystery through reason; 
The Way to Knowledge winds 
through suffering and torment.

If you do not feel pain, you do not look for healing. 
The soul that does not live in God is not alive.

She seems like a soul, but does not deserve the name: 
She has not been made alive by the Beloved.

The soul is given life by the four-elements 
Like a lamp that burns through the night:
The light is from oil and wick, it is not eternal. While the oil exists, the lamp burns, but then goes out.

The one made alive by God will never die. He lives through God and not through gold or bread.

God is the Light, the Eternal Source of Lights. The Light is causeless, as is His fiery radiance.

Like gold, God’s value comes from His pure, perfect essence.
The World Is Never Far From Him

He who is perfect in the Path of Faith
Will never be deceived by Adam's clay:
He will always see the Light in Adam -
Its brilliance will not remain a secret.
In stone, wood, straw, or mountain
He will at all times see nothing but God.
 Didn’t Bayazid himself see God in all things?
He saw the Face of God in the tiniest leaf.
The world is never far from Him:
Could its perfume stray far from the rose garden?
He who is deprived of the sense of smell
Cannot distinguish fragrances
Just as the stream-bed isn't conscious
Of the water always flowing through it.
If I revealed any more about these things
The two worlds would disappear
And I would become His enemy
And he would light a fire in my soul and body.
Even If You Lose All You Have

Learn the meaning of that secret
That God revealed in the Koran:
Whether He makes you happy or unhappy,
Whether He makes you sad or gives you hope,
Even if you lose all you have
Or suffer extremely in the spirit,
Be patient: a hundred divine graces
Are coming from His hand to you.
He who endures patiently the pain
That is sent from God
Will, it is certain, obtain
The strength and truth of faith.
Marvelous news is sent to the patient;
They will win a great joy.
You must be able to perceive grace
Even when His divine anger lashes you,
And think of Him always with serenity,
And always, whatever happens, cling to Him
With all you heart and all your soul.
The Eternal Spring
The court of Kyumars, first mythical king of Iran, reigning on an Edenic land in an eternal spring. Illustration of the Book of Ferdowsi Kings. Shâhnâmeh of Shah Tahmasp (Shahnameh of Shah Tahmasp: A Book of Illustrated Kings of the 16th Century), Tabriz, c. 1537
In Chinese painting, the seasons correspond to feelings born of the Invisible, to combinations of yin and yang and aspects of the contemplative heart. The seasons of the miniature are analogous: they manifest a periodization of the soul and an activity of God. Persian painters almost never describe winter; the preferred seasons are spring or autumn, as in Behzad and his school. However, thriving vegetation, bright colors, birds and eggs in the nests, constantly suggest a spring idea of time, and this symbolic choice, which we will analyze here, is eminently revealing of the miniature paradise's way.

In Islam, as in other civilizations, spring is the emblem of Eden. In Roman antiquity, Ovid spoke of the "eternal spring" of the golden age, and Dante, in the Middle Ages, described the earthly paradise as a spring garden. [1] Like the medieval troubadours, the Persian poets include in their poems of love or wine, or their panegyrics, an evocation of spring. In the image of a musical mode, this literary convention indicates the symbolic tone of the work and its hermeneutical register. The spring referring to a contemplative time, to the Adamic consciousness, is therefore a spiritual intelligence that will deliver the deep meanings of the poem. This is also true for miniatures: their spring decor is not so much a temporal environment as an Edenic space, a symbolic box, a kaleidoscope of the Spirit. Conversely, autumn can be the season of separation and reflect the pain of lovers, as in the story of Leyla and Madjnun.

In the miniature, the Edenic meaning of spring is underlined by the presence of birds. These can be real (cranes, nightingales, geese, hoopoes, etc.) or mythical, such as Simorgh. In the Qur'an, the language of the birds is the initiatory wisdom granted by God to Solomon. [2] Sufism frequently uses the image of the bird to symbolize the higher or heavenly soul, a
spiritual motion or inspiration, principles and states of Being. The birds are almost always associated with flowering trees, and one can see the symbol of spiritual degrees (birds) in the Divine Reality (the tree), or the symbol of the Sufi saint (the tree).) and its inner realities (birds). The bird is associated with the soul, its cage with the body, its flight to the freedom of the spiritual consciousness flying in God.

Spring is often mentioned by Ferdowsi in his Book of Kings, particularly in his description of the "heavenly" residence that King Kavus built in the Alborz Mountains. In these sumptuous palaces, of gold, crystal or gems, true spiritual places "where fortune must grow and never fall", one did not "feel the heat of summer": "the air was perfumed there Amber, ""The rain was wine, ""The gay spring reigned throughout the year, and the roses were beautiful as the cheeks of women."[3] Elsewhere he describes the palace of King Mihrab's wives: "The palace looked like a spring garden by its colors, its perfumes, and its paintings of every kind."[4]

In Sufi literature, spring enjoys a privileged meaning, with multiple and interdependent connections. Rumi writes that "outside the spring of the world, it is a hidden spring". [5] This secret season, of which the earthly spring is a fleeting reflection, is none other than the divine time of the soul, its eternal rebirth in God. Sultan Valad recommended to his disciples to imagine "the Essence of God like spring". [6] Ansari (1006-1089) says of God's vision that it is a spring regeneration of the soul: "The spring of my heart is in the meadow of Your encounter. [7] It is at the spring equinox, writes Sohravardi, that King Key Khosrow held the Grail "facing the sun," and in the light of the star "the lines and imprints of the worlds were manifested there." [8]. Nezâmî associates with the spring awakening of nature the idea
of spiritual immortality (the Source of life) and of an unchanging esotericism (always green), represented by Khidr, mysterious character mentioned by the Qur'an and sometimes identified to Biblical Elijah: "Then, like Khidr Verdooyant, Immortal Prophet, The grass regained youth! Then the water recovered Source of life! "[9] Daqiqi, a poet of the 10th century, exposed in a few verses the symbolic corollaries of spring, woman and paradise:

"A paradise cloud, O my idol, has thrown an April parure on the earth. The rose garden in the Garden of Eden is the same, the tree is a hedge covered with ornaments."

The meaning of spring is deduced from its characteristics: after the "sour face" of winter, [11] before the burning of summer and the opposite of autumnal nostalgia, it is a renovation and a transfiguration. More than the cyclical return of a bloom, it is the miracle of the existence arisen from the "winter nothingness", just as the oasis is the drunkenness of a desert touched by a gift of God. His explosions of colors and scents embody the movement of joy, the expansiveness of Love, the expressive sap of God and the alchemy of a revelation. Spring is also the fulfillment of a promise: that of paradise after the "winter" ordeals of earthly life or after the autumnal sadness of the separation between the soul and God. By its ascetic nudity, spiritual purification is a winter of the soul, while transmutation is an outbreak of spring, a liberation of hidden potentialities, a flourishing of contemplative perfumes. For Rumi, spring is a symbol of divine spiritual union, mercy and gentleness, of the blossoming of mysteries. Like the Spirit, spring is apparent in its effects, but hidden in its essence. [12] Sufi master of the tenth century, Shibli compared the Gnostics in the spring. [13] The alchemist Djabir recommends harvesting the stone in the spring, because it is the most favorable time to collect the raw material on which the alchemical operations will
take place. [14] In its deepest sense, spring refers to the absolute activity of the Essence, the ongoing relevance of its possibilities and contents. While man is passive, God is pure act: He determines without being determined. Divine activity is comparable to an eternal blossoming of attributes and essences.

Throughout the spring, Persian painting synthesizes a set of meanings related to an invisible reality. Spring is the spiritual activity of the soul, the love of contemplation, a life-giving knowledge, the quintessence of divine action. Spring is the mirror of a Divinity which does not change and which obeys no cycle: the miniature is the pictorial science of this mystery, where a Eternity without seasons appears under the face of a passing hatching. Muhammad Iqbal (1877-1938) wrote that "Beauty is the Creator of the Spring of Desire". [15] The symbols can thus be linked together: the spring beauty of the miniature engenders the desire of God, whose beauty transforms lovers into immutable spring. The false simplicity of these symbols contains a spirituality for which spring and garden are not the past conventions of a poetry, but the language that God uses to say what He is in Himself and in man, what man was in Him and what He will be again in Eternity. Spring has yet another meaning, relative to the spiritual and cosmic function of kingship. The sovereign organizes his kingdom like a garden, and his good government resembles spring. Here is how Ferdowsi evokes the court of a king: "Whoever sees the beautiful spring, sees nothing comparable to the court of the king; it's a laughing spring in paradise [...]. There is no high mountain like his palace, nor a vast garden like his court."[16]

Any renovation of royalty is comparable to a golden age, and therefore to a spring garden. Wherever King Feridoun "saw an injustice, wherever he saw uncultivated places, he bound by the good the hands of evil, as befits a king. He ordered the world
like a paradise, he planted cypresses and roses instead of wild grasses. "[17] Yet empires pass like the seasons. The story of the Book of Kings is cyclical, and it is inspired by the Mazdean doctrine of history. "What is changeable is the conduct of the times," so that "the golden age (passes) to the silver age, the silver age to the steel age, the age of steel in the Iron Age. The birth, the blossoming, the fall of the dynasties are a perpetual recommencement. The sumptuous beginning of a reign is a reflection of the golden age and earthly paradise; then a more or less slow decline leads at its ultimate point to the overthrow of a royalty decreed by another dynasty which inaugurates a new happy period, to which will also succeed a decadence determined by an inexorable destiny.

The gardens of Persian painting thus illustrate the cosmic and human effects of a good kingship. For the Persian court poets, authors of panegyrics with codified and grandiloquent language, the palace and its court are like a world in miniature, a microcosm. The palace garden is like a reflection of paradise inside this world. With its plan, its vegetation, its colors, its scents, it is at the same time a reflection of the harmony of the court, the order of the kingdom, a pacified cosmos, the inner qualities of the king. It also expresses, on a more metaphysical plane, the relation between the domain of men and the divine activity as well as the order of the world by the divine Word. [19] By the same token, it is the archetype of the just king, also a patron of court art, who is praised and symbolized through the orderly beauty of the garden. And this righteous king is incarnated in Persian literature by Alexander the Great, on whom Nezami and Djami have written long versified novels, by Solomon, king-prophet of the Bible, or by the first mythical kings of the Book of Kings.
Sages and righteous, sometimes invested with a prophetic and even messianic aura, these kings are the reflection of the divine kingship and its attributes.

It would, however, be inaccurate or tendentious to see in this symbolism a "political propaganda", an expression and a notion that are otherwise modern and anachronistic. If good kingship is a spring of the world, it is because it prolongs a spiritual order, which is the true spring of the cosmos and beings. The royal significance of the gardens does not make the miniature a pictorial panegyric, it opens on a metaphysical hierarchy and a political esotericism: God is an Eternal Spring and the supreme King. Terrestrial kings reflect their prototype to the extent that they are the protectors of spiritual laws to which they must obey. It is the divine government which is venerated in Persian painting through the symbolism of paradise, and not such a more or less imperfect royalty which will never be anything but the shadow of the Adamic world and the servant of the only true King: God, the master of the souls and seasons of the worlds, who overthrows the proud kingdoms to manifest his transcendence and remind men of their dust.

Adam's paradise was a pure reign: his only sovereign was God, and man was the spiritual king of creation. The spring of the miniature symbolizes this heavenly kingship, which directly reflected the spring and the dominion of God. But unlike Spring Eternity, the season of the Adamic Garden has come to an end, culminating in a long history of current events, the darkness of which announces the end of history for Muslims. In the Greco-Roman conception, the golden age corresponds to spring, the silver age to summer, the bronze age to autumn, the iron age to winter. The world is aging, and its winter is a time of decrepitude marked by evils, irreligion, the perversity of men.

If the Garden of Eden has faded, while the angelic paradises are incorruptible, it is because it was a psychic or cosmic
paradise, and not spiritual or divine. His existential conditions included the possibility of events with negative repercussions. In Biblical and Qur'anic symbolism, the devil is an integral part of Eden. [20] The earthly paradise thus had an ambiguity inherent in its position in the cosmic hierarchy. Unlike the spiritual realm, the psyche is ambivalent, it is subject to non-existent trends and dualities in the Spirit. Psychic consciousness is always capable of emancipating itself from spiritual intelligence.

As spiritualized as it was, the Adamic soul could be tempted or corrupted. In wanting to possess knowledge other than the contemplation of God, Adam provoked the sudden end of the Edenic spring. The loss of paradise engendered time, the return of seasons and death. Humanity was linked to the duration of things and the time of one's life. The heavenly state was the conjunction of the soul's time and the timelessness of the Spirit. This lost unity, the post-Edenic world is carried away by the only movement of the psyche and the time of the stars. As the world moves ever farther and farther away from paradise, events seem to succeed one another more and more quickly, time to accelerate the disappearance of things faster and even to the destructive and transformative passage that is the end of time.

From a spatial point of view, paradise was situated in the limitless axis of the Spirit; from a temporal point of view, he was at the timeless center of time. Adam's fault has misled and decentered the world, imprinting on it a dynamic that distances it from the timeless, and closing earthly space on itself. The miniature is the return to a space dilated by the Spirit, and a temporality transmuted by a succession of timeless moments. Renovation of space and renovated time: the two aspects of the spring of God and the spring paradise of the miniature.

*Patrick Ringgenberg (from Persian painting or the paradisiacal vision, Paris, The Two Oceans, 2006, pp. 185-192)*
Notes


[20] Genesis III.