Unpuzzling the Divine Secrets: Rumi, Hafez, and the Modern Mystical Journey

A Comparative Exploration of Classical Persian Mysticism and Contemporary Spiritual Teachings

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Note on Translation and Editing

Parts of this book were translated and developed using advanced AI language tools, including Grok and ChatGPT, combined with extensive manual editing and interpretation by the author.
While AI assisted in generating draft translations and comparative phrasing, all final interpretations, edits, and organization reflect the author's personal research, spiritual insights, and editorial judgment.
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The comparisons offered in this book reflect the author's private interpretation only and are not intended to imply any doctrinal continuity or historical connection between classical Sufi mysticism and any contemporary organization.
All descriptions of modern teachings are presented as the views held within those respective traditions.
Nothing in this work should be read as an endorsement of, or by, any spiritual group.

Author's Note

The perspectives shared in this book are the author's personal interpretations, intended for comparative and educational purposes.
Readers from all traditions are encouraged to approach the material with scholarly openness and spiritual discernment.

Preface

This book explores the hidden layers of Persian mysticism through the poetry of Jalāl al-Dīn Rūmī and Hāfez, and examines points of resonance with certain themes found within contemporary spiritual paths, including the teachings of ECKANKAR.
The aim is **not** to rewrite the history of Sufism or propose direct historical continuity, but rather to offer a comparative perspective that highlights thematic and experiential parallels across traditions.

Key mystical concepts—such as divine love, inner journeying, the role of the guide, and experiences of light and sound—are examined through close readings of Rumi and Hāfez's verses and then compared with selected elements from ECKANKAR's spiritual framework, including the HU chant and inner practices as described in its literature.
These comparisons are interpretive and illustrative only, representing the author's personal scholarly approach.

The method combines textual analysis and conceptual comparison.
Each theme is illustrated through original Persian verses (with translation) and placed in dialogue with related motifs found in modern spiritual writings.
Alternative academic and traditional interpretations are referenced to maintain balance and context.

The author respects the integrity of Islamic tradition and the many perspectives within the study of Sufism.
This work is offered as a personal comparative exploration, not as a theological or institutional

statement.
The comparative approach is intended as an invitation to reflect and explore—not as a prescriptive or exclusive interpretation.
It is hoped that both scholars and spiritual seekers will find new insights into the depth of classical Persian mysticism and its contemporary resonances.

And a final message from 🍃 Shams al-Dīn Tabrīzī 🍃 (Articles of Shams; Maqālāt-e Shams):
"Even if it takes a thousand years, may this word reach the one I intend!"

And from 🍃Abū Saʿīd Abū l-Khayr 🍃
The mysteries of being stay crude and unrefined,/That priceless gem remains uncut and unmined.

Each one utters words by the light of mere intellect,/Yet the deepest truth stays forever unspoken.

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PART I – FOUNDATIONS OF THE INNER PATH

This part lays the philosophical and psychological groundwork for the spiritual journey. It explores the passions of the mind, the nature of ego, karma, duality, illusion, and other fundamental concepts that must be understood before deeper practices can unfold. It provides readers with the conceptual language needed to navigate the inner worlds consciously.

Chapter 1-1: Five Passions of the Mind

These five elements are: lust (Kama), anger (Krodha), vanity (Ahankara), greed (Lobha), and attachments (Moha).

What are Five Passions of the mind:

- ## Anger (Krodha):

Kodha (pronounced KROHD-dah) means **anger** (also called krodha).

It's one of the five really harmful/destructive states of the mind (the "five passions of the mind") that wreck people's peace, relationships, and inner growth.

It shows up in tons of toxic ways, like:

- hatred
- slander (spreading lies to damage someone's reputation)
- scolding or yelling harshly
- arguing just to win/defeat others (not to solve anything)
- spreading rumors
- evil gossip and backbiting (talking trash behind people's backs)
- obscene literature or dirty talk
- thinking haughtily / arrogantly with ill will toward others
- profanity and cursing others
- fighting, quarreling, or trying to physically/emotionally hurt others (including animals)
- impatience and boredom
- constant discontent
- fury and explosive rage
- throwing tantrums
- nagging or always blaming others when things go wrong
- getting easily piqued, annoyed, or irritated by almost anything
- criticizing / tearing down other people's actions nonstop
- peevishness, irritability, quarrelsomeness, surliness, and grouchiness
- malice (wanting to cause harm)
- malicious mockery and ridicule (making fun of people cruelly)

- unhappiness and apathy
- murder, suicide, or self-destructive behavior
- disrupting communities or causing chaos
- endless complaints
- jealousy
- chronic faultfinding
- vile abuse
- deep resentment
- obstinacy (being stubbornly unwilling to forgive or change)
- lecturing people endlessly about their mistakes
- tyranny (bossing people around cruelly)
- taking offense super easily
- mob actions or group violence
- hurting anyone's feelings, whether human or animal

Basically, it's any form of hot-headed, bitter, or spiteful energy that burns you and everyone around you.

The antidote (one of the five good qualities / virtues) is : **forgiveness and tolerance**

(learning to let go of grudges, accept people's flaws, stay calm even when provoked, and respond with understanding instead of rage)

Now, let's delve into the poetry of Rumi and Hāfez:

Break your anger; do not break the arrow,
For the eye of your anger sees the lion as blood.[1]

🍃 **Jalāl al-Dīn Rūmī** 🍃

The rough-tempered one who wears the woolen garments of a Mullah has not caught the scent of love;
Tell him a secret of ecstasy so he may abandon sobriety.[2]

🍃 **Hāfez** 🍃

The wind of anger, the wind of lust, the wind of greed;

---

[1] **خشم** خود بشکن تو مشکن تیر را/چشم خشمت خون شمارد شیر را

[2] پشمینه پوشِ **تندخو** از عشق نشنیده‌است بو/از مَستیَش رمزی بگو تا تَرکِ هشیاری کند

Carry away those who are not of the needy.[3]

🍃 **Jalāl al-Dīn Rūmī** 🍃

When you see that sour-faced one, frowning and furrowing his brow,
Flee from him and recognize him; why wait for words to tell you?[4]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Anger and lust make a man cross-eyed;

Steadfastness transforms the soul.[5]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Join complete wisdom with discernment,
So that discernment may return from anger and bad temper.

Strive to stay away from anger,
And with courage, forgive the sinner.

When you become angry, you will regret it,
And become the guardian of an apology as a remedy.

Whenever a king becomes angry,
He considers the pious as foolish.

Just as it is unbecoming of a king to wish evil,
One must adorn the heart with goodness.

If you harbor fear in your heart for a moment,
Your judgment becomes blinded by malicious suspicion.[6]

---

[3] بادِ **خشم** و بادِ **شهوت**، بادِ **آز**/ بُرد او را، که نبود اهلِ نیاز

[4] چو دیدی آن **ترش رو** را مخلل کرده ابرو را/از او بگریز و بشناسش چرا موقوف گفتاری

[5] **خشمُ و شهوت** ، مرد را اَحوَل کند/زِ استقامت ، روح را مُبدل کند

[6] بدان کوش تا دور باشی ز خشم/به مردی به خواب از گنهکار چشم

چو خشم آوری هم پشیمان شوی/به پوزش نگهبان درمان شوی

هرانگه که خشم آورد پادشا/سبک‌مایه خواند ورا پارسا

چو بر شاه زشتست بد خواستن/بباید به خوبی دل آراستن

وگر بیم داری به دل یک زمان/شود خیره رای از بد بدگمان

Master your wisdom and make your anger a slave;
Do not be harsh with the devout.

🍃 **Ferdowsi** 🍃

See to it that greed does not surround you,
For greed brings anger, fear, and need. [7]

🍃 **Ferdowsi** 🍃

Love and compassion are human qualities;
Anger and lust are animal qualities.

Such is the nature of humanity;
The love of animals is lesser due to their deficiency.[8]

🍃 Jalāl al-Dīn Rūmī 🍃

---

[7] خرد را مه و خشم را بنده‌دار/ مشو تیز با مرد پرهیزگار

نگر تا نگردد به گرد تو آز/که آز آورد خشم و بیم و نیاز

[8] مهر و رقت وصف انسانی بود/**خشم** و **شهوت** وصف حیوانی بود

این چنین خاصیتی در آدمیست/مهر حیوان را کمست آن از کمیست

- ## Greed (Lobha):

Lobha (pronounced LOHB-hah) means **greed** (also called craving, covetousness, or excessive desire).

It's one of the destructive **five passions of the mind** (or in some traditions, one of the key roots/afflictions like the three poisons in Buddhism or part of the six enemies in Hinduism) that poisons your inner peace, drives harmful actions, and keeps you trapped in suffering.

It shows up in many toxic and sneaky ways, like:

- miserliness / being super stingy (never wanting to share, spend, or give even when you can)
- lying to get what you want or protect your gains
- hypocrisy (pretending to be honest, generous, or moral while being the opposite)
- perjury (lying under oath or in court for personal benefit)
- misrepresentation / twisting facts or exaggerating to deceive people
- robbery / stealing outright
- bribery (giving or taking bribes to get ahead)
- all kinds of trickery, cheating, scams, and deception
- abjuration (in this context, likely referring to renouncing truth or falsely denying something for greedy reasons, like false swearing)
- general cupidity / intense craving for more money, stuff, power, status, or pleasures

Basically, any excessive wanting that makes you dishonest, manipulative, exploitative, or unwilling to let go — it turns you into someone who exploits others, breaks trust, and never feels satisfied no matter how much you get.

The antidote (one of the five good qualities / virtues) is

contentment

(being truly okay and at peace with what you have right now, appreciating it without always chasing the next thing, and letting go of that endless "more" hunger)

Now, let’s delve into the poetry of Rumi and Hāfez:

Greed makes one blind, foolish, and ignorant;

Death becomes easy for the foolish. [9]

---

[9] حرص کور و احمق و نادان کند/مرگ را بر احمقان آسان کند

Jalāl al-Dīn Rūmī

No one has ever died from contentment;

No one has ever become a king through greed.[10]

Jalāl al-Dīn Rūmī

Worldly lust is like a furnace,
From which the bathhouse of piety is illuminated.

Yet the share of the devout from this furnace is purity,
Because they are in the bathhouse and in cleanliness.

Scrooges are like the dung carriers,
For kindling the bathhouse fire.

God has placed greed within them,
So that the bathhouse remains warm and prosperous.[11]

Jalāl al-Dīn Rūmī

Greed makes one blind, foolish, and ignorant,
And makes death easy for the foolish.

Break the chains and be free, O son,
How long will you remain bound by silver and gold?

The jug of the greedy's eye is never filled,
Until the oyster is content, it is never filled with pearls.

I was sewing bags, burning in the greed for gold,
I will abandon begging when I see a treasure lying in wait.[12]

Whoever is greedy becomes tongue-tied;
With greed, how can eyes and heart be clear?

---

[10] از قناعت هیچ کس بی‌جان نشد/از **حریصی** هیچ کس سلطان نشد

[11] **شهوت** دنیا مثال گلخنست/که ازو حمام تقوی روشنست
لیک قسم متقی زین تون صفاست زانک در گرمابه است و در نقاست
اغنیا مانندهٔ سرگین‌کشان/بهر آتش کردن گرمابه‌بان
اندریشان **حرص** بنهاده خدا/تا بود گرمابه گرم و با نوا

[12] حرص کور و احمق و نادان کند/مرگ را بر احمقان آسان کند
بند بگسل باش آزاد ای پسر/چند باشی بند سیم و بند زر
کوزه چشم حریصان، پر نشد/ تا صدف قانع نشد، پُر دُر نشد
من کیسه‌ها می دوختم در حرص زر می سوختم/ترک گداروپی کنم چون گنج دیدم در کمین

Before his eyes, the illusion of power and gold
Is like a hair in the eye.

Except for the one intoxicated by God,
Even if you give him treasures, he is free.

Whoever harbors greed will be tongue-tied,

With greed, how can eye or heart ever brighten?

Before his eyes, visions of rank and gold,

Remain like a hair stuck in the eye.

Except the drunk who is full of God,

Even if you give him treasures, he is free.

Whoever is sated by divine vision,

This world in his eyes is mere carrion.[13]

Jalāl al-Dīn Rūmī

For the worldly worshiper, the coin is the altar.[14]

Shams al-Dīn Tabrīzī

The truth is, this stomach will never be filled by greed,
Even if you fill it with the wealth of the entire world.

Suppose you achieve what you seek,
But what is the benefit if you must leave it behind?[15]

Jalāl al-Dīn Rūmī

---

[13] هر که را باشد **طمع** الکن شود/با طمع کی چشم و دل روشن شود
پیش چشم او خیال جاه و زر/همچنان باشد که موی اندر بصر
جز مگر مستی که از حق پر بود/گرچه بدهی گنجها او حر بود
هر که از دیدار برخوردار شد/این جهان در چشم او مردار شد

[14] پول پیش **دنیاپرست** «قبله» است.

[15] حقیقت این شکم از **آز** پر نخواهد شد/اگر به ملک همه عالمش بی انباری
گرفتمت که رسیدی بدانچ می‌طلبی/ولی چه سود از آن، چون بجاش بگذاری؟

- ## Attachment (Moha):

Moha (pronounced MOH-hah) means **delusive attachment**, **infatuation**, or **blind clinging** — the foggy, confused state of mind that makes you obsess over things that aren't worth it and lose clear sight of reality.

It's one of the five really destructive states of the mind (the "five passions of the mind") that cause endless inner turmoil and bad decisions.

It shows up in many harmful ways, like:

- worry and constant anxieties
- despair (feeling hopeless and stuck)
- laziness / mental dullness
- procrastination (endlessly putting things off because you're mentally tangled)
- strong attachment to material things (money, possessions, luxury, status symbols)
- foolishness and blank stupidity (not thinking clearly, making dumb choices because of delusion)
- infatuation (blind obsession with people, ideas, pleasures, or fantasies)
- obsessive attention to customs and traditions (clinging rigidly to rituals, rules, or old ways even when they're harmful or outdated)
- fear of losing reputation / caring way too much about what others think
- grief over loss (being unable to let go of people, things, or past situations)
- attachment to religious dress codes, rules, or outward appearances (focusing on the shell instead of the real meaning)
- getting swept away by everyday emotions (letting little feelings run your life)
- trying to control others (clinging to power or dominance over people)

In short, it's any kind of mental clinging, obsession, or confusion that clouds your judgment, keeps you suffering, and stops you from living freely and clearly.

The opposite / the cure is **detachment**

(being able to enjoy life, love people, and do things... without being chained to them, without panicking when they change or disappear, and without letting illusions control you)

Let us now explore the poems of Rumi and Hāfez:

Having seen the back of the world, look at the face of the world;

Turn your back on yourself (little self) so that the world may reveal itself.

🍃 **Jalāl al-Dīn Rūmī** 🍃 [16]

Do not attach your heart to the world and ask with God-intoxication.

For the grace of the cup and the tale of the victorious Jamshid (ancient king of Persia).[17]

🍃 **Hāfez** 🍃

Selected ones, lose both worlds in a single glance of the master;

Love is the game where the first wager can be the soul itself. [18]

I openly declare and am pleased with my statement;

I am a service for love, and I am free from both worlds.[19]

🍃 **Hāfez** 🍃

Jamshid took nothing from the world but the story of the cup{Cup of Jamshid;Crystal balls; is a metaphor of inner eye, or the eye of soul, or **Tisratil /Ajna**};

Beware of attaching your heart to worldly possessions.[20]

🍃 **Hāfez** 🍃

We happily traverse the world in the view of seekers;

Let us not think of the black horse and the encrusted saddle. [21]

---

[16] پشت جهان دیده‌ای روی جهان را ببین/ **پشت به خود کن** که تا روی نماید جهان

[17] **دل در جهان مَبَند** و به مستی سؤال کن/از فیض جام و قصهٔ جمشیدِ کامگار

[18] فاش می‌گویم و از گفته خود دلشادم/بنده عشقم و **از هر دو جهان آزادم**

[19] **اهلِ نظر دو عالم در یک نظر ببازند**/عشق است و داوِ اول بر نقدِ جان توان زد

[20] جمشید جز حکایت جام از جهان نبرد/زنهار **دل مبند** بر اسباب دنیوی

[21] خوش برانیم جهان در نظر راهروان/**فکر اسب سیه و زین مغرّق نکنیم**

🌿 **Hāfez** 🌿

The sky breaks the ship of the masters of art;

Better not rely on this suspended sea.[22]

🌿 **Hāfez** 🌿

I am a servant of that aspiration, which beneath the azure sky;

Is free from all that bears the color of attachment. [23]

🌿 **Hāfez** 🌿

The (fruit-bearing) trees are burdened because they have attachments;

How blessed is the cypress, which is free from the burden of sorrow.[24]

🌿 **Hāfez** 🌿

The scent of pride, greed, and avarice;
Appears in speech like the smell of onions.[25]

🌿 **Jalāl al-Dīn Rūmī** 🌿

This world is a prison, and we are the prisoners;
Dig a hole in the prison and free yourself.[26]

🌿 **Jalāl al-Dīn Rūmī** 🌿

What is the world but being heedless of God,
Not possessions, wealth, cash, or polygamy.[27]

🌿 **Jalāl al-Dīn Rūmī** 🌿

---

[22] آسمان کشتی ارباب هنر می‌شکند/**تکیه آن به که بر این بحر معلّق نکنیم**

[23] غلامِ هِمّت آنم ، که زیرِ چَرخِ کبود/زِ هَر چه رَنگِ **تَعلق** پَذیرد ، آزادست

[24] زیر بارند درختان که **تعلق** دارند/ای خوشا سرو که از بارِ غم آزاد آمد

[25] بوی **کبر** و بوی **حرص** و بوی آز/در سخن گفتن بیاید چون پیاز

[26] این جهان زندان و ما زندانیان/حفره‌کن زندان و **خود را وا رهان**

[27] چیست دنیا از خدا غافل بدن/نه قماش و نقده و میزان و زن

What attachment does a dervish have to a cloak,
When each year, nine hundred thousand dirhams
Were spent on the rooms of that dervish? [28]

🌿 **Shams al-Dīn Tabrīzī** 🌿

Until the heart becomes free from the attachments of the world,
No pearl will form within the shell of our existence.[29]

🌿 **Jalāl al-Dīn Rūmī** 🌿

On the arch of Fereydun's palace was inscribed:

O brother, the world does not remain with anyone;
Set your heart on the Creator of the world, and that is enough.

Do not rely on the kingdom of the world for support,
For it has raised and buried many like you.

When the pure soul decides to depart,
What difference does it make if one dies on a throne or on the ground?[30]

🌿 **Saadi** 🌿

My heart is tired of the monastery and the cloak of hypocrisy;
Where is the Magi temple, and where is the pure water of life?[31]

I am ashamed of my sullied cloak,
Adorned with a hundred deceptive patches.[32]

Hāfez did not wear this wine-stained cloak himself;
O chaste Sheikh, pardon us.[33]

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[28] درویشی به دلق ، چه **تعلق** دارد ؟ که هر سالی، نهصد هزار درم،خرج حجره های آن درویش، بودی. "شمس تبریزی"

[29] **تا دل ز علایق جهان حُر نشود**/ اندر صدف وجود ما دُر نشود

[30] بر طاق ایوان فریدون نبشته بود :جهان ای برادر نماند به کس/دل اندر جهان آفرین بند و بس

مکن تکیه بر ملک دنیا و پشت/که بسیار کس چون تو پرورد و کشت

چو آهنگ رفتن کند جان پاک/چه بر تخت مردن چه بر روی خاک

[31] دلم ز صومعه بگرفت و **خرقه سالوس**/کجاست دیر مغان و شراب ناب کجا

[32] شَرمَم از **خرقهٔ** آلودهٔ خود می‌آید/که بر او وصله به صد شُعبده پیراسته‌ام

[33] حافظ به خود نپوشید این **خرقه** می آلود/ ای شیخ پاکدامن معذور دار ما را

Hāfez

The water of life carried away my ascetic cloak,
The fire of the wine house burned the house of my intellect.[34]

Hāfez

Hāfez, cast off this cloak if you want to save your life,
For the fire arose from the cloak of hypocrisy and virtue.

Hāfez

Set fire to the cloak, for the curve of the cupbearer's eyebrow
Breaks the corner of the prayer niche of the Mullah.

Not all of the Sufi's currency is pure and untainted;
Many a cloak is worthy of the fire.

Hāfez, this cloak you wear today,
Will reveal what lies beneath it tomorrow.

I fear that on the Day of Judgment, the rosary of the Sheikh
Will be entwined with the cloak of the wine-drinking libertine.

May a thousand garments of piety and cloaks of abstinence
Be sacrificed for the torn shirt of moon-faced beauties.

When you set fire to the cloak, O wise mystic,
Strive to become the leader of the world's libertines.

Let us go out and shave off these mustaches. We do not wish to go to war, as the unbelievers might fear our mustaches! And the inner disbeliever does not care even if each of these hairs becomes a spear! This is not mine; the work of my ego has long been finished.

Shams al-Dīn Tabrīzī [35]

Bayazid Bastami (famous Sufi Mystic) was asked, "Do you walk on water?" He replied, "A dry piece of wood also floats on water. Birds also fly in the air, and magicians travel from Mount Qaf to Mount

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[34] **خرقه** زهد مرا آب خرابات ببرد/خانه عقل مرا آتش میخانه بسوخت

[35] بیرون رویم و **این سبلت‌ها را پست کنیم**. غزا نخواهیم رفتن، که کافران بترسند از سبلت ما! و کافر اندرونی، خود اگر هر یکی ازین مو نیزه شود باک نمی‌دارد!ازان من نی؛ کار نفس من دیرست که تمام شده است."شمس تبریزی"

Qaf in a single night. Therefore, the true accomplishment of a person is not to attach their heart to anything except God Almighty."[36]

🍃 **Shams al-Dīn Tabrīzī** 🍃

There is a Fakir that is detached from food, and there is a Fakir that is detached from God.
What attachment does a dervish have to a cloak, when each year nine hundred thousand dinars were spent on the rooms of that Dervish; ten sheep each day, and the expenses of his luxuries were countless? He would say, "I have a moment with God," and it would come to him.[37]

🍃 **Shams al-Dīn Tabrīzī** 🍃

Hāfez, cast off this cloak(**Detach yourself from Sufi Dress Code)** if you want to save your life,
For the fire arose from the cloak of hypocrisy and virtue.[38]

🍃 **Hāfez** 🍃

The world has turned and will turn again;
A wise person does not attach their heart to the world.

They teach others to renounce the world,
While they themselves accumulate silver and grain.

A scholar whose words are merely words,
Cannot make an impact on anyone.

A true scholar is one who does not do wrong,
And does not tell others what they themselves do not do.

A scholar who seeks comfort and indulgence
Has lost themselves; whom can they lead?[39]

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[36] بسطامی را گفتند که تو بر سر آب همی روی؟ گفت: چوب خشک بر سر آب همی رود، مرغان نیز در هوا می پرند، جادوان نیز به یک شب از قاف تا قاف میروند. پس کار مرد آن است که بر هیچ چیز دل نبندد جز به خدای تعالی.

[37] فقیری است که از غذا درویش است، و فقیری است که از خدا درویش است.درویشی به دلق چه تعلق دارد، که هر سالی نهصد هزار دینار خرج حجره‌های آن درویش بودی؛ هر روز ده گوسفند، و خرج‌های طیارات خود به حساب نبود. لی مع الله وقت می‌گفت و می‌رسیدش.

[38] حافظ این خرقه بینداز مگر جان ببر/کاتش از خرقه سالوس و کرامت برخاست

[39] بس بگردید و بگردد روزگار/دل به دنیا در نبندد هوشیار
ترک دنیا به مردم آموزند/خویشتن سیم و غلّه اندوزند

عالمی را که گفت باشد و بس/هر چه گوید نگیرد اندر کس

عالم آن کس بود که بد نکند/نه بگوید به خلق و خود نکند

- ## Vanity (Ahankara):

Ahankara (pronounced ah-HAHN-kah-rah) means **vanity**, **ego**, or **self-importance** — the puffed-up sense of "I am better than others" or "I am special" that makes you put yourself above everyone else.

It's one of the five really destructive states of the mind (the "five passions of the mind") that block inner peace, spiritual growth, and good relationships by feeding endless self-centeredness.

It shows up in many arrogant, showy, and toxic ways, like:

- self-righteousness (thinking you're always right and morally superior)
- propagating dogmas (pushing your beliefs aggressively as the only truth)
- bigotry (intolerance toward others' views or ways)
- self-assertion / bossiness (always dominating conversations or situations)
- boasting and showing off
- "I-ness" / extreme egotism
- obtrusive show of wealth and power (flaunting money, status, or influence loudly)
- long and unnecessary periods of meditation (doing spiritual practices just to look holy or superior)
- slovenliness of appearance or mind (being messy on purpose to seem "above worldly cares")
- gaudiness in dress (over-the-top flashy clothes to draw attention)
- exhibition of a domineering attitude (acting controlling or tyrannical)
- shabby beards and hair, and untidy dress (using neglect as a badge of "asceticism")
- dearly loving titles, honors, degrees (craving and bragging about credentials)
- making a show of a religious face (faking piety or holiness for admiration)
- pretending to be ascetic and pious (acting super spiritual while being fake)
- being noisy about giving to charity (publicizing donations to get praise)
- great intellectual knowledge used to lord over others
- exaggeration (blowing up your achievements or stories)
- liking publicity / craving attention
- lack of humor (taking yourself way too seriously)

عالم که کامرانی و تن پروری کند/او خویشتن گم است که را رهبری کند

- ostentation (flashy, wasteful displays to impress)

Basically, it's any form of inflated ego that makes you look down on others, seek constant validation, act superior, or use spirituality/achievements as a tool for self-glorification — it isolates you and poisons your heart.

The antidote (one of the five good qualities / virtues) is

humility (being down-to-earth, treating everyone as equal, admitting your flaws, not needing to prove you're better, and serving others without expecting praise or special treatment — true humility frees you from the trap of vanity)

Now, let's turn our attention to the poetry of Rumi and Hāfez:

The one who is full of himself(full of vanity), not even a hundred thousand prophets can make them empty.[40]

🍃 **Shams al-Dīn Tabrīzī;** Maqālāt-e Shams 🍃

The wind of vanity, the wind of pride, the wind of whim;

Carry away those who are not of the people of knowledge.[41]

🍃 **Jalāl al-Dīn Rūmī** 🍃

So, seal and bind the mouth of the heart,
Fill it with the wind of my innate humility.[42]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Hāfez, do not let go of humility, for envy
Destroyed the honor, wealth, heart, and faith of the arrogant.[43]

🍃 **Hāfez** 🍃

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[40] او را که (از خود) پر است، صد هزار پیامبر نتوان تهی کردن.
[41] بادِ **عجب** و بادِ **کِبر** و بادِ **خِلم**/ بُرد او را ، که نبود از اهلِ عِلم
[42] پس دهان دل ببندُ و مهر کن/پَر کنَش از بادِ **کبرِ** من لَدُن

[43] حافظ افتادگی از دست مده زان که حسود/ عِرض و مال و دلُ و دین در سرِ **مغروری** کرد

The ascetic was prideful and did not find the path to safety;
The libertine went to the Abode of Peace through the path of need.[44]

Hāfez

O strutting partridge, where are you going? Stop!
Do not be deceived, for the ascetic cat has prayed.[45]

Hāfez

O wealthy one, do not sell all this pride, for your
Head and gold are under the protection of the dervishes' ambition.[46]

Hāfez

O you who are always proud of yourself,
If you do not have love, you are excused.[47]

Hāfez

Do not wander around the lunatics of love,
For you are known for your rational mind.[48]

Hāfez

We have come to this place not for pomp and glory;
We have come here as a refuge from unfortunate events.[49]

Hāfez

We are travelers on the path of love, and from the frontier of non-existence
To the realm of existence, we have come this far.[50]

Hāfez

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[44] زاهد **غرور** داشت، سلامت نبرد راه/رند از رهِ نیاز به دارالسلام رفت

[45] ای کبک خوش خُرام کجا می‌روی؟ بایست/**غَرّه مشو** که گربهٔ زاهد نماز کرد

[46] ای توانگر مَفُروش این همه **نِخوَت** که تو را/سر و زر در کنفِ همتِ درویشان است

[47] ای که دایم به خویش **مغروری**/ گر تو را عشق نیست معذوری

[48] گرد دیوانگان عشق مگرد/که به عقل عقیله مشهوری

[49] ما بِدین در، نه پی **حشمت و جاه** آمده ایم/از بد حادثه، اینجا به پناه آمده ایم

[50] رهرو منزل عشقیم و ز سر حد عدم/تا به اقلیم وجود، این همه راه آمده ایم

In the humility of your nature, observe the root of arrogance,
And in its pride, limitless humilities are formed.[51]

Hāfez

Do you think that the one who takes pleasure will have less desire?
Truly, their desire will be greater! Because they have become more accustomed to this world!

Shams al-Dīn Tabrīzī [52]

Worshiping God is to abandon self-worship!

Shams al-Dīn Tabrīzī [53]

The one who is full of self-worship cannot be emptied by a hundred thousand prophets. **Shams al-Dīn Tabrīzī** [54]

Everything is devoted to humanity, and humanity is devoted to itself!

Shams al-Dīn Tabrīzī [55]

In the realm of libertinism[56], there is no room for one's own thoughts and opinions;
In this creed, self-conceit and self-will are heresy.

At the threshold of the Beloved, do not think of the sky,
For from the height of pride, you may fall to the dust of lowliness.[57]

Hāfez

He (Shams al-Dīn Tabrīzī) said, "You have become a candle and the focus of these followers."
I (Jalāl al-Dīn Rūmī) am neither a crowd nor a candle; I have become scattered smoke.[58]

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[51] در تواضع های طبعت سر نخوت را نگر/و اندر آن کبرش تواضع های بی حد شاکلست

[52] می پنداری که آن کس **لذّات** برگیرد ، «حسرت» او کم تر باشد؟-حقّا که حسرت او، بیشتر باشد!زیرا که به این عالم، **بیشتر، خوی کرده** باشد!

[53] خداپرستی آن است که، **خودپرستی** را رها کنی!

[54] او را که از خود)پرستی(پُر است، صدهزار پیغامبر نتوانند تُهی کردن.

[55] همه فدای آدمی اند و آدمی **فدای خویش**!

[56] **Libertinism (Rendi)**

[57] فکر خود و رای خود در عالم رندی نیست/کفر است در این مذهب **خودبینی و خودرایی**

در آستان جانان از آسمان میندیش/کز اوج سربلندی افتی به خاک پستی

[58] گفت که تو شمع شدی **قبله این جمع شدی**/جمع نیم شمع نیم دود پراکنده شدم

He (Shams al-Dīn Tabrīzī) said, "You are a sheikh and a Mullah, a guide and a leader."
I (Jalāl al-Dīn Rūmī) am neither a sheikh nor a Mullah; I have become a student to your instructions.[59]

Jalāl al-Dīn Rūmī

The ascetic with pride and prayer, and I with intoxication and need,
When you are absent, to whom will your grace belong?

In the realm of love, they do not buy the grandeur of kingship;
Confess your servitude and express your devotion.

There is much danger on the highway of grandeur and greatness;
It's better to pass through this narrow passage lightly burdened.

Go, self-righteous ascetic, for the secret of this veil is hidden
From both you and me, and will remain hidden.

In a gathering where the sun is counted as a mere particle,
To see oneself as great is not a sign of good manners.[60]

Hāfez

The path is smooth, but beneath it are traps;
A famine of meaning lies among the names.

Words and names are like traps;
Sweet words are the sand in the water of our life.[61]

What you have seen will not remain as it is,
And what you see now will also not remain as it is.

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[59] گفت که شیخی و سری **پیش رو و راهبری**/شیخ نیم پیش نیم امر تو را بنده شدم

[60] زاهد و عجب و نماز و من و مستی و نیاز/تا تو را خود ز میان با که عنایت باشد
در کوی عشق شوکت شاهی نمی‌خرند/اقرار بندگی کن و اظهار چاکری
در شاهراه جاه و بزرگی خطر بسیست/آن به کز این گریوه سبکبار بگذری
برو ای زاهدِ خودبین که ز چشمِ من و تو/رازِ این پرده نهان است و نهان خواهد بود
در محفلی که خورشید اندر شمار ذره ست/خود را بزرگ دیدن شرط ادب نباشد

[61] راه هموارست زیرش دامها/ قحط معنی درمیان **نامها**

لفظها و نامها چون دامهاست/لفظ شیرین ریگ آب عمر ماست

Sooner or later, this lovely form and figure
Will be dust, and its dust will be scattered.

The gardener will undoubtedly pick the flower,
And if not picked, it will fall by itself from the branch.

All of this is nothing, for it will pass:
Throne and fortune, command and prohibition, and conflict.[62]

Saadi

[62] آنچه دیدی بر قرار خود نماند/واین چه بینی هم نماند بر قرار

دیر و زود این شکل و شخص نازنین/خاک خواهد بودن و خاکش غبار

گل بخواهد چید بی‌شک باغبان/ور نچیند خود فرو ریزد ز بار

این همه هیچ است چون می‌بگذرد/**تخت و بخت و امر و نهی و گیر و دار** -سعدی

- ## Lust (Kama) :

Kama (pronounced KAH-mah) means **lust** — or more broadly, excessive craving for sensual pleasures, where normal healthy desires turn into over-the-top indulgence that controls you.

It's one of the five really destructive states of the mind (the "five passions of the mind": lust, anger, greed, attachment, and vanity) — basically "too much of a good thing" that blocks spiritual freedom and inner peace.

It shows up in many harmful and addictive ways, like:

- gluttony (overeating just because it feels good)
- craving tobacco, alcohol, or drugs
- extravagance (spending wildly on luxuries)
- degradation of sex / abnormal sex activity (twisting natural intimacy into something harmful or obsessive)
- chasing sensuous and hedonic pleasures (always seeking intense sensory highs)
- gambling
- talkativeness (endless chatter for stimulation)
- useless card games or other time-wasting addictions
- even eating tasty foods purely for the pleasure of the taste (not for nourishment)
- any sort of appetite that seeks indulgence just for the pleasant sensation
- morbid sex imaginings and dwelling on sex pictures
- overindulgence and self-indulgence in general

Modern advertising plays right into this passion — it sharpens desires, ramps up appetites, and keeps people hooked on wanting more and more.

Basically, it's any uncontrolled craving for pleasure (physical, emotional, or sensory) that takes over your life, drains your energy, and pulls you away from higher spiritual goals.

The antidote (one of the five virtues) is **discrimination** (also called **viveka** in ECKANKAR©)

(using wise judgment to tell the difference between what's truly needed and what's just excessive craving; choosing moderation, balance, and what's uplifting for your soul instead of letting every desire run wild)

Let’s examine some of the works of Rumi and Hāfez:

Wine(alcohol) is not the only cause of the intoxication of the mind;

Whatever is lustful blinds the eyes and ears.[63]

🌿 **Jalāl al-Dīn Rūmī** 🌿

When interest in someone with a sexual gaze step in;
A hundred veils arise from the heart towards the eyes.[64]

🌿 **Jalāl al-Dīn Rūmī** 🌿

Not everyone can be called insightful;
Loving is one thing, and self-indulgence is another.

If a person can overcome the lust of the ego,
They become truly human; otherwise, they remain an animal.[65]

🌿 **Saadi** 🌿

There is no place in the street of libertines for those who seek pleasure and indulgence;
The path requires a traveler who can set the world ablaze, not an inexperienced, carefree one.[66]

🌿 **Hāfez** 🌿

Our companions (Qalandars) become intoxicated with hashish(marijuana), but that is the illusion of a demon. The illusion of an angel is nothing here, let alone the illusion of a demon. We do not even desire the essence of an angel, let alone the illusion of an angel. What, then, is a demon, and what is the illusion of a demon? Why do our companions (Qalandars) not take delight in our pure, infinite world? For it leaves people so dazed that they understand nothing and remain in a stupor.[67]

🌿 **Shams al-Dīn Tabrīzī** 🌿

He asked, "How are you with two wives(polygamy)?" He replied, "I sleep between the two(polygamy)." He said, "Well, do you really sleep between them?" He replied, "No, one is at one

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[63] خمر تنها نیست سرمستی هوش/ هر چه **شهوانیست** بندد چشم و گوش -رومی

[64] چون غَرض آمد ، هُنَر پوشیده شد/صد حِجاب از دِل ، به سوی دیده شد-رومی

[65] هر کسی را نتوان گفت که صاحب نظر است/عشقبازی دگر و **نفس پرستی** دگر است

آدمی صورت اگر دفع کند **شهوت نفس**/آدمی خوی شود ور نه همان جانور است

[66] **اهل کام و ناز** را در کوی رندی راه نیست/رهروی باید جهان سوزی نه خامی بی‌غمی

[67] یاران ما(قلندران) به **سبزک**)**حشیش/همپ/ماریجوانا**(گرم شوند، آن خیال دیو است، خیال فرشته اینجا خود چیزی نیست، خاصه خیال دیو. عین فرشته را خود راضی نباشیم، خاصه خیال فرشته. دیو خود چه باشد؟ تا خیال دیو چه باشد؟ چرا خود یاران ما را ذوق نباشد از عالَمِ پاکِ بی‌نهایت ما؟ که آن مَردُم را چنان دَنگ کُنَد که هیچ فهم نکند، دنگ باشد.

gate and the other at another gate, and I sleep in the mosque to escape their quarrels." He said, "They cut each other with grief." He would sell his night for three pennies and then be angry during the day, saying, "Why do you go to her first and then come to me? Do you buy her better things? "When one is charming, small, witty, and modest, why have two so that they cry over him?

Shams al-Dīn Tabrīzī [68]

For indulge in a sexual desire has been driven by an illusion,
And it has remained far from the truth.

With an illusion, your imagination is like a wing,
So that with that wing, you may rise to the truth.

When you indulge in a sexual desire, your wing falls off,
You become crippled, and that illusion flees from you.

The solution to the lovers' difficulties is love itself,
For if it has no difficulty, how can it be worthy of an answer?

The answer to an animal's difficulty is plants and straw,
For the seed of its lust becomes the leaven of sleep.[69]

Preserve your wing, and do not indulge in such desires,
So that the wing of your imagination may lead you to paradise.

Jalāl al-Dīn Rūmī

How obedient and compliant my ego is to me, so submissive it is to me. Therefore, even if there are a hundred thousand delicacies and blessings that others, driven by gluttony, destroy themselves over, my ego remains calm and secure. If there is no necessity and no genuine appetite, it does not

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[68] گفت چونی با **دو زن(چند همسری)**؟ گفت که میان هردو می‌خسبم. گفت که نیکو، تو میان هردو خسبی؟ گفت نه، آن به دروازه‌ای و این به دروازه‌ای، من از جنگ ایشان به مسجد می‌خسبم. گفت گوشت یکدیگر را بریدند از غصّه. شب خود را می‌فروخت به سه لکیس، باز روز خشم می‌گرفت که اوّل بَرِ او می‌روی آنگه بَرِ من می‌آیی؟ او را بهتر چیزی می‌خری؟چون یکی نغز باشد و خُرد باشد و خوش‌طبع باشد و مستور، دو را چه کنند تا بر او گریند؟

[69] گشایش گره مشکلات عشاقست/چو مشکلیش نباشد چه درخورست جواب

جواب مشکل حیوان گیاه آمد و کاه/که تخم **شهوت** او شد خمیرمایه خواب

eat. If there is a genuine appetite, it will eat even plain bread or barley bread without waiting for anything else.[70]

🌿 **Shams al-Dīn Tabrīzī** 🌿

Make friends with us and do not associate with the ignorant;
Do not smell the scent of every female donkey's tail like a donkey.

🌿 **Jalāl al-Dīn Rūmī** 🌿

You give your life for lust like a beast,
But for your soul, what do you give, and then with force?[71]

🌿 **Jalāl al-Dīn Rūmī** 🌿

A shiny appearance with perfect artistry and chastity,
Therefore, the aspiration of the pure-hearted of both worlds is with them.[72]

🌿 **Hāfez** 🌿

The beginning of pride and hatred is from lust;
The persistence of your lust is from habit.

When bad habits become firm,
Anger arises against anyone who opposes you.[73]

The one who engages in ogling or leering,
Will be like dust in the eyes of the insightful.

The judge gives a verdict with two witnesses by law,
In the path of love, one witness is enough.[74]

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[70] این نَفْسِ من چگونه فرمانبردار و مطیع من است، چنان مُنقاد است مرا. لاجرم اگر صدهزار بریانی و نعمت باشد که دیگران خود را در برابر آن هلاک می‌کنند، نَفْسِ من ساکن و ایمن. چون ضرورت نباشد و اشتهای صادق نه، نخورد. چون اشتهای صادق باشد، اگر نانِ تُهی و نان جوین یابد بخورد و منتظر چیزی دیگر نباشد.

[71] خوی با ما کن و با بی‌خبران خوی مکن/دم هر ماده خری را چو خران بوی مکن
بهر شهوت جان خود را می‌دهی همچون ستور/وز برای جان خود که می‌دهی وانگه به زور

[72] رویِ خوب است و کمالِ هنر و دامنِ پاک/لاجرم همتِ پاکان دو عالم با اوست

[73] ابتدای کبر و کین از **شهوتست**/راسخی شهوتت از عادتست

چون ز عادت گشت محکم **خوی بد**/**خشم** آید بر کسی کت واکشد

[74] آن را که **نظر به سوی هر کس** باشد/در دیدهٔ صاحبنظران خس باشد

قاضی به دو شاهد بدهد فتوی شرع/در مذهب عشق شاهدی بس باشد

Saadi

The slave of lust cannot free himself,
Except by the grace of God and His special favor.

He fell into a well that has no depth,
And that sin is his own, not compulsion or oppression.

He threw himself into a well, saying,
"I do not find a rope that reaches its bottom."

As long as you feed your body with sweet and rich foods,
You will not see the essence of yourself fattening.

Even if you place your body amidst musk deer,
On the day of death, its stench will be revealed.

Do not apply musk deer to your body but rub it on your heart;
What is musk but the pure name of the Almighty?

The hypocrite applies musk to his body,
While placing his soul in the depths of the furnace.[75]

Jalāl al-Dīn Rūmī

Do not let iron and stone clash with sexual and sensuous desires,
For these two create like man and woman.

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[75] بندهٔ **شهوت** بتر نزدیک حق/از غلام و بندگان مسترق
کین بیک لفظی شود از خواجه حر/وان زید شیرین میرد سخت مر
بندهٔ **شهوت** ندارد خود خلاص/جز به فضل ایزد و انعام خاص
در چهی افتاد کان را غور نیست/وان گناه اوست جبر و جور نیست
در چهی انداخت او خود را که من/درخور قعرش نمی‌یابم رسن
تا تو تن را چرب و شیرین می‌دهی/جوهر خود را نبینی فربهی
گر میان مشک تن را جا شود/روز مردن گند او پیدا شود
مشک را بر تن مزن بر دل بمال/مشک چه بود نام پاک ذوالجلال
آن منافق مشک بر تن می‌نهد/روح را در قعر گلخن می‌نهد

Stone and iron themselves are the cause, but
Look higher, O noble man.[76]

Jalāl al-Dīn Rūmī

When you see its desire from a loaf of bread,
That desire ends from the noble head.

Like a branch that is cut from the tree,
Ends the strength from the fortunate branch.[77]

Jalāl al-Dīn Rūmī

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[76] آهن و سنگ **هوا((ego** بر هم مزن/کین دو می‌زایند همچون مرد و زن

سنگ و آهن خود سبب آمد ولیک/تو به بالاتر نگر ای مرد نی

[77] چون ببینی شهوتش را از رغیف/سر کند آن شهوت از عق شریف
هم چو شاخی که ببری از درخت/سر کند قوت ز شاخ نیک بخت

Chapter 1-2: Ego

Ego (also known in some traditions as **ahankara**) refers to the limited sense of self — the everyday **personality**, the **mental "I"**, or the **human consciousness** that experiences itself as a separate individual.

In spiritual teachings, it's described as:

The realization of one's self as a **human consciousness**; the personality; the mental self, the "I."

When we rise above it through greater awareness and inner development, we awaken to the **Individual Soul** — the true, deeper self that's eternal, connected to something greater, and free from the narrow confines of the small "me."

In plain, neutral language:

- The ego is that inner feeling of "this is **me** — my body, my thoughts, my wants, my opinions, my achievements, my way is the best."
- It creates a sense of separation from others and the world, always defending itself, seeking control, advantage, or recognition.
- It drives selfish patterns: thinking "How can others serve **me**?" or "Why can't everyone align with **my** way?" — which leads to conflict, rebellion, and disharmony in life and relationships.
- It thrives on validation, being right, showing superiority, clinging to identity, and resisting anything that challenges its control.

This ego is closely linked to the **five destructive passions of the mind** (lust, anger, greed, attachment, and vanity itself), which act as its tools to keep it dominant and create inner suffering, imbalance, and disconnection from higher wisdom.

Key teaching from the provided quote (paraphrased in plain language):

- All **selfish desires and thoughts** (coming from the ego) end up sabotaging themselves — they create more problems than they solve.
- To experience the greatest gifts life or the Spirit can offer, we need to become a **conscious partner** with the greater flow of the universe, not just push our own limited agenda.
- You can't treat your personal will as the ultimate or universal will unless it's in harmony with a higher, Spirit will (or the natural order/greater good).
- To achieve this harmony, practice **tolerance**, **patience**, and **endurance** toward others — because every ego naturally pulls toward its own lower, self-centered interests.
- The ego's default question is: "What can I get others to do for **me**?" It wants the world to revolve around its preferences, which is why so much resistance and conflict exist.
- True "conquest" (spiritual victory or freedom) comes from **surrendering** to let a higher will guide you — focusing on what's best for all, not just yourself.

- Resistance and forcing things never truly win; the winning path is **humility**, **watchful inner awareness**, and staying connected to that deep center within.
- The first step in building real **will power** (the positive kind) is developing qualities rooted in **love** — because love keeps the heart open and protected from negative forces.
- The biggest step is **self-control** — learning to yield your personal will to a wiser, Spirit desire. This is what elevates human potential beyond basic instincts (like animals), and the pace can be quick or gradual depending on the person.

In short: The ego is the temporary, limited "I" that feels separate, selfish, and in need of constant protection. Transcending it (rising above identifying only as it) reveals your true **Individual Soul** — bringing freedom, harmony, love, and alignment with something far greater than the small self.

Next, we'll look at the verses of Rumi and Hāfez:

Whoever dies within him his ego,
The sun and clouds obey him.[78]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Abaa Yazid Bastami 🍃 famous Persian mystic 🍃 saw his ego as fat and said, "Why are you so deceived?" It replied, "By something that you cannot remedy! And that is when people come to prostrate to you, and you see yourself deserving of that prostration!" He said, "You are dominant! In the end, I cannot defeat you." If Abu Yazid had known, he would never have said "I am." [79]

🍃 **Shams al-Dīn Tabrīzī** 🍃

When the Pharaoh of ego becomes an animal,
Place a bell on his neck.

Desire and lust are a lock placed on our hearts,
Become the key, become the teeth of the key.

Your beloved and your essence are the same,
And all external things are your afflictions.

🍃 **Jalāl al-Dīn Rūmī** 🍃

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[78] هر که مُرد اندر تن او نفس گبر/مر ورا فرمان برد خورشید و ابر

[79] ابایزید **نفس خود را فربه** دیده گفت:- «از چه فربی؟»گفت: «از چیزی که نتوانی آن را دوا کردن!و آن آنست که خلق آیند تو را سجود کنند و تو خود را مستحق آن سجود میبینی!»گفت: «تو غالب! عاقبت من نتوانم تو را مغلوب کنم.»ابایزید را اگر خبری بودی هرگز «انا» نگفتی.

I cannot explain this to you while your ego is alive and in motion.
Walking the path of truth is the work of the heart, not the mind. Let your heart be your guide, not the head on your shoulders. Be among those who are aware of their own ego, not those who ignore it.[80]

🌿 **Shams al-Dīn Tabrīzī** 🌿

Do not look back for a moment and do not stand ahead,
Do not be with yourself, yet do not be without yourself.

If you wish to be immersed in the ocean of union with Spirit,
Do not listen, do not look(don't follow illusions), do not think(stop overthinking), do not be(selflessness).[81]

🌿 **Bābā Afzal Kāshāni** 🌿

I cannot explain this to you while your ego is alive and in motion. [82]

🌿 **Shams al-Dīn Tabrīzī** 🌿

The people of the ego are lying in wait within me,

They are more deceitful and malicious than anyone.

🌿 **Jalāl al-Dīn Rūmī** 🌿

Struggle against the ego, for the king gives a reward

To those who fight in his army.[83]

The mercy of God is like water; it does not flow except to the lowly.

May I be humble and receive mercy so that I may reach the Merciful One.[84]

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[80] شرح این نتوانم کردن با تو که نفس تو زنده و در حرکت است. پیمودن راه حق کار دل است، نه کار عقل. راهنمایت همیشه دلت باشد، نه سری که بالای شانه‌هایت است. از کسانی باش که به نفس خود آگاهند، نه از کسانی که نفس خود را نادیده می‌گیرند.

[81] واپس منگر دمی و در پیش مباش/با خویش مباش و خالی از خویش مباش
خواهی که غریق بحر توحید شوی/مشنو، منگر، میندیش، مباش

[82] شرح این نتوانم کردن با تو که نفس تو زنده و در حرکت است.

[83] مردم نفس از درونم در کمین/ از همه مردم بتر در مکر و کین
جهاد نفس کن زیرا که اجری/ برای این دهد شه لشکری را

[84] رحمت حق آب بود جز که به پستی نرود/خاکی و مرحوم شوم تا بر رحمان برسم

Wash your hands of the copper of existence like the men of the path,

So that you may find the alchemy of love and become gold. [85]

🍃 **Hāfez** 🍃 .

Love is not a game, O heart; risk everything,

For the ball of love cannot be struck with the mallet of desire.[86]

🍃 **Hāfez** 🍃

Until you become truly devoted to God,

You will not be the master of the field of love.

The lions of the world will be foxes before you,

If you do not become the master of your ego.[87]

🍃 **Bābā Afzal Kāshāni** 🍃

Be less attached to desires and ego,
So that you may receive both gifts and be noble.

Nothing in the world breaks this desire
Like the shadow of companionship.[88] .

🍃 **Jalāl al-Dīn Rūmī** 🍃

Either become a passionate lover or leave us,
Do not come with your ego, or I will tear the veil.

Strike the mace upon yourself, destroy the ego,
For the cotton of the ear is the eye of the body.

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[85] دست از مس وجود چو مردان ره بشوی/تا کیمیای عشق بیابی و زر شوی
[86] عشق بازی کار بازی نیست ای دل سر بباز/زان که گوی عشق را نتوان زد به چوگان هوس
[87] تا خاص خدای را تو از جان نشوی/بر مرکب عشق مرد میدان نشوی
شیران جهان پیش تو روبه باشند/گر تو سگ نفس را به فرمان نشوی
[88] با هوا و آرزو کم باش تا/هم عطا یابی و هم باشی فتی
این هوا را نشکند اندر جهان/هیچ چیزی همچو سایهٔ همرهان

You are striking the mace upon yourself, O worldly one,
Your actions are the reflection of this ego in my realm.[89]

🍃 **Jalāl al-Dīn Rūmī** 🍃

If you see yourself as insignificant, you are a man,
And if you are the master of your ego, you are a man.

It is not manly to kick someone who has fallen;
If you help a fallen one up, you are a man.[90]

🍃 **Bābā Afzal Kāshāni** 🍃

You looked through a dark glass,
That is why the world appeared dark to you.

If you are not blind, consider this darkness as your own,
Criticize yourself, do not blame others too much.[91]

How can you escape ego without the cup of HU®?
O you who have become content with the name of HU®, while missing the HU.[92]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Forgive the conflicts of the seventy-two sects of religions,
For not seeing the truth, they resorted to fables.[93]

🍃 **Hāfez** 🍃

In eternal life, you will find the living,
And who are those who remain but weary of life?

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[89] یا عاشق شیدا شو یا از بر ما واشو/ در پرده میا با خود تا پرده نگردانم
گرز بر خود زن منی در هم شکن/زانک پنبهٔ گوش آمد چشم تن
گرز بر خود می‌زنی خود ای دنی/ عکس تست اندر فعالم این منی

[90] گر در نظر خویش حقیری، مردی/ور بر سر نفس خود امیری، مردی
مردی نبود فتاده را پای زدن/ گر دست فتاده‌ای بگیری، مردی

[91] پیش چشمت داشتی شیشه‌ی کبود/ ز آن سبب عالم کبودت می‌نمود
گر نه کوری این کبودی دان ز خویش/خویش را بد گو، مگو کس را تو بیش

[92] از هواها کی رهی بی جام هو/ ای ز هو قانع شده با نام هو

[93] جنگ هفتاد و دو ملت همه را عذر بنه/ چون ندیدند حقیقت ره افسانه زدند

Those who are peaceful have found life,
While these vile ones remain in the battle of life.[94]

Jalāl al-Dīn Rūmī

How can the warmonger be entrusted with divine secrets ? Speak of abandoning war and opposition. "The substance of war is ego. Wherever you see a war, it is due to following the ego." [95]

Shams al-Dīn Tabrīzī

When you are with your ego, the beloved seems like a thorn to you,
And when you are without your ego, what else do you need from the beloved?

In the moment you are with your ego, you are the prey of a mosquito,
And in the moment you are without your ego, you become the hunter of elephants.

In the moment you are with your ego, you are wrapped in the cloud of sorrow,
And in the moment you are without your ego, the moon comes to your side.

In the moment you are with your ego, the beloved keeps a distance,
And in the moment you are without your ego, the wine of the beloved comes to you.

In the moment you are with your ego, you are as withered as autumn,
And in the moment you are without your ego, the winter is like spring to you.

Ego and Satan are one body,
They have shown themselves in two forms.

If one seeks the food of the ego, it leads to ruin,
But if one seeks the nourishment of the soul, it brings joy. [96]

Jalāl al-Dīn Rūmī

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[94] اندر حیات باقی یابی تو زندگان را/وین باقیان کیانند دلتنگ زندگانی
آن‌ها که اهل صلحند بردند زندگی را/وین ناکسان بمانند در جنگ زندگانی

[95] اهل جنگ را چگونه محرم اسرار کنند؟ ترک جنگ و مخالفت بگو."ماده جنگ هوا (ego) است. هر کجا جنگی دیدی، از متابعت هوا (ego) باشد.

[96] آن نفسی که باخودی یار چو خار آیدت/وان نفسی که بیخودی یار چه کار آیدت
آن نفسی که باخودی خود تو شکار پشه‌ای/وان نفسی که بیخودی پیل شکار آیدت
آن نفسی که باخودی بسته ابر غصه‌ای/وان نفسی که بیخودی مه به کنار آیدت
آن نفسی که باخودی یار کناره می‌کند/وان نفسی که بیخودی باده یار آیدت
آن نفسی که باخودی همچو خزان فسرده‌ای/وان نفسی که بیخودی دی چو بهار آیدت
نفس و شیطان هر دو یک تن بوده‌اند/در دو صورت خویش را بنموده‌اند

If one serves the body, they are a donkey,
But if one dives into the sea of the soul, they find pearls.[97]

Of the evils that I speak, my intent is myself,
For I have not seen any poison in the world like myself.[98]

Jalāl al-Dīn Rūmī

Renouncing lusts and pleasures is generosity,
Whoever falls into lust does not rise again.

This generosity is a branch from the tree of paradise,
Woe to those who let go of such a heavenly branch.

This renunciation of desires is the firm handhold,
It lifts the soul's branch towards the heavens.

May the branch of generosity, O true believer,
Lift you upwards towards your essence.[99]

Jalāl al-Dīn Rūmī

The master struck the ground with a needle in anger,
Saying, “Has this happened to anyone in the world?”

Who has seen a lion without a tail, head, and stomach?
Such a lion God Himself did not create.

O brother, endure the pain of the sting,
So you may escape the sting of your infidel ego.

Those who have escaped from existence,
The heavens, the sun, and the moon bow to them.

Whoever has died within themselves ego ,
The sun and clouds obey them.[100]

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[97] گر غذای نفس جوید ابتر است/ور غذای روح خواهد سرور است
گر کند او خدمت تن هست خر/ ور رود در بحر جان یابد گهر

[98] از بدی‌ها آن چه گویم هست قصدم خویشتن /زانک زهری من ندیدم در جهان چون خویشتن

[99] ترک شهوت ها و لذتها سخاست/ هر که در شهوت فرو شد برنخاست
این سخا شاخیست از سرو بهشت/وای او کز کف چنین شاخی بهشت
عروة الوثقاست این ترک هوا/برکشد این شاخ جان را بر سما
تا برد شاخ سخا ای خوب‌کیش/مر ترا بالاکشان تا اصل خویش

[100] بر زمین زد سوزن از خشم اوستاد/ گفت در عالم کسی را این فتاد

🍃 **Jalāl al-Dīn Rūmī** 🍃

Whoever claims, “I recognize a man at first sight,” is in great error, as are those of his kind. What they have found, what they have relied on, and what they are happy and intoxicated with, is a fiery glance; it is a flame. You must go deeper within and pass beyond that(look at a person as a soul), for it is merely ego.[101]

🍃 **Shams al-Dīn Tabrīzī** 🍃

If you become the prey of God, you will be freed from sorrow,
But if you are wrapped in your own attributes, you will be restricted.

Know that your existence is a veil on the spiritual path,
Do not sit alone with your ego, for you will be weary at every moment. [102]

🍃 **Jalāl al-Dīn Rūmī** 🍃

What is a surrender to god? Nothing but opposing the desires of the ego, which everyone is a slave to! What is freedom? Nothing but having no desires!
While everyone is a captive of their wishes and a victim of their own lusts!
And what is worshiping God? Nothing but liberation from self-worship!
What is business? Nothing but one-sided profiteering, underhand dealing, and deceit![103] 🍃 **Jalāl al-Dīn Rūmī** 🍃

If your eye is on the favors of the beloved,
You are in the trap of your ego, not to the master/guru.[104]

شیر بی‌دم و سر و اشکم کی دید/این‌چنین شیری خدا خود نافرید
ای برادر صبر کن بر درد نیش/ تا رهی از نیش نفس گبر خویش
کان گروهی که رهیدند از وجود/چرخ و مهر و ماهشان آرد سجود
هر که مرد اندر تن او نفس گبر/مر ورا فرمان برد خورشید و ابر

[101] آن که می گوید من مرد را اول نظر که ببینم بشناسم،در غلط عظیم است او و جنس او. آنچه یافته اند و بر آن اعتماد کرده اند و بدان شادند و مست اند، آن نظر ناری است، آتشیست. اندرون تر می باید رفتن و از آن در گذشتن، که آن هواست.

[102] گر صید خدا شوی ز غم رسته شوی/ور در صفت خویش روی بسته شوی
میدان که وجود تو حجاب ره تست/با خود منشین که هر زمان خسته شوی

[103] مسلمانی چیست؟ جز مخالفت با هوای نفس که همه بنده آنند!آزادی در چیست؟ جز در بی آرزویی!در حالیکه همگان اسیر آرزو ها و قربانی شهوت های خویش اند!و خدا پرستی چیست؟ جز رهایی از خویشتن پرستی!کسب چیست؟ جز سودجویی یک جانبه! و کم فروشی و فریب!

[104] گر از دوست چشمت بر احسان اوست/تو در بند خویشی نه در بند دوست

Tear the colorful veil of desire,
So that you may see what lies beyond the veil.[105]

🍃 **Jalāl al-Dīn Rūmī** 🍃

What does guardianship mean? Does it mean having armies and cities and villages?
No. Rather, guardianship is having control over one's own self, over one's own states, over one's own attributes, over one's own speech, and over one's own silence. To have severity in the place of severity, and gentleness in the place of gentleness. And the true gnostic does not begin by saying, "I am powerless, and He is powerful." No, You must be able to control all your own attributes, to be silent where silence is required, to respond where a response is needed, to be severe where severity is necessary, and gentle where gentleness is appropriate. Otherwise, his attributes will be a trial and torment for him; if he is not their judge, they will be his judge![106] 🍃 **Shams al-Dīn Tabrīzī** 🍃

Seeking desires is like fleeing,
Spilling the blood of piety before His justice.

This world is a trap, and the bait is desire,
Flee from the traps and turn towards Him.

When you go this way, you will see a hundred openings,
When you go against it, you will see corruption.[107]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Abandon desire so that mercy may come to it,
You have tested that this is how it should be.

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[105] پرده الوان هوی را بدر/تا بپس پرده ببینی چهاست

[106] معنی ولایت چه باشد؟ آنکه او را لشکرها باشد و شهرها و دیه ها؟ نی. بلکه ولایت آن باشد که او را ولایت باشد بر نفسِ خویشتن، و بر احوال خویشتن، و بر صفات خویشتن، و بر کلام خویشتن، و سکوت خویشتن. و قهر در محل قهر، و لطف در محل لطف.
و چون عارفان جبری آغاز نکند که من عاجزم او قادر است. نی، می‌باید که تو قادر باشی بر همه‌ی صفات خود، و بر سکوت در موضع سکوت، و جواب در محل جواب، و قهر در محل قهر، و لطف در محل لطف. و اگر نه صفات او بر وی بلا باشد و عذاب؛ چو محکومِ او نبُوَد حاکمِ او بُوَد!

[107] **آرزو جستن** بود بگریختن/پیش عدلش خون تقوی ریختن
این جهان دامست و دانه آرزو/در گریز از دامها روی آر زو
چون چنین رفتی بدیدی صد گشاد/چون شدی در ضد آن دیدی فساد

When you cannot flee, then serve Him,
So you may emerge from His prison into His garden.

Moment by moment, if you remain vigilant,
You will see justice and the Judge, O deluded one.

And if you close your eyes to the veil,
The sun will not forsake its work.[108]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Likewise, every desire you carry,
You are concealed from its defect.

If the cause of that desire were revealed,
Your soul would flee from that pursuit.

Seek desires, but seek them in moderation,
For a mountain of god cannot deprive even a single straw[109].

🍃 **Jalāl al-Dīn Rūmī** 🍃

A man said to a Magian, "O so-and-so,
Become a Muslim and be among the believers."

He said, "If God wills, I will become a believer,
And if He increases His grace, I will become certain."

The man said, "God wants your faith,
So that your soul may be saved from the grasp of hellfire."

"But the wicked ego and that vile Satan,
Are dragging you towards disbelief and the temple."

The Magi replied, "O just one, since they are dominant,
I will ally with the one who is powerful."

---

[108] **آرزو بگذار** تا رحم آیدش/آزمودی که چنین می‌بایدش
چون نتانی جست پس خدمت کنش/ تا روی از حبس او در گلشنش
دم به دم چون تو مراقب می‌شوی/ داد می‌بینی و داور ای غوی
ور ببندی چشم خود را ز احتجاب/کار خود را کی گذارد آفتاب

[109] همچنین هر **آرزو** که می‌بری/تو ز عیب آن حجابی اندری
ور نمودی علت آن آرزو/خود رمیدی جان تو زان جست و جو
آرزو می خواه ، لیک اندازه خواه/برنتابد کوه را یک برگ کاه

"I will befriend the one who is victorious,
And I will fall toward the side that is the stronger attraction."

"When God wanted strong sincerity from me,
What use is His will if it doesn't come to Him?"

"The ego and Satan pushed their own will forward,
And that grace turned into wrath, destroying and killing."

"You built a palace and a house,
And within it, you raised a hundred beautiful images."

"You wanted it to be a mosque, a place of good,
But another came and turned it into a temple."[110]

🍃 **Jalāl al-Dīn Rūmī** 🍃

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[110] مر مغی را گفت مردی کای فلان/هین مسلمان شو بباش از مؤمنان
گفت اگر خواهد خدا مؤمن شوم/ور فزاید فضل هم موقن شوم
گفت می‌خواهد خدا ایمان تو/تا رهد از دست دوزخ جان تو
لیک نفس نحس و آن شیطان زشت/می‌کشندت سوی کفران و کنشت
گفت ای منصف چو ایشان غالب‌اند/یار او باشم که باشد زورمند
یار آن تانم بدن کو غالبست/آن طرف افتم که غالب جاذبست
چون خدا می‌خواست از من صدق زفت/خواست او چه سود چون پیشش نرفت
نفس و شیطان خواست خود را پیش برد/وآن عنایت قهر گشت و خرد و مرد
تو یکی قصر و سرایی ساختی/ اندرو صد نقش خوش افراختی
خواستی مسجد بود آن جای خیر/دیگری آمد مر آن را ساخت دیر

Chapter 1-3: Fault-finding

“You, yourself, are your own problem. You must understand and act to solve the mystery of thy little self before you can solve the mystery of God. This is the Law of the Self—the law of God. Therefore, I tell you not to take up the seeking of God until the little self(ego) within thee is conquered and solved. “Do not lay claim to salvation :

- as long as gossip still appeals to thee;
- so long as you are more disturbed by the faults of others than by thine own;
- so long as you can still excuse thine own weakness and shift thine own blame to another,

you have not settled thy problem of the little self(ego).”

-- 🍃 Paul Twitchell 🍃 ; Stranger by the River

The image shows the "Three wise monkeys," a Japanese pictorial maxim embodying the proverb "**see no evil, hear no evil, speak no evil**". The text in the image provides the names of the monkeys and their meanings:

- **Mizaru**: Covers his eyes, sees no evil.
- **Iwazaru**: Covers his mouth, speaks no evil.
- **Kikazaru**: Covers his ears, hears no evil.

Among scholars of Persian language and literature, as well as academic researchers of Sufism, it is widely accepted that both Hāfez and Shams-e Tabrīzī belonged to (or were strongly influenced by) the **Malāmatīeh** tradition within Sufism.

The term **Malāmatīeh** (from the Arabic word *malāmat* = blame) refers to a spiritual path that emphasizes:

- deliberately concealing one's own spiritual state and good deeds,
- accepting blame and criticism directed at oneself,
- actively seeking out and acknowledging one's own faults and shortcomings,
- while refusing to keep a record of, or publicly point out, the faults of others.

In other words, the **Malāmatīeh Sufi** deliberately invites blame upon himself as a means of spiritual purification, and at the same time protects the honor of others by not cataloguing their shortcomings.

This attitude is frequently seen as a key characteristic in the lives, poetry, and teachings of both Shams and Hāfez by many Persian literary and Sufi specialists.

Now, let's delve into the poetry of Rumi and Hāfez:

O Lord, cast the smoke of the sigh of that self-righteous ascetic;

who saw nothing but faults, into the mirror of his understanding.[111]

🍃 **Hāfez** 🍃

In whoever you look with an evil eye, You are looking from the trap of your own existence. A crooked base casts a crooked shadow.[112]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Fear and do not criticize the wicked,
Before the trap of fate, know your own helplessness.

Do not seek the faults of others in any way,
For seeking faults brings faults to the fault-finder.[113]

🍃 **Jalāl al-Dīn Rūmī** 🍃

See the perfection of love, not the faults of sin,
For whoever lacks talent focuses on faults.

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[111] یا رب آن زاهد خودبین که **به جز عیب ندید**/دود آهیش در آیینه ادراک انداز

[112] در هر که تو **از دیده بد می نگری**; از چنبره وجود خود می نگری; پایه کژ کژ افکند سایه

[113] رو بترس و **طعنه کم زن** بر بدان/پیش دام حکم عجز خود بدان
تو **عیب** کسان هیچ گونه مجوی/که **عیب** آورد بر تو **عیب جوی**
کمال سر محبت ببین نه نقص گناه/که هر که بی هنر افتد **نظر به عیب کند**
به عیبِ خویش یک دیده نمائی؟/به عیبِ دیگران صد صد گشائی؟

🍃 **Hāfez** 🍃

Do not criticize the faults of libertines, O pure-hearted ascetic,
For the sins of others will not be written upon you.[114]

🍃 **Hāfez** 🍃

Do you show one eye to your own faults,
And a hundred eyes to the faults of others?

🍃 **Jalāl al-Dīn Rūmī** 🍃

You see a blemish on the face of the public,
But do not be mistaken; it is the reflection of your own blemish on them.[115]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Do not trouble his heart with your complaints and conclude, Hāfez,
For eternal salvation lies in causing no harm.[116]

🍃 **Hāfez** 🍃

Do not look at the faults of others, but at your own kindness,
Lower your eyes to your own collar.

When you take the mirror in hand one day,
Do not become self-conceited or self-egocentric.

Do not adorn yourself like spring,
So that the world does not covet you.

Your garment of faults is tightly woven,
That's why they have not cast a veil over you.[117]

🍃 **Nezāmī** 🍃

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[114] **عیب رندان** مکن ای زاهد پاکیزه سرشت/که گناه دگران بر تو نخواهند نوشت

[115] می ببیند **خال بد** بر روی عم/عکس خال توست آن از عم مرم

[116] دلش به ناله میازار و ختم کن حافظ/که رستگاری جاوید در کم آزاریست

[117] **عیب کسان منگر** و احسان خویش/دیده فرو بر به گریبان خویش
آینه آن روز که گیری به دست/خود شکن آن روز مشو خودپرست
خویشتن آرای مشو چون بهار/ تا نکند در تو طمع روزگار
جامه عیب تو تنگ رشته اند/ زان به تو نه پرده فرو هشته اند

What fault is there that will cause harm?
And if there is, so what? Who is without fault?[118]

🌿 **Hāfez** 🌿

Clear your eyes from the hair of faults,
So you may see the garden and the cypress grove of the unseen.[119]

🌿 **Jalāl al-Dīn Rūmī** 🌿

A true person is one who places the blame on themselves! As soon as one starts seeing faults, know that love has diminished. Don't you see how a mother loves her child? Even if the child makes a mess (bathroom incident), the mother, with all her grace and beauty, does not hold back and is devoted to the child with heart and soul. Similarly, someone else is not ashamed of their lame donkey, even if it kicks and behaves unpleasantly.[120]

🌿 **Shams al-Dīn Tabrīzī** 🌿

I asked the elder of the tavern what the path to salvation is,
He asked for a cup of wine and said, "Covering faults."[121]

🌿 **Hāfez** 🌿

Be mindful so that the fault-finding people
Do not seek to tarnish your reputation.[122]

🌿 **Ferdowsi** 🌿

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[118] این چه **عیب** است کز آن **عیب** خلل خواهد بود/ور بُوَد نیز چه شد؟ مردم **بی‌عیب** کجاست

[119] پاک کن دو چشم را از م**وی عیب**/تا ببینی باغ و سروستان غیب

[120] مرد آن باشد که **عیب بر خود نهد**! همین که عیب دیدن گرفت، بدان که محبّت کم شد. نمی‌بینی که مادر چون طفلِ خود را دوست می‌دارد، اگر حَدَث می‌کند. مادر با آن همه لطف و جمالِ خویش، پرهیز نکند و به جان و دل مشتریِ اوست؟ بل که آن دگر از خرِ لَنگِ خود ننگ ندارد، اگر چه لگد زند و کراهت کند.

[121] به پیر میکده گفتم که چیست راه نجات/بخواست جام می و گفت **عیب پوشیدن**

[122] نگه دار تا **مردم عیب‌جوی**/ نجوید به نزدیک تو آب‌روی

How can virtuous people focus on others' faults? A sheikh once passed by a carcass, and everyone held their noses, turned their faces away, and hurried past. The sheikh neither covered his nose, turned his face, nor quickened his pace. They asked, "What are you looking at?" He said, "How white and beautiful its teeth are! Moreover, the carcass spoke to you in the language of the situation."[123]

🌿 **Shams al-Dīn Tabrīzī** 🌿

Seeing only the faults of others is neither virtuous nor manly;

Look at yourself, for you also have sins.

Whoever brings and lists others' faults to you,

Will undoubtedly take your faults to others.[124]

🌿 Saadi 🌿

Do not turn your tongue to the faults of others,

For you have faults, and people have tongues.[125]

🌿 Ferdowsi 🌿

Blessed is the soul that sees its own faults,
Whoever speaks of another's faults buys them for themselves.

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[123] خود مردمِ نیک را ن**ظر بر عیب کی باشد**؟ شیخ بر مُرداری گذر کرد، همه دستها بر بینی نهاده بودند، و رو می‌گردانیدند، و به شتاب می‌گذشتند. شیخ نه بینی گرفت، نه روی گردانید، نه گام تیز کرد. گفتند: چه می‌نگری؟ گفت: آن دندانهاش چه سپیدست و خوب! و دیگر آن مردار بزبان حال چیزی می‌گفت شما را.

[124] همه **عیب خلق دیدن** نه مروت است و مردی/نگهی به خویشتن کن که تو هم گناه داری
هر که **عیب دگران** پیش تو آورد و شمرد/ بی‌گمان عیب تو پیش دگران خواهد برد

[125] زبان را مگردان به **عیب کسان**/که خود عیب داری و مردم زبان

For half of him is from the world of faults,
And the other half is from the world of the unseen.

Criticizing oneself is the remedy for it,
For when broken, the place is for mercy.

If it is not your fault, do not feel safe,
For that fault may also be revealed in you.[126]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Do not begin the path of truth with assumptions,
Do not open your evil eye to the faults of others.

God knows the secrets of all His creatures,
Look within yourself and do not pry into secrets.[127]

🍃 **Bābā Afzal Kāshāni** 🍃

While you are busy seeking out others' faults,
How can you ever rejoice in the beauty of the unseen?

Fault-finder, with your fault-seeing eyes,
How can you ever be a seer of the unseen?

First, free yourself from the faults of others,
Then rejoice in the love of the absolute unseen.

You split hairs over others' faults,
Yet if I ask about your faults, you are blind to them.

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[126] ای خنک جانی که عیب خویش دید/ هر که عیبی گفت آن بر خود خرید
زانک نیم او ز عیبستان بدست/ وآن دگر نیمش ز غیبستان بدست
عیب کردن خویش را داروی اوست/ چون شکسته گشت جای ارحمواست
گر همان عیبت نبود ایمن مباش/ بوک آن عیب از تو گردد نیز فاش

[127] اندر ره حق تصرف آغاز مکن/چشم بد خود **به عیب کس باز مکن**
سّر همه بندگان خدا می داند/در خود نگر و فضولی راز مکن

If you are busy with your own faults,
Even if you are very flawed, you are accepted.[128]

🍃 Farīd al-Dīn Attār Nishābourī 🍃

I am criticized for my libertine ways and love
By those who object to the secrets of divine knowledge.

See the perfection of the secret of love, not the flaws of sin,
For whoever lacks talent focuses on faults.

We do not speak ill or incline towards falsehood,
Nor do we blacken anyone’s garment or dye our own cloak azure.

Faults in the poor and the rich are equally bad,
But the best solution is not to do bad deeds at all.[129]

🍃 **Hāfez** 🍃

Love and the soul are both hidden and concealed;
If I have called it a bride, do not find fault with me.

From weariness, I would have silenced the beloved,
If only he had given me a moment’s respite.

Yet he says, "Speak, it is not a fault;
It is nothing but the demand of the unseen decree."

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[128] چون تو مشغولی **بجویایِ عیب**/کی کنی شادی به زیبایِ غیب
عیب جویا، تو به **چشم عیب بین**/کی توانی بود هرگز غیب بین
اولا از عیب خلق آزاد شو/پس به عشق غیب مطلق شاد شو
موی بشکافی به **عیب دیگران**/ور بپرسم عیب تو کوری در آن
گر به **عیب خویشتن** مشغولی/گرچه بس معیوبی مقبولی

[129] مرا به رندی و عشق، آن فضول **عیب** کُنَد/ که اعتراض بر اسرارِ علمِ غیب کُنَد
کمالِ سِرِّ محبت ببین، نه نقصِ گناه/ که هر که بی‌هنر اُفتَد، ن**ظر به عیب کند**

ما نگوییم بد و میل به ناحق نکنیم/جامه کس سیه و دلق خود ازرق نکنیم
عیب درویش و توانگر به کم و بیش بد است/کار بد مصلحت آن است که مطلق نکنیم

It is a fault to see nothing but faults,
How can a pure soul see faults?

It is a fault only in relation to the ignorant creature,
Not in relation to acceptance by God.[130]

🍃 **Jalāl al-Dīn Rūmī** 🍃

If everyone saw their own faults clearly,
They would be preoccupied with their own self-improvement.

People are heedless of themselves, O father,
Thus they speak of each other's faults.

I do not see my own face, O sage;
I see your face, and you see mine.

The one who sees their own face,
Has more light than others.

Even if their sight dies, it remains,
Because their sight was a creative sight.

The light with which they see their own face,
Is not a sensory light, but a Spirit light.

They said, "Now tell his faults,
As he has spoken of yours." [131]

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[130] عشق و جان هر دو نهانند و ستیر/گر عروسش خوانده‌ام **عیبی مگیر**
از ملولی یار خامش کردمی/ گر همو مهلت بدادی یکدمی
لیک می‌گوید بگو هین عیب نیست/ جز تقاضای قضای غیب نیست
عیب باشد کو نبیند جز که **عیب/عیب** کی بیند روان پاک غیب
عیب شد نسبت به مخلوق جهول/ نی به نسبت با خداوند قبول

[131] هر کسی گر **عیب خود دیدی** ز پیش/ کی بدی فارغ وی از اصلاح خویش
غافل‌اند این خلق از خود ای پدر/ لاجرم گویند **عیب همدگر**
من نبینم روی خود را ای شمن/من ببینم روی تو تو روی من
آنکسی که او ببیند روی خویش/نور او از نور خلقانست بیش
گر بمیرد دید او باقی بود/زانک دیدش دید خلاق بود
نور حسی نبود آن نوری که او/روی خود محسوس بیند پیش رو
گفت اکنون **عیبهای** او بگو/آنچنان که گفت او از عیب تو

🍃 **Jalāl al-Dīn Rūmī** 🍃

I am famous in the city for loving,
I am the one who has not tainted my eyes with seeing bad.

We are faithful and endure blame, and we are happy,
For in our path, it is infidelity to feel resentment.

I asked the elder of the tavern, "What is the path to salvation?"
He asked for a cup of water of life and said, "Covering others faults."[132]

🍃 **Hāfez** 🍃

The one who speaks ill of me, it is their own nature that is bad,
And the one who speaks well of me is themselves good.

The speaker's condition is revealed through their speech;
What comes out of the jar is what is inside it.[133]

🍃 **Sheikh Baha'i** 🍃

O wise one, do not mention the faults of others,
Lest your eyes be closed to your own faults.

Why should I judge someone for a stained garment,
When I know I have a stained garment myself?

You should not be harsh with anyone,
Especially when you make excuses for yourself.

If you find evil detestable, do not do it yourself,
Then you can tell your neighbor not to do wrong.

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[132] منم که شهره شهرم به عشق ورزیدن/ منم که **دیده نیالوده‌ام به بد دیدن**
وفا کنیم و ملامت کشیم و خوش باشیم/که در طریقت ما کافریست رنجیدن
به پیر میکده گفتم که چیست راه نجات/بخواست جام می و گفت **عیب پوشیدن**

[133] آن کس **که بدم گفت**، بدی سیرت اوست/وان کس که مرا گفت نکو خود نیکوست
حال متکلم از کلامش پیداست/از کوزه همان برون تراود که در اوست

The one with an evil nature,
Sees nothing in the peacock but its ugly feet.[134]

Saadi

There is a fault in a person that can cover a thousand virtues,And there is a virtue that can cover a thousand faults.There was someone who had no faults except for being vindictive,
And that flaw overshadowed all his virtues; and what became of him in the end.[135]

Shams al-Dīn Tabrīzī

Whenever a problem arises, blame yourself.
Whoever complains, it is their own fault; squeeze their throat.[136]

A true person is one who places the blame on themselves and learns from Solomon:
“Why do I not see the hoopoe?” He did not blame the animal; he blamed himself.

"And whatever misfortune befalls you, it is from yourself," Even though the belief is that: "Say, all is from God," Yet when it comes to blaming, one should consider it as: "It is from yourself."
So that one becomes accustomed to blaming themselves.[137]

Shams al-Dīn Tabrīzī

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[134] منه **عیب خلق** ای خردمند پیش/که چشمت فرو دوزد از **عیب خویش**
چرا دامن آلوده را حد زنم/چو در خود شناسم که تردامنم؟
نشاید که بر کس درشتی کنی/چو خود را به تأویل پشتی کنی
چو بد ناپسند آیدت خود مکن/ پس آنگه به همسایه گو بد مکن
که را زشت خویی بود در سرشت/نبیند ز طاووس جز پای زشت

[135] **عیبی باشد در آدمی** که هزار هنر را بپوشاند و یک هنر باشد که هزار عیب را بپوشاند. آن یکی را همه عیب ها نبود الا کینه دار بود، هنرهایش را پوشانید؛ و سرانجامش چه شد .

[136] هر مشکل که شود ، **از خود گله کن** هر که شکایت کرد، بد اوست گلویش را بفشار.

[137] مرد آن است که **عیب بر خود نهد،** و از سلیمان بیاموزد: مَا لِيَ لَا أَرَى الْهُدْهُد؟. **بر حیوانی عیب ننهاد؛** عیب بر خود نهاد.
وَ مَا أَصَابَک مِن سَيِّئَةٍ فَمِن نَّفْسِک،اگر چه عقیده آنست که: قُلْ كُلٌّ مِّنْ عِندِ اللّه، ولیکن در حالت **عیب نهادن** بدین نظر کند که: فمن نفسک. تا عیب نهادن بر خود خو کند.

One who is naturally of noble birth,
Sees the faults of all people as good in their eyes.

The faulty person only sees the faults of others;
What comes out of the jar is what is inside it.[138]

Whoever sees and recognizes their own shortcomings,
Charges forward tenfold in perfecting themselves.

They do not fly toward the Almighty,
Because they mistakenly believe they are already perfect.

There is no greater ailment than the illusion of perfection,
In your soul, O one who is vain.[139]

Stop speaking in this blind, fault-finding manner;
The fault-seeking eye cannot see beauty.

Someone who has done many disgraceful things,
Why should they care about anyone else's reputation?

A disciple relayed this to the sheikh:
If you seek fairness, this was not done with wisdom.

He spoke ill of me behind my back and then rested;
Worse than him is the one who brought and spoke of it.[140]

🌿 **Saadi** 🌿

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[138] آن را که حلال زادگی عادت و خوست/**عیب همه مردمان** به چشمش نیکوست
معیوب، همه عیب کسان می‌نگرد/از کوزه همان برون تراود که در اوست

[139] هر که **نقص خویش را دید** و شناخت/اندر استکمال خود ده اسپه تاخت
زان نمی‌پرد به سوی ذوالجلال/کو گمانی می‌برد خود را کمال
علتی بتر ز پندار کمال/نیست اندر جان تو ای ذو دلال

[140] فرو گفت از این شیوه نادیده گوی/نبیند هنر **دیدهٔ عیب جوی**
یکی کرده بی آبرویی بسی/چه غم داردش ز آبروی کسی؟
مریدی به شیخ این سخن نقل کرد/گر انصاف پرسی، نه از عقل کرد
بدی در قفا **عیب من کرد** و خفت/بتر زاو قرینی که آورد و گفت

People are of three kinds: people of the material world, people of the afterlife, and people of the Hagh (Holy Spirit/ECK©)[141]!
"Shibli" is of the hereafter, and Jalāl al-Dīn Rūmī is of the Hagh(Hak).
And aside from Rumi, three other people are enough for me:
Salahuddin -Zarkub, Hesamuddin Chalabi, and Bahauddin son of Rumi.

Regarding Muhammad Muhyiddin ibn Arabi...

In the words of Sheikh Muhammad (Muhyiddin ibn Arabi, it often came up that:
"This folk had a fault, and that folk had another fault!(He was a fault-finder)"
And then I would see him having faults himself.
At times I would point it out to him. He would lower his head and say:
"Oh, my son! Are you whipping me?"
He was a good companion! A good confidant!
Sheikh Muhammad was a remarkable man. But he was not a follower of the Godmen.
I gained much benefit from him, but not as much as from you Rumi .

🍃 Shams al-Dīn Tabrīzī 🍃

[141] What is Eckankar? | Eckankar is Love, Wisdom & Spiritual Freedom

Chapter 1-4: Mind

The Mind in these spiritual teachings is described as a tool or instrument, not the true self. It is **matter** (though subtle), closely connected to **Soul** (the eternal essence or true being), but it serves primarily as a channel for higher Spirit to interact with the material or lower worlds.

In plain language:

- The mind acts like a highly sensitive, powerful **machine** — it doesn't have its own independent self-awareness, initiative, or autonomy. It operates exactly as it's designed, trained, or driven (especially when guided by Spirit or higher consciousness).
- It follows rules strictly, without deviating on its own — like any well-built machine performing its intended tasks.
- When influenced by negative or controlling forces (referred to as KAL NIRANJAN, the ruler or negative power in the lower worlds), the mind becomes the channel through which Soul is kept bound in cycles of reincarnation, karma, and material existence.

The mind has different levels or manifestations depending on the plane of existence:

- **Pinda** (or lower/physical mind): Handles everyday common affairs, practical thinking, and sensory world interactions.
- **Sukhsham mind** (Astral Plane mind): Connected to emotions, feelings, desires, and subtle psychic experiences.
- **Karan** (or Nij/Causal mind): Deals with memories, past-life impressions, causes of actions, and deeper mental patterns.

The source and nature of the mind — along with constructs like philosophy, ethics, moral teachings, and even the sacred sound **Aum** (chanted in many traditions) — originate from the **Mental Plane**.

This is a highly spiritual but still "lower" realm, inhabited by advanced spiritual beings. Even though it's elevated and subtle, residents here (and the plane itself) remain subject to reincarnation and the laws of the lower worlds (the material, emotional, mental, and related realms below the pure spiritual planes). The lower worlds are seen as training grounds involving matter, energy, space, time, karma, and cycles of birth/death.

To reach the **true spiritual planes** (pure, positive realms of direct Spirit experience, beyond reincarnation):

- One must **drop or transcend the mind** entirely.
- **Soul** uses the mind as a tool (like a diver uses equipment in deep water), but Soul cannot be truly guided or limited by it.
- The mind cannot grasp or comprehend the real nature of **God** (or the ultimate Spirit source). God can only be **experienced** directly — any descriptions or concepts of God are usually incomplete or inaccurate because they rely on the mind's limited power.

This ties into the broader idea that the mind, while useful for navigating the lower worlds (including generating thoughts, philosophies, and moral systems), becomes an obstacle when trying to go beyond them. True liberation involves rising above it to realize the **Soul** in its pure state — free from mental constructs, ego influences (like the five passions), and the pull of the lower realms.

In essence: The mind is a servant, not the master. It's essential for earthly life and learning, but to experience ultimate truth and freedom, the Soul must move beyond the mind's reach into direct, wordless Spirit awareness.

Let us now explore the poems of Rumi and Hāfez:

Here are another lyrics that declares, unruly thoughts are traps that can distract a disciple from his spiritual path:

This body is a guesthouse, O youth, every morning a new visitor comes running.
Do not say that this one will stay on your neck;
for it will leave and return to the void just as quickly.

Whatever comes from the unseen world,
is a guest in your heart; treat it kindly.

Every moment, a thought like a cherished guest,
enters your heart anew each day.

As thoughts renew within your heart,
face them with a smile.[142]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Take hold of the donkey -negative thoughts-, and lead it on the path,
Toward the pathkeepers and the joyful pathfinders.

Do not delay the donkey -stubborn mind- and do not let go,
For it is love for it that heads towards the meadow.

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[142] هست **مهمانخانه** این تن ای جوان/هر صباحی ضیف نو آید دوان
هین مگو کین ماند اندر گردنم/که هم اکنون باز پرد در عدم
هرچه آید از جهان غیب‌وش/در دلت ضیفست او را دار خوش
هر دمی **فکری** چو مهمان عزیز/آید اندر سینه‌ات هر روز نیز
فکر در سینه در آید نو به نو/خند خندان پیش او تو باز رو

If for a moment, you let it loose in negligence,
It -negative thoughts- travels miles toward the grass.

The donkey -stubborn mind-, intoxicated with grass, is an enemy of the path,
It has destroyed many a servant bound to it.

If you do not know the way, whatever the donkey -negative thoughts- desires,
Do the opposite, and that will be the right path.[143]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Your thought is from the past and the future,
When you escape these two, the problem is solved.[144]

🍃 **Jalāl al-Dīn Rūmī** 🍃

He said, "You are not mad enough for this house, nor do you belong here,"
I went mad, I became chained.[145]

Intelligence, which is the most aware,
In its path, is the most astray.

No one's intellect can lead to the essence of it,
Knowing God is just this and nothing more.[146]

🍃 **Jalāl al-Dīn Rūmī** 🍃

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[143] گردن **خر**(افکار منفی) گیرُ و ، سوی راه کش/ سوی ره‌بانانُ و ، رَه‌دانان خَوش
هین مَهِل **خر** (ذهن سرکش) را و دست از وی مدار/زانکِ عشقِ اوست ، سویِ سبزه‌زار
گر یکی دَم ، تو به غفلت وا هَلیش/او(افکار منفی) رود فرسنگها ، سویِ حشیش
دشمن راهَست **خر (ذهن سرکش)** ، مستِ علف/ای که بَس خر بنده را ، کرد او تلف
گر ندانی رَه ، هر آنچِ **خر (افکار منفی)** بخواست/عکس آن کن، خود بُوَد آن راهِ راست

[144] **فِکرت** از ماضیُ و مُستَقبَل بُوَد/چون ازین دو رَست، مُشکِل حَل شَود
[145] گفت که دیوانه نه‌ای لایق این خانه نه‌ای/رفتم دیوانه شدم سلسله بندنده شدم
[146] **عقل** که هست از همه آگاه تر / در ره او از همه گمراهتر
راه به کنهش نبرد **عقل** کس/ معرفت الله همین است و بس

Only the pure in sight can behold the beloved's inner master,
For in the mirror of contemplation, only purity can reflect.

The dilemma of love does not fall within our understanding,
Solving this mystery cannot be done with erroneous thought.[147]

🌿 **Jalāl al-Dīn Rūmī** 🌿

The self-assured soul in the body bears,
The scratches from the claws of your thoughts.

Consider bad thoughts as venomous nails,
They scratch at the surface of the soul in deep contemplation.[148]

🌿 **Jalāl al-Dīn Rūmī** 🌿

Desire and whims are locks placed upon our hearts,
Become the key, become the teeth of the key, unlock it.

Abandon cunning, O lovers, and become mad, become mad,
And in the heart's fire enter, become a moth, become a moth.

Make yourself a stranger, and your house a ruin,
Then come and dwell with the lovers, become their roommate.[149]

🌿 **Jalāl al-Dīn Rūmī** 🌿

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[147] **نظر پاک** تواند رُخِ جانان دیدن/که در آیینه نظر ، جز به صفا ، نتْوان کرد
مشکلِ عشق، نه در حوصله دانش ماست/حل این نکته ، بدین **فکرِ خطا** ، نتْوان کرد

[148] رویِ نفسِ مطمئنه در جسد/زخم ناخنهای **فِکرتْ** ، می‌کشد
فکرتِ بد ، ناخنِ پُر زَهر دان/می‌خراشد در تعمق ، روی جان

[149] قفلی بود **میل و هوا** ، بنهاده بر دل‌های ما/مفتاح شو ، مفتاح را دندانه شو، دندانه شو
حیلت رها کن عاشقا ،**دیوانه شو دیوانه شو**/و اندر دل آتش درآ ، پروانه شو، پروانه شو
هم **خویش** را بیگانه کن ، هم خانه را ویرانه کن/وآنگه بیا با عاشقان هم خانه شو، همخانه شو

The intellect can guide you to the doorstep of the house, but it cannot take you inside[150].

🍃 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams” 🍃

We have reason to harbor suspicion,

For we have sought a trustworthy one without deceit and found none.

Our backs are bent with bad suspicion like a bow,

For we have not found a path without ambushes.

O heart, why have you taken up the habit of worrying,

And why do you fear death, like a tree fears an axe?

If you are taken away unpleasantly from here,

Be glad, for you are free from a thousand thoughts.

For I have gone beyond thoughts,

I have become a seeker beyond thought.

I am the ruler of thought, not its subject,

For the builder is the ruler over the building.

All creation is enslaved by thought,

That is why they are broken-hearted and burdened with sorrow.[151]

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[150] **عقل** تا دَرِ خانه راه می برد، امّا اندر خانه راه نمی برد.

[151] جای آن هست ار **گمان بد** بریم/ز آنک بی‌مکری امین جستیم نیست
پشت ما از **ظن بد** شد چون کمان/زانک راهی بی‌کمین جستیم نیست
ای دل به چه **غم خوردنت** آمد پیشه/وز مرگ چه ترسی، چو درخت از تیشه
گر زانکه به ناخوشی برندت زینجا/خوش باش که رستی ز **هزار اندیشه**
زانک من ز **اندیشه‌ها** بگذشته‌ام/ خارج اندیشه پویان گشته‌ام

🍃 Jalāl al-Dīn Rūmī 🍃

"**Intellect?** It is slow-footed! It yields nothing!"

The worldly intellect... is subservient to **nature**.

The intellect can lead you to dawn, but it cannot navigate within the **home**! There, the intellect is a veil, the heart is a veil, and the head is a veil!

I never think ill. What would a mind that has been cleansed of the devil and its own temptations think? A devil has never come into that heart, It must have always been an angel therein. So that the Holy Spirit may decree That I will make this a home of My mercy, You – ill thoughts– should leave graciously.[152]

🍃 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🍃

From you, mere soil has turned into a body, thought and speech have taken shape;

And from thought and speech, many forms have become pregnant in the unseen.

Every form you've nurtured is indeed a meaning, though you've depressed it;

Now that form has become meaning, the beginning has become clear.

If someone sees ice and does not know its essence,

When they see it ultimately melts into water, they become unsuspecting of the ice's origin.

Think only beautiful thoughts, for they are the warp and weft of form;

From a noble thought, every form becomes noble. From the direction you cast your gaze, that type of form approaches;

حاکم **اندیشه‌ام** محکوم نی/ زانک بنا حاکم آمد بر بنا
جمله خلقان **سخرهٔ اندیشه‌اند**/زان سبب خسته دل و غم پیشه‌اند

[152] **«عقل»** ؟ سُست پای است! از او، چیزی نیاید!
عقل این جهانی ...، زبون «طبع» است.
عقل، تا سحرگاه، ره می بُرَد! امّا، اندرون «خانه»، ره نمی بَرَد! آن جا عقل، حجاب است، دل حجاب است، و سر حجاب!
من هرگز **بد نیندیشم**. چه اندیشد خاطری که پاک شود از دیو و وسوسهء خود؟ هرگز دیو در آن دل نیامده است، پیوسته در او فریشته بوده باشد. تا حق تعالی فرماید که من این را خانهء رحمتِ خود می کنم، شما کرَم کنید بیرون رَوید.

After the gaze comes the form, turning into shapes of men and women.[153]

🍃 Jalāl al-Dīn Rūmī 🍃

See love mingled with the lovers, see the soul mixed with the earth;

How long will you discern this and that, good and bad? Look at the end, everything is mixed.[154]

"Whoever is more learned is further from the goal. The deeper their thought, the farther they are.

This is a matter of the heart, not of the forehead-"to prostrate" or "to bow down"-[155]."

🍃 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🍃

"A heart, which is broader, finer, and more luminous than the celestial sphere of the heavens, why should it confine itself with thoughts and temptations, making a prison of a delightful world for itself?[156]"

🍃 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🍃

"These physical particles are beneficial,

Before this visible solar body.

The particles of thoughts and considerations,

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[153] ای از تو خاکی تن شده تن **فکرت** و گفتن شده/وز گفت و فکرت بس صور در غیب آبستن شده
هر صورتی پرورده‌ای معنی است لیک افسرده‌ای/صورت چو معنی شد کنون آغاز را روشن شده
یخ را اگر بیند کسی و آن کس نداند اصل یخ/چون دید کآخر آب شد در اصل یخ بی‌ظن شده
اندیشه جز زیبا مکن کو تار و پود صورت است/ز **اندیشه‌ای** احسن تند هر صورتی احسن شده
زان سوی کاندازی نظر آن جنس می‌آید صور/پس از نظر آید صور اشکال مرد و زن شده

[154] عشقْ بین، با عاشقانْ آمیخته/روحْ بین، با خاکْدانْ آمیخته
چند بینی این و آن و نیک و بَد؟/بِنْگَر آخِر این و آنْ آمیخته

[155] هرکه فاضل تر، دورتر از مقصود.هرچند فکرش غامضتر، دورتر است. این کارِ دل(قلب) است،کارِ پیشانی نیست.

[156] دلی را کز آسمان دایره افلاك بزرگتر و فراخ تر و لطیف تر و روشن تر است بدان **اندیشه** و وسوسه چرا باید تنگ داشتن و عالم خوش را بر خود زندان کردن .

Are clear before the sun of truths.[157]"

🌿 Jalāl al-Dīn Rūmī 🌿

Seek a cure for your condition from your thoughts,

For thought itself is the root of all afflictions.

Cast out thoughts, increase bewilderment;

Why be a man of thought? Seek purity instead!

In this path, thought is but a trifle;

Go mad, dear soul, why be rational?! [158] 🌿 Jalāl al-Dīn Rūmī 🌿

Your thought, do not see it wrongly, see it beautifully;

It is both the light and the radiance of that jewel.[159] 🌿 Jalāl al-Dīn Rūmī 🌿

Though the explanation by language enlightens,

Love without words is even more illuminating.

As the pen hastened in writing,

When it came to love, the pen split upon itself.

Reason in explaining it is like a donkey stuck in mud;

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[157] هست این ذرات جسمی ای مفید/پیش این خورشید جسمانی پدید
هست ذرات خواطر و **افتکار**/پیش خورشید حقایق آشکار

[158] جویی ز **فکرت**، داروی علت/فکرست اصل علت فزایی
فکرت برون کن، حیرت فزون کن/نی مرد فکری مرد صفایی
فکرت درین ره شد ژاژ خایی/ مجنون شو ای جان، عاقل چرایی؟!

[159] **فکرتت** که کژ مبین نیکو نگر/هست هم نور و شعاع آن گهر

The explanation of love and lovers is itself love.[160]

🍃 Jalāl al-Dīn Rūmī 🍃

The individual plans, and the Spirit decree remains unknown;

Human plans do not alter the decrees of the Lord.

When the individual thinks, it is clear what he sees;

He may scheme, but he cannot be Spirit.

The steps he takes thinking they are straight,

Only time shows where they lead.

Do not resist, seek the kingdom of love;

For this kingdom saves you from the Angel of Death.[161]

I am in love with the art of madness,

Tired of wisdom and sagacity. [162]

🍃 Jalāl al-Dīn Rūmī 🍃

My day passed worn out with the world's grief,

The night spent in desire and in ruin.

A lifetime that could be worth a moment of the world,

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[160] گرچه تفسیر زبان روشنگرست/لیک عشق بی‌زبان روشنترست
چون قلم اندر نوشتن می‌شتافت/چون به عشق آمد قلم بر خود شکافت
عقل در شرحش چو خر در گل بخفت/شرح عشق و عاشقی هم عشق گفت

[161] **تدبیر کند** بنده و تقدیر نداند/ **تدبیر** به تقدیر خداوند نماند
بنده چو **بیندیشد** پیداست چه بیند/حیله بکند لیک خدایی نتواند
گامی دو چنان آید کو راست نهاد/ستوان گاه که داند که کجاهاش کشاند
استیزه مکن مملکت عشق طلب کن/کاین مملکتت از ملک الموت رهاند

[162] عاشقم من بر فن **دیوانگی**/ سیرم از فرهنگی و فرزانگی

Alas, passed in pointless thoughts.[163]

🍃 Abusaeid Abolkheir 🍃

Either free me from my thoughts or guide me to my nature,

Or carve a ladder, open a door to the heavens.

🍃 Jalāl al-Dīn Rūmī 🍃

In the journey towards Layla, fraught with dangers,

The first condition of the step is to be mad.

I've shown you the point of love, beware not to err,

Otherwise, when you look, you'll be outside the circle.

The caravan has passed while you were asleep with the wilderness ahead,

How will you ask the way, what will you do, how will you be?[164]

🍃 Hāfez 🍃

I've tested the far-sighted intellect,

From now on, I shall make myself mad.[165]

🍃 Jalāl al-Dīn Rūmī 🍃

Be wary that if you heed the whispers of reason, you'll be expelled

from the gardens of paradise, like Adam.

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[163] روزم به غم جهان فرسوده گذشت/ شب در هوس بوده و نابوده گذشت
عمری که ازو دمی جهانی ارزد/ القصه به **فکرهای بیهوده** گذشت

[164] در ره منزل لیلی که خطرهاست در آن/ شرط اول قدم آن است که **مجنون** باشی
نقطه عشق نمودم به تو هان سهو مکن/ ور نه چون بنگری از دایره بیرون باشی
کاروان رفت و تو در خواب و بیابان در پیش/کی روی ره ز که پرسی چه کنی چون باشی

[165] آزمودم **عقل دور اندیش** را/ بعد ازین دیوانه سازم خویش را

🍃 Hāfez 🍃

We shall set this world ablaze and disrupt the heavens,

And make this steadfast mind bewildered like us.

O reason, wash your hands of me,

For today, I have joined with the madmen.[166]

🍃 Jalāl al-Dīn Rūmī 🍃

Do not think, put yourself to sleep;

For thought is a veil upon the face of the moon.

The heart is like the moon, do not harbor thoughts,

Cast away your habit of contemplation into the water.[167]

🍃 Jalāl al-Dīn Rūmī 🍃

The problem of love is beyond our comprehension,

This mystery cannot be solved by such erroneous thought.[168]

🍃 Hāfez 🍃

Recognize form from meaning as you would a lion from the forest,
Or as voice and speech from thought.
These words and voices arise from thought,
Yet you do not know where the sea of thought lies.
But when you see the delicate wave of speech,
Know the sea that is equally noble.

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[166] آتش در این عالم زنیم وین چرخ را برهم زنیم/وین **عقل** پابرجای را چون خویش سرگردان کنیم
بشوی ای **عقل** دست خویش از من/که در مجنون بپیوستم من امروز

[167] **اندیشه مکن** بکن تو خود را در خواب/کاندیشه ز روی مه حجابست حجاب
دل چون ماهست در دل اندیشه مدار/ انداز تو **اندیشه گری** را در آب

[168] مشکل عشق نه در حوصله ی دانش ماست/حلّ این نکته بدین **فکر خطا** نتوان کرد

When the wave of thought surged from knowledge,
It fashioned form from words and voices.
Form was born from speech and then perished,
The wave returned itself back to the sea.
Form emerged from the formless,
Returning to "Indeed, we belong to God."[169]

🍃Jalāl al-Dīn Rūmī🍃

Partial intelligence is not extraction; it merely accepts technique and is needy.
This intellect can be taught and understood,
But only the possessor of Spirit revelation can teach it.
All your arguments were certainly from revelation;
Firstly, it was there, but intelligence added to it.
See if any of your arguments, through this intelligence of ours,
Could have been taught without steadfastness.
Though it was adept in splitting hairs,
No craft became compliant without steadfastness.
If knowledge were from this intelligence,
A craft without steadfastness would have been achieved.[170]

🍃Jalāl al-Dīn Rūmī🍃

Every thought that contains warmth,
Its flaw remains hidden from you.
If you make regret a habit,
You will become even more regretful of this regret.

Half of your life passes in confusion,
The other half in regret.

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[169] صورت از معنی چو شیر از بیشه دان/یا چو آواز و سخن ز **اندیشه دان**
این سخن و آواز از **اندیشه** خاست/تو ندانی **بحر اندیشه** کجاست
لیک چون موج سخن دیدی لطیف/بحر آن دانی که باشد هم شریف
چون ز دانش **موج اندیشه** بتاخت/ از سخن و آواز او صورت بساخت
از سخن صورت بزاد و باز مرد/موج خود را باز اندر بحر برد
صورت از بی‌صورتی آمد برون/باز شد که انا الیه راجعون

[170] عقل جزوی عقل استخراج نیست/ جز پذیرای فن و محتاج نیست
قابل تعلیم و فهمست این خرد/لیک صاحب وحی تعلیمش دهد
جمله حرفتها یقین از وحی بود/اول او لیک عقل آن را فزود
هیچ حرفت را ببین کین عقل ما/ تاند او آموختن بی‌اوستا
گرچه اندر مکر موی‌اشکاف بد/هیچ پیشه رام بی‌استا نشد
دانش پیشه ازین **عقل** ار بدی/پیشهٔ بی‌اوستا حاصل شدی

Abandon this thought and confusion,
Seek a better state, companion, and work.

And if you have no better work at hand,
Why do you regret what is lost?
If you know the path of goodness, then pursue it,
If you do not know, how do you know this is at hand?

You cannot know evil until you know goodness,
One can see opposites from opposites, O youth.
When you become incapable due to abandoning thought,
You will also be incapable of sin.

When you are powerless, what is regret for?
Seek out the powerlessness that is drawn from attraction.
No one in this world has seen powerlessness without capability,
Know this, it does not exist.[171]

Jalāl al-Dīn Rūmī

Do not step into the lane of love without a guide,

For I tried a hundred times on my own and failed.

Alas, in seeking the treasure map of purpose,

I destroyed my world with sorrow and failed.

Regretfully, in the quest for the treasure of presence,

I begged at the doors of the noble and failed.

Hāfez devised a thousand tricks from his thoughts,

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[171] همچنین **هر فکر** که گرمی در آن/عیب آن فکرت شدست از تو نهان
ور کنی عادت پشیمان خور شوی/زین پشیمانی پشیمان‌تر شوی
نیم عمرت در پریشانی رود/نیم دیگر در پشیمانی رود
ترک این فکر و پریشانی بگو/حال و یار و کار نیکوتر بجو
ور نداری کار نیکوتر به دست/پس پشیمانیت بر فوت چه است
گر همی دانی ره نیکو پرست/ ور ندانی چون بدانی کین به دست
بد ندانی تا ندانی نیک را/ضد را از ضد توان دید ای فتی
چون ز ترک فکر این عاجز شدی/ از گناه آنگاه هم عاجز بدی
چون بدی عاجز پشیمانی ز چیست/عاجزی را باز جو کز جذب کیست
عاجزی بی‌قادری اندر جهان کس/ندیدست و نباشد این بدان

In hopes of taming that beloved, and failed. [172]

He said, "God is one." I said, "What is that to you now?

Since you are in a world of division, scattered in thousands of atoms, each atom in worlds dispersed and withered, utterly cold.

HE- or IT- Himself exists, His -Its- eternal being is. What is it to you since you are not?"[173]

🍃 Shams al-Dīn Tabrīzī – "Maqālāt-e Shams 🍃

Do not think anything but beauty, for it is the fabric and foundation of form.

From a beautiful thought, every form becomes beautiful.[174]

🍃 Jalāl al-Dīn Rūmī 🍃

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[172] به کویِ عشق مَنِه بی‌دلیلِ راه، قدم/که من به خویش نمودم صد اهتمام و نشد
فغان که در طلبِ گنج نامهٔ مقصود/شدم خرابِ جهانی ز غم تمام و نشد
دریـغ و درد که در جست و جوی گنج حضور/بسی شدم به گدایی بَرِ کِرام و نشد
هزار **حیله برانگیخت** حافظ **از سرِ فکر**/در آن هوس که شود آن نگار رام و نشد

[173] گفت: خدا یکی است. گفتم: اکنون ترا چه؟ چون تو در عالم تفرقه‌ای، صد هزاران ذره، هر ذره در عالمها پراگنده پژمرده، فروفسرده. او خود هست، وجود قدیم او هست. ترا چه، چون تو نیستی.

[174] **اندیشه** جز زیبا مکن کو تار و پود صورت است/ز **اندیشه‌ای** احسن تند هر صورتی احسن شده

Chapter 1-5: (Partial) Intellect

Intellect (as described in these spiritual teachings) is the **capacity for rational thought** — the ability to think logically, analyze, compare, and reason about things.

In plain language:

- It's the mind's tool for studying and understanding the various **laws** and relationships between things in the world (how one thing connects to, affects, or differs from another).
- It deals with patterns, logic, cause-and-effect in the material or mental realms — but it does **not** deal with **life itself** in its deepest, living essence.
- The intellect is a **function** of life (something that arises from living consciousness), not life itself.
- It's an **effect** (a result or byproduct), not the **cause** or source of true existence.
- Importantly, the intellect **does not create anything entirely new or truly constructive** on its own. It can rearrange existing ideas, combine known elements, analyze what's already there, or solve problems within the framework of what's already understood — but it cannot originate genuine novelty, true spiritual insight, or real creative breakthroughs from a higher source. Those come from beyond the intellect (from Soul, Spirit, intuition, or direct experience).

The intellect is like a very smart calculator or map-maker — excellent for reasoning, organizing information, understanding structures and rules, and working with what's already in the world.

But it's limited: it stays on the surface of things, operates within the known, and cannot touch or generate the living, creative spark of higher reality or divine truth. It's useful for navigating everyday life and the lower worlds, but it's not the source of true wisdom, innovation, or spiritual awakening.

This fits with the earlier teachings on the mind: the intellect is part of the mental machinery — powerful and precise for its level, but still a servant/tool, not the master or the essence of Soul. To go beyond analysis into direct experience or true creation, one must rise above the intellect's limits.

Now, let’s turn our attention to the poetry of Rumi and Hāfez:

Shams al-Dīn Tabrīzī narrated that once someone claimed before him: "I have proven God's existence with definitive evidence." The next morning, Shams said: "Last night, angels were praying for that man, saying, 'Praise be to Almighty who has affirmed our God. May God grant him a long life and may he not fail the people of the world.' Hey, man! God is already established; does His

existence need proof? If you are doing something, establish yourself at a rank or status before Him; if not, He is established without your proof." [175]

🌿 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams 🌿

Sun is for the light of God, while a philosopher remains above the seven heavens, amidst space and void, proclaiming there are ten intellects encompassing all possibilities. How could such an expansive universe of God be confined to a mere tiny box of brain?

All six directions are brimming with God's light, yet philosophers still flounder between earth and heaven...

Philosophy insists on ten intellects that encompass the cosmos. Philosophers are not amazed by what is beyond their reach; rather, what astonishes them is that they believe they have grasped something, hold it firmly, and speak of it. [176]

🌿 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🌿

The intellectuals are mere points in the compass of existence, but love knows how lost they are in this circle. [177]

🌿 Hāfez 🌿

"As Caliph Harun al-Rashid said, 'Bring me this Layla so that I may see her, for Majnun has cast such a fervor of love for her across the world, and from east to west, lovers have made her the mirror of their affection.' They spent much and schemed greatly, and they brought Layla. The Caliph entered a private chamber in the evening, candles lit, he looked at her for a while, and at times bowed his head. He thought to engage her in conversation, hoping that through her words, that elusive something might become more apparent. He turned to Layla and asked, 'Are you Layla?' She replied, 'Yes, I am Layla; but you are not Majnun! The eye that Majnun has in his head, you do

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[175] می‌فرمود که: یکی پیشِ شَمس تبریزی گفت که: من به دلیلِ قاطع، هستیِ خدا را ثابت کردم. بامداد شَمس فرمود که: دوش ملائکه آمده بودند و آن مرد را دُعا می‌کردند که اَلْحَمدلله که خدایِ ما را ثابت کرد، خداش عمر دهاد، در حقِّ عالَمیان تقصیر نکرد. ای مَردَک! خدا ثابت است، اثبات او را دلیلی می‌باید؟ اگر کاری می‌کنی، خود را به مَرتبه‌ای و مقامی پیش او ثابت کن؛ و اگر نه، او بی‌دلیلِ تو ثابت است.

[176] شمس جهت نور خداست ، فلسفيك مانده بالای هفت فلك ، میان فضا و خلاء ، فلسفيك گويد عقول عشره است و همه ممكنات را محصور كرده ، عالم فراخ خدا را چگونه در حقه ای كرده.
شش جهت لبريز از نور خداست و فلاسفه هنوز در بين زمين و آسمان دست و پا ميزنند...
فلسفه به ده عقل اصرار دارد كه اين ده عقل كائنات را احتوا ميكند .. اهل فلسفه از آنچه كه در دسترس شان قرار ندارد شگفتی زده نمی شوند اما آنچه كه مايه شگفتی آنها است اين است كه در پندار خود به چيزی دست يافته اند، آنرا محكم ميگيرند واز آن حرف می زنند .

[177] عاقلان نقطه پرگار وجودند ولی/عشق داند که در این دایره سرگردانند

not have in yours. Look at me through Majnun's eyes. The beloved is seen through the lover's eyes, as they love them. The error is that they do not see God through the eyes of love, but through the eyes of knowledge, recognition, and philosophy! The gaze of love is something else entirely." [178]

🌿 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🌿

"Studying knowledge just for a worldly morsel, what are you doing? This rope is meant to help us ascend, not to descend into other wells... Be concerned with knowing who I am? What is my essence? Why am I here.. and where am I going? Where do I come from, and what am I doing at this moment, and what am I headed towards???

If these meanings are like water in a jug, let me directly find water in my jug..!!!

🌿 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🌿 [179]

You who learn the signs of love from the book of reason,

I fear you may not truly know what you think you know.

If you see wisdom and intellect without insight,

let me tell you something: do not think you are enlightened. [180]

🌿 Hāfez

Scholastic reason is like the streams that flow into a home from the streets.

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[178] " چنانکه گفت هارون الرشید که این لیلی را بیاورید تا من ببینمش که مجنون چنین شوری از عشق او در جهان انداخت ، و از مشرق تا مغرب قصه عشق او را عاشقان آینه خود ساخته اند.
خرج بسیار کردند و حیله بسیار ، و لیلی را بیاوردند. به خلوت درآمد خلیفه شبانگاه ، شمعها برافروخته ، دراو نظر می کرد ساعتی ، و ساعتی سر پیش می انداخت . با خود گفت که در سخنش درآرم ، باشد به واسطه سخن در روی او آن چیز ظاهرتر شود.
رو به لیلی کرد و گفت: لیلی تویی؟
گفت : بلی، لیلی منم؛
اما مجنون تو نیستی! آن چشم که در سر مجنون است در سر تو نیست.
مرا به نظر مجنون نگر . محبوب را به نظر محب نگرند که یحبهم . خلل از اینست که خدا را به نظر محبت نمی نگرند ، به نظر علم می نگرند ، و به نظر معرفت، ونظر فلسفه ! نظر محبت کار دیگرست."

[179] تحصیل علم جهت لقمه ای دنیوی چه می کنی؟
این رسن از بهر آنست که از این چه برآیند نه از بهر آنکه از این چه به چاههای دیگر فرو روند.. در بند آن باش که بدانی که من کیم؟؟ چه جوهرم ؟؟ به چه آمده ام .. و کجا می روم؟؟ اصل من از کجاست و این ساعت در چه ام و روی به چه دارم؟؟؟
اگر این معانی در عبارت همچو آب در کوزه است بی واسطه کوزه من آب بیابم..!!!

[180] ای که از دفترِ عقل آیت عشق آموزی/ترسم این نکته به تحقیق ندانی دانست
تا فضل و عقل بینی بی‌معرفت نشینی/یک نکته‌ات بگویم خود را مبین که رستی

If its path is blocked, it becomes helpless;

look within yourself to find the spring.[181]

🍃 Jalāl al-Dīn Rūmī 🍃

The one who considers the chest as the heart has taken but two steps and thinks he has gained it all. Knowledge, piety, asceticism, desire, and pursuit–these are all paths; he considers them the destination. [182]

🍃 Jalāl al-Dīn Rūmī 🍃

"Abandon the path of reason, for no one has settled
at the seat of proximity by the design of thoughtful reason.
You've dried your brain with the pursuit of argument and proof,
scatter yourself from thought and see the flash of proof.[183]

The feet of the argumentative are wooden,
and wooden feet are notably unstable.[184]

The knowledge of the heart's folk is their porter,
the knowledge of the body's folk burdens them.
Knowledge strikes the heart and becomes an ally,
knowledge weighs on the body and becomes a burden.
God said 'He carries books',
knowledge that does not come from HU® is a burden.
Knowledge not born of HU® directly,
does not stay, just like the color of henna.
But if you carry this burden well,
they will take up the burden and grant you joy.
Do not carry the burden of knowledge for mere desire,
so you may see the storehouse of knowledge within.
So that you may mount the thoroughbred of knowledge,
after that, the burden falls from your shoulders.
How can you escape from HU® without the goblet of HU®,

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[181] عقل تحصیلی مثال جویها/ کان رود در خانه‌ای از کویها
راه آبش بسته شد شد بی‌نوا/ از درون خویشتن جو چشمه را
[182] آن کس که درون سینه را دل پنداشت/گامی دو نرفته، جمله حاصل پنداشت
علم و ورع و زهد و تمنا و طلب/این جمله رهند، خواجه منزل پنداشت
[183] طریق عقل رها کن که هیچ کس ننشست/به صدر قرب به تدبیر عقل دوراندیش
خشک کردی تو دماغ از طلب بحث و دلیل/بفشان خویش ز فکر و لمع برهان بین
[184] پای استدلالیان چوبین بود/ پای چوبین سخت بی تمکین بود

O you who are content with the name of HU®? [185]

🌿 Jalāl al-Dīn Rūmī 🌿

"Philosophers deny, stuck in thoughts and suspicions,

Say to them: 'Go, bang your head against that wall.'

Speech of water, speech of soil, speech of clay,

Is perceptible to the senses of the heart's people.

The philosopher who denies divine compassion

Is alien to the senses of the saints.

He claims that the reflections of people's imaginations

Bring many fantasies into the minds of the people.

But indeed, the reflection of their corruption and disbelief

Strikes at the root of this denial.

A philosopher who denies the devil

At that very moment becomes a plaything of the devil.[186]

🌿 Jalāl al-Dīn Rūmī 🌿

Intellect is sharp-headed but weak-footed,

Because the heart is ruined, though the body is intact.

If only existence had a tongue,

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[185] علمهای اهل دل حمالشان/علمهای اهل تن احمالشان
علم چون بر دل زند یاری شود/علم چون بر تن زند باری شود
گفت ایزد یحمل اسفاره/بار باشد علم کان نبود ز هو
علم کان نبود ز هو بی واسطه/آن نپاید همچو رنگ ماشطه
لیک چون این بار را نیکو کشی/بار بر گیرند و بخشندت خوشی
هین مکش بهر هوا آن بار علم/تا ببینی در درون انبار علم
تا که بر رهوار علم آیی سوار/بعد از آن افتد ترا از دوش بار
از هواها کی رهی بی جام هو/ای ز هو قانع شده با نام هو

[186] فلسفی منکر شود در فکر و ظن/گو برو سر را بر آن دیوار زن
نطق آب و نطق خاک و نطق گل/ هست محسوس حواس اهل دل
فلسفی کو منکر حنانه است/از حواس اولیا بیگانه است
گوید او که پرتو سودای خلق/ بس خیالات آورد در رای خلق
بلک عکس آن فساد و کفر او/این خیال منکری را زد برو
فلسفی مر دیو را منکر شود/در همان دم سخرهٔ دیوی بود

It would lift the veils from the essence.

Whatever you say, O breath of existence, about it,

You would have drawn another veil over it.

The affliction of perception is its 'saying' and 'state,'

Washing blood with blood is impossible and absurd.[187]

🌿 Jalāl al-Dīn Rūmī 🌿

"You do not fit alongside your thoughts,

nor are you a cause akin to an effect.

From this perspective and this reason, grow weary,

Seek the vision of the unseen and become fortunate.

From this perspective and this intellect, nothing comes but chaos;

so leave perception behind and choose anticipation.[188]

🌿 Jalāl al-Dīn Rūmī"

Partial intellect is like lightning, flashing,

How can one move toward gloom in its brightness?

The earthly wave is our illusion, understanding, and thought;

The wave of water is oblivion, intoxication, and annihilation.[189]

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[187] عقل سر تیزست لیکن پای سست/زانک دل ویران شدست و تن درست
کاشکی هستی زبانی داشتی/تا ز هستان پرده‌ها برداشتی
هر چه گویی ای دم هستی از آن/پردهٔ دیگر برو بستی بدان
آفت ادراک آن قالست و حال/خون بخون شستن محالست و محال

[188] تو نگنجی در کنار فکرتی/نی به معلولی قرین چون علتی
زین نظر وین عقل رو بیزار شو / چشم غیبی جوی و برخوردار شو
زین نظر وین عقل ناید جز دوار/پس نظر بگذار و بگزین انتظار
[189] عقل جزوی همچو برقست و درخش/در درخشی کی توان شد سوی وخش
موج خاکی وهم و فهم و فکر ماست/موج آبی محو و سکرست و فناست

Jalāl al-Dīn Rūmī

Chapter 1-6 : Consciousness

Soul is the true, eternal essence of who you are — the real "I" that exists beyond the mind, thoughts, body, emotions, and all limitations of the material world.

In plain, neutral language, here's what the passage is explaining:

- **Soul is the thinker of thoughts** — but it's not the thoughts themselves. Soul is the silent, aware source that generates or directs thinking. Thoughts arise because Soul is present and active.
- **Consciousness** (the everyday awareness or mind that notices things) only responds or activates when **Soul** directs it. Soul itself is **beyond all thought**, beyond matter, energy, space, time — completely free from the physical and mental realms.
- Thinking always involves **self-consciousness** (that sense of "I am thinking this"). Every thought requires this "I" awareness to exist. So, the true Self — the pure Soul that is "above and beyond all thoughts" — cannot be captured, explained, or revealed by ordinary consciousness or the intellect.
- Even if the mind or consciousness cannot think about or grasp this higher reality (because it's beyond thought), **Soul** (which you truly are) can **know** it completely and directly — in a whole, intuitive, wordless way.

Then comes the part about **creativity and realization**:

- In the creative process of Soul, we gradually become an **individual reflection** of whatever we deeply realize or recognize the divine power to be — especially in relation to ourselves.
- Example: If you truly realize (not just think about, but inwardly know) the Spirit as the **infinite potential** for everything that makes a perfect human being (qualities like love, wisdom, freedom, harmony, strength, compassion, etc.), then — by the natural **law of creativity** — this realization starts to build a matching image or pattern in your thoughts and inner being.
- Over time, that inner pattern influences and reshapes your **external conditions** — your life, body, relationships, circumstances — because thoughts and consciousness act on the outer world according to the **Law of Consciousness**.
- It's a gradual, natural unfolding: What you deeply realize the Spirit (or ultimate reality) to be, you begin to reflect and express as an individual.

In short:

- Soul is the unchanging, timeless core beyond mind and thought — the real you that can know truth directly, without words or analysis.
- The mind/intellect can never fully reach or describe this level — it stays stuck in human-consciousness and limitations.

- But through inner realization of higher Spirit qualities, Soul creatively transforms you from the inside out, aligning your thoughts, life, and being with that higher potential. This is how true personal growth and spiritual evolution happen — not by forcing or intellectual effort, but by deep recognition and letting that realization unfold naturally.

This teaching emphasizes shifting focus from the limited mind (which analyzes and thinks) to the boundless Soul (which knows and creates) as the key to experiencing higher reality and manifesting a more perfect expression of yourself in the world.

Find here a collection of vital poems and lyrics from Rumi, Hāfez, and beyond:

"Worship through imitation is misguided;

blessed is the traveler who is aware.[190]"

🌿 Saadi 🌿

"You were a flower, then you became a heart;

You were ignorant, then you became wise.
He who drew you this far will drag you onward, pulling you along.
In his trials, his pains are sweet; even his fires are waters,

so do not turn your face away from him."[191]

🌿 Jalāl al-Dīn Rūmī 🌿

"Who can see you as you truly are?
Each person perceives you according to their own understanding."

🌿 Hāfez 🌿

"Two people are sitting, and both are gazing intently, but one sees nothing—no mustache, no dust, no knot, and no pain."[192]

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[190] عبادت به تقلید گمراهی است/خنک رهروی را که آگاهی است

[191] تو گل بدی و دل شدی جاهل بدی عاقل شدی/آن کو کشیدت این چنین آن سو کشاند کش کشان
اندر کشاکش‌های او نوش است ناخوش‌های او/ آب است آتش‌های او بر وی مکن رو را گران

[192] دو کس نشسته‌اند چشم هر دو روشن در او سَبَلی نه، غباری، گِرهی نه، دردی نه این یکی می‌بیند آن دگر هیچ نمی‌بیند.

🌿 Shams al-Dīn Tabrīzī, excerpt from *Maqālāt-e Shams* 🌿

"O speaker, if you remain in the realm of the body,
You will not attain Spirit knowledge.
Tomorrow, when ties to the body are severed,
You will be trapped forever in the darkness of ignorance."[193]

🌿 Saadi 🌿

"Do you know how the traveler perceives the path?
The further he goes, the more of the path he sees."[194]

"Regret and sorrow arise in sickness;
During illness, there is complete wakefulness.
When you fall ill, you repent for your sins,
And the ugliness of sin becomes clear to you.
You vow to return to the right path,
And resolve that henceforth, your only pursuit will be obedience.
Thus, it becomes certain that illness grants you clarity and awakening.
Know this fundamental truth, O seeker of the essence:
Whoever feels pain, smells its fragrance.
The more awake someone is, the more pain they bear;
The more aware they are, the paler their face becomes."[195]

🌿 Jalāl al-Dīn Rūmī 🌿

"Drink the wine like Jamshid's cup, which shows the two worlds,
For the light of this world-revealing goblet will grant you awareness."[196]

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[193] ای ناطق اگر به مرکز جسمانی/حاصل نکنی معرفت سبحانی
فردا که علایق از بدن قطع شود/در ظلمت جهل جاودان در مانی

[194] هیچ دانی راه رو چون دید راه/ هرکه افزون رفت افزون دید راه

[195] حسرت و زاری گه بیماریست/وقت بیماری همه بیداریست
آن زمان که می‌شوی بیمار تو/ می‌کنی از جرم استغفار تو
می‌نماید بر تو زشتی گنه/ می‌کنی نیت که باز آیم به ره
عهد و پیمان می‌کنی که بعد ازین/جز که طاعت نبودم کاری گزین
پس یقین گشت این که بیماری ترا/می‌ببخشد هوش و بیداری ترا
پس بِدان این اصل را ای اصل‌جو/هر که را دردست، او بُرده‌ست بو
هر که او بیدارتر پر دردتر/هر که او آگاه تر رخ زردتر

[196] همچو جم جرعه ما کش که ز سر دو جهان/ پرتو جام جهان بین دهدت آگاهی

🌿 Hāfez 🌿

"When the essence and nature of the soul are the source of awareness,
Whoever is more aware has more life within.
Awareness enhances the soul's influence;
The more of it one possesses, the more divine they become.

When the body's walls and doors are filled with awareness,
The house becomes alive like a royal palace.

If a perfect person touches dust, it turns into gold,
But if an imperfect one takes gold, it becomes ashes."

🌿 Jalāl al-Dīn Rūmī 🌿

Worship by imitation is done by wannabes and misguided,
Blessed is the disciple who has awareness.[197]
🌿 **Saadi** 🌿

You were a shell of clay and became a heart, you were ignorant and became wise,
The one who drew you this way will pull you further with persistence.
His bitterness is sweet, and even his fires are like water,
Do not turn your face away from him with heaviness.[198]
🌿 Jalāl al-Dīn Rūmī 🌿

Who can see you as you truly are?
Each person perceives according to the measure of their knowledge.[199]
🌿 **Hāfez** 🌿

Two people sit, both with bright eyes,

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[197] عبادت به تقلید گمراهی است/خنک رهروی را که آگاهی است

[198] تو گل بدی و دل شدی جاهل بدی عاقل شدی/آن کو کشیدت این چنین آن سو کشاند کش کشان
اندر کشاکش‌های او نوش است ناخوش‌های او/ آب است آتش‌های او بر وی مکن رو را گران

[199] تورا چنان که توبی هر نظر کجا بیند/ به قدر دانش خود هرکسی کند ادراک

But one sees clearly while the other sees nothing.[200]

🍃 **Shams of Tabriz** 🍃

Oh speaker, if you are centered in the material body,
You will not gain Spirit knowledge.
Tomorrow, when the ties to the body are cut,
You will be eternally trapped in the darkness of ignorance.[201]

🍃 **Ferdowsi** 🍃

Do you know the wayfarer knows the path when they see it?
The farther they go, the more they see the path.[202]

🍃 Farīd al-Dīn Attār Nishābourī 🍃

Regret and sorrow come with illness,
But during illness, you are fully awake.
When you become ill,
You seek forgiveness for your sins.
You realize the ugliness of wrongdoing,
And resolve to return to the right path.
You make promises that from now on,
You will choose nothing but obedience.
So, it becomes certain that illness grants you
Awareness and wakefulness.
Know this truth, O seeker of truth,
Whoever feels pain, has smelled the scent of truth.
The more awake they are, the more pain they feel.
The more aware they are, the more their face turns pale.[203]

🍃 **Jalāl al-Dīn Rūmī** 🍃

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[200] دو کس نشسته‌اند چشم هر دو روشن در او سَبَلی نه، غباری، گِرِهی نه، دردی نه
این یکی می‌بیند آن دگر هیچ نمی‌بیند.

[201] ای ناطق اگر به مرکز جسمانی/حاصل نکنی معرفت سبحانی
فردا که علایق از بدن قطع شود/در ظلمت جهل جاودان در مانی

[202] هیچ دانی راه رو چون دید راه/ هرکه افزون رفت افزون دید راه

[203] حسرت و زاری گه بیماریست/وقت بیماری همه بیداریست
آن زمان که می‌شوی بیمار تو/ می‌کنی از جرم استغفار تو
می‌نماید بر تو زشتی گنه/ می‌کنی نیت که باز آیم به ره
عهد و پیمان می‌کنی که بعد ازین/جز که طاعت نبودم کاری گزین
پس یقین گشت این که بیماری ترا/می‌ببخشد هوش و بیداری ترا

Drink from the goblet of Jamshid,
For the light of the world reveals awareness to you.[204]
Hāfez

Since the essence and nature of the soul is a messenger,
The more aware one becomes, the closer they are to their soul.
Awareness influences the soul,
And the one who has more awareness is closer to God.

When the body's walls and doors are aware,
The house becomes alive like a royal palace.

If a perfected one touches dust, it becomes gold,
If an incomplete one takes gold, it turns to ashes.[205]
Jalāl al-Dīn Rūmī

Each particle and each thought is like waking,
From joy and sorrow, our awareness is born.
Why hasn't one become a stranger among the kin,
For unawareness amidst the aware is wrongdoing.
Jalāl al-Dīn Rūmī

The soul is nothing but knowledge in the trial,
Whoever has more knowledge, their soul is greater.

Within the heart, there is a hidden image of you,
Whose grace even the hidden secrets cannot bear.

The traveler of the world of knowledge is the heart,
In the ocean of your grief, hands above, feet entangled in the mud.[206]

پس بِدان این اصل را ای اصل‌جو/هر که را دردست، او بُرده‌ست بو
هر که او بیدارتر پر دردتر/هر که او آگاه تر رخ زردتر

[204] همچو جم جرعه ما کش که ز سر دو جهان/ پرتو جام جهان بین دهدت آگاهی

[205] چون سر و ماهیت جان مخبرست/هر که او آگاه‌تر با جان‌ترست
روح را تاثیر آگاهی بود/هر که را این بیش اللهی بود
چون در و دیوار تن با آگهی ست/زنده باشد خانه چون شاهنشهی ست
کاملی گر خاک گیرد زر شود/ناقص ار زر برد خاکستر شود

[206] هر ذره و هر خیال چون بیداریست/ از شادی و اندهان ما هشیاریست

🍃 **Jalāl al-Dīn Rūmī** 🍃

O flute, how beautiful you are, knowing the secrets of mystery,

You accomplish your work, for you know your task.

O flute, like the nightingale crying out for the rose,

Don’t break your neck for a rose without thorns.

How could I become a highway robber for this caravan?

I know that the leader of the caravan knows the way.

You are not the eye that is unaware of itself,

For us, the veil is the eye and the sight of mystery.

You emptied yourself and were filled with secrets,

For you abandoned self-love and ignorance.

When you taste the ruby lips of the beloved, why do you lament?

Let the sorrowful complain of the secrets they know.

No, you do not cry for yourself, O generous one,

Weep for the one who is aware of others.[207]

🍃 Jalāl al-Dīn Rūmī 🍃

بیگانه چرا نشد میان خویشان/کز باخبران بی‌خبری بدکاریست
جان نباشد جز خبر در آزمون/هر که را افزون خبر جانش فزون
درون دل نهان نقشیست از تو/که لطفش را نهان‌ها برنتابد
سیاح جهان معرفت یعنی دل/در بحر غمت دست به سر پای به گل

[207] ای نای بس خوش است کز اسرار آگهی/ کار او کند که دارد از کار آگهی
ای نای همچو بلبل نالان آن گلی/گردن مخار کز گل بی‌خار آگهی
گفتا چگونه رهزن این قافله شوم/دانم که هست قافله سالار آگهی
نه چشم گشته‌ای تو که بی‌آگهی ز خویش/ما را حجاب دیده و دیدار آگهی
از خود تهی شدی و ز اسرار پر شدی/زیرا ز خودپرست و ز انکار آگهی
چون می‌چشی ز لعل لب یار ناله چیست/ بگذار تا کند گله‌ای زار آگهی
نی نی ز بهر خود تو نمی‌نالی ای کریم/بگری بر آنک دارد ز اغیار آگهی

Chapter 1-7 : Free W گفت مرد آنست که چنانکه باطنش بود، ظاهر چنان نماید. باطن من همه یک رنگیست، اگر ظاهر شود

و مرا ولایتی باشد و حکمی،همه عالم یکرنگ شدی، شمشیر نماندی، قهر نماندی، و این سنت خدا نیست که این عالم چنین باشد. مقالات شمس

ill or providence

Free will (as described in these spiritual teachings) is the inherent **power and right** that every **Soul** possesses to make its own choices — specifically, the fundamental decision to either:

- follow the way of the **KAL** (also called KAL NIRANJAN or the negative power), which represents the forces of the lower worlds — matter, illusion, karma, ego, the five passions of the mind (lust, anger, greed, attachment, vanity), limitation, cycles of reincarnation, and separation from the divine source **or** follow the path of higher spiritual truth, light, and liberation
- Free will is the core freedom given to every Soul — no one, not even the highest forces or the negative power, can take it away or force a choice.
- It's the ability to choose your direction: toward bondage (staying caught in the material, emotional, and mental realms ruled by illusion, desire, fear, and control) **or** toward liberation (rising above those realms through awareness, love, self-control, humility, and alignment with a higher, positive Spirit flow).
- This choice is ongoing — moment by moment, life by life — and it's what determines Soul's journey: whether it remains tied to reincarnation and suffering in the lower worlds, or progresses toward permanent freedom and unity with the Spirit source.
- Unlike animals or purely mechanical forces, Souls have this conscious ability to decide, reflect, and change direction. Exercising free will wisely (choosing the higher path) is what allows Soul to transcend the mind, ego, and negative influences.

This teaching ties directly into earlier ideas we've covered:

- The **mind**, **intellect**, and **ego** operate within the lower worlds and are tools/influences of the negative power when not transcended.
- The five passions are expressions of that negative pull, keeping Soul bound.
- True liberation comes from Soul exercising free will to rise above them — through realization, surrender to higher guidance, love, self-control, and detachment — ultimately knowing and reflecting the Spirit directly.

In essence: Free will is Soul's sacred gift and responsibility — the power to choose light over darkness, freedom over bondage, and the higher path over the lower one. Every Soul has it, always, and how it's used shapes its entire spiritual journey.

Presented are key poetic works and lyrics by Rumi, Hāfez, and similar figures:

When the eternal fate was decreed without our presence,
If a part of it is not to your liking, do not complain.[208]

🌿 Hāfez 🌿

Do not blame me for being a rogue or infamous, O wise one,
For this was my fate written in the scroll of destiny.
Do not reproach my drunkenness for the blackness of my record,
For who knows what fate has written upon their head?[209]

🌿 Hāfez 🌿

A mystic was asked: "Is life governed by predestination or free will?"
He answered:
"Today is by free will—so I can choose what to plant.
But tomorrow is predestination,
For tomorrow, I will be forced to reap whatever I planted by my own choice yesterday."[210]

🌿 Attributed to Persian Sufi Wisdom 🌿

There is a hidden free will within us,
When two objectives appear, it increases clarity.
Teachers punish children,
But such discipline is not given to a black stone.
Would you ever say to a stone, "Come tomorrow,
And if you don't come, I will punish you for your wrongdoing?"
Would any wise person strike a clod of earth?

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[208] چو قسمتِ ازلی بی حضورِ ما کردند/ گر اندکی نه به‌وفقِ رضاست، خُرده مگیر
[209] عیبم مکن به رندی و بدنامی ای حکیم/کاین بود سرنوشت ز دیوانِ قسمتم
مَکُن به نامه سیاهی مَلامَتِ منِ مست/که آگه است که تقدیر بر سرش چه نوشت؟

[210] عارفی را پرسیدند زندگی به جبر است یا به اختیار؟ پاسخ داد: امروز را به اختیار است تا چه بکارم، اما فردا جبر است.
چرا که فردا به اجبار باید درو کنم; هر آنچه را که دیروز به اختیار کاشته‌ام.

Would anyone reproach a stone?
In reason, predestination is more disgraceful than free will,
Because those who adhere to predestination deny their own senses.
The followers of free will do not deny their senses,
But understand, O son, that the actions of God are beyond sense.[211]

Suffering has a cause in wrongdoing,
Recognize evil as coming from your own actions, not from fate.[212]

🍃 Jalāl al-Dīn Rūmī 🍃

The whole world acknowledges free will,
Commanding and forbidding: "Bring this, do not bring that."
Yet some say that command and prohibition are futile,
"There is no free will; all of this is mistaken."
Sensation is acknowledged even by animals, O friend,
But understanding is a more subtle and precise proof.
For we perceive free will clearly,
And it makes the duties of work agreeable to us.[213]

🍃 Jalāl al-Dīn Rūmī 🍃

Without a doubt, we have some free will,
You cannot deny the senses, for they are evident.
Would anyone ever tell a stone, "Come here"?
Or seek loyalty from a clod of earth?
No one tells a person, "Fly up!"

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[211] اختیاری هست در ما ناپدید/چون دو مطلب دید آید در مزید
اوستادان کودکان را می‌زنند/آن ادب سنگ سیه را کی کنند
هیچ گویی سنگ را فردا بیا/ور نیابی من دهم بد را سزا
هیچ عاقل مر کلوخی را زند/هیچ با سنگی عتابی کس کند
در خرد جبر از قدر رسواترست/زانک جبری حس خود را منکرست
منکر حس نیست آن مرد قدر/فعل حق حسی نباشد ای پسر

[212] رنج را باشد سبب بد کردنی/بد ز فعل خود شناس از بخت نی
[213] جملهٔ عالم مقر در اختیار/امر و نهی این میار و آن بیار
او همی گوید که امر و نهی لاست/اختیاری نیست این جمله خطاست
حس را حیوان مقرست ای رفیق/لیک ادراک دلیل آمد دقیق
زانک محسوسست ما را اختیار/خوب می‌آید برو تکلیف کار

Or says to the blind, "Come, look at me."
God has said, "There is no burden on the blind,"
How could the Lord of relief place a burden on anyone?
No one says to a stone, "You arrived late,"
Or asks a piece of wood, "Why did you strike me?"
Such obligations are not placed upon the compelled,
No one reproaches or punishes the helpless.
Command, prohibition, anger, honor, and reproach,
Are only for those with free will, O pure-hearted one.
There is free will in acts of oppression and injustice,
This I desired from Satan and the ego.
Free will dwells within you,
Until it sees a Yusuf, it remains hidden.

Free will and desire exist within the soul,
It spreads its wings when it sees a way forward.
A dog's free will is lost when it sleeps,
But when it sees a piece of meat, it wags its tail.
A horse neighs when it sees barley,
And a cat meows when it sees a moving piece of meat.
This vision stirs free will,
Like a spark that rises from a fire.
Thus, free will awakens within you like Iblis,
Becoming a messenger, bringing you the message of Vis.
When something desirable is presented to this person,
The dormant free will opens up its bundle.[214]

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[214] اختیاری هست ما را بی‌گمان/حس را منکر نتانی شد عیان
سنگ را هرگز بگوید کس بیا/از کلوخی کس کجا جوید وفا
آدمی را کس نگوید هین بپر/یا بیا ای کور تو در من نگر
گفت یزدان ما علی الاعمی حرج/کی نهد بر کس حرج رب الفرج
کس نگوید سنگ را دیر آمدی/یا که چوبا تو چرا بر من زدی
این چنین واجستها مجبور را/کس بگوید یا زند معذور را
امر و نهی و خشم و تشریف و عتاب/نیست جز مختار را ای پاک‌جیب
اختیاری هست در ظلم و ستم/من ازین شیطان و نفس این خواستم
اختیار اندر درونت ساکنست/ تا ندید او یوسفی کف را نخست
اختیار و داعیه در نفس بود/روش دید آنگه پر و بالی گشود
سگ بخفته اختیارش گشته گم/چون شکنبه دید جنبانید دم
اسپ هم حو حو کند چون دید جو/چون بجنبد گوشت گربه کرد مو
دیدن آمد جنبش آن اختیار/هم‌چو نفخی ز آتش انگیزد شرار
پس بجنبد اختیارت چون بلیس/شد دلاله آردت پیغام ویس
چونک مطلوبی برین کس عرضه کرد/اختیار خفته بگشاید نورد

🍃 Jalāl al-Dīn Rūmī 🍃

The word "predestination" makes love impatient,
And for the one who is not a lover, it becomes a prison of compulsion.
This is union with the Spirit, not compulsion,
This is the radiance of the moon, not a cloud.
And if this is compulsion, it is not the compulsion of the common people,
It is not the compulsion of the self-willed ego.
Those who know this compulsion, O son,
God has opened the eye of their hearts.
The unseen and the future are revealed to them,
The mention of the past becomes a corpse to them.
Their understanding of free will and compulsion is different,
For in their shells, the drops have turned into pearls.
Outside, there are small and large drops,
But within the shell, the small becomes great.
Their nature is like the navel of a musk deer,
Outwardly, there is blood, but inwardly, there is musk.
Do not say that this substance was mere blood outside,
For when it goes into the navel, it becomes musk.
Do not say that this copper was lowly outside,
For when it encounters the elixir, it turns into gold.
Free will and compulsion were mere illusions in you,
But when they reached them, they became the light of majesty.[215]

🍃 Jalāl al-Dīn Rūmī 🍃

If you are aware of His predestination, then where is your misery?
Where is the perception of the chains of compulsion?
How can someone in chains be joyful?
How can a prisoner of confinement feel free?

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[215] لفظ جبرم عشق را بی‌صبر کرد/وانک عاشق نیست حبس جبر کرد
این معیت با حقست و جبر نیست/این تجلی مه است این ابر نیست
ور بود این جبر جبر عامه نیست/جبر آن امارهٔ خودکامه نیست
جبر را ایشان شناسند ای پسر/که خدا بگشادشان در دل بصر
غیب و آینده بریشان گشت فاش/ذکر ماضی پیش ایشان گشت لاش
اختیار و جبر ایشان دیگرست/ قطره‌ها اندر صدفها گوهرست
هست بیرون قطرهٔ خرد و بزرگ/در صدف آن در خردست و سترگ
طبع ناف آهوست آن قوم را/از برون خون و درونشان مشکها

If you see that your feet are bound,
And the king's guards are seated around you,
Then do not act like a guard toward the helpless,
For the helpless have no such nature or character.
If you do not see His compulsion, do not speak of it,
And if you do see it, where is the sign of your vision?
In every action toward which you have inclination,
You see your own power clearly.
And in every action where you lack desire and will,
You call yourself compelled, saying, "This is from God."[216]

🍃 Jalāl al-Dīn Rūmī 🍃

These great ones all accepted predestination... but the path is different:
There is a "subtlety" that lies beyond compulsion!
God calls you "capable" (one who is able to act, who has free will),
So why do you call yourself compelled (without choice)?
He calls you capable... He calls you one with free will...
For the commands, prohibitions, warnings, and sending of prophets all imply free will.
There are a few verses about compulsion... but they are few.[217]

🍃 Shams al-Dīn Tabrīzī 🍃

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[216] گر ز جبرش آگهی زاریت کو/بینش زنجیر جباریت کو
بسته در زنجیر چون شادی کند؟/کی اسیر حبس آزادی کند؟
ور تو می‌بینی که پایت بسته‌اند/بر تو سرهنگان شه بنشسته‌اند
پس تو سرهنگی مکن با عاجزان/زانک نبود طبع و خوی عاجز آن
چون تو جبر او نمی‌بینی مگو/ور همی بینی نشان دید کو
در هر آن کاری که میلستت بدان/قدرت خود را همی بینی عیان
واندر آن کاری که میلت نیست و خواست/خویش را جبری کنی کین از خداست
تو مگو کین مایه بیرون خون بود/چون رود در ناف مشکی چون شود
تو مگو کین مس برون بد محتقر/در دل اکسیر چون گیرد گهر
اختیار و جبر در تو بد خیال/چون دریشان رفت شد نور جلال

[217] این بزرگان همه به جبر فرو رفتند... اما طریق غیر آن است "لطیفه ای" هست بیرون جبر! خداوند ترا قدری (قادر به کردار خود، دارای اختیار) می خواند، تو خود را چرا جبری (بدون اختیار) می خوانی ؟ او تو را قادر می گوید. ترا قدری می گوید. زیرا مقتضای امر و نهی و وعید و ارسال رسل این همه مقتضای اختیار است.. آیتی چند هست در جبر..اما اندك است.

Chapter 1-8: Karma; Cause and Effect

Sir Isaac Newton was twenty-three years old when he watched an apple fall to the ground in his mother's orchard. The apple never really hit him on the head. It did, however, support his theory of universal gravitation.

At the time, in 1665, Sir Isaac had also just formulated his three laws of motion, one of them being that for every action, there is an equal and opposite reaction.

Newton's explanations are usually applied to the interaction of physical forces and objects. However, the same action/reaction principle applies to the forces of emotion and thought.

The Law of Karma Is Scientific and Logical: The Law of Karma is scientific and logical. It is the spiritual form of the physical Law of Cause and Effect. Every action creates an equal and opposite reaction. The Law of Karma helps us understand the effect of our actions. The process helps Soul mature. The law's purpose is to teach love and to uplift, not to punish.

Karma applies itself in the most exacting and clever of ways. If we deprived another human being of freedom in a previous life, we'd probably have our freedom curtailed in this life. This experience would give us time to reconsider our views and learn the Law of Love.

Understanding Karma Can Liberate Us from Being a Victim: Once we accept the Law of Karma in our lives, we are liberated from being the victim. We begin to see underlying spiritual causes and act accordingly. Problems become opportunities for spiritual growth.

Karma differs from fate or destiny because it encourages us to take an active role in life. The Law of Karma requires the spiritual seeker to follow the highest code of ethics. The rules are simple. Eckankar is not a passive path to God.

🍃 Harold Klemp 🍃; ECKANKAR, Ancient Wisdom for Today

For more info try this link:
Why Bad Things Happen to Good People | A Spiritual Perspective - Eckankar

https://www.eckankar.org/a-spiritual-perspective-on-tragedy/

These are notable poems and lyrics crafted by Rumi, Hāfez, and additional poets:

"Though the wall casts a long shadow, it eventually returns to it, that shadow too,

This world is like a mountain, our voices are echoes,

The echoes return to us as our own voices."[218] 🍃 Jalāl al-Dīn Rūmī 🍃

"Do good, for the world knows goodness,

It will not take goodness away from the good.

Wealth remains behind for all, and from you, it will also remain,

Better that instead of wealth, goodness remains."[219]

🍃 Jalāl al-Dīn Rūmī 🍃

Someone who inflicts harm upon the wing of an ant, also suffers retaliation from a snake,

I saw with my own eyes, in the passage, how a little bird attacked an ant,

Yet before it could escape with its prey, another bird intervened and ended its act.

When you commit evil, do not feel secure from calamities,

For nature itself demands retribution.

The heavens serve as a mirror of justice, fittingly,

What it observes from you, it reflects back.

The herald of the world proclaims, whoever does evil,

Does it not unto others, but ultimately unto himself.

Have you not heard from the custodians of this path,

That whoever digs a pit, will fall into it themselves?

The abode of creation is not superficial,

Neither earth nor sky exists without justice.[220]

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[218] گر چه دیوار افکند سایهٔ دراز/باز گردد سوی او، آن سایه باز
این جهان کوهستُ و فعل ما ندا/سوی ما آید، نداها را صدا

[219] رو نیکی کن که دهر نیکی داند/او نیکی را از نیکوان نستاند
مال از همه ماند و از تو هم خواهد ماند/آن به که بجای مال نیکی ماند

[220] کسی کو بر پر موری ، ستم کرد/هم از ماری ، قفای آن ستم خورد
به چشم خویش دیدم ، در گذرگاه/ که زد بر جان موری ، مرغکی راه
هنوز از صیدِ منقارش نَپرداخت/ که مرغی دیگر آمد ، کار او ساخت
چو بد کردی، مباش ایمن زِ آفات/که واجب شد ، طبیعت را مُکافات

🍃 Nizami 🍃

"Learn oppression from the teasing glance: in the religion of love,

every action has a reward, and every deed a retribution.

I saw the green fields of the sky and the crescent moon anew,

reminding me of my own harvest time,

An old farmer spoke well to his son, saying,

'O light of my eyes, harvest nothing but what you have sown.[221]'"

🍃 Hāfez 🍃

"You commit wrongs and expect good in return;

the reward for bad actions is only bad.

Though the Lord is generous and merciful,

He does not give wheat if you plant barley.[222]

My friend, do not delay, for tomorrow is uncertain;

good and evil are as clear as daylight.

In the religion of love, betrayal is not permitted;

سِپهر آیینهِ عدلستُ و شاید/که هَرچ ، آن از تو بیند، وانماید
منادیِ شد جهان را، هر که بد کرد/نه با جان کسی، با جان خود کرد
مگر نشنیدی از فرّاش این راه/که هر کو چاه کند، افتاد در چاه
سرایِ آفرینش ، سرسری نیست/زمینُ و آسمان، بی‌داوری نیست

[221] ستم از غمزه میاموز که در مذهبِ عشق/هر عمل اجری و هر کرده جزایی دارد
مزرع سبز فلک دیدم و داس مه نو/یادم از کشته خویش آمد و هنگام درو

دهقان سالخورده چه خوش گفت با پسر/کای نور چشم من به جز از کشته ندروی
بد می‌کنی و نیک طمع می‌داری/هم بد باشد سزای بدکرداری
با اینکه خداوند کریم و است و رحیم/گندم ندهد بار چو جو می‌کاری

[222] بد می‌کنی و نیک طمع می‌داری/هم بد باشد سزای بد کرداری
با اینکه خداوند کریم و است و رحیم/گندم ندهد بار چو جو می‌کاری

I walk straight, you must not walk crookedly.[223]"

🌿 Jalāl al-Dīn Rūmī 🌿

"When you wield a sword, you cannot kill people; wickedness is not forgotten by God.
This sword was not made for oppressors, nor was the grape grown for wine in the heavens.
Jesus on a path saw a dead man; he was perplexed and bit his fingertip.
He asked, 'Who did you kill that you were killed so miserably? And who will kill him who killed you?'
Do not knock on the door to harm someone, so no one knocks on the door to harm you.[224]"

🌿 **Naser Khosrow** 🌿

"God forgives that servant whose existence brings comfort to people.
Kindness flows from a head that has a brain, for the low-spirited are without sense or substance.
One who is seen as good in both worlds is the one who delivers goodness to God's creation.[225]"

🌿 **Saadi** 🌿

"Whatever seed you plant will eventually grow;
nothing bad grows from a grain of kindness, why?
I have not seen any market in the world without scales;
everything is balanced, why would there be no measure? [226]"

🌿 **Jalāl al-Dīn Rūmī** 🌿

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[223] ای دوست مکن که روزها را فرداست/نیکی و بدی چو روز روشن پیداست
در مذهب عاشقی خیانت نه رواست/من راست روم تو کژ روی ناید راست

[224] چون تیغ به دست آری مردم نتوان کشت/نزدیک خداوند بدی نیست فرامشت
این تیغ نه از بهر ستمکاران کردند/انگور نه از بهر نبید است به چرخشت
عیسی به رهی دید یکی کشته فتاده/حیران شد و بگرفت به دندان سر انگشت
گفتا که «کرا کشتی تا کشته شدی زار؟/تا باز که او را بکشد آنکه تو را کشت؟»
انگشت مکن رنجه به در کوفتن کس/تا کس نکند رنجه به در کوفتنت مشت

[225] خدا را بر آن بنده بخشایش است/که خلق از وجودش در آسایش است
کرم ورزد آن سر که مغزی در اوست/که دون همتانند بی مغز و پوست
کسی نیک بیند به هر دو سرای/ که نیکی رساند به خلق خدای

[226] هر کجا تخمی بکاری آن بروید عاقبت/بد نروید هیچ از شهدانه احسان چرا
بی ترازو هیچ بازاری ندیدم در جهان/جمله موزونند عالم نبودش میزان چرا

"The heavens turn only for the good;
the crown of greatness will return to us.[227]"

🌿 **Ferdowsi** 🌿

An mystic was asked, "Is life governed by fate or by free will ?"
He replied:
"Today is governed by free will -it depends on what I plant.
But tomorrow is governed by fate,
because tomorrow I am compelled to reap whatever I chose to plant today.[228]"

🌿 Unknown poet 🌿

"When you plant barley, nothing but barley will grow;
Whom will you blame when you have borrowed?
Do not place the blame for your wrongdoing on others;
Use your wisdom and hearing for this recompense.
Blame yourself, for you planted it;
Make peace with the recompense and justice of God.
Pain is caused by wrongdoing;
Recognize the bad from your actions, not from fate.[229]

🌿 **Jalāl al-Dīn Rūmī** 🌿

God reveals secrets when He wills;
When it is time to reap, do not plant evil seeds.[230]

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[227] که گردون نگردد به جز بر بهی/به ما بازگردد کلاه مهی

[228] عارفی را پرسیدند زندگی به 'جبر' است یا به 'اختیار'؟ پاسخ داد: امروز را به 'اختیار' است تا چه بکارم، اما فردا 'جبر' است. چرا که فردا به 'اجبار' باید درو کنم، هر آنچه را که دیروز به 'اختیار' کاشته‌ام

[229] چون بکاری جو نروید غیر جو/قرض تو کردی ز که خواهد گرو
جرم خود را بر کسی دیگر منه/ هوش و گوش خود بدین پاداش ده
جرم بر خود نه که تو خود کاشتی/ با جزا و عدل حق کن آشتی
رنج را باشد سبب بد کردنی/ بد ز فعل خود شناس از بخت نی

[230] رازها را می‌کند حق آشکار/چون بخواهد رست تخم بد مکار

Do not do wrong, for in this fleeting field,
You will harvest the evil you sow with the scythe of time.[231]"

🍃 Jalāl al-Dīn Rūmī 🍃

"Should I hesitate at all in my mind,
About whether to dive into the sea or soar above?
This hesitation is whether I should go to Mosul,
Or travel to Babylon to perform magic.
For this hesitation, strength is needed,
Otherwise, it would be like laughing at a mustache.
Young man, do not place excuses on fate,
When you place your faults upon others.
Turn around yourself and see your own faults,
See your own movement, not the shadow's.
The wise ruler will not make a mistake in judgment,
The ruler with insight knows the enemy.
When you ate honey, the fever did not come to another,
When you worked in the day, the night did not bring wages to another.
In which pit did you toil that did not turn to you?
What did you plant that did not yield a harvest?
The deeds that come from your soul and body,
Will cling to you like a child."[232]

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[231] بدی مکن که درین کشتزار زود زوال/ به داس دهر همان بدروی که می‌کاری

[232] هیچ باشد این تردد بر سرم/که روم در بحر یا بالا پرم
این تردد هست که موصل روم/یا برای سحر تا بابل روم
پس تردد را بباید قدرتی/ورنه آن خنده بود بر سبلتی
بر قضا کم نه بهانه ای جوان/جرم خود را چون نهی بر دیگران
گرد خود برگرد و جرم خود ببین/جنبش از خود بین و از سایه مبین
که نخواهد شد غلط پاداش میر/خصم را می‌داند آن میر بصیر
چون عسل خوردی نیامد تب به غیر/مزد روز تو نیامد شب به غیر
در چه کردی جهد کان وا تو نگشت/تو چه کاریدی که نامد ریع کشت

🌿 **Jalāl al-Dīn Rūmī** 🌿

"Do not do wrong, for you will fall into misfortune; do not dig a pit, for you will fall into it yourself. [233]"

🌿 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🌿

"The nose does not rest from the scent of aloeswood;
Place it on fire so it may scent like ambergris.
If you desire greatness, be generous,
For seeds will not grow unless they are sown."[234]

🌿 **Saadi** 🌿

"With strong arms and the power of your hand,
It is wrong to crush the fingers of the weak.
Do not fear the one who does not show mercy to the fallen,
For if you fall, no one will help you up.
Whoever sows the seeds of evil but expects good,
Brews empty thoughts and spins false dreams.
Take the cotton out of your ears and give justice to the people,
For if you do not dispense justice, there will come a day of reckoning.[235]"

🌿 **Saadi** 🌿

"Do good and cast it into the Tigris,
So that God may return it to you in the desert.
For there were many like you before us,
Who had good intentions but did wrong.

فعل تو که زاید از جان و تنت/هم‌چو فرزندت بگیرد دامنت

[233] بد مکن که بد افتی، چه مکن که خود افتی.

[234] نیاساید مشام از طبله عود/بر آتش نه که چون عنبر ببوید
بزرگی بایدت بخشندگی کن/که دانه تا نیفشانی نروید

[235] به بازوان توانا و قوت سر دست/خطاست پنجه مسکین ناتوان بشکست
نترسد آن که بر افتادگان نبخشاید/که گر ز پای در آید کسش نگیرد دست
هر آن که تخم بدی کشت و چشم نیکی داشت/دماغ بیهده پخت و خیال باطل بست
ز گوش پنبه برون آر و داد خلق بده/وگر تو می‌ندهی داد روز دادی هست

They did wrong and were kind to their bodies;
Be kind and do not think of doing harm.[236] "

Saadi

"Good and evil do not last forever;
It is best that goodness be your legacy.
The hand of fate is long in wickedness;
Do good if you are wise.
When you do good, good will come to you;
Evil will be met with evil.
As the Spirit ruler shows you goodness,
Show goodness to everyone.
Do not do evil, for you will see bad outcomes;
Evil gives you a bad name in the world.
Adorn yourself with goodness,
For goodness should not be expected from others.
If you do evil, you will reap nothing but evil;
You will never sing joyfully in this world."[237]

Ferdowsi

"The ill-wisher of others never achieves their goals;
They do not do a single evil without a hundred reaching them!
I wish you well, and you wish me ill?
You will not see good, and evil will not reach me."[238]

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[236] تو نیکویی کن و در دجله انداز/ که ایزد در بیابانت دهد باز
که پیش از ما چو تو بسیار بودند/ که نیک‌اندیش و بدکردار بودند
بدی کردند و نیکی با تن خویش/تو نیکوکار باش و بد میندیش

[237] نباشد همی نیک و بد پایدار/همان به که نیکی بود یادگار
دراز است دست فلک بر بدی/همه نیکویی کن اگر بخردی
چو نیکی کنی، نیکی آید برت/بدی را بدی باشد اندرخورت
چو نیکی نمایدت کیهان‌خدای/تو با هر کسی نیز، نیکی نمای
مکن بد، که بینی به فرجام بد /ز بد گردد اندر جهان، نام بد
به نیکی بباید تن آراستن/که نیکی نشاید ز کس خواستن
وگر بد کنی، جز بدی ندروی/شبی در جهان شادمان نغنوی

[238] بد خواهِ کسان هیچ به مقصد نرسد/ یک بد نکند تا به خودش، صد نرسد!
من نیکِ تو خواهم و تو خواهی بدِ من؟/ تو نیک نبینی و به من بد نرسد

🌿 **Ummar Khayyām** 🌿

"Regret and lamentation accompany illness;

In times of illness, one is fully awake.

When you become ill,

You seek forgiveness for your sins.

The ugliness of sin becomes apparent to you,

And you resolve to return to the path.

You make a promise that from now on,

You will choose nothing but obedience.

Thus it becomes clear that illness grants you

Awareness and alertness."[239]

🌿 **Jalāl al-Dīn Rūmī** 🌿

"The one who killed me, for my inferiors,

Does not know that my blood will not sleep.

Today it is on me, and tomorrow it will be on him;

The blood of someone like me will never be wasted. [240]"

🌿 **Jalāl al-Dīn Rūmī** 🌿

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[239] حسرت و زاری گه بیماریست/وقت بیماری همه بیداریست
آن زمان که می‌شوی بیمار تو/می‌کنی از جرم استغفار تو
می‌نماید بر تو زشتی گنه/می‌کنی نیت که باز آیم به ره
عهد و پیمان می‌کنی که بعد ازین/جز که طاعت نبودم کاری گزین
پس یقین گشت این که بیماری ترا/ می‌ببخشد هوش و بیداری ترا

[240] آنک کشتستم، پی مادون من/می نداند که نخُسپد، خون من
بر منست امروز و فردا، بر وی‌است/خونِ چون من، کسْ چنین ضایع کیست؟

Chapter 1-9: Yin and Yang; Polarity ;Dichotomy of the lower worlds

Polarity, Law of (also called the **Law of Opposites**) is described in these spiritual teachings as the **third law of the physical universe** — a fundamental principle that governs everything in the material, lower worlds.

In plain, neutral language:

- Everything in existence operates through **opposites** or **polarities** — two related forces or qualities that are in opposition yet interconnected, supporting, animating, and maintaining each other.
- Examples include:
    - **Yin and yang** (the classic symbol of this law): negative/passive/receptive/dark/feminine vs. positive/active/creative/light/masculine.
    - The **negative or reactive side** (pulling toward contraction, limitation, resistance, or destruction) vs. the **positive or active side** (pushing toward expansion, creation, initiative, or growth).
    - The **third aspect** — the **passive or middle path** — which is the neutral point of balance, harmony, or integration between the two extremes (not taking sides, but transcending the pull of either polarity).
- This law applies universally:
    - In nature (day/night, hot/cold, birth/death, growth/decay).
    - In human beings (good/evil tendencies, ignorance/wisdom, love/hate, fear/courage, selfishness/compassion — all coexisting within the same person).
    - In societies, nations, races, and religions (every group has both positive and negative expressions; no one is wholly good or wholly bad).
    - Even within ourselves (we all carry flaws, strengths, light, and shadow; duality is built into human experience).

The key insight from the provided statement ties directly into this law:

- Claiming that **all** people of a certain country, race, religion, or group are entirely bad (or entirely good) ignores this universal polarity and is deeply untruthful.
- It oversimplifies reality, denies the natural duality present in everything, and damages the credibility of the person saying it.
- True wisdom recognizes that **good and bad** exist in everybody, every nation, every race, and every religion — just as imperfection and flaw exist in nature itself.
- Nobody and nothing in the physical universe is perfect or one-sided; polarity ensures balance through opposition.

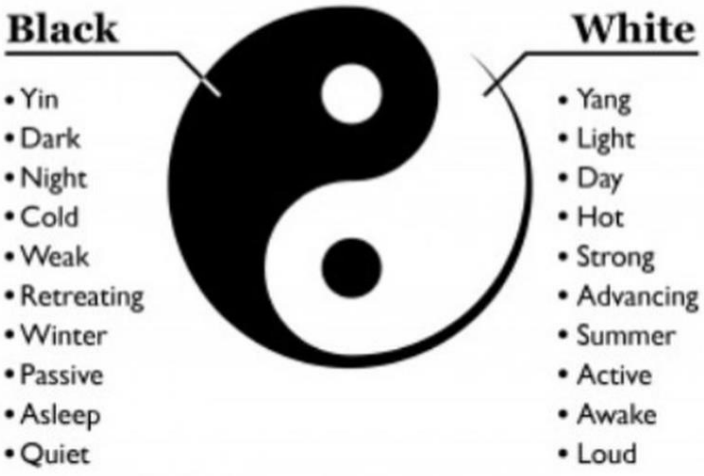
In essence:

The Law of Polarity teaches that opposites are not enemies but necessary partners — they define, balance, and sustain each other.

Life in the material world (including human nature) is always dual: light and shadow, positive and negative, active and reactive.

The middle path (neutrality, awareness, integration) offers a way to rise above being pulled to extremes, allowing for greater harmony, understanding, and growth.

This principle explains why blanket judgments fail — they reject the built-in duality that makes the universe (and us) what it is. True insight comes from seeing both sides without denying either, and choosing the balanced, higher path when possible.



Here's a selection of important poems and lyrics by Rumi, Hāfez, and others:

"This world is all conflict, if you look closely,
Particle against particle, like religion against infidelity.
One particle flies to the left,
And the other seeks the right.
One particle ascends, while the other falls;
Observe their conflict in their actions.
The visible conflict arises from hidden strife,
Know that this opposition is caused by that opposition.
A particle that is absorbed into the sun,
Its conflict transcends description and calculation.
When the breath and soul vanish from a particle,
Its battle is now only a battle of the sun. [241]"

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[241] این جهان جنگست کل چون بنگری/ ذره با ذره چو دین با کافری

🌿 **Jalāl al-Dīn Rūmī** 🌿

"A true person is one whose outer self is a reflection of their inner self.
My inner self and our personality is all of one color; if it were to become manifest, and if I had dominion and authority (political power),The whole world would become one-colored; there would be no swords, no coercion, And this is not God's will for this world to be so.[242]"

🌿 **Shams al-Dīn Tabrīzī** 🌿

"All parts of the world, by that decree,

Are paired, and lovers are paired with their own.

Every part of the world desires a pair,

Just like amber attracts straw.

The sky says to the earth, 'Welcome!'

With you, I am like iron and a magnet.

The sky is masculine, and the earth feminine in wisdom;

Whatever the sky casts, the earth nurtures.[243]"

🌿 **Jalāl al-Dīn Rūmī** 🌿

"The goodness and evil inherent in human nature,

آن یکی ذره همی پرد به چپ/وآن دگر سوی یمین اندر طلب
ذره‌ای بالا و آن دیگر نگون/جنگ فعلیشان ببین اندر رکون
جنگ فعلی هست از جنگ نهان/زین تخالف آن تخالف را بدان
ذره‌ای کان محو شد در آفتاب/جنگ او بیرون شد از وصف و حساب
چون ز ذره محو شد نفس و نفس/جنگش اکنون جنگ خورشیدست بس

[242] گفت مرد آنست که چنانکه باطنش بود، ظاهر چنان نماید. باطن من همه یک رنگیست، اگر ظاهر شود و مرا ولایتی باشد و حکمی، همه عالم یکرنگ شدی، شمشیر نماندی، قهر نماندی، و این سنت خدا نیست که این عالم چنین باشد.

[243] جمله اجزای جهان زان حکم پیش/جفت جفت و عاشقان جفت خویش
هست هر جزوی ز عالم جفت‌خواه/راست همچون کهربا و برگ کاه
آسمان گوید زمین را مرحبا/با توم چون آهن و آهن‌ربا
آسمان مرد و زمین زن در خرد/هرچه آن انداخت این می‌پرورد

The joy and sorrow that are in destiny and fate.

Do not blame the cycle, for in the realm of reason,

The cycles are a thousand times more helpless than you. [244] "

🌿 **Khayyam** 🌿

"See love, mixed with lovers;

See the soul, mingled with the earth.

Why do you see this and that, good and bad?

Look and see, in the end, these are mixed.

See unity in the effect, and know

Spring and autumn are intermingled.

Though they are opposites and adversaries,

They are like arrows and bows, intertwined."[245]

🌿 **Jalāl al-Dīn Rūmī** 🌿

"One cannot know a thing except through its opposite;

When one sees the wound, they understand the caress.

Thus, the hidden is revealed through the opposite;

Since God has no opposite, He remains hidden.

For when vision is filled with light, it sees without color,

Opposites reveal each other, like Rome and Abyssinia.

You recognized light through its opposite,

---

[244] نیکی و بدی که در نهاد بشر است/شادی و غمی که در قضا و قدر است
با چرخ مکن حواله کاندر ره عقل/چرخ از تو هزار بار بیچاره‌تر است

[245] عشقْ بین، با عاشقانْ آمیخته/روحْ بین، با خاکْدانْ آمیخته
چند بینی این و آن و نیک و بَد؟/بِنْگر آخِر این و آنْ آمیخته
اتحاد اندر اثر بین و بدان/نوبهار و مهرگان آمیخته
گر چه کژبازند و ضدانند لیک/همچو تیرند و کمان آمیخته

The opposite reveals the opposite within hearts.

The light of God has no opposite in existence,

So it cannot be revealed through contrast."[246]

🌿 **Jalāl al-Dīn Rūmī** 🌿

"Opposites flee from each other,

Night flees when light appears.

If you accept one, you reject the other,

For a lover detests the opposite of the beloved.

Hundreds of thousands of opposites destroy each other,

Yet your command brings them forth anew.

Life is the reconciliation of opposites;

Death is when conflict arises between them."[247]

🌿 **Jalāl al-Dīn Rūmī** 🌿

"The light of the eye is the light of the heart,

The light of the eye comes from the light of hearts.

But the light of the heart's light is the light of God,

Which is pure and separate from the light of intellect and sense.

In the night, there was no light, and you could not see colors,

Thus, through the opposite of light, light became apparent to you.

Seeing is light, and then comes the perception of color,

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[246] جز به ضد ضد را همی نتوان شناخت/ چون ببیند زخم بشناسد نواخت
پس نهانیها بضد پیدا شود/ چونک حق را نیست ضد پنهان بود
که نظر پر نور بود آنگه برنگ/ ضد به ضد پیدا بود چون روم و زنگ
پس به ضد نور دانستی تو نور/ضد ضد را می‌نماید در صدور
نور حق را نیست ضدی در وجود/تا به ضد او را توان پیدا نمود

[247] می‌گریزد ضدها از ضدها/شب گریزد چون بر افروزد ضیا
این پذیرفتی بماندی زان دگر/که محب از ضد محبوبست کر
صد هزاران ضد ضد را می‌کشد/بازشان حکم تو بیرون می‌کشد
زندگانی آشتی ضدهاست/مرگ آنک اندر میانش جنگ خاست

And you know this through the opposite of light without delay.

God created pain and sorrow for this reason,

So that through this opposite, joy might be revealed.

Thus, the hidden becomes apparent through opposites,

And since God has no opposite, He remains hidden.

For when vision is filled with light, it sees without color,

Opposites reveal each other, like Rome and Abyssinia.

You recognized light through its opposite,

The opposite reveals the opposite within hearts.

The light of God has no opposite in existence,

So it cannot be revealed through contrast."[248]

Jalāl al-Dīn Rūmī

"Life is the reconciliation of opposites,
Death is when conflict arises between them.
The peace of opposites is the life of this world,
The conflict of opposites is the life everlasting.
What is life? The reconciliation of enemies,
Understand death as the return to one's original nature.
The peace of enemies is temporary,
In the end, the heart turns towards conflict.
For a few days, for the sake of expediency,
They are together in loyalty and kindness.
In the end, each returns to its essence,
Each one reunites with its kind.
The grace of God gave this leopard its spots,
And took away their conflict through unity.

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[248] نور نور چشم خود نور دلست/نور چشم از نور دلها حاصلست
باز نور نور دل نور خداست/کو ز نور عقل و حس پاک و جداست
شب نبد نور و ندیدی رنگها/پس به ضد نور پیدا شد ترا
دیدن نورست آنگه دید رنگ/وین به ضد نور دانی بی‌درنگ
رنج و غم را حق پی آن آفرید/تا بدین ضد خوش‌دلی آید پدید
پس نهانیها بضد پیدا شود/چونک حق را نیست ضد پنهان بود
که نظر پر نور بود آنگه برنگ/ضد به ضد پیدا بود چون روم و زنگ
پس به ضد نور دانستی تو نور/ضد ضد را می‌نماید در صدور
نور حق را نیست ضدی در وجود/تا به ضد او را توان پیدا نمود

The grace of God gave this lion and deer,
Unity and brought these distant opposites together."

🍃 **Jalāl al-Dīn Rūmī** 🍃

"Look at those two washermen,
They seem to be in conflict outwardly.
One dips the cloth in water,
While the other, his partner, dries it.
Then again, the first one wets what the other dries,
It seems as though they are engaging in a conflict of opposites.
Yet these two, who appear to oppose each other,
Are united in heart and purpose, working in harmony."

🍃 **Jalāl al-Dīn Rūmī** 🍃

Chapter 1-10 : Maya

All the world‘s a stage, and all the men and women merely players. They have their exits and their entrances; And one man in his time plays many parts.

🍃 William Shakespeare 🍃

The play of Soul is a beautiful metaphor for how Soul experiences life in the worlds of creation.

In plain, neutral language:

Soul is like both the **actor** and the **audience** in a grand theater drama (the drama of existence, life, and all experiences in the material and lower worlds).

- When Soul (as the audience) enters the theater, it knows — at a deep level — that what it's about to witness is a **play**, a staged performance, not ultimate reality.
- But once the drama begins, **Soul as the actor** creates **maya** — the powerful illusion of reality.
- This illusion makes everything feel completely real: the story, the characters, the events, the emotions.
- As a result, the audience (Soul itself) gets swept away — experiencing intense **joy** or **terror**, **laughter** or **tears**, love or sorrow — fully immersed as if it's all truly happening to "me."
- In truth, it's **Soul experiencing Itself**: delighting in, suffering through, laughing at, and crying over the very drama that Soul (as actor) has created and is performing.
- The joy and sorrow of all beings — every emotion felt by anyone or anything — is Soul being carried away by **Itself** in this grand play.

Maya (pronounced MAH-yah) is the key element that makes this possible:

- Maya is the **illusion of reality** — what the human mind perceives as solid, real, and separate.
- It's the appearance of the world that has been "torn from" or separated from true, unlimited Reality.
- Maya exists within the **limitations of time, space, and human consciousness** — it makes things seem finite, divided, and bound (birth, death, separation, struggle).
- At the same time, maya is part of the **Creative Principle** — the divine power of creation working through the lower levels of consciousness to produce this vast, convincing play.

In essence:

- Life in the worlds of duality (the physical, emotional, mental realms) is a divine drama full of maya.
- Soul plays every role — the hero, the villain, the lover, the sufferer — while also watching as the audience.

- The illusion (maya) creates the intensity of emotions and experiences, allowing the Soul to explore, learn, feel, and evolve through joy, pain, and everything in between.
- The ultimate realization comes when Soul remembers: "This is a play I am directing, acting in, and watching. The emotions are real in the moment, but the true Self (Soul) remains untouched, eternal, and the source of it all."

This metaphor highlights why spiritual teachings emphasize detachment, awareness, and rising above identification with the drama — so the Soul can enjoy the play without being lost in it forever, and eventually step beyond the theater into direct, unlimited Reality.

This includes essential works of poetry and lyrics from Rumi, Hāfez, and more:

Wish for long life and patience, for the magician-like heavens

Will stir up a thousand more strange tricks.

We shall move the pawn, whatever game may appear,

The chessboard of the world offers no room for the king.

The opportunity was lost, the king's move was missed,

O Hāfez, What can I do? The games of time made me heedless.

The game of fate will crush the egg beneath the hat,

For it dared to show its tricks to those who understand the secret.

The righteous and the wicked both showed their wares,

Let’s see whose goods will be accepted and who will be noticed.[249]

🌿 Hāfez 🌿

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[249] تو عمر خواه و صبوری که چرخِ شعبده باز/هزار بازی از این طُرفه‌تر برانگیزد
تا چه بازی رخ نماید بیدقِ خواهیم راند/عرصه شطرنج رندان را مجال شاه نیست
نزدی شاه رخ و فوت شد امکان حافظ/چه کنم بازی ایام مرا غافل کرد
بازی چرخ بشکندش بیضه در کلاه/زیرا که عرض شعبده با اهل راز کرد
صالح و طالِح مَتاعِ خویش نمودند/تا که قبول افتد و که در نظر آید

This earth and sky are vast, yet my heart was broken into pieces from the narrowness,
But that world which appeared to me in a dream, unfolded my wings in spaciousness.
If that world and its path were clearly visible,
Few would stay here even for a moment.
A command comes saying, "Do not be greedy,"
Once the thorn is removed from your foot, go on.[250]

🍃 Jalāl al-Dīn Rūmī 🍃

If you become the ruler of a hundred cities and provinces,
And reach the height of knowledge and wisdom,
Whether you are a complete sinner or a strict ascetic,
In just a few days, you will be reduced to a mere story.[251]

🍃 Anonymous 🍃

This breath within your body is temporary,
With the temporary, you must live temporarily.[252]

🍃 Jalāl al-Dīn Rūmī 🍃

Everyone has been assigned a task by fate,
According to the nature of their essence in times of trial.
Each person has been crafted for a specific purpose,
And the inclination towards that purpose has been placed in their heart.[253]

🍃 Jalāl al-Dīn Rūmī 🍃

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[250] کان زمین و آسمان بس فراخ/کرد از تنگی دلم را شاخ شاخ
وین جهانی کاندرین خوابم نمود/از گشایش پر و بالم را گشود
این جهان و راهش ار پیدا بدی/کم کسی یک لحظه‌ای آنجا بدی
امر می‌آمد که نه طامع مشو/چون ز پایت خار بیرون شد برو

[251] گر حاکم صد شهر و ولایت گردی/ور در هنر و فضل به غایت گردی
گر فاسق مطلقی و گر زاهد خشک/روزی دو سه بگذرد حکایت گردی

[252] این یک نفسی که در تنت عاریتی ست/با عاریتی، عاریتی، باید زیست

[253] هر کسی را خدمتی داده قضا/در خور آن گوهرش در ابتلا
هر کسی را بهر کاری ساختند/میل آن در دلش انداختند

Each Soul is tied to its particular stable in this world,
Seeking what they have been destined to find.
Appointed to each stable is a groom,
No rebellious one can escape without permission.

If out of desire one strays from their stable,
They will soon find themselves in another's stable.
Quickly the last ones grab their reins and lead them back.[254]

🍃 Jalāl al-Dīn Rūmī 🍃

False intellect sees things in reverse,
It perceives life as death, oh fool!
O God, show us everything as it truly is,
In this deceitful world of illusions.

What appears to us as bait is truly a hook,
Show us things as they truly are.[255]

🍃 Jalāl al-Dīn Rūmī 🍃

All are bewildered and lost in love,

How strange, who is this love that remains lost?

All are guests in this world, yet,

Few truly know who their host is.[256]

🍃 Jalāl al-Dīn Rūmī 🍃

This world is like a deceptive sorcerer,

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[254] هر نفر را بر طویله خاص او/بسته‌اند اندر جهان جست و جو
منتصب بر هر طویله رایضی/جز بدستوری نیاید رافضی
از هوس گر از طویله بسکلد/در طویله دیگران سر در کند
در زمان آخرجیان چست خوش/گوشهٔ افسار او گیرند و کش

[255] عقل کاذب هست خود معکوس‌بین/زندگی را مرگ بیند ای غبین
ای خدا بنمای تو هر چیز را/آنچنان که هست در خدعه‌سرا
طعمه بنموده بما وان بوده شست/آنچنان بنما بما آن را که هست

[256] جمله حیرانند و سرگردان عشق/ای عجب این عشق سرگردان کیست
جمله مهمانند در عالم ولیک/کم کسی داند که او مهمان کیست

It has captivated men with color and scent.

The Prophet called this world a charmer,

Entrapping people in illusions, casting them into a well.

Beware, the old crone's sorcery is strong,

Her warm breath has enslaved even kings.

In the chest of man, her enchantments lie,

Tying knots of magic, her proof is in the spell.

This worldly enchantress is a powerful and wise woman,

Her sorcery is not something the common folk can easily break.[257]

🍃 Jalāl al-Dīn Rūmī 🍃

Then they wake him from that sleep,

To mock at his own state.

He wonders, why did I grieve and fret?

As he remembers the reality he forgot.

For he didn't realize that all that grief and sorrow,

Were acts of sleep, mere illusion and dreams.

Just like this world, which is but a sleeping fantasy,

The sleeper thinks it will last forever.

Until suddenly, the dawn of death arises,

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[257] کابلی جادو این دنیاست کو/کرد مردان را اسیر رنگ و بو
زان نبی دنیات را سحاره/و به افسون خلق را در چه نشاند
هین فسون گرم دارد گنده پیر/کرده شاهان را دم گرمش اسیر
در درون سینه نفاثات اوست/عقده‌های سحر را اثبات اوست
ساحرهٔ دنیا قوی دانا زنیست/حل سحر او به پای عامه نیست

And he escapes from the darkness of doubt and deceit.

He will laugh at his own past sorrows,

Once he finds his true resting place.

Whatever you see in this dream of the world, good or bad,

On the Day of Judgment, each will be revealed one by one.

Whatever you did in this worldly dream,

Will become clear when you wake from it.[258]

🍃 Jalāl al-Dīn Rūmī 🍃

"Ten days of the turning of the heavens are but a tale and an illusion;

O friend, seize the opportunity to do good in the company of friends."

"Do not despair, since you are not aware of the hidden secrets;

Hidden behind the curtain are mysterious games—so do not grieve."

"In the eyes of reason, in this tumultuous path,

The world and all its affairs are fleeting and without foundation."

"Whoever comes into the world brings with them the mark of destruction."

"Tell me, where is the sober one in this tavern of ruin?"

"The one who understands the signs is the bearer of good news;

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[258] باز از آن خوابش به بیداری کشند/که کند بر حالت خود ریش خند
که چه غم بود آنک می خوردم به/چون فراموشم شد احوال صواب
چون ندانستم که آن غم و اعتلال/فعل خوابست و فریبست و خیال
هم چنان دنیا که حلم نایمست/خفته پندارد که این خود دایمست
تا بر آید ناگهان صبح اجل/ وا رهد از ظلمت ظن و دغل
خنده اش گیرد از آن غمهای خویش/چون ببیند مستقر و جای خویش
هر چه تو در خواب بینی نیک و بد/روز محشر یک به یک پیدا شود
آنچ کردی اندرین خواب جهان/گرددت هنگام بیداری عیان

There are many secrets—where is the confidant of these mysteries?"[259]

🍃 Hāfez 🍃

"This illusory existence is but a clear fantasy;

From this phantom existence, when you rise, everything becomes Him."[260]

🍃 Jalāl al-Dīn Rūmī 🍃

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[259] ده روز مهر گردون افسانه است و افسون/نیکی به جای یاران فرصت شمار یارا
هان، مشو نومید، چون واقف نه ای از سر غیب/باشد اندر پرده، بازی‌های پنهان غم مخور
به چشمِ عقل در این رهگذار پرآشوب/جهان و کار جهان بی‌ثبات و بی‌محل است
هر که آمد به جهان نقش خرابی دارد/در خرابات بگویید که هشیار کجاست؟
آن گس است اهل بشارت که اشارت داند/نکته‌ها هست بسی محرم اسرار کجاست؟

[260] این هستی موهوم، خیالی است صریح/زین هستی موهوم چو رستم، همه اوست

Chapter 1-11 : Illusion

Illusion = the convincing but limited appearance of reality that binds us to the lower worlds through time, space, duality, and ego.

Seeing through the illusion doesn't make the world disappear — it reveals that the true essence (Soul and the Spirit source) is far greater, freer, and untouched by the play. This recognition brings detachment, wisdom, and liberation from being lost in the drama.

“If you think you understand God, what you understood ain't God.”

(Si enim comprehendis , non est Deus.”)

🌿 St. Augustine 🌿

Below are significant poems and lyrics by Rumi, Hāfez, and other poets:

The eye of the senses is like the palm of the hand—
It cannot grasp the whole, nor understand.
The eye of the ocean is one thing, the foam another,
Let go of the foam, and see with the ocean’s cover.

The waves of foam rise from the ocean, day and night,
Yet you see only the foam—how strange!—not the ocean’s sight.
We are like ships colliding upon the sea,
Blind to its clarity, though within it we be.[261]
🌿 Jalāl al-Dīn Rūmī 🌿

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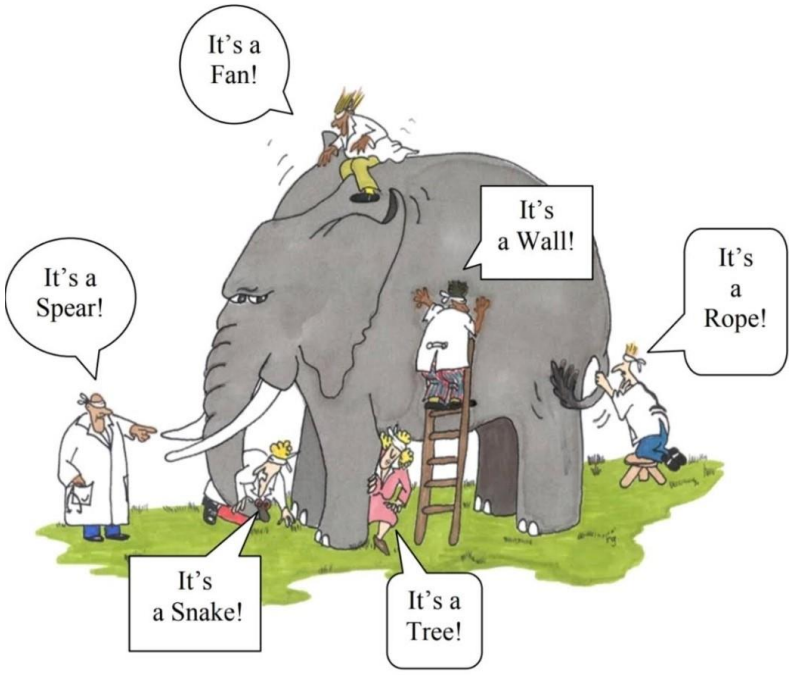
[261] چشم حس همچون کف دستست و بس/نیست کف را بر همه‌ی او دست‌رس
چشم دریا دیگرست و کف دگر/کف بهل وز دیدهٔ دریا نگر
جنبش کفها ز دریا روز و شب/کف همی‌بینی و دریا نه عجب
ما چو کشتیها بهم بر می‌زنیم/تیره‌چشمیم و در آب روشنیم



We made partners and rivals
For the One Creator, the Maker of all.
We picked up the colored beads,
And left behind the ruby and pearl.

We became teachers of the world,
Yet never learned the **A** and **B** of truth.
We carved idols within our minds
And mocked the Brahmin and Buddha's path.[262]
🌿 Parvin E'tesami 🌿

Your illusions, thoughts, senses, and perceptions—
Know them to be like a child's reed flute, mere deceptions.
With but a slight shift in a single thought,

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[262] انباز ساختیم و شریکی چند/پروردگار صانع یکتا را
برداشتیم مهرهٔ رنگین را/ بگذاشتیم لؤلؤ لالا را
آموزگار خلق شدیم اما/نشناختیم خود الف و با را
بت ساختیم در دل(ذهن) و خندیدیم/بر کیش بد، برهمن و بودا را

Even a wise man can be to madness brought.[263]
🌿 Jalāl al-Dīn Rūmī 🌿

You hold the scripture in your hands and sit in retreat,
Yet I (**Shams al-Dīn Tabrīzī**) am the scripture—abandon your seclusion, make it complete.
Do not wander in the ignorance, nor with demons stray,
Beware—travel only with the godman(**Shams al-Dīn Tabrīzī**)'s accompaniment along the way.[264]
🌿 Jalāl al-Dīn Rūmī 🌿

Since the Beloved does not unveil His face,
Why does each one craft their own imagined trace?
Look at the Sufi of the city, how he feasts on doubtful bread,
May his tail grow long—like a well-fed beast, well-bred.[265]
🌿 Hāfez 🌿

Anyone who is filled with doubt and despair,
Will not hear the truth, though it is clear with proofs laid bare.
A mind entangled in illusion and lies,
Grows even more lost when the truth arrives.[266]
🌿 Jalāl al-Dīn Rūmī 🌿

A single beautiful thought becomes a flourishing garden,
A single dark thought destroys the path, hardened.

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[263] وهم و فکر و حس و ادراک شما/ همچو نی دان مرکب کودک هلا
آن خیالش اندکی افزون شود/کز خیالی عاقلی مجنون شود

[264] سی پاره به کف در چله شدی/سی پاره منم ترک چله کن
مجهول مرو با غول مرو/زنهار سفر با قافله کن

[265] معشوق چون نقاب ز رخ در نمی‌کشد/ هر کس حکایتی به تَصَّور چرا کنند؟
صوفی شهر بین که چون لقمهٔ شُبهه می‌خورد/ پاردُمَش دراز باد آن حَیَوانِ خوش علف

[266] گفت هر مردی که باشد بد گمان/نشنود او راست را با صد نشان
هر درونی که خیال‌اندیش شد/ چون دلیل آری خیالش بیش شد

That Spirit One who, from a thought, made gardens bright,
And from another, shaped Hell's burning plight—

Who then can know the pathways to His (ITS) paradise?
Who can discern where His(ITS) fire-filled furnace lies?
The watchman of the heart cannot see from where
These fleeting visions arise—here or there.
If one could perceive their source so true,
They would seal the path of every thought untrue.[267]
🍃 Jalāl al-Dīn Rūmī 🍃

That flawed thinker only reads his own pages,
Yet never turns to the pages of the Beloved.
Had he read even a single line from the Beloved's book,
He would say nothing of these confused musings.

Instead, he reads only himself—nothing more,
And in his pages, all is distorted, dark, and flawed.
He has built an illusion, carved an idol,
And has become its servant, trapped in its thrall.[268]
🍃 Shams al-Dīn Tabrīzī 🍃

They said, **"Interpret the Scripture for us."**
I said, **"Our interpretation is as you see it, Neither from prophet nor from God—**
Even this 'I' denies me."

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[267] یک خیال نیک باغ آن شده/یک خیال زشت راه این زده
آن خدایی کز خیالی باغ ساخت/وز خیالی دوزخ و جای گداخت
پس کی داند راه گلشنهای او/پس کی داند جای گلخنهای او
دیدبان دل نبیند در مجال/کز کدامین رکن جان آید خیال
گر بدیدی مطلعش را ز احتیال/بند کردی راه هر ناخوش خیال

[268] آن شخص نقصان اندیش ورق خود برخواند، ورق یار بر نمی خواند.
اگر از ورق یار یک سطر برخواندی از اینها هیچ نگوید،
ورق خود خواند و بس، در آن ورق او همه خط کژ مژ تاریک باطل،
با خود تصویری کرده، و توهمی کرده،
چون بتی خود تراشیده، و بنده و درمانده آن شده!

I tell it, **“If you deny, then leave, go away.**
Why do you trouble me?”
It replies, **“No, I will not leave.”**
It does not understand my words.

It is like the calligrapher who wrote in three styles:
The first calligrapher, both he and others could read.
The Second calligrapher, he alone could read—none else.

And the third calligrapher, neither he nor others could decipher.

That is how I speak(the 3rd)—neither I understand it fully,
Nor does anyone else.

Some verses require no explanation,
For the real need is what you have abandoned.
Why have you abandoned it?
Simply detach yourself from interpretations and let them go,
Yet the true difficulty is in that which you let them go.[269]
🍃 Shams al-Dīn Tabrīzī 🍃

"Some have mistaken their own illusions for God."
"You create endless illusions from within yourself,
weaving veils upon veils,
and then you entertain yourself within the prison of your own imagination."
🍃 Shams al-Dīn Tabrīzī 🍃

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[269] گفتند: ما را تفسیر قرآن بساز.
گفتم: تفسیر ما چنان است که می‌دانید. نی از محمد! و نی از خدا! این «من» نیز منکر می‌شود مرا.
می‌گویمش: چون منکری، رها کن، برو. ما را چه صداع (دردسر) می‌دهی؟
می‌گوید: نی. نروم!سخن من فهم نمی‌کند. چنان که آن خطاط سه گونه خط نوشتی:
یکی او خواندی، لا غیر .... یکی را هم او خواندی هم غیر او .... یکی نه او خواندی نه غیر او.
آن منم که سخن گویم. نه من دانم، نه غیر من.
بعضی آیتها را تفسیر نمی گوید یعنی حاجت نیست ، خود حاجت آن است که رها کردی ،
چرا رها کردی ، یعنی آسانست ، مشکل خود آنست.

A fairy hides her face, while a demon flirts with beauty's charm,
My eyes burn with bewilderment—what a strange illusion this is!
🌿 Hāfez 🌿

I renounce the god who finds pleasure in my obedience and prostration,
And grows angry at my sin—
For such a god is attached to me, Waiting to see what I will do.
🌿 Farīd al-Dīn Attār Nishābourī; *(Tazkerat al-Ooliyā), cited from* Abu Bakr al-Wasiti 🌿

A group of people gathered and said, **"Bow your heads upon your knees and enter contemplation."**
After some time, one lifted his head and declared, **"I have seen the Throne and the Footstool of God!"**
Another said, **"My vision has soared beyond the Throne and the Footstool,**
And now I gaze upon the void beyond the vast expanse!"

But as for me—
No matter how much I look,
I see nothing but my own helplessness.[270]
🌿 Shams al-Dīn Tabrīzī 🌿

"They do not truly know the friends of God.
They read their scriptures,
Each person imagines something from them,
And then they accuse the speaker of heresy!
Yet they never accuse themselves,
They never say—
'Perhaps the fault is not in these words,

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[270] جماعتی گفتند همه سر بر زانو نهید و زمانی مراقب باشید. بعد از آن یکی سر برآورد که: تا اوج عرش و کرسی دیدم! و آن یکی گفت: نظرم از عرش و کرسی هم برگذشت. و از فضا در عالم خلا می‌نگرم! ... اما من چندانکه نظر می‌کنم جز عجز خود نمی‌بینم.

But in my ignorance and the illusions of my own mind!’"[271]

🌿 Shams al-Dīn Tabrīzī 🌿

I do not even remember my own head or beard,
Though they are closer to me than anything else.
So how could I have any true knowledge of you?

You imagined something, and now you suffer from your own illusion.
From one illusion, another was born, and you made it your companion.
And then another, and another still…

Say it three times:
"O illusion, leave me!"
And if it does not go—then you go![272]

🌿 Shams al-Dīn Tabrīzī 🌿

A demon has risen from within him, clear as day,
Yet he says, **"This is God."**
For the demon has dressed in Spirit robes,
So that he may be accepted.[273]

🌿 Shams al-Dīn Tabrīzī 🌿

The prostration of people—women, children, and men,
Made Pharaoh’s heart grow sick within.
When each one called him **"Lord and King,"**
Illusions tore his mind, unraveling everything.

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[271] «اولیا حق را ندانند، رساله ایشان مطالعه میکنند، هر کسی خیالی می انگیزد و گوینده آن سخن را متهم میکنند. خود را هرگز متهم نکنند و نگویند که این کفر و خطا در آن سخن نیست، در جهل و خیال اندیشی ماست!»

[272] مرا از سر و ریش خود یاد نبود که از همه به خود نزدیکترم. از توام چه خبر باشد؟
تو با خود خیال کردی و از خیال خود می‌رنجی.از خیالی خیال دیگر زائید و به آن یار شد.
و باز دیگری و دیگری.سه بار بگو: ای خیال برو اگر نرود تو برو!

[273] دیو از او سر برآورده، همچنین معین، و او می‌گوید خداست. زیرا دیو لباس خدا پوشیده تا قبولش کنند.

Thus, emboldened, he claimed divinity,
Turned into a dragon, devouring endlessly.

The flaw of partial intellect is doubt and fear,
For in darkness, it has made its home near.
On firm ground, though the path be narrow,
A man walks safely, free of sorrow.

But if you walk a lofty wall,
Though its width be twice as tall,
You tremble and stagger, unsure of your feet,
Even fall, as doubt makes your heart skip its beat.

Look well at this fear, and understand—
It is illusion's trick, nothing more than sand.[274]
🍃 Jalāl al-Dīn Rūmī 🍃

This tale reflects how illusions and collective deception can manipulate the mind, just as Pharaoh was led astray by his own false divinity, and just as people worship self-made gods, mistaking their own thoughts for divine truth.

O dervish, most people
Worship an imagined, man-made god.

Each one has formed an image within themselves,
Named it **"God,"** and bows before it in reverence.

Yet they condemn the idol-worshippers, saying:
"They carve statues and worship their own creations!"
Unaware that they themselves

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[274] سجدهٔ خلق از زن و از طفل و مرد/زد دل فرعون را رنجور کرد
گفتن هریک خداوند و ملک/آنچنان کردش ز وهمی منهتک
که به دعوی الهی شد دلیر/اژدها گشت و نمی‌شد هیچ سیر
عقل جزوی آفتش وهمست و ظن/ زانک در ظلمات شد او را وطن
بر زمین گر نیم گز راهی بود/آدمی بی وهم آمن می‌رود
بر سر دیوار عالی گر روی/گر دو گز عرضش بود کژ می‌شوی
بلک می‌افتی ز لرزهٔ دل به وهم/ترس وهمی را نکو بنگر بفهم

Have done the very same all their lives,
Remaining heedless of the **Lord of Lords.**

I have seen none as just as this world:
Serve it, and it will serve you.
Turn away from it,
And it, too, will turn away from you.

🌿 Farīd al-Dīn Attār Nishābourī 🌿 ; *Tazkirat al-Awliya*

In Rumi's *Masnavi*, there is a story of a group of students who plotted to deceive their teacher in order to be rid of him. They agreed to tell him, one by one, that his face had turned pale and sickly. When the first student approached him and said, **"Master, you look unwell,"** the teacher dismissed it. But as more students repeated the same claim, doubt crept into his heart. Slowly, he began to feel weak and ill, convinced by their words. Eventually, fear and imagination overcame him, and he collapsed, believing himself truly sick.

O follower, seek not beyond what is true,
For truth is the source of celestial light's hue.

He entered and greeted the master with respect,
"All is well, but why does your face reflect
A color so pale, like autumn's cold air?"
The master replied, **"Nothing troubles me—beware,**
Sit down and speak no nonsense, I declare."

Yet despite his denial, a dust of doubt arose,
A fleeting shadow his heart enclosed.
Then another entered and spoke the same,
And that doubt within grew into flame.
One by one, the whispers spread,
Until his heart was fully misled.

Fear and doubt made the master weak,
He leapt in terror, clutching his sheet.
His wife arrived and asked with care,
"Why have you risen in such despair?
May no harm befall your noble soul,
Tell me what troubles you, and let me console."

He replied, **"Look at me, blind and see—**
Even strangers weep in agony for me!
Yet you, in this house, consumed by pride,
Do not see my suffering inside!"

She answered, **"O master, you are well,**
Your fear and illusions have cast this spell.
Your doubts are empty, false in claim,
Like a fireless lamp with no flame."

He cried, **"O foolish one, still you resist?**
Can you not see my trembling midst?
If you are deaf and blind to my cries,

Then tell me, is my suffering a mere disguise?"[275]
🍃 Jalāl al-Dīn Rūmī 🍃

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[275] ای مقلد تو مجو بیشی بر آن/کو بود منبع ز نور آسمان
او در آمد گفت استا را سلام/خیر باشد رنگ رویت زردفام
گفت استا نیست رنجی مر مرا/تو برو بنشین مگو یاوه هلا
نفی کرد اما غبار وهم بد/اندکی اندر دلش ناگاه زد
اندر آمد دیگری گفت این چنین/ اندکی آن وهم افزون شد بدین
همچنین تا وهم او قوت گرفت/ماند اندر حال خود بس در شگفت
گشت استا سست از وهم و ز بیم/بر جهید و می‌کشانید او گلیم
گفت زن خیرست چون زود آمدی/که مبادا ذات نیکت را بدی
گفت کوری رنگ و حال من ببین/از غمم بیگانگان اندر حنین
تو درون خانه از بغض و نفاق/ می‌نبینی حال من در احتراق
گفت زن ای خواجه عیبی نیستت/وهم و ظن لاش بی معنیستت
گفتش ای غر تو هنوزی در لجاج/می‌نبینی این تغیر و ارتجاج
گر تو کور و کر شدی ما را چه جرم/ما درین رنجیم و در اندوه و گرم

Chapter 1-12 : Suffering (Sisyphus metaphor)

You Can Be Free of Karma :When you reach the high state of **Self-Realization** (deep inner knowing of your true Soul nature), you still have to be responsible for your actions in everyday life — you don't get a free pass to act however you want.

But at that point, you've cleared or "worked off" most (or all) of the heavy **karma** accumulated from past lives — the consequences, lessons, and debts from previous actions and choices.

Once you complete your purpose or mission in this current lifetime:

- You no longer **need** to come back to this physical plane (the material world) through reincarnation.
- The only reason you'd choose to return would be voluntary — to teach, serve others, help humanity, or fulfill a higher purpose.
- Otherwise, you're free from the cycle.

This freedom isn't always permanent or constant:

- Some people hold onto this expanded, clear consciousness (a "360-degree viewpoint" — seeing life from all angles, beyond ego and illusion) throughout the rest of their life.
- For others, it might come in moments or glimpses — then slip away again.
- There's always a risk of losing that higher perspective because spiritual growth happens step by step, moment by moment. You earn and maintain each level of awareness through ongoing effort, attention, and practice.

You achieve this not by avoiding responsibility, but by conscious inner work, dropping binding habits, and aligning with higher guidance moment by moment. Once liberated, Soul is free to stay in higher consciousness or return only by choice to help others — no longer bound by karma or the cycle of rebirth.

Here are some important poems/lyrics of Rumi, Hāfez and etc:

Types of Suffering:

1. Suffering due to burning away karma and our impurities:

"Suffering comes from bad deeds;

Know the bad consequences comes from from your own actions, not from fate."[276]

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[276] رنج را باشد سبب بد کردنی/ بد ز فعل خود شناس از بخت نی

🍃 Jalāl al-Dīn Rūmī 🍃

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2. Suffering due to mental turmoil and stress:

"Half of your life is wasted in turmoil,

and the other half in regret.

Abandon these thoughts and worries;

seek a better state, a better companion, and better work."[277]

🍃 Jalāl al-Dīn Rūmī 🍃

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3. Suffering due to returning to the wheel of reincarnation(man-eating wheel) and being imprisoned in it:

"I returned like a new eve to break the prison's lock,

and to break the claws and teeth of this man-eating wheel."[278]

"That breath desires to be purer than rain,

and quicker than angels in its path."

_"It takes ages for one's breath to become pure,

until they become a trustee of the celestial treasures."[279]

_"This world is a prison and we are its captives;

dig a hole in the prison and free yourself."

"How can one rejoice when chained in bonds?

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[277] نیم عمرت در پریشانی رود/ نیم دیگر در پشیمانی رود
ترک این فکر و پریشانی بگو/ حال و یار و کار نیکوتر بجو

[278] باز آمدم چون عید نو تا قفل زندان بشکنم/ وین چرخ مردم خوار را چنگال و دندان بشکنم

[279] کان نَفَس خواهد ز باران پاک‌تر/وز فرشته در روش دراک‌تر
عمرها بایست تا دم پاک شد/ تا امین مخزن افلاک شد

How can a prisoner of confinement achieve freedom?"[280]

🌿 Jalāl al-Dīn Rūmī 🌿

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4. Suffering due to ignorance and foolishness:

"The foolish lover endures suffering forever.

Rise and recite the verses of 'I do swear' till you reach the verse 'Indeed, man is in toil'."[281]

🌿 Jalāl al-Dīn Rūmī 🌿

5- Suffering from selfishness:
"All these sufferings are because you read your own page, but you do not read the page of the Friend(Master; Guru; Magi Adept)."[282]
🌿 *Shams-i-Tabrizi; Maqālāt-e Shams* 🌿

6- Suffering from awakening and seeing the pain of others:
"The more awake one is, the more they are in pain;
The more aware one is, the more their face turns pale.
🌿 Jalāl al-Dīn Rūmī 🌿

The children of Adam are members of one body,
Created from the same essence.
If one member is afflicted with pain,
Other members will be restless.
If you are indifferent to the suffering of others,
It is not fitting to call you a human being."[283]

🌿 Saadi 🌿

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[280] این جهان زندان و ما زندانیان / حفره کن زندان و خود را وارهان
بسته در زنجیر چون شادی کند؟/ کی اسیر حبس آزادی کند؟

[281] عاشق رنجست نادان تا ابد/ خیز لا اقسم بخوان تا فی کبد

[282] رنج ناشی از خودخواهی: این همه رنج‌ها از این شد که ورق خود(خودخواهی) می‌خوانید، ورق یار هیچ نمی‌خوانید.

[283] هر که او بیدارتر پر دردتر / هر که او آگاه‌تر رخ زردتر
بنی آدم اعضای یک پیکرند/ که در آفرینش ز یک گوهرند
چو عضوی به درد آورد روزگار/ دگر عضوها را نماند قرار تو
تو کز محنت دیگران بی غمی /نشاید که نامت نهند آدمی

7- Suffering from greedy desires:
"Be less involved with desire, my friend,
For it may lead you astray from the path of Almighty.
And any desire you carry,
You are veiled by its flaw.
If you see the cause of that desire,
You would flee from the pursuit of it.
Patience brings desires, not haste;
Be patient, for God knows best what is right.
This world is a trap, and desire is its bait,
Flee from the traps and move towards desirelessness."[284]

🍃 Jalāl al-Dīn Rūmī 🍃

The state of joy cannot be attained without hardship

Indeed, the covenant of eternity was sealed by the decree of tribulation

Hāfez, do not grieve over the autumn wind in the garden of life

Contemplate wisely, where can one find a rose without thorns?[285]

🍃 Hāfez 🍃

"My intention behind harsh words and sternness

is to expel the harshness from within, causing no harm.

However, the strength to endure and patience is perfected,

and I have no relation to suffering,

as suffering comes from existence.

My being is filled with joy,

So why should I take on external pain?

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[284] با هوا و آرزو کم باش دوست/چون یضلک عن سبیل .... اوست
همچنین هر آرزو که می‌بری/تو ز عیب آن حجابی اندری
ور نمودی علت آن آرزو/خود رمیدی جان تو زان جست و جو
صبر آرد آرزو را نه شتاب/صبر کن والله اعلم بالصواب
این جهان دامست و دانه آرزو/در گریز از دامها روی آر زو

[285] مقام عیش میسر نمی‌شود بی‌رنج/ بلی به حکم بلا بسته‌اند عهد الست
حافظ از بادِ خزان، در چمنِ دهر مَرَنج/فکرِ معقول بفرما، گلِ بی خار کجاست؟

I respond with words or rebukes to dismiss it,

and cast it out from my inner home."[286]

🍃 Maqālāt-e Shams al-Dīn Tabrīzī 🍃

If hardship comes or comfort, O wise one

Do not attribute it to anything other than God, for He causes all things

Hāfez says, "Take life lightly, follow the heart's path

The world tightens its grip on those who are hard on themselves."[287]

🍃 Hāfez 🍃

The ignorant one loves suffering forever

Rise and read "I swear by this city" until you understand "in toil"

I love both His wrath and grace sincerely

How strange that I am in love with these two opposites!

Speak not of suffering, speak only of treasure

If you are unaware of this, do not bring yourself pain, and say nothing at all.[288]

🍃 Jalāl al-Dīn Rūmī 🍃

So many tasks that seemed hard at first

Later opened up, and the difficulty passed

After despair, there are often many hopes

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[286] مقصود من ، از دشنام، و درشتی ،آن است که، تا آن درشتی، از " اندرون " بیرون آید، و زیانی نه کند.
امّا قوّت تحمّل، و حلم به کمال است،و هیچ مرا با رنج نسبتی نیست،رنج از هستی بُوَد،وجود من، پُر از خوشی است،
چرا رنج بیرونی را ، به خود گیرم؟ به جوابی و دشنامی، دفع کنم، و از خانه بیرون اندازم. "

[287] گر رنج پیش آید و گر راحت ای حکیم/نسبت مَکُن به غیر که این‌ها خدا کند
گفت آسان گیر بر خود کارها بر روی طبع/سخت می گیرد جهان بر مردمان سختگیر

[288] عاشق رنجست نادان تا ابد/خیز لا اقسم بخوان تا فی کبد
عاشقم بر قهر و بر لطفش بجد/بوالعجب من عاشق این هر دو ضد
سخن رنج مگو جز سخن گنج مگو/ ور از این بی‌خبری رنج مبر هیچ مگو

After darkness, many suns rise.[289]

🍃 Jalāl al-Dīn Rūmī 🍃

The ups and downs of the desert of love are traps of affliction;

Where is a brave heart that does not fear these afflictions?"[290]

🍃 Hāfez 🍃

"When you plant barley, nothing but barley will grow;

The debt you incurred, who else will guarantee?"

"Do not place the blame for your crime on another;

Pay attention and listen, for this is your reward."

"Blame yourself for you are the one who sowed;

Make peace with divine justice and recompense."

"Suffering is caused by wrongdoing;

Recognize evil from your own actions, not from fate."

"That gaze distorts fate like a cross-eyed view;

It makes the brave into lazy cowards."[291]

🍃 Jalāl al-Dīn Rūmī 🍃

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[289] ای بسا کارا که اول صعب گشت/بعد از آن بگشاده شد سختی گذشت
بعد نومیدی بسی امیدهاست/از پس ظلمت بسی خورشیدهاست

[290] فراز و شیب بیابان عشق، دامِ بلاست/کجاست شیردلی کز بلا نپرهیزد

[291] چون بکاری جو نروید غیر جو/قرض تو کردی ز که خواهد گرو
جرم خود را بر کسی دیگر منه/ هوش و گوش خود بدین پاداش ده
جرم بر خود نه که تو خود کاشتی/با جزا و عدل حق کن آشتی
رنج را باشد سبب بد کردنی/بد ز فعل خود شناس از بخت نی
آن نظر در بخت چشم احول کند/ کلب را کهدانی و کاهل کند

Chapter 1-13 : Utopia Misconception

True seekers do **not** chase a fixed, perfect society (utopia), because anything that reaches "perfection" stops growing — it becomes static.

The world and humanity are always changing, evolving with each generation.

Those ruled by the lower force (Kal) mistakenly believe that once they achieve their "promised land" or ideal system, progress ends — the millennium arrives, everything freezes in place.

But the divine source knows **no stopping**.

The spiritual path is **eternal** — endless growth, learning, expansion, and return to the heavenly home.

In short:

This is a planet of conflict and opposites by design — a school for Soul, not a final paradise.

Strive for peace and goodness anyway — not to "fix" the world forever, but to purify yourself, drop limitations, and rise above the drama.

The real heaven is inner: a shift in consciousness to Soul level, where you're free from the warring lower worlds, even while living here.

Focus on the small acts of love and awareness — that's where the true, ongoing journey unfolds.

Here are some important poems/lyrics of Rumi, Hāfez and etc:

"The Spirit realm? Light within light, joy within (spiritual) joy, majesty within majesty, and grace within grace. How is it that the shadow I see is the world (base and lowly)? The whole world is ugliness, disgrace, transience, and lack of taste. How could this shadow be from that realm?

How could it be that this manifestation of deep filth is the shadow of that world of light? It is only natural that this would lead a person to reflect and bring one to exclaim that this world is such a deeply low and vile manifestation. Witnessing all this vileness, the people of God would long for return to the Spirit source."[292]

🍃 Shams al-Dīn Tabrīzī, excerpt from *Maqālāt-e Shams* 🍃

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[292] عالم اله ؟نور در نور ، لذت در لذت، فر در فر ، گَرَم در گَرَم است ،این که سایه ، می بینم ، همه ، دنیا (پستی) است ؟همه ، عالم زشتی و قبح است، و فنا و بی ذوقی ،چگونه این سایه ی آن باشد؟ "یعنی چگونه ممکن است این مظهر پلیدی سایه ی آن عالم نور باشد؟ طبیعی است که انسان را به تفکر وا می دارد ، به صدا در می آورد ، که این دنیا ، این مظهر پلیدی عمیقاً پست و پلید است، با دیدن این همه پلیدی اهل خدا آرزوی مرگ خواهند داشت ،

"He said, a true man is one whose inner self is as his outer self appears. My inner self is all uniformity; if it were to manifest, and I had authority and command, the entire world would become unified, there would be no sword, no compulsion. But this is not the way of God, for the world is not meant to be like that." [293]

🍃 Shams al-Dīn Tabrīzī, excerpt from *Maqālāt-e Shams* 🍃

The children of Adam are limbs of one another"

"That is created from the same essence."

"When one limb is in pain"

"The other limbs remain restless."

"If you are indifferent to the suffering of others"

"It is not right to call you human."[294]

🍃 Saadi 🍃

Saadi's notion in the poem you referenced, where he writes that all humans are interconnected like limbs of the same body, and that indifference to the suffering of others disqualifies one from being truly human, reflects a deeply ethical and compassionate worldview. He emphasizes empathy and collective responsibility in a way that is profoundly humanistic.

If you are questioning why Saadi presents this notion in contrast to other thinkers or poets, such as those with a more individualistic or spiritual perspective like Rumi or Shams, the difference could lie in their focal points. While Saadi highlights the ethical duties of individuals toward each other in a social and communal sense, Rumi and Shams often direct attention to the inner spiritual journey, transcending physical and social boundaries in their mysticism.

Thus, Saadi's "different notion" might reflect a balance between worldly ethics and spiritual duties, placing more emphasis on the interconnectedness of humanity on a physical and emotional level, whereas other mystics might focus on the metaphysical and the personal connection to the Spirit.

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[293] گفت مرد آنست که چنانکه باطنش بود، ظاهر چنان نماید. باطن من همه یک رنگیست، اگر ظاهر شود
و مرا ولایتی باشد و حکمی،همه عالم یکرنگ شدی، شمشیر نماندی، قهر نماندی، و این سنت خدا نیست که این عالم چنین باشد.

[294] بنی آدم اعضای یکدیگرند/که در آفرینش ز یک گوهرند
چو عضوی به درد آورد روزگار/دگر عضوها را نماند قرار
تو کز محنت دیگران بی غمی/نشاید که نامت نهند آدمی

Chapter 1-14 : Creativity

As you go through your day, fresh ideas pop up — ways to solve problems, improve work, help others, or make things better.
These aren't random; they come from your **creative imagination**, which is simply **God (the divine source) expressing itself** through you.
It's the Spirit manifesting creation in this world via your actions and choices.

This creative spark is what makes us **godlike** — it connects us directly to the infinite creative power, allowing us to co-create with higher purpose.

In essence:

- You are not a victim of life; you're a creator.
- Spiritual maturity means owning that power, using it responsibly, and directing it toward the highest good.
- Your inner attitudes and images are the seeds — plant wise, loving, uplifting ones, and your life reflects them.
- The greatest "sin" is wasting or denying this creative gift.
- Real growth happens when you align your creativity with Spirit flow — becoming a conscious partner in shaping a more harmonious world, one thought, feeling, and action at a time.

This teaching empowers: No waiting for external saviors or perfect conditions. You already have the tools — your mind, heart, and creative imagination — to unfold your highest potential right here, right now.

Here are some important poems/lyrics of Rumi, Hāfez and etc:

Perhaps it will be that, by the blessing of his training,
Hāfez's gatherings will have everything he desires available.
I would upend the heavens if they did not fulfill my wishes,
I am not one to suffer humiliation from the wheel of fate.
They did not let us pass through the alley of good reputation,
If you do not approve, then change destiny.[295]

[295] بود که مجلس حافظ به یمن تربیتش/ هر آنچه می‌طلبد جمله باشدش موجود

🌿 Hāfez 🌿

I will rise from creation and belong to the Creator,
Far be it from me to submit to any obstacle.
Since the kitchen of the Divine is overflowing with provisions,
Why should I be content with lukewarm water?
Anything that can be conceived in the mind is possible...
So imagine it! And certainly strive for it.[296]

🌿 Jalāl al-Dīn Rūmī 🌿

I am within destiny, and destiny is part of my essence,
I am the master of both worlds, *Tattannaho, Ya Hu*.
Body to body, particle to particle—all are my lights,
For I am the hidden sun, *Tattannaho, Ya Hu*.[297]

🌿 Attributed to Rumi 🌿

Know that form comes from meaning, like the lion from the forest,
Or like sound and speech arise from thought.
This speech and sound originated from thought,
Yet you do not know where the ocean of thought lies.
But when you see the fine wave of speech,
You know that its ocean is also noble.
When the wave of thought surged from knowledge,
It created a form from speech and sound.
The form was born from speech and then died,
The wave returned to the ocean from which it came.[298]

چرخ برهم زنم ار غیرِ مرادم گردد/ من نه آنم که زبونی کشَم از چرخِ فلک
در کوی نیک‌نامی ما را گذر ندادند/ گر تو نمی‌پسندی تغییر کن قضا را

[296] از صنع برآیم بر صانع باشم/حاشا که زبون هیچ مانع باشم
چون مطبخ حق ز لوت مالامالست/تا چند به آب گرم قانع باشم
هر چیزی در خیال بگنجد واقع است... پس تصورش کن! و البته تلاش کن

[297] من به تقدیرم و تقدیر هم از ذات من است/قادر هر دو جهانم تتناهو، یا هو
تن به تن، ذره به ذره همه انوار منند/ز آنکه خورشید نهانم، تتناهو، یا هو

[298] صورت از معنی چو شیر از بیشه دان/یا چو آواز و سخن ز اندیشه دان

🍃 Jalāl al-Dīn Rūmī 🍃

You said that we must be content with God's decree,
Why do you deceive us with fate?
Whatever you truly need, the heavens will bring forth,
How can you lack a jewel when you are in the depths of the ocean?[299]

As you desire, so God will wish for you,
God grants the wishes of the pious.
Wish for what you desire, but wish within limits,
A mountain cannot bear even a single blade of straw.[300]

The man who is content with existence and non-existence,
Will have both existence and non-existence submit to him.
He will not be dependent on attributes and actions,
For he will rise above creation and become the Creator.[301]

🍃 Jalāl al-Dīn Rūmī 🍃

If the Cycle do not turn around the heart, I will uproot them,
If the sky becomes mean, I will shatter its revolving dome.
Come, let us scatter flowers and pour wine into the cup,
Let us pierce the roof of the sky and **design a new plan**.[302]

این سخن و آواز از اندیشه خاست/تو ندانی بحر اندیشه کجاست
لیک چون موج سخن دیدی لطیف/بحر آن دانی که باشد هم شریف
چون ز دانش موج اندیشه بتاخت/از سخن و آواز او صورت بساخت
از سخن صورت بزاد و باز مرد/موج خود را باز اندر بحر برد

[299] گفتی به قضای حق رضا باید/ما را به قضا چه می‌فریبی تو
چیزی که تو را باید افلاک همان زاید/گوهر چه کمت آید چون در تک دریایی

[300] چون چنین خواهی خدا خواهد چنین/می‌دهد حق آرزوی متقین
آرزو می‌خواه لیک اندازه خواه/ بر نتابد کوه را یک برگ کاه

[301] مردیکه به هست و نیست قانع گردد/هست و عدم او را همه تابع گردد
موقوف صفات و فعل کی باشد او/کز صنع برون آید و صانع گردد

[302] چرخ ار نگردد گرد دل از بیخ و اصلش برکنم/گردون اگر دونی کند گردون گردان بشکنم

🍃 Hāfez 🍃

Do not flee from my eyes, O vision of him,
So that my heart may be refreshed for a moment.
Shams of Tabriz saw the placeless,
And created a place out of the placeless.[303]

🍃 Jalāl al-Dīn Rūmī 🍃

بیا تا گل برافشانیم و می در ساغر اندازیم/فلک را سقف بشکافیم و طرحی نو دراندازیم

[303] مگریز ز چشمم ای خیالش/ تا تازه شود دلم زمانی
شمس تبریز لامکان دید/ برساخت ز لامکان مکانی

Chapter 1-15 : Breaking the Laziness Habit

Human consciousness naturally leans toward lethargy and procrastination — and that's no accident. It's largely driven by **attachment** (moha), one of the five major passions of the mind we've discussed earlier. Attachment creates mental clinging, fog, and resistance to action — making it easier to delay, avoid, or stay stuck in comfort zones rather than move forward.

The teaching here is practical and empowering:

We **learn to work with** this tendency instead of fighting it head-on or judging ourselves harshly.

The key is to **start doing something** — anything — to break the inertia.

In everyday life, this means:

- Set **small, simple goals** — no need for grand, overwhelming plans at first.
- Any goal counts: Make your bed, take a short walk, read one page of a book, write a single sentence, clear one small task you've been putting off.
- The point isn't perfection; it's **movement**. **Soul** (your true self) is here in the physical world to **gain experience** — to learn, grow, feel, face challenges, and evolve. You won't get much real experience if you stay passive or procrastinate endlessly. Action — even tiny action — creates the experiences Soul needs.

This ties into the **Law of Spiritual Growth**:

- Truth (spiritual understanding) isn't a one-time discovery you "get" and hold forever.
- It must be **continually rediscovered, reformed, and transformed** — experienced fresh in new ways, new situations, new stages of life.
- Spiritual growth is dynamic and ongoing, not static. Each experience reshapes how you understand the same eternal truths.

And finally, **experience is the real teacher**:

- When you truly learn a lesson — especially a deep spiritual one — the need for that particular experience drops away.
- The karma (consequences, patterns, or debts) tied to that lesson is balanced or finished.
- You can then move forward to the next step without repeating the same cycle.
- This isn't about being "absolved" or forgiven by someone else — it's **organic spiritual growth** earned through lived experience, reflection, and change.

In plain summary:

- Procrastination and lethargy are common because of the mind's attachments — but you overcome them by **doing**, starting small.

- Soul's purpose here is experience — so get moving, even in tiny ways, to create the lessons you came for.
- Spiritual growth is alive and ever-fresh: Keep rediscovering truth through new experiences.
- Once a lesson is truly learned, the experience (and its karma) ends — you naturally progress.

This is a gentle, practical path: No need to force huge changes overnight. Just take one small step today — and let that momentum build. Each action is Soul gathering the experience it needs to unfold and return home wiser and freer.

Below are significant poems and lyrics by Rumi, Hāfez, and other poets:

High ambition resides in our heads,
We journey from Ali to the Supreme Lord.
Do not say that we have no access to that king,
With the generous, tasks are not difficult.[304]

To be in the house of sorrow is the mark of a lowly ambition,
And in the heart of a lowly one, how can your secrets be?
Whatever you tremble for, know that you are worth that much,
That is why the heart of the lover is greater than the Throne.[305]

🌿 Jalāl al-Dīn Rūmī 🌿

In the path of the spiritual Tarighat, immaturity is a sign of disbelief,
Indeed, the path to success is agility and alertness.
In the school of truths, under the guidance of the teacher of love,
Strive, O son, so that one day you may become a father.
Do not complain about hardship, for in the path of seeking,
No one ever reached ease without enduring difficulties.[306]

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[304] همت عالی است در سرهای ما/از علی تا رب اعلا می رویم
تو مگو ما را بدان شه بار نیست/با کریمان کارها دشوار نیست

[305] در خانه غم بودن از همت دون باشد/و اندر دل دون همت اسرار تو چون باشد
بر هر چه همی‌لرزی می‌دان که همان ارزی/زین روی دل عاشق از عرش فزون باشد

[306] در مذهب طریقت خامی نشان کفر است/آری طریق دولت چالاکی است و چستی
در مکتب حقایق پیش ادیب عشق/هان ای پسر بکوش که روزی پدر شوی
مَکُن ز غُصه شکایت که در طریقِ طلب/به راحتی نرسید آن که زحمتی نکشید

The pampered and spoiled do not find the way to the Beloved,
Loving is the way of the carefree, who endure hardships.
Though union may not be granted through effort,
In seeking it, strive as much as you can.[307]

🌿 Hāfez 🌿

The worth of each day in the life of a hardworking man,
Is fifty thousand times that of the world's years.
Effort is from God, medicine is from God, and pain is from God,
The denier makes an effort in denying effort.[308]

Whoever has high ambition and lofty thought,
Know that this high ambition is the result of your own aspiration.
A thought that does not arise from nature and the mind,
Does not exist in the world; if it exists, it is your own thought.
O weary heart, tired of separation and other causes,
Seek the remedy from Him who is your benefactor.
Whoever buys cheaply, sells cheaply,
A child would exchange a gem for a piece of bread.[309]

🌿 Jalāl al-Dīn Rūmī 🌿

The attainment of desires depends on thought and ambition,
With the king's goodwill and the assistance of grace.

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[307] ناز پروردِ تَنَعُّم نَبَرَد راه به دوست/عاشقی شیوهٔ رندانِ بلاکش باشد
گرچه وصالش نه به کوشش دهند/در طلبش هر چه توانی بکوش

[308] قدر هر روزی ز عمر مرد کار/باشد از سال جهان پنجه هزار
جهد حقست و دوا حقست و درد/منکر اندر نفی جهدش جهد کرد

[309] هر که را همت عالی بود و فکر بلند/دانک آن همت عالی اثر همت توست
فکرتی کان نبود خاسته از طبع و دماغ/نیست در عالم اگر باشد آن فکرت توست
ای دل خسته ز هجران و ز اسباب دگر/هم از او جوی دوا را که ولی نعمت توست
هرکه او ارزان خرد ارزان دهد/گوهری طفلی به قرصی نان دهد

Life passes uselessly without wine and the beloved,
I have had enough idleness; from today, I will start working.[310]

🌿 Hāfez 🌿

You cannot lean on the seat of the great without reason,
Unless you prepare all the means of greatness.
In the path of the spiritual way, immaturity is a sign of disbelief,
Indeed, the path to success is agility and alertness.
Unless the particle has a high ambition, O Hāfez,
It will not seek the fountain of the shining sun.[311]

🌿 Hāfez 🌿

Out of thousands of hearts, only one has the capacity for love,
Do not say that every drop in the shell becomes a pearl.
For those without passion, how can the dance whirl them around?
There must be a fire for the circle to spin in rhythm.[312]

🌿 Khawju-e-Kermani 🌿

O body, finally move yourself and make an effort,
Blessed is the effort; why are you withering away?
Rise, go to the Beloved, place your face on the ground,
And ask, "O sweet idol, why have you become displeased?"[313]

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[310] نیل مراد بر حسب فکر و همت است/از شاه نذر خیر و ز توفیق یاوری
به هرزه بی می و معشوق عمر می گذرد/ بطالتم بس از امروز کار خواهم کرد

[311] تکیه بر جای بزرگان نتوان زد به گزاف/ مگر اسباب بزرگی همه آماده کنی
در مذهب طریقت خامی نشان کفر است/ آری طریق دولت چالاکی است و چستی
ذره را تا نَبُوَد همّتِ عالی حافظ/طالبِ چشمهٔ خورشیدِ درخشان نشود

[312] از هزاران دل یکی را باشد استعداد عشق/تا نگوئی در صدف هر قطره ئی گوهر شود
هر کرا وجدّی نباشد کی بغلتاند سماع/آتشی باید که تا دوری بر وزن بر شود

[313] ای تن آخر بجنب بر خود و جهدی بکن/ جهد مبارک بود از چه تو پژمرده‌ای
خیز برو پیش دوست روی بنه بر زمین/ کای صنم چون شکر از چه بیازرده‌ای

The one who is unyielding and has no support,
Has killed the desire for gain within themselves.[314]

🌿 Jalāl al-Dīn Rūmī 🌿

Without enduring hardship, treasure cannot be attained,
The reward, dear brother, is earned by those who work.
Whoever does not act but hopes for grace,
Is like a fool who did not plant seeds but expects a harvest.[315]

🌿 Saadi 🌿

Manliness is needed, the courage of a high-minded man,
From this experience, wisdom is nurtured.
For in this world of dust,
Dust will not settle on the hem of his ambition.[316]

🌿 Bābā Afzal Kāshāni 🌿

It is difficult to reach your threshold, indeed,
For ascending to the sky of mastery is no easy task.[317]

Attainment of desires depends on thought and ambition,
With the king's goodwill and the help of Spirit grace.
Some strive earnestly to reach union with the Beloved,
While others leave it to fate.[318]

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[314] سخت‌رویی که ندارد هیچ پشت/بهره‌جویی را درون خویش کشت

[315] نابرده رنج گنج میسر نمی شود/مزد آن گرفت جان برادر که کار کرد
هر کو عمل نکرد و عنایت امید داشت/دانه نکاشت ابله و دخل انتظار کرد

[316] مردی باید، بلند همت مردی/زین تجربه دیده ای، خرد پروردی
کو را به تصرف اندرین عالم خاک/بر دامن همت ننشیند گردی

[317] بر آستان تو مشکل توان رسید آری/عروج بر فلکِ سروری به دشواریست

[318] نیل مراد بر حسب فکر و همت است/از شاه نذر خیر و ز توفیق یاوری

قومی به جِدّ و جهد نهادند وصلِ دوست/قومی دگر حواله به تقدیر می‌کنند

Chapter 1-16 : Fear

You Can Be Free from Fear — A key idea in these teachings is that the **spiritual guide** (the living inner Master) is **always with you** — offering constant support and guidance on your inner journey.

This guidance includes **spiritual protection** in many forms, especially when facing fear or unsettling experiences.

Just like the physical world has both positive and negative elements, the **inner realms** (such as the Astral Plane and other subtle planes) also contain a mix of helpful and harmful energies, entities, or influences.

Common fear-related experiences include:

- Accidentally entering certain areas of the inner planes (like parts of the Astral Plane) that feel dark, chaotic, or scary, leading to sudden fright.
- Unexplained, lifelong fears or anxieties that seem to have no obvious cause in everyday life.
- Deep concerns in some cultures or regions (especially developing nations) about things like witchcraft, voodoo, curses, or negative spiritual forces.

The teaching emphasizes that the spiritual guide provides a **protective "cloak"** or shield around his students (those who follow the path and connect inwardly).

This protection acts like a safe barrier, allowing you to:

- Explore and learn in the inner worlds.
- Grow spiritually.
- Face challenges and lessons.
- **Without being overwhelmed by fear** or harmed by negative influences.

In essence:

Fear is a natural part of navigating the lower and subtle realms — where duality (good/bad, light/dark) still exists.

But with inner guidance and connection to a higher spiritual presence, you can move forward confidently, protected so that fear doesn't block your growth.

The focus is on learning, unfolding, and experiencing freedom from fear through this ongoing inner support — turning potential obstacles into opportunities for deeper awareness and strength.

This teaching offers reassurance: You're not alone in the inner journey, and real protection is available to help you progress safely and fearlessly toward higher understanding.

This includes essential works of poetry and lyrics from Rumi, Hāfez, and more:

Bind a wine cup to my shroud, so that on the dawn of resurrection,
With wine, I may drive away the fear of Judgment Day.[319]

🍃 Hāfez 🍃

Why should I fear death when it is the water of life?
And why should I fear reproach when He is my shield?[320]

We are free from fear and hope; what is love, and what is shame?
Shame and modesty are worthless—this is the time for boldness.[321]

In the path of our Beloved, there is no place for the fearful,
There, all are kings, and there is no room for mere servants.[322]

🍃 Jalāl al-Dīn Rūmī 🍃

Faith and love make one brave and remove all fears.[323]

🍃 **Shams al-Dīn Tabrīzī** 🍃

There is not a hair's width of fear before love,
All are sacrificed in the creed of love.
Love is an attribute of God, while fear
Is the trait of a servant bound to worldly desires.
So know that love is also an attribute of God,
Fear is not an attribute of the Spirit, dear one.
How can God's attributes compare to those of dust?
How can the attributes of the transient compare to those of the Pure?
If I were to explain love continuously,

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[319] پیاله بر کفنم بند تا سحرگه حشر/به می ز دل ببرم هول روز رستاخیز
[320] از مرگ چرا ترسم کو آب حیات آمد/وز طعنه چرا ترسم چون او سپرم آمد
[321] رستیم از خوف و رجا عشق از کجا شرم از کجا/ ای خاک بر شرم و حیا هنگام پیشانی است این
[322] در ره معشوق ما ترسندگان را کار نیست/جمله شاهانند آن جا بندگان را بار نیست
[323] اعتقاد و عشق دلیر کُند و همه ترسها ببرد.

A hundred resurrections would pass, and it would still be unfinished,
For the Day of Resurrection has limits,
But how could there be limits in describing the Spirit?
Love has five hundred wings, and each wing
Spans from above the Throne to beneath the earth.
The ascetic advances with fear, step by step,
While lovers fly faster than lightning and air.
How could these fearful ones ever keep up with love,
When love's pain turns the heavens into a mere carpet?
Only when the light of grace descends
Can one be freed from this world and this path.[324]

🍃 Jalāl al-Dīn Rūmī 🍃

The rose garden thrives from spring, and the lily garden,
And the delicate cypress fears not.
When the rose blooms and sees its own face,
It no longer fears acceptance or rejection.
Enough, for even until the Day of Resurrection,
This sea will produce pearls without fear.[325]

🍃 Hāfez 🍃

Pour the wine lavishly, O cupbearer, so fear and hope may diminish,
Cut off the neck of thought—for where am I, and where is He?

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[324] ترس موبی نیست اندر پیش عشق/جمله قربانند اندر کیش عشق
عشق وصف ایزدست اما که خوف/ وصف بندهٔ مبتلای فرج و جوف
پس محبت وصف حق دان عشق نیز/خوف نبود وصف یزدان ای عزیز
وصف حق کو وصف مشتی خاک کو/ وصف حادث کو وصف پاک کو
شرح عشق ار من بگویم بر دوام/صد قیامت بگذرد و آن ناتمام
زانک تاریخ قیامت را حدست/حد کجا آنجا که وصف ایزدست
عشق را پانصد پرست و هر پری/ از فراز عرش تا تحت‌الثری
زاهد با ترس می‌تازد به پا /عاشقان پران‌تر از برق و هوا
کی رسند این خایفان در گرد عشق/ که آسمان را فرش سازد درد عشق
جز مگر آید عنایتهای ضو/ کز جهان و زین روش آزاد شو

[325] گلشن ز بهار و باغ سوسن/ وز سرو لطیف قد نترسد
چون گل بشکفت و روی خود دید/زان پس ز قبول و رد نترسد
بس کن هر چند تا قیامت/این بحر گهر دهد نترسد

To the one whom You have granted the likeness of safety,
Why do You deceive with fear and hope?
You said, "Accept the decree of God with contentment,"
Why do You deceive us with fate?[326]

🌿 Jalāl al-Dīn Rūmī 🌿

In love, there is no escape from joy and sorrow,
I stand firm like a candle—do not try to frighten me with fire.[327]

🌿 Hāfez 🌿

Do not fear the events of this fleeting world,
And do not fear whatever comes, for it is not everlasting.
Cherish this moment of life,
Do not think of the past, and do not fear the future.[328]

🌿 Jalāl al-Dīn Rūmī 🌿

"People do not like words that bring salvation; they prefer the words of those bound for hell.
The words that bring salvation—that is the truth.
Therefore, we too shall stoke the fire of hell so intensely that it will die from fear."[329]

🌿 **Shams al-Dīn Tabrīzī** 🌿

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[326] می ده گزافه ساقیا تا کم شود خوف و رجا/گردن بزن اندیشه را ما از کجا او از کجا
آن را که مثال امن دادی/با خوف و رجا چه می‌فریی
گفتی به قضای حق رضا ده/ما را به قضا چه می‌فریی

[327] در عاشقی گُریز نباشد زساز و سوز/استاده‌ام چو شمع ، مترسان ز آتشم

[328] از حادثهٔ جهان زاینده مترس/وز هرچه رسد چو نیست پاینده مترس
این یکدم عمر را غنیمت میدان/از رفته میندیش وز آینده مترس

[329] «مردم را سخنِ نجات خوش نمی‌آید، سخن دوزخیان خوش می آید. سخنی که در آن نجات باشد آن راستی است. لاجرم، ما نیز دوزخ را چنان بِتَفسانیم که بمیرد از بیم.»

Chapter 1-17 : Guilt Consciousness

Most spiritual seekers long to become completely free from **karma** — the accumulated consequences and lessons from past actions.

They aspire to fully balance their karmic "account" by the end of their current lifetime, so no more rebirths are necessary.

A living spiritual guide (or inner teacher) supports them in this process.

Through regular spiritual practices — such as contemplation, repetition of sacred sounds, inner listening, and conscious awareness — they gradually release old attitudes, habits, attachments, and patterns that keep them tied to the past.

As a result, they can complete their spiritual purpose in this life without needing to return in another body.

They are liberated from the endless cycle of birth, death, and rebirth — often called the "Wheel of Eighty-Four" (the vast wheel of millions of forms and experiences).

This state of freedom from the compulsion to reincarnate is what many call **spiritual liberation** — true freedom for the soul.

Here's a selection of important poems and lyrics by Rumi, Hāfez, and others:

Do not reproach my drunkenness for the blackness of my record,
For who knows what fate has written upon my head?
Do not withhold your steps from Hāfez's funeral,
For though he is drowning in sin, he will go to paradise.
O anchor of patience, where is your ship of grace,
For we have come to this sea of mercy drowned in sin?
Though I am drowning in the ocean of sin in a hundred ways,
Since I became familiar with love, I am among the merciful.
What image will this imaginary form display?
Bring me wine, for though I am the blackened of the world, I am carefree.[330]

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[330] مَکُن به نامه سیاهی مَلامَتِ منِ مست/که آگه است که تقدیر بر سرش چه نوشت؟
قدم دریغ مدار از جنازهٔ حافظ/که گر چه غرقِ گناه است می‌رود به بهشت
لنگر حلم تو ای کشتی توفیق کجاست/که در این بحر کرم غرق گناه آمده‌ایم
هر چند غرقِ بحرِ گناهم ز صد جهت/ تا آشنایِ عشق شدم ز اهل رحمتم

Heaven is our lot; go, O (so-called)God-knower,
For sinners are deserving of grace.
I fear not my dark record on the Day of Resurrection,
For through His generous grace, I will erase a hundred such records.
My honor fades; rain, O cloud of forgiveness,
For we come with blackened records to the book of deeds.
Bind a wine cup to my shroud, so that on the dawn of resurrection,
With wine, I may drive away the fear of Judgment Day.
May my loyalty to my promise not leave your memory,
For I see no one more blackened in record than myself.[331]

🍃 Hāfez 🍃

How can I comprehend the secret from a companion?
Only after long journeys.
Just as one who, after two mistakes,
Becomes clear of them through sincerity.
Afterward, he says, “If I had known,
I would not have sought this union so quickly.”
Such knowledge depends on the journey,
It does not come from the sharpness of mind.[332]

🍃 Jalāl al-Dīn Rūmī 🍃

تا خود چه نقش بازد این صورت خیالی/می ده که گر چه گشتم نامه سیاه عالم

[331] نصیبِ ماست بهشت ای خداشناس برو/که مُستَحَقِّ کرامت گناهکارانند
از نامه سیاه نترسم که روز حشر/با فیض لطف او صد از این نامه طی کنم
آبرو می رود ای ابر خطاپوش ببار/که به دیوان عمل نامه سیاه آمده ایم
پیاله بر کفنم بند، تا سحرگهِ حَشر/به مِی ز دل بِبَرَم هولِ روزِ رستاخیز
وفای عهد من از خاطرت به در نرود/سیاه نامه تر از خود کسی نمی بینم

[332] کی کنم من از معیت فهم راز؟/جز که از بعد سفرهای دراز
چون خطایین آن حساب با صفا/گرددش روشن ز بعد دو خطا
بعد از آن گوید اگر دانستمی/این معیت را کی او را جستمی
دانش آن بود موقوف سفر/ناید آن دانش به تیزی فِکَر

Chapter 1-18 : All Religions, Sects, philosophies come from God

(EKAM SAT VIPRA BAHUDHA VADANTI; the truth is one , but the wise call it by many names)

All paths to God are provided by Spirit : Spirit (the divine creative force, the Holy Spirit, or Light and Sound) offers **many different paths** back to God — not just one "right" way.

Each path exists for a clear reason: to give **Soul** (your true eternal self) a real **choice** in how it wants to return home, depending on its current state of consciousness, readiness, and needs.

- Paths lead to other paths — one journey naturally opens into the next, higher one. There's no dead end; everything is part of an unfolding progression.
- When you're born into this life, you automatically receive the level of consciousness needed just to survive and function: go to school, learn skills, get a job, build a family, navigate daily life from birth to death.
- But staying at that basic, practical level is not the full purpose. You owe it to yourself to make the **extra effort** — to reach higher, to expand beyond everyday awareness into greater states of consciousness.
- The way to do this is through **direct personal experience** with the **Light and Sound of Spirit** — inner spiritual contact that awakens Soul, lifts you above mental limitations, and connects you directly to the divine source.

On religions and truth :

The core idea of "finding truth" or connecting to God is **fundamentally the same** across all genuine religions — because **all true religions come from God**.

If more people truly understood this, they wouldn't feel the need to attack, criticize, or tear down other faiths.

Of course, some extreme practices (like human sacrifice) are rooted in the **negative power** (the lower, controlling forces of the material worlds) — those are not aligned with divine love.

But too often, people fall into the trap of thinking:

- "My religion is the only one truly from God."
- "All the others must be wrong, deceptive, or from the negative power."

This attitude is a classic example of **vanity** (ahankara, ego-inflation) — one of the five passions of the mind.

It's just **human nature** to believe:

- Whatever I know or follow is the BEST (in big capital letters).
- Whatever others follow is inferior — they'll be "lucky" just to survive this world.

This kind of superiority thinking creates division, conflict, and blocks real spiritual growth.

The wiser view recognizes that all authentic paths are valid expressions of the same Spirit source — each suited to different Souls at different stages — and the goal is personal inner experience, not proving one path is better than another.

In essence:

- Spirit provides many roads home so Soul can choose what resonates.
- Basic life consciousness gets you through the physical world; higher consciousness requires conscious effort and direct inner experience.
- All true religions stem from the same God — judging others harshly is vanity, not wisdom.
- The real journey is beyond labels: personal, direct connection to the Light and Sound of Spirit, expanding your own awareness step by step, without needing to diminish anyone else's path.

These are notable poems and lyrics crafted by Rumi, Hāfez, and additional poets:

In love, there is no difference between a Sufi lodge and a tavern,
Wherever the light of the Beloved's face is, that is enough.
Where the work of the monastery shines,
The ringing of the monk's bell and the name of the cross are present.
Who has ever fallen in love, and the beloved didn't look at his state?
O master, it's not that there's no cure, it's that there's no pain!
Everyone is busy with the game of your love,
Why do you lose with everyone, what does it mean in the end?
Hāfez's cries are not all in vain,
There is a strange story and an astonishing tale.
On the path, whatever comes to the seeker is his blessing,
On the straight path, O heart, no one is led astray.
Everyone seeks the Beloved, whether sober or intoxicated,
Everywhere is the house of love, whether mosque or synagogue.[333]

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[333] در عشق، خانقاه و خرابات فرق نیست/هر جا که هست پرتوِ رویِ حبیب هست
آن جا که کارِ صومعه را جلوه می‌دهند/ناقوسِ دِیرِ راهب و نامِ صلیب هست
عاشق که شد که یار به حالش نظر نکرد/ای خواجه درد نیست وگرنه طبیب هست
هر کس از مُهرهٔ مِهر تو به نقشی مشغول/عاقبت با همه کج باخته‌ای یعنی چه؟
فریادِ حافظ این همه آخِر به هرزه نیست/هم قصه‌ای غریب و حدیثی عجیب هست

🍃 Hāfez 🍃

Their interpretations became different from their perspectives,

One called it **D**, and the other called it **A**.

So that the hands of the unworthy do not reach your tresses,

Every heart is in a loop, constantly chanting "O Lord, O Lord."[334]

🍃 Jalāl al-Dīn Rūmī 🍃

Whoever enters this house, give them bread and do not ask about their faith,
For whoever is worthy of standing before the Spirit,
Is surely worthy of bread at Abu al-Hasan's table.[335]

🍃 Abu al-Hasan Kharqani 🍃

Blessed are those who do not distinguish between head and foot,
Like a flame that does not discern between the wet and the dry.
The temple, the Kaaba, the idol house, and the monastery—
They do not know any place empty of the Beloved.[336]

🍃 Baba Tahir Hamedani Uriaan 🍃

In the monastery and mosque, it is You I seek, O guide,
Wherever you turn, I will turn for the sake of your soul.
Our companions are always in conflict,
Yet no one has ever heard of conflict among the prophets.

در طریقت هر چه پیشِ سالک آید خیرِ او/در صراطِ مستقیم ای دل کسی گمراه نیست
همه کس طالبِ یارند چه هشیار و چه مست/همه جا خانهٔ عشق است چه مسجد چه کِنِشت

[334] از نظرگه گفتشان شد مختلف/ آن یکی دالش لقب داد این الف
تا به گیسوی تو دست ناسزایان کم رسد/هر دلی از حلقه‌ای در ذکر یارب یارب است

[335] هرکه در این سرا درآید، نانش دهید و از ایمانش مپرسید،چه، آنکه به درگاه باری تعالی به جان ارزد، البته بر خوان بوالحسن به نان ارزد.

[336] خوشا آنانکه پا از سر ندونند/مثال شعله خشک وتر ندونند
کنشت و کعبه و بتخانه و دیر/سرائی خالی از دلبر ندونند

When have two prophets ever been against each other?
When have miracles ever clashed or overtaken each other?
Even though the purpose of the book was a particular skill,
If you give it wings, it will still work.[337]

🌿 Jalāl al-Dīn Rūmī 🌿

Forgive the wars of the seventy-two sects and religions,
For not seeing the truth, they resorted to tales.[338]

🌿 Hāfez 🌿

I went to the Christian church and the Jewish synagogue,
I saw everyone in conversation, remembering You.
I entered the idol house, seeking union with You,
The chanting of the idols was the whisper of Your name.[339]

🌿 Abu Sa'id Abu'l-Khayr 🌿

Whether You seat us at the door of the temple,
Or make us run on the path to the Kaaba,
All of these are essential to our existence,
Blessed is the one whom You free from himself.[340]

The prophets are all acquainted with one another. Jesus says: "O Christian, you did not truly know Moses, come see me, and you will know Moses."

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[337] درون صومعه و مسجد تویی مقصودم ای مرشد/به هر سو رو بگردانی بگردانم به جان تو
زان همه جنگند این اصحاب ما/جنگ کس نشنید اندر انبیا
خود دو پیغمبر به هم کی ضد شدند/معجزات از همدگر کی بستدند
گرچه مقصود از کتاب آن فن بود/گر تو اش بالش کنی هم می‌شود

[338] جنگ هفتاد و دو ملت همه را عذر بنه/چون ندیدند حقیقت ره افسانه زدند

[339] رفتم به کلیسیای ترسا و یهود/دیدم همه با یاد تو در گفت و شنود
با یاد وصال تو به بتخانه شدم/تسبیح بتان زمزمه ذکر تو بود

[340] گر بر در دیر می‌نشانی ما را/گر در ره کعبه میدوانی ما را
اینها همگی لازمهٔ هستی ماست/خوش آنکه ز خویش وارهانی ما را

Muhammad says: "O Christian, O Jew, you did not truly know Moses and Jesus, come see me, and you will know them."
The messengers are all guides to one another. The words of the prophets explain and clarify one another.[341]

🌿 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🌿

We created partners and associates,
For the One Creator, the Unique Lord.
We picked up the colorful beads,
And left behind the pearl of great value.
We became teachers of the people,
Yet we did not recognize the alphabet ourselves.
We made idols in our minds and laughed,
At the false faith of the Brahmins and Buddhists.[342]

🌿 Parvin E'tesami 🌿

You either boast and take pride in that,
Or you start fighting with others, saying, "My candle is bigger and better!"[343]

🌿 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🌿

If each person held a candle in their hand,
Their arguments would come to an end.
The eye of sense is like the palm of the hand, and nothing more,
The palm cannot reach the whole of the object.
The eye of the sea is different from the foam,
Leave the foam and gaze through the eye of the sea.
The movement of the foam is from the sea, day and night,

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[341] انبیا همه معرف همدگرند. عیسی می‌گوید: ای نصرانی، موسی را نیکو نشناختی، بیا مرا ببین تا موسی را بشناسی. محمد می‌گوید: ای نصرانی، ای جهود، موسی و عیسی را نیکو نشناختید، بیایید مرا ببینید تا ایشان را بشناسید.انبیا همه معرف همدگرند. سخن انبیا شارح و مُبَیِن همدگر است.

[342] انباز ساختیم و شریکی چند/پروردگار صانع یکتا را
برداشتیم مهرهٔ رنگین را/بگذاشتیم لؤلؤ لالا را
آموزگار خلق شدیم اما/نشناختیم خود الف و با را
بت ساختیم در دل(ذهن) و خندیدیم/بر کیش بد، برهمن و بودا را

[343] یا هی به آن می‌نازی و تفاخر می‌کنی، یا با دیگران جنگ و دعوا راه می‌اندازی که"شمع من بهتر و بزرگتر است"!

You see only the foam, and no wonder, you do not see the sea.
We, like boats, bump into one another,
Blinded, though we are in clear water.
O you who are asleep in the boat of the body,
You have seen the water, now look at the water within the water.[344]

🍃 Jalāl al-Dīn Rūmī 🍃

Each one created a scroll,
And each scroll had a different doctrine.
The rules of each were of a different kind,
From start to finish, each opposed the other.
In one, the path of asceticism and hunger,
Was made the foundation of repentance and return.
In another, it was said that asceticism is of no use,
There is no salvation in this path except through generosity.
In one, it was said that your asceticism and generosity,
Are forms of association with your Lord.
In one, it was said that service is necessary,
Otherwise, reliance on trust is mere accusation.
In one, it was said that commands and prohibitions,
Are not to be followed but to demonstrate our incapacity.
In one, it was said that do not show your incapacity,
For that incapacity is a form of ingratitude.
In one, it was said to pass beyond both,
For anything that can be perceived is an idol.
In one, it was said, do not extinguish this candle,
For this vision is like the candle that gathers the group.
In one, it was said, extinguish it without worry,
For you will see a hundred thousand visions in its place.
In one, it was said that all these are one,
Whoever sees them as two is a cross-eyed fool.
In one, it was said, how can one be a hundred?
Only a madman could think that way.

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[344] در کف هر کس اگر شمعی بدی/اختلاف از گفتشان بیرون شدی
چشم حس همچون کف دستست و بس/نیست کف را بر همهٔ او دست‌رس
چشم دریا دیگرست و کف دگر/کف بهل وز دیدهٔ دریا نگر
جنبش کفها ز دریا روز و شب/کف همی‌بینی و دریا نه عجب
ما چو کشتیها بهم بر می‌زنیم/تیره‌چشمیم و در آب روشنیم
ای تو در کشتی تن رفته به خواب/آب را دیدی نگر در آب آب

Each statement contradicts the other,
How can one thing be both poison and cure?[345]

🍃 Jalāl al-Dīn Rūmī 🍃

Come, O Solomon of the **Language of the Birds**,
Sing the song of every bird that comes forth.
Since God has sent the birds to you,
He has given you mastery over the song of each.
Speak the language of fate to the bird of predestination,
Tell the broken-winged bird of patience.
Cherish and spare the patient bird,
Describe to the Phoenix the qualities of the Qaf.
Warn the pigeon to beware of the hawk,
Speak to the hawk of forbearance and caution.
And the bat that has been left in misery,
Make it familiar with the light and accompany it.
Teach the warlike partridge the way of peace,
Show the roosters the signs of dawn.
Continue in this way, from the hoopoe to the eagle,
Guide them on their way, and God knows best.
Each one has turned their face in a direction,
But the beloved ones have turned toward the directionless.
Every pigeon flies to a creed/religion,
But this pigeon flies toward the directionless.
We are neither birds of the sky nor of the earth,
Our grain is the grain of the unknowable.

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[345] ساخت طوماری به نام هر یکی/نقش هر طومار دیگر مسلکی
حکمهای هر یکی نوعی دگر/ این خلاف آن ز پایان تا به سر
در یکی راه ریاضت را و جوع/رکن توبه کرده و شرط رجوع
در یکی گفته ریاضت سود نیست/اندرین ره مخلصی جز جود نیست
در یکی گفته که جوع و جود تو/شرک باشد از تو با معبود تو
در یکی گفته که واجب خدمتست/ور نه اندیشهٔ توکل تهمتست
در یکی گفته که امر و نهیهاست/بهر کردن نیست شرح عجز ماست
در یکی گفته که عجز خود مبین/کفر نعمت کردنست آن عجز هین
در یکی گفته کزین دو بر گذر/بت بود هر چه بگنجد در نظر
در یکی گفته مکش این شمع را/کین نظر چون شمع آمد جمع را
در یکی گفته بکش باکی مدار/تا عوض بینی نظر را صد هزار
در یکی گفته که این جمله یکیست/هر که او دو بیند احول مردکیست
در یکی گفته که صد یک چون بود/این کی اندیشد مگر مجنون بود
هر یکی قولیست ضد هم‌دگر/چون یکی باشد یکی زهر و شک

That is why our provision is so vast,
For our tearing is our mending.[346]

🍃 Jalāl al-Dīn Rūmī 🍃

I have given each one a different disposition,
I have given each one a unique terminology.
What is praise to him may be blame to you,
What is honey to him may be poison to you.
We are beyond all purity and impurity,
Beyond all heaviness and lightness.
I did not command to gain a benefit for Myself,
But to grant My generosity to My servants.
The Indian has the terminology of praise in Indian,
And the Sindhi has the terminology of praise in Sindhi.
I do not become purified by their glorifications,
Rather, they themselves become pure and radiant.
We do not look at the tongue or the speech,
We look at the soul and the state.
We observe the heart, if it is humble,
Even if the words spoken are not humble.
For the heart is the essence, speech is the accident,
And the accident is secondary, the essence is the goal.
Enough of these words, implicit meanings, and metaphors,
I want burning, a fire in harmony with that flame.
Kindle a fire of love in the soul,
Burn all thoughts and words entirely.
The religion of love is distinct from all other religions,
For lovers, the only faith and creed is God.

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[346] منطق‌الطیر سلیمانی بیا/بانگ هر مرغی که آید می‌سرا
چون به مرغانت فرستادست حق/لحن هر مرغی بدادستت سبق
مرغ جبری را زبان جبر گو/مرغ پر اشکسته را از صبر گو
مرغ صابر را تو خوش دار و معاف/مرغ عنقا را بخوان اوصاف قاف
مر کبوتر را حذر فرما ز باز/باز را از حلم گو و احتراز
وان خفاشی را که ماند او بی‌نوا/می‌کنش با نور جفت و آشنا
کبک جنگی را بیاموزان تو صلح/مر خروسان را نما اشراط صبح
هم‌چنان می‌رو ز هدهد تا عقاب/ره نما والله اعلم بالصواب
هر کسی رویی به سویی برده‌اند/وان عزیزان رو به بی‌سو کرده‌اند
هر کبوتر می‌پرد در مذهبی/وین کبوتر جانب بی‌جانبی
ما نه مرغان هوا نه خانگی/دانهٔ ما دانهٔ بی‌دانگی
زان فراخ آمد چنین روزی ما/که دریدن شد قبادوزی ما

If the ruby has no affection, it is no matter,
In the sea of sorrow, love does not grieve.[347]

🍃 Jalāl al-Dīn Rūmī 🍃

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[347] هر کسی را سیرتی بنهاده‌ام/هر کسی را اصطلاحی داده‌ام
در حق او مدح و در حق تو ذم/در حق او شهد و در حق تو سم
ما بری از پاک و ناپاکی همه/از گرانجانی و چالاکی همه
من نکردم امر تا سودی کنم/بلک تا بر بندگان جودی کنم
هندوان را اصطلاح هند مدح/سندیان را اصطلاح سند مدح
من نگردم پاک از تسبیحشان/ پاک هم ایشان شوند و درفشان
ما زبان را ننگریم و قال را/ما روان را بنگریم و حال را
ناظر قلبیم اگر خاشع بود/گرچه گفت لفظ ناخاضع رود
زانک دل جوهر بود گفتن عرض/پس طفیل آمد عرض جوهر غرض
چند ازین الفاظ و اضمار و مجاز/سوز خواهم سوز با آن سوز ساز
آتشی از عشق در جان بر فروز/سر بسر فکر و عبارت را بسوز
ملت عشق از همه دینها جداست/عاشقان را ملت و مذهب خداست
لعل را گر مهر نبود باک نیست/ عشق در دریای غم غمناک نیست

Chapter 1-19 : Renunciation

The purifier — in these spiritual teachings — is **not** a physical place like a remote cave in the mountains or a hidden desert retreat.

Instead, the true **purifier** is **the individual themselves** — the person who has developed enough self-discipline to:

1. First, go deep within — communing quietly and directly in the **secret recesses of their own heart** with the inner spiritual guide (the living presence of Spirit guidance, always available within).
2. Then, from that same inner connection and purity, extend that communion outward — sharing, teaching, or connecting with **others** through the exact same inner method (the "modus operandi" of heartfelt, direct spiritual contact).

In plain language:

- Purification isn't about escaping to an isolated holy spot or following strict external rituals in a special location.
- The real transformation happens **inside you**.
- It requires **self-discipline** — training yourself to quiet the mind, let go of distractions and lower passions, and turn inward consistently.
- The key practice is **inner communion**: First, establish a living, personal relationship with the inner Master (the Spirit guide within your own heart).
- Once that inner link is strong and clear, you naturally become a channel — able to help, uplift, or connect with others from the same pure, disciplined space.

In essence:

The purifier is **you** — when you master inner discipline and live from that deep heart-connection to higher guidance.

That's what truly cleanses, transforms, and allows you to serve as a bridge for others — no mountain cave required.

It's an inner journey of self-mastery, direct experience, and loving communion that anyone can cultivate right where they are.

Let us now explore the poems of Rumi and Hāfez:

There was an ascetic, in the mountains,

He was a mountain, not a human.

If you were human, you'd be among humans,

Who have understanding and imagination,

And are capable of knowing God.

What was he doing in the mountains?

What business has a human with stones?

Stay among people, and not alone,

For it's forbidden to retreat to the mountains,

And withdraw from society,

Making oneself a spectacle among creation. [348]

🌿 **Shams al-Dīn Tabrīzī** 🌿 **; " Maqālāt-e Shams**".

O idol, make my heart one with yours,

If I don't give my head, then complain.

I've gone mad for God's sake,

Bind those lovely locks into a chain.

You've gained scripture in your forty-day retreat,

I'm the scripture too—stop your retreat.

Don't go with ignorance, don't go with a satan,

Beware, travel with the caravan.

O minstrel of the heart, with that sweet melody,

Fill my mind with busyness.[349]

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[348] زاهدی بود ، به کوه ،او ، کوهی بود ، آدمی نبود ،اگر آدمی بودی ، میان آدمیان بودی ، که فهم دارند ، و وهم دارند ، و قابل معرفت خدا اند ،در کوه ، چه می کرد؟آدمی را با سنگ چه کار ؟میان باش و ، تنها ،نهی است از آن که به کوه ، منقطع شوند ،واز میان مردم ، بیرون آیند،و خودرا ، در خلق ، انگشت نمای کنند. " مقالات شمس

[349] با من صنما دل یک دله کن/گر سر ننهم آنگه گله کن
مجنون شده‌ام از بهر خدا/زان زلف خوشت یک سلسله کن
سی پاره به کف در چله شدی/سی پاره منم ترک چله کن

🍃 Jalāl al-Dīn Rūmī 🍃

Shame on you for seclusion and the secluded ones,

You've had seventy-two forty-day retreats—what's the gain?[350]

🍃 **Bābā Afzal Kāshāni** 🍃

مجهول مرو با غول مرو/زنهار سفر با قافله کن
ای مطرب دل زان نغمه خوش/این مغز مرا پرمشغله کن
[350] شرمت بادا ز خلوت و خلوتیان/هفتاد و دو چله داشتی، حاصل کو؟

Chapter 1-20 : Selected ones;

“When the student is ready, the master will find him.”

This ancient saying (often attributed to spiritual traditions like Buddhism, Taoism, or various esoteric paths) captures a profound truth about spiritual unfoldment.

In plain language:

- The **student** is **you** — Soul in its journey of growth, seeking truth, wisdom, or liberation.
- Being **ready** means you have reached a certain inner maturity:
    - You've worked through enough lessons, balanced some karma, softened the grip of the five passions (lust, anger, greed, attachment, vanity), and developed enough sincerity, humility, discipline, and openness.
    - You're no longer just intellectually curious or casually interested — you're truly **committed**, willing to change, and able to receive higher guidance without ego interference.
- The **master** (the living spiritual guide, inner teacher, or Spirit presence — whether in human form or as the inner Light and Sound) doesn't need to be searched for endlessly. When your consciousness is prepared, the master **naturally appears** — through inner contact, a book that "finds" you, a person who shows up at the right moment, a dream, a direct experience, or a subtle inner nudge.

It's not about the master being hidden or playing hard to get.

It's about **timing and readiness** on your part:

- When the student is **not yet ready**, even the clearest teaching or presence may be ignored, misunderstood, or rejected (due to fear, pride, attachment, or distraction).
- When the student **is ready**, the guidance flows effortlessly — the master "finds" you because your inner door is open, and the Spirit current can reach you.

This ties into many of the earlier teachings we've covered:

- Spiritual maturity comes from taking responsibility, using your creative powers, overcoming procrastination, and gaining experience.
- Paths are provided by Spirit, but you must make the effort to go beyond basic consciousness.
- True purification happens through inner discipline and heart-communion — not external places or forced searching.
- The guide (inner Master) provides protection and support precisely when you're open to it.

Now, let’s turn our attention to the poetry of Rumi and Hāfez:

"I have no business in this world with these common folk. I didn’t come for them. It’s those who are guides to the truth whose pulse I’ll check."

..."I am the goal, and Jalaludin-e-Rumi is the goal of the goal..."

...."I don’t take disciples. I take masters, and not just any master, but a perfect master."

....They say the prophets were wise, but only for the sake of people’s welfare. Such ones have said:

Until the promise of every task is fulfilled,

The help of any friend will be of no use.

I myself put the rule on the path of love,

So the ignorant won’t step onto this path.[351]

🍃 **Shams al-Dīn Tabrīzī** 🍃 **; “ Maqālāt-e Shams**”.

"I wanted someone of my own kind to make him my altar, to turn my face toward him, for I had grown weary of myself.

Until you—what can you understand of what I say when I declare:

‘I had grown weary of myself.’

Now that I’ve made him my qibla, he should understand what I say. He should comprehend."[352]

🍃 **Shams al-Dīn Tabrīzī** 🍃 **; “ Maqālāt-e Shams**”.

"To whomever I turn my face, he turns away from the whole world. We have a jewel within! To whomever I turn my face, even if all friends and companions become strangers."[353]

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[351] "مرا در این عالم با این عوام هیچ کاری نیست. برای ایشان نیامده ام. این کسانی که راهنمای عالمند به حق ، انگشت بر رگ ایشان می نهم.” "آخر من مرادم و مولانا مُرادِ مراد . . . “ "من مرید نگیرم. من شیخ می گیرم، آنگاه نه هر شیخ ، شیخ کامل. “
انبیاء را گویند حکیم بودند الا جهت مصالح خلق. چنین ها گفته اند.
تا در نرسد وعدهٔ هر کار که هست/سودی ندهد یاری هر یار که هست.
من خود بنهم قاعده اندر ره عشق/ تا بیخبران قدم در این ره ننهند

[352] کسی می‌خواستم از جنس خود که او را قبله سازم و روی بدو آرم که از خود ملول شده بودم.تا تو، چه فهم کنی از این سخن که می‌گویم که: «از خود ملول شده بودم.»اکنون چون قبله ساختم، آنچه من می‌گویم فهم کند. دریابد.

[353] به هر که روی آریم، روی از همه ی جهان بگرداند. گوهر داریم در اندرون! به هر که روی آریم ار همه ی یاران و دوستان بیگانه شود.

🌿 **Shams al-Dīn Tabrīzī** 🌿 **; “ Maqālāt-e Shams**”.

They say, “Don’t chase that tall cypress,

How long will you be a spectacle to the people?”

Don’t call it futile advice, O wise one,

How can I not go when they lure me with a noose?[354]

🌿 **Saadi** 🌿

A talkative came, asking me to share a secret. I said: “I cannot share a secret with you. I can only share a secret with someone in whom I see no falsehood, where I see myself as false. I speak my secret to myself. I don’t see myself in you; I see another in you.

When someone comes to another, it’s from one of three kinds:

Either as a disciple,Or in the manner of assistance,Or in the manner of greatness.

Which of these three are you? Aren’t you with so-and-so in the end?”

He said: “It’s clear how you see me.”

I said: “It’s clear—I see him in you. Since he is in you, I am not in you. Since he is not me.”[355]

🌿 **Shams al-Dīn Tabrīzī** 🌿 **; “ Maqālāt-e Shams**”.

O my broken repentance, where can I flee from You?

O You who dwell in my heart, where can I flee from You?

O light of both my eyes, how can I see without You?

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[354] گویند مرو در پی آن سرو بلند/انگشت نمای خلق بودن تا چند؟
بی‌فایده پندم مده ای دانشمند/من چون نروم که می‌برندم به کمند؟

[355] پُرسَری آمد که با من سرّی بگو. گفتم: من با تو سرّ نتوانم گفتن، من سرّ با آن کس توانم گفتن که او را درو نبینم، خود را درو بینم. سرّ خود را با خود گویم. من در تو خود را نمی‌بینم، در تو دیگری را می‌بینم.
کسی بر کسی آید از سه قسم بیرون نباشد: یا مریدی بود، یا به وجه یاری، یا به وجه بزرگی،
تو ازین هر سه قسم کدامی؟ آخر نه پیش فلان می‌باشی؟ گفت: معلوم است شما را چگونه می‌باشم.
گفتم: معلوم است، او را در تو بینم، چو او در تو باشد من در تو نباشم. چو او من نیستم.

O You who’ve bound my neck, where can I flee from You?[356]

🌿 **Jalāl al-Dīn Rūmī** 🌿

Hāfez:

The pretender wished to come to the spectacle of the secret,

The unseen hand struck the chest of the uninitiated.

Others drew the lot of fate all for joy,

My grief-stricken heart was the one struck with sorrow.[357]

🌿 **Hāfez** 🌿

Shams al-Dīn Tabrīzī:

"I have no business in this world with these common folks. I didn’t come for them. It’s those who are guides to the truth whose pulse I’ll check."[358]

🌿 **Shams al-Dīn Tabrīzī** 🌿

God[IT] seeks souls to be purer than rain,

More radiant in perception than an angel.

Lifetimes must pass to purify that breath,

Until it becomes the trusted keeper of the heavens.[359]

🌿 **Jalāl al-Dīn Rūmī** 🌿

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[356] ای توبه‌ام شکسته از تو کجا گریزم/ای در دلم نشسته از تو کجا گریزم
ای نور هر دو دیده بی‌تو چگونه بینم/وی گردنم ببسته از تو کجا گریزم

[357] مدعی خواست که آید به تماشاگهِ راز/دست غیب آمد و بر سینهٔ نامحرم زد
دیگران قرعهٔ قسمت همه بر عیش زدند/دل غمدیدهٔ ما بود که هم بر غم زد

[358] مرا در این عالم با این عوام هیچ کاری نیست، برای ایشان نیامده‌ام. این کسانی که راهنمای عالم‌اند به حق، انگشت بر رگ ایشان می‌نهم.

[359] کان نفس خواهد ز باران پاک‌تر/وز فرشته در روش دراک‌تر
عمرها بایست تا دم پاک شد/تا امین مخزن افلاک شد

Whoever I make a fairy-like beauty in a glass, the sooner,

I'll chant a spell, stir the flame.

We seek enlightened and beauty like ourselves,

We don't weave silver, openly or in secret.

Until your heart becomes pure like angel,

Even if you possess treasures, you wouldn't fit in the world.[360]

🌿 **Jalāl al-Dīn Rūmī** 🌿

"I can speak to myself. With whomever I see myself in, I can speak with them. You are the one who shows neediness, but you weren't the one who displayed self-sufficiency and detachment. How can I trouble you, when if I kiss your feet, I fear my eyelashes in paradise might weary your legs!"[361]

🌿 **Shams al-Dīn Tabrīzī** 🌿

"These people deserve not to grasp even a companionship with my words. All my speech comes with Spirit majesty, all claims to boast... They hear a word, neither in the pursuit of seeking nor in need. From such a height, if you gaze like that, your cap will fall off."[362]

🌿 **Shams al-Dīn Tabrīzī** 🌿

"At first, I didn't sit with the Mullahs; I sat with the dervishes/Sufis. I used to say they are strangers to dervishhood. But when I understood what dervishhood truly is and where they stand, now I

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[360] هر کس که پری خوتر در شیشه کنم زودتر/ برخوانم افسونش حراقه بجنبانم
سیمبر خواهیم و زیبا همچو خویش/سیم نستانیم پیدا و نهان
تا نگردی پاک دل چون جبرئیل/گر چه گنجی درنگنجی در جهان

[361] سخن با خود توانم گفتن. با هر که خود را دیدم در او، با او سخن توانم گفتن. تو اینی که نیاز می نمایی، آن تو نبودی که بی نیازی و بیگانگی می نمودی. آخر من ترا چگونه رنجانم، که اگر بر پای تو بوسه دهم، ترسم که مژه من در خلد، پای ترا خسته کند؟!

[362] این مردمان را حق است که با سخن من الف ندارند، همه سخنم به وجه کبریا می آید، همه دعوی می نماید ..... سخنی می شنوند نه در طریق طلب و نه در نیاز، از بلندی به مثابه ای بر می نگری کلاه [از سرت] می افتد.

prefer the company of Mullahs over these dervishes. For the jurists have endured hardship. These ones boast, claiming they are dervishes. But where is true dervishhood?"[363]

🌿 **Shams al-Dīn Tabrīzī** 🌿

There's a difference from one person to another,

One strives a thousand times to display something of himself,

Another hides himself with a hundred tricks.[364]

🌿 **Shams al-Dīn Tabrīzī** 🌿 (Articles of Shams)

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[363] اول با فقیهان نمی نشستم، با درویشان مینشستم. میگفتم آنها از درویشی بیگانه اند. چون دانستم که درویشی چیست و ایشان کجا اند، اکنون رغبت مجالست فقیهان بیش دارم از این درویشان. زیرا فقیهان باری رنج برده اند. اینها می لافند که درویشیم. آخر درویشی کو؟

[364] فرق است از آدمی تا آدمی
یکی هزار جهد می کند که از خود چیزی بنماید
یکی به صد حیلت خود را پنهان می دارد

Chapter 1-21 : Surrender

Self-surrender is not weakness or blind obedience — it's the ultimate act of strength and freedom.

It's choosing to let go of the small, separate "I" (ego) and live from the larger, Spirit connection within.

When love for the Inner Master becomes greater than everything else, you naturally become free from fear, karma's pull, procrastination, and lower attachments.

You live as a conscious Servant-Cooperator with God — guided moment by moment, protected, and unfolding toward full realization.

This state ties together many teachings we've covered:

- Rising above the ego and passions
- Exercising free will to choose the higher path
- Inner communion and purification through discipline
- Becoming a channel for divine love and creativity
- Experiencing direct contact with the Light and Sound

Self-surrender is the doorway to true liberation — where Soul fully trusts, loves, and follows the Inner Master, allowing Spirit will to flow through every part of life.

Now, let’s delve into the poetry of Rumi and Hāfez:

Be content with what’s given, and smooth the frown from your brow,

For neither you nor I have a door of choice opened to us.

Bow your head at the threshold of surrender, Hāfez,

For if you resist, fate will stand against you.

Be like a chess piece, alive yet silent, all voice,

For from the face of that world’s king, I’ve become blessed and joyful.[365]

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[365] رضا به داده بده، وز جبین گره بگشای/که بر من و تو دَرِ اختیار نگشادست
بر آستانه تسلیم سر بنه حافظ/که گر ستیزه کنی روزگار بستیزد

🍃 Hāfez 🍃

You are my ball, and you run by my command's mallet,

I chase after you, though I set you running.

O laughing beard, what does this "I" mean—I am the lord of the village?

How long will you bow your neck in pride, lest they bend you like a bow?[366]

🍃 Jalāl al-Dīn Rūmī 🍃

If you seek your own desire, say so and leave our union,

Or if you desire me, release your own will.[367]

🍃 Saadi 🍃

Come, for last night the tavern's herald spoke to me,

Saying, "Be in the station of contentment, and don't flee from fate.[368]

🍃 Hāfez 🍃

In the circle of our destiny, we are a point of surrender,

Your grace is what you think, your decree is what you command.

Self-thought and self-will have no place in the world of roguery,

In this creed, self-regard and self-rule are disbelief.[369]

باش چو شطرنج روان خامش و خود جمله زبان/کز رخ آن شاه جهان فرخ و فرخنده شدم

[366] گوی منی و می‌دوی در چوگان حکم من/در پی تو همی‌دوم گر چه که می‌دوانمت
ای ریش خند رخنه جه یعنی منم سالار ده/تا کی جهی گردن بنه ور نی کشندت چون کمان

[367] گر مراد خویش خواهی ترک وصل ما بگوی/ور مرا خواهی رها کن اختیار خویش را

[368] بیا که هاتفِ میخانه دوش با من گفت/که در مَقامِ رضا باش و از قَضا مَگریز

[369] در دایره قسمت ما نقطه تسلیمیم/لطف آن چه تو اندیشی حکم آن چه تو فرمایی

🍃 Hāfez 🍃

Until you give yourself wholly to something, it seems difficult and arduous.

Once you give yourself entirely to it, no difficulty remains...[370]

(Articles of Shams)

🍃 Shams al-Dīn Tabrīzī 🍃

If the gardener must be without the flower's company for five days,

He must endure the thorn's cruelty and the nightingale's patience.

O heart, entangled in her locks, lamenting my disarray,

A clever bird, once caught in a snare, must bear it.

The rogue of the world sees passion as a matter of prudence—what use?

The work of the realm is that which requires deliberation and thought.

Relying on piety and knowledge in the path is disbelief,

A traveler, though skilled in a hundred arts, must rely on trust.[371]

🍃 Hāfez 🍃

Dye your prayer rug with wine if the **Pir-e-Moqān**(Magi-Adept) advises,

For the wayfarer is not unaware of the path and customs of the stations.[372]

فکر خود و رای خود در عالم رندی نیست/کفر است در این مذهب خودبینی و خودرایی

[370] تا خود را به چیزی ندادی به کلیت، آن چیز صعب و دشوار می‌نماید.
چون خود را به کلی به چیزی دادی، دیگر دشواری نماند...

[371] باغبان گر پنج روزی صحبتِ گُل بایَدَش/بر جفایِ خارِ هجران، صبرِ بلبل بایَدَش
ای دل اندر بندِ زلفش از پریشانی مَنال/مرغِ زیرک چُون به دام افتد، تحمل بایدش
رندِ عالم سوز را با مصلحت بینی چه کار/کار مُلک است آن که تدبیر و تأمل بایدش
تکیه بر تقوی و دانش در طریقت کافریست/راهرو گر صد هنر دارد، توکل بایدش

[372] به می سجاده رنگین کن گرت پیر مغان گوید/که سالک بی خبر نبود ز راه و رسم منزلها

🍃 Hāfez 🍃

I am the wandering ball in the bend of your mallet,

Sometimes you draw me toward joy, sometimes toward calamity.

Sometimes you pull me toward sleep, sometimes toward its causes,

Sometimes toward the city of eternity, sometimes toward the plain of annihilation.

Sometimes it offers thanks to that Lord, sometimes wails of woe,

Sometimes it serves Layla, sometimes drunk and mad for God.[373]

🍃 Jalāl al-Dīn Rūmī 🍃

Since I am lost in your path, my glass belongs to me,

If I set foot, I'll break whatever I find.

For my heart, with every breath, is a coin of your image,

If there's joy in my joy, if there's sorrow in my sorrow.

You make me bitter, I become bitter; you show kindness, I become kind,

With you, O idol, my sugar-sweet lips taste delight.

You are the origin, what am I but a mirror in your hand?

Whatever you show, I become—test me, O mirror.[374]

🍃 Jalāl al-Dīn Rūmī 🍃

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[373] ما گوی سرگردان تو اندر خم چوگان تو/گه خوانیش سوی طرب گه رانیش سوی بلا
گه جانب خوابش کشی گه سوی اسبابش کشی/گه جانب شهر بقا گه جانب دشت فنا
گه شکر آن مولی کند گه آه واویلی کند/گه خدمت لیلی کند گه مست و مجنون خدا

[374] چونک من از دست شدم در ره من شیشه منه/ور بنهی پا بنهم هر چه بیابم شکنم
زانک دلم هر نفسی دنگ خیال تو بود/گر طربی در طربم گر حزنی در حزنم
تلخ کنی تلخ شوم لطف کنی لطف شوم/ با تو خوش است ای صنم لب شکر خوش ذقنم
اصل تویی من چه کسم آینه‌ای در کف تو/ هر چه نمایی بشوم آینه ممتحنم

PART II – SPIRITUAL PRACTICE, THE MASTER, AND INNER DISCIPLINE

This part focuses on "how to walk the path." It introduces practical methods such as mantra (HU®), the law of silence, spiritual exercises, and the cultivation of inner qualities like humility, gratitude, love, and compassion. It also explores the role of the Master—outer and inner—along with initiation, protection, and the challenges of false teachers. Together, these chapters form the practical backbone of the spiritual path.

Chapter 2-1: HU®

HU Will Help You: There is little more frightening for a parent than the thought of a child getting lost or disappearing. A family of four was visiting Minnesota for the first time. They were from a small New England town and were unaccustomed to large, crowded shopping malls. One day during their visit, they decided to visit one of the huge malls the area had to offer. The two children, both boys, love to ride escala-tors. The boys spotted a long one, all silver and glass with black handrails. Steps rose out of the floor, moving gracefully and invitingly, one by one, up to the second floor. The boys begged to ride the escalator.

After they rode the escalator up, the boys took another back down. Then, amid the confusion of the crowds, the youngest boy got separated from his family. He disappeared. Dad, Mom, and the older brother scoured the mall for over a half hour with no success. It seemed an eternity. Finally, Mom did a spiritual exercise. She sang HU®. She took two steps then heard a tearful little voice behind her cry, "Mommy!" Her little boy stood with a security guard in exactly the same spot where she had sung HU.

People who sing HU®, the most beautiful prayer, open themselves to the Light and Sound of God, which is divine love.

"The HU is a very real, spiritual vitamin. It is a holy name of God which will lift you into the higher worlds." Singing HU can help you going through life ups and downs.

🍃 Harold Klemp 🍃 ; ECKANKAR Ancient Wisdom for today

In the Upanishads -specifically the Narasingha Tapaniya Upanishad–, it is mentioned that the senses' guardians asked the Creator: "Who are you?" The Creator responded: "Ahum" -meaning: I am-. Whenever anyone asks this question, the first response is always "Ahum" –I am-... Thus, since everyone says "I am," the name Ahum became universal.

In the Torah, it is written that God said to Moses: "I am who I am." Tell the Israelites that "Ehyeh" -I am- has sent me to you... This is my name forever [Book of Exodus, Chapter 3].

Regarding this foundational name, it is noteworthy that:

1. The word of affirmation, "Yes," is often expressed as "Ahum" -or "Ahan"-.
2. "Ehyeh" or "Ahu" in Arabic evolved into "Hay" -meaning "alive"-.
3. In German, "Hi" is used as a greeting.
4. Don Juan, the wise Native American from Carlos Castaneda's works, also uses the mantra "H... i i."

According to Abu'l-Qasim Tafazzoli:

- "Hu" in Arabic means "He."
- In English, it is pronounced as "He."
- "HU®" is an absolute reference to the Almighty God.

"Hu" was also the name of the great god among the Druids -spiritual leaders of the Celts- who lived in what is now France and England. One of the poets from Wales describes "HU®" as:

"HU® is the smallest of the small. He is a mighty judge in the world, therefore he is the greatest of the great. He is our god, the god of our mysteries. He is great on land and sea. He is the greatest being that I may see. He is as vast as the universe. Do not insult the great one who is the lord of the world."

[Source: The Sufi Whirling Dervishes at Rumi's Shrine]

For more info try this link:
What is HU? | HU is the Sound of Soul | ECKANKAR

https://www.eckankar.org/experience/hu-the-sound-of-soul/

In this section, we introduce the poetry of Iranian mystics and delve into the significance of this spiritual invocation which is HU®:

"When the rose unveils itself and the bird sings 'hu-hu,'
Do not let go of the cup; what are you doing, 'hey-hey'?"[375] 🍃 **Hāfez** 🍃

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[375] چو گل ، نقاب برافکند و مرغ زد هوهو/منه ز دست پیاله ، چه می‌کنی هی هی

"The master said, 'My body and soul seek initiation/connection,
But every transformation is under the command of 'HU®' –the Spirit breath 🌿.'' 🌿 **Jalāl al-Dīn Rūmī** 🌿

When you become unified and find the essence,
You will find nothing in both worlds except 'Ya Hu' and 'Hu Hu.'
Become 'HU HU,' see 'HU®,' until you become,
The entirety of this existence, and traverse the whole.
The perfection of 'Hu,' which is the essence, O God-intoxicated heart,
Is only for those who are united with the secret of you.
For not everyone here is aware of the moment,
Though you may be unaware, be aware.
As Mansur (Hallaj) found in this place through 'HU®,'
He attained certainty, clarity, and purification.
He saw both worlds as the imprint of a single 'Ya HU,'
Amidst the tumult, he chose 'Ya HU.'" [376]

🌿 Farīd al-Dīn Attār Nishābourī 🌿

"Sometimes this way, sometimes that way, sometimes 'Hey hey,' sometimes 'Hu Hu,'
I am not fully Majnun, but in love, I whirl/dance like Majnun."[377]

🌿 **Faiz Kashani** 🌿

"The nightingale sings 'HU HU' from the branch of the rose,
The partridge's melody and the pheasant's call are 'HU HU.'
Pass your time in the garden of spring,
Listen to the 'HU HU' from the meadow.
Look at the face and hair of that beloved,
Until the Turk and the Hindu both say 'HU HU.'

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[376] گفت خواجه جسم و جانم وصل‌جوست/لیک هر تحویل ، اندر حکم هوست

چو یکتا گردیُ و جوهر بیابی/دو عالم جز که یا هوُهوُ نیابی
ز هوُ هُو شو ، تو هوُ بین، تا تو گردی/بساط این کل ، تو کلّی در نَوَردی
کمال هوُ که ذاتست ای دل مست/مگر آنکس ، که با راز تو پیوست
چو هر کس نیست اینجا گه خبردار/اگرچه بیخبر هستی خبردار
ز هوُ چون یافت منصور اندر اینجا/یقین عین العیان و شد مصفّا
دو عالم، نقش یک یاهو بدید او/میان دمدمه ، یا هوُ گزید او

[377] گهی این سو ، گهی آن سو ،گهی هِی‌هِی، گهی هوُ هوُ
نیم مجنون، ولی در عشق ، مجنون وار می‌گردم

It seems to appear, as if saying,
From between those enchanting eyes, 'HU HU.'
The eyes and eyebrows, the enticing glance,
He who guides them will never lose his way, 'HU.'
Look, Ibn Hesam, to the left and right,
Listen, moment by moment, from every direction, 'HU HU.'
We are Him, and He is all of us,
'HU' and 'HU HU' and 'HU' and 'HU HU.'"[378]

🍃 **Ibn Hesam Khoosfi** 🍃

"He is the First, He is the Last, He is the Manifest, He is the Hidden.
Other than 'HU' and 'I am HU®,' I know nothing else."[379]

🍃 **Attributed to Jalāl al-Dīn Rūmī** 🍃

"Oh, I am the soul of the world, 'Tane Naha Ya HU,'
I am the manifestation of their sign, 'Tane Naha Ya HU.'
Since I saw your graceful cypress, O tree of desire,
I am constantly dancing, 'Tane Naha Ya HU.'
When I look at you, I see only you,
I see everything, I know everything, 'Tane Naha Ya HU.'
My soul is intoxicated with your love, 'Tane Naha Tane Naha,'
My tongue is absorbed in your name, 'Tane Naha Ya HU.'
The ray of your face, O sun of the world,
Has taken over all my visible and hidden being, 'Tane Naha Ya HU.'
The goblet of the tavern of love is full of wisdom,
I am drunk and mad because of it, 'Tane Naha Ya HU.'
I am unaware of myself; what is Hell, what is Heaven?
I am free from gain and loss, 'Tane Naha Ya HU.'"[380]

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[378] بلبل از شاخ گل زند هوهو/نغمه کبک و بانگ تیهو هوُ
بگذر وقت گل به باغ بهار/بشنو از مرغزار آهو هوُ
در رخ و زلف آن نگار نگر/تا بگویند ترک و هندو هوُ
می نماید بعینه گوپی/زان میان دو چشم جادو هوُ
چشم و ابرو و غمزه دلجویند/فَتحا شَیت لَن یَضلُّوا هو
بنگر ابن حسام از چپ و راست/بِشِنو ، دم به دم ز هر سو هوُ
ما هم او و او همه ماییم/هوُ و هوُهو و هو و هوهو

[379] هُوَ الاول ، هُوَ الآخر ، هُوَ الظاهر ،هُوَ الباطن /بغیر از هوُ و یا من هوُ ، دگر چیزی نمی دانم

[380] هله من جان جهانم، تنه ناها یاهو/مظهر آیت شانم تنه ناها یاهو

Hazeen Lahiji

"As the world finds no peace without motion,
Rest from the world's sorrow and its commotion.
Your gathering of entertainment is filled with the cries of 'HU Ya HU,'
While the house of your enemy echoes with wails of 'Ha Ya Hai.'
Your command flows throughout all corners of the world,
And in the world, whatever your desire is, you command."[381]

Divaan Anvari

"Since the world has never rested day or night from movement,
Enjoy yourself in joy, desire, and delight day and night.
The heavens are filled with the 'HU Ya HU' from your gathering of friends,
While the world echoes with the cries of 'Ha Ya Hai' from the tears of your enemies."[382] **Divaan Anvari**

"Sometimes this way, sometimes that way, sometimes 'Hey hey,' sometimes 'HU HU,'

I am not fully Majnun(crazy/mad), but in love, I wander like Majnun."[383]

"How can you escape desires without the cup of 'HU'?

سرو دلجوی تو تا دیده ام ای نخل مراد/همه در رقص روانم تنه ناها یاهو
چون تو را می نگرم، جمله تو را می نگرم/همه بینم، همه دانم تنه ناها یاهو
مست سودای تو جانم، تنه ناها تنه نا/محو نام تو زیانم، تنه ناها یاهو
پرتو روی تو ای مهر جهانتاب گرفت/جمله پیدا و نهانم تنه ناها یاهو
ساغر میکده عشق خرد پرداز است/مست و دیوانه از آنم تنه ناها یاهو
من که از خود خبرم نیست، چه دوزخ چه بهشت/فارغ از سود و زیانم تنه ناها یاهو

[381] تا جهان را نبود از حرکت آسایش در جهان/ساکن وز اندوه جهان می آسای
مجلس لهو تو پر مشغله و هو یاهو/خانه خصم تو پر ولوله و ها یا های
هست فرمانت روان بر همه اطراف جهان/در جهان هرچه مراد تو بود می فرمای

[382] تا نیاسود شب و روز جهان از حرکت/روز و شب در طرب و کام و هوا می‌آسای
فلک از مجلس انس تو پر از هو یاهو/عالم از گریهٔ خصم تو پر از ها یاهای

[383] گهی این سو گهی آن سو گهی هی‌هی گهی هوهو/نیم مجنون ولی در عشق مجنون‌وار می‌گردم

O you who are content with just the name of 'HU,' seek the essence."[384]

"Thousands of sweet birds have perched upon the pulpit,
Singing praise and thanks, for the time of revelation has come.
When the bird of the soul says 'Ya HU,' the dove replies 'Cuckoo,'
It says, 'Why haven't you smelled the fragrance? Your time of waiting has come.'"[385] 🍃 **Jalāl al-Dīn Rūmī** 🍃

"Recognize me, for I see you constantly,
Manifesting the very essence of ' HU' in this moment.
I am 'HU' within your soul today,
Fate and fortune have revealed themselves to you.
I am 'HU' within your body and soul,
The truth is revealed in both your outer and inner being.
I am 'HU' within your chest,
I am(look at me)I am your ancient self.
I am 'HU' certainly within all things,
I am knowledgeable of all mysteries.
I am the eternal love revealed here,
Displaying union amidst the tumult.
I am the beginning with no end,
I am the beloved who knows no limits."[386]

🍃 Farīd al-Dīn Attār Nishābourī 🍃

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[384] از هواها کی رهی بی جام هو/ای ز هو قانع شده با نام هو

[385] هزاران مرغ شیرین پر نشسته بر سر منبر/ثنا و حمد می‌خواند که وقت انتشار آمد
چو گوید مرغ جان یاهو بگوید فاخته کوکو/بگوید چون نبردی بو نصیبت انتظار آمد

[386] مرا بشناس و میبینم دمادم/نموده عین یاهویت در این دم
منم یاهو درون جانت امروز/ترا بنموده بخت و حال فیروز
منم یاهو درون جسم و جانت/حقیقت آشکارا و نهانت
منم یا هو درون سینهٔ تو/منم بنگر منم دیرینهٔ تو
منم یا هو یقین درکلّ اشیا/منم برجملهٔ اسرار دانا
منم عشق ازل اینجا نموده/وصال خویش در غوغا نموده
منم اوّل که پایانی ندارم/که جانانم که جانانی ندارم

"Other than 'HU' and 'I am HU,' I say nothing day and night,
What else could I say, since I know no one else in the world?"[387]

🍃 **Shah Nematollah Vali** 🍃

"The one who becomes aware of the secrets of 'HU,'

What significance do the mysteries of creation hold before him?

And then, having ascended from desires to 'HU®,'

He would see the Simurgh soaring on Qaf."[388]

🍃 **Jalāl al-Dīn Rūmī** 🍃

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[387] بـه جز یاهو و یا من هو نمی‌گویم به روز و شب/چه گویم چون که در عالم کسی دیگر نمی‌دانم

[388] آنک واقف گشت بر اسرار هو/سر مخلوقات چه بود پیش او
وآنگه ز هوا به سوی هو رفتی/بر قاف پریدن هما دیدی

Chapter 2-2 : The Law of silence

Law of Silence — a voluntary discipline of discretion.

You don't broadcast your most sacred spiritual experiences, initiatory words, or private communion with the Spirit.

This silence isn't about secrecy for secrecy's sake — it's about reverence, protection, and allowing the inner work to unfold undisturbed.

This law complements many earlier teachings:

- Self-surrender and inner communion happen in the quiet recesses of the heart.
- True purification and growth come through disciplined, private connection — not outer display.
- Rising above ego passions (like vanity) means not needing to prove or share everything.

By practicing SILENCE , you honor the sacred nature of your journey and keep the channel clear for higher unfoldment.

Let’s examine some of the works of Rumi and Hāfez:

Not everything can be told to everyone;
The fanatic declares heresy,
While the reckless mocks and belittles.[389]
🍃 Shams al-Dīn Tabrīzī 🍃

I will no longer let the love of idols enter my heart,
For the seal of my Beloved’s lips has been placed upon this door.

Speak not of love’s secrets with the ignorant and vain,
Let them die in the suffering of their self-conceit, blind and inane.[390]
🍃 Hāfez 🍃

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[389] همه چیز را به همه کس نمی توان گفت؛ متعصّب تکفیر می کند; لاأبالی ریشخند و تحقیر.

[390] در دل ندهم ره پس از این مهر بتان را/مهر لب او بر در این خانه نهادیم
با مدعی مگویید اسرار عشق و مستی/تا بی‌خبر بمیرد در درد خودپرستی

The raw can never grasp the state of the seasoned,
So let the words be brief—peace, and that is all.

If you bow sincerely toward the Truth,
You will be freed from the stars' illusions, aloof.
Once you become a confidant, I will open my lips,
And you shall see the sun shining at midnight's eclipse.

When silence is the only answer for a fool,
Why do you stretch your words, making them a tool?
For out of pure mercy and boundless grace,
Even barren lands receive the rain's embrace.[391]
🌿 Jalāl al-Dīn Rūmī 🌿

They deny Alexander even a single drop to drink,
For neither force nor gold can make this path distinct.

Come, and hear the tale of those who suffer,
Few words, yet a meaning far greater to uncover.

The Chinese idol is the enemy of faith and hearts,
O Lord, protect my soul and my belief from such darts.

Reveal not the secrets of ecstasy to the veiled,
Speak not of the soul's mysteries to walls that have paled.[392]
🌿 Hāfez 🌿

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[391] در نیابد حال پخته هیچ خام/پس سخن کوتاه باید، والسلام
سوی حق گر راستانه خم شوی/وا رهی از اختران محرم شوی
چون شوی محرم گشایم با تو لب/ تا ببینی آفتابی نیم‌شب
چون جواب احمق آمد خامشی/ این درازی در سخن چون می‌کشی
از کمال رحمت و موج کرم/می‌دهد هر شوره را باران و نم

[392] سِکَندَر را نمی‌بخشند آبی/به زور و زر مُیَسَّر نیست این کار
بیا و حالِ اهلِ درد بشنو/به لفظِ اندک و معنی بسیار
بُتِ چینی عدوِی دین و دل‌هاست/خداوندا دل و دینم نگه دار
به مستوران مگو اسرارِ مستی/ حدیثِ جان مگو با نقشِ دیوار

I could not speak the truth completely,
For when I first began, they cast me out.
Had I told the whole truth,
The entire city would have expelled me without doubt.[393]
🌿 Shams al-Dīn Tabrīzī 🌿

Speak little of love to those bound in flesh,
For they are occupied with fear and hope,
With punishment and reward—their only test.[394]
🌿 Jalāl al-Dīn Rūmī 🌿

O heart, do not place honey in the mouths of the sick,
And speak not of vision among those who are blind and thick.

Though God is nearer to His(ITS) servant than the jugular vein,
He remains distant from those who keep themselves far from His(ITS) domain.

Purify your inner world, and only then will you see,
Like the veiled moon, unveiled in luminous majesty.[395]
🌿 Jalāl al-Dīn Rūmī 🌿

If you are but a grain, the birds will peck at you,
If you are a bud, the children will pluck at you.

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[393] راست نتوانم گفتن. که من راستی آغاز کردم، مرا بیرون کردند.
اگر تمام راست کنمی، به یکبار همه شهر مرا بیرون کردندی.

[394] ز عشق کم گو با جسمیان که ایشان را/وظیفه خوف و رجا آمد و ثواب و عقاب

[395] دلا تو شهد منه در دهان رنجوران/حدیث چشم مگو با جماعت کوران
اگر چه از رگ گردن به بنده نزدیک است/خدای دور بود از بر خدادوران
درون خویش بپرداز تا برون آیند/ز پرده‌ها به تجلی چو ماه مستوران

So hide your seed, become the hunter's snare,
Conceal your bloom, and rise like a rooftop rare.

Whoever displays their beauty in the public square,
Will draw upon themselves misfortune's snare.

Eyes of envy, flames of wrath, and jealous gaze,
Will pour upon them like water from perfumed vases.

Enemies will tear them apart in fiery spite,
While even their friends will drain them day and night.

But one who remains heedless of sowing and spring,
How could they know the worth of this blossoming?[396]
🍃 Jalāl al-Dīn Rūmī 🍃

Whoever became a confidant of the heart remained in the sanctuary of the Beloved,
While the one who did not grasp this path remained lost in denial.
If my heart has stepped beyond the veil, do not blame me,
Praise be to God that it did not remain trapped in illusion's curtain.[397]
🍃 Hāfez 🍃

O words, be silent—do not approach us,
See how we depart from *ourselves* out of longing's jealousy.
Since the unseen is veiled and hidden from sight,
Seal your lips, and let silence be your guiding light.

O brother, hold back your tongue from speech,
For Spirit knowledge reveals itself beyond reach.

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[396] دانه باشی مرغکانت بر چنند/غنچه باشی کودکانت بر کنند
دانه پنهان کن بکلی دام شو/غنچه پنهان کن گیاه بام شو
هر که داد او حسن خود را در مزاد/صد قضای بد سوی او رو نهاد
جشمها و خشمها و رشکها/بر سرش ریزد چو آب از مشکها
دشمنان او را ز غیرت می‌درند/دوستان هم روزگارش می‌برند
آنک غافل بود از کشت و بهار/او چه داند قیمت این روزگار

[397] هر که شد محرمِ دل در حرمِ یار بِمانْد/ وان که این کار ندانست در انکار بِمانْد
اگر از پرده برون شد دلِ من عیب مکن/شُکر ایزد که نه در پردهٔ پندار بِمانْد

Through silence, true wisdom is bestowed,
For the answer to fools is quietude's mode.[398]
🌿 Jalāl al-Dīn Rūmī 🌿

When words arrive, the essence is spent,
Speak less, so that the mind remains eloquent.
A man of few words holds thoughts profound,
For when speech overflows, wisdom drowns.

If the shell is thick, the kernel is thin,
Yet when the husk fades, the essence shines within.[399]
🌿 Jalāl al-Dīn Rūmī 🌿

Until you become intimate with this path, you will not hear its secret,
The ear of the uninitiated is not the place for the message of the divine.

Hāfez, the secrets of God remain unknown—so be silent,
Why ask what has become of the turning cycles of time?

They said of the Friend who was raised upon the gallows:
"His crime was revealing the hidden truths."

Whoever became a confidant of the heart remained in the sanctuary of the Beloved,
While the one who did not grasp this path remained lost in denial.

If my heart has stepped beyond the veil, do not blame me,
Praise be to God that it did not remain trapped in illusion's curtain.[400]
🌿 Hāfez 🌿

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[398] ای سخن خاموش کن با ما میا/ بین که ما از رشک بی‌ما می رویم
چونک غیب و غایب و روپوش به/ پس لبان بر بند و لب خاموش به
ای برادر دست وادار از سخن/ خود خدا پیدا کند علم لدن
پس خموشی به دهد او را ثبوت/ پس جواب احمقان آمد سکوت

[399] چون بیامد در زبان شد خرج مغز/خرج کم کن تا بماند مغز نغز
مرد کم گوینده را فکرست زفت/قشر گفتن چون فزون شد مغز رفت
پوست افزون بود لاغر بود مغز/پوست لاغر شد چو کامل گشت و نغز

[400] تا نگردی آشْنا زین پرده رَمزی نشنوی/ گوشِ نامحرم نباشد جایِ پیغامِ سروش

If one is not worthy of prayer and devotion,
Then, O king, remember—silence is the answer for the ignorant.

From the sky of truth, silence descends as the only reply,
For when a prayer is not accepted, silence is all that remains.[401]
🍃 Jalāl al-Dīn Rūmī 🍃

You shake the tree so that its fruit may fall.
Yet there are times when, no matter how much you shake it,
The fruit clings to the branch and refuses to descend.

Not everything can be attained by force—
When it does not come, there is no remedy but silence and surrender.
Not every tree yields in the same manner.
Here, there is no other way but silence and surrender.[402]
🍃 Shams al-Dīn Tabrīzī 🍃

Conceal, conceal—neither cry out nor trade away,
You are God-intoxicated with divine wine—be still for a moment, stay.

You are cloth in the hands of the washer, you are grapes in the press,
Be refined, be crushed—but do not stain your hands in the mess.

حافظ اسرارِ الهی کَس نمی‌داند، خموش/از که می‌پرسی که دورِ روزگاران را چه شد؟
گفت آن یار کز او گشت سرِ دار بلند/جُرمش این بود که اسرار هویدا می‌کرد
هر که شد محرمِ دل در حرمِ یار بِمانْد/وان که این کار ندانست در انکار بِمانْد
اگر از پرده برون شد دلِ من عیب مکن/شُکر ایزد که نه در پردهٔ پندار بِمانْد

[401] ور نباشد اهل این ذکر و قنوت/پس جواب الاحمق ای سلطان سکوت
ز آسمان حق سکوت آید جواب/چون بود جانا دعا نامستجاب

[402] گویی درخت را درجنباند تا میوه فرود آید. وقتی باشد که به جنبانیدن میوه باز رود و فرو نیاید. همه چنان نباشد که بیاید چاره نیست الّا سکوت و تسلیم است. هر شجره در این صورت نیست. اینجا هیچ طریق دیگر نیست الّا سکوت و تسلیم.

Be silent, be silent, in this assembly of fools,
Speak not of the Master, nor of the Spirit rules.[403]
🌿 Jalāl al-Dīn Rūmī 🌿

Be silent, be silent, and trust only a worthy friend,
Share not your secrets with one who has not been tested until the end.[404]
🌿 Jalāl al-Dīn Rūmī 🌿

I am like one who has seen a dream, yet cannot speak,
While the whole world remains deaf to its mystique.

O heavy-hearted ones, you have deemed Him cheap,
For you purchased Him at a price too weak.
Whoever buys a jewel at a worthless cost,
Will sell it for even less—what treasure is lost!
Would a child trade a priceless gem,
For a loaf of bread, offered to them?[405]
🌿 Jalāl al-Dīn Rūmī 🌿

True musk is known by its fragrance,
Not by the perfumer's claim.

A wise man is like an apothecary's chest,
Silent, yet full of skill and grace,

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[403] فروپوش فروپوش نه بخروش نه بفروش/توپی باده مدهوش یکی لحظه بپالا
تو کرباسی و قصار تو انگوری و عصار/ بپالا و بیفشار ولی دست میالا
خمش باش خمش باش در این مجمع اوباش/مگو فاش مگو فاش ز مولی و ز مولا

[404] خامش باش و معتمد محرم راز نیک و بد/آنک نیازمودیش راز مگو به پیش او

[405] من گُنگ خواب‌دیده و عالم تمامْ کَر/من عاجزم ز گفتن و خَلق از شنیدنش
ای گرانجان خوار دیدستی ورا/زانک بس ارزان خریدستی ورا
هرکه او ارزان خرد ارزان دهد/گوهری طفلی به قرصی نان دهد؟

While a fool is like a war drum—
Loud in sound, but hollow in place.

A sage among the ignorant,
Is like a candle in a blind man's tent,
Or like a scripture in an infidel’s home,
A wisdom unseen, unknown, alone.[406]
🍃 Saadi 🍃

These claimants who seek Him
Are nothing but the unaware.
For the one who truly found Him—
Never returned to declare.[407]
🍃 Saadi 🍃

There is a King who knows whatever you wear,
Without tongue or voice, He hears your prayer.
Whoever desires to boast in speech, Let them—
I am a servant to the one who masters silence.[408]
🍃 Jalāl al-Dīn Rūmī 🍃

Be silent, be silent—drink in silence,
Cover yourself, cover yourself—you are a hidden treasure.

Close your mouth, seal your lips from speaking my heart,
Lest you be left dazed, lest you be torn apart.

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[406] مشک آن است که ببوید نه آن که عطار بگوید.
دانا چو طبلهٔ عطار است خاموش و هنرنمای و نادان خود طبل غازی بلند آواز و میان تهی.

[407] عالم اندر میان جاهل را/مثلی گفته‌اند صدیقان
شاهدی در میان کوران است/مصحفی در سرای زندیقان
این مدعیان در طلبش بی خبران اند/کان را که خبر شد خبری باز نیامد

[408] شاهیست که تو هرچه بپوشی داند/بی‌کام و زبان گر بخروشی داند
هر کس هوس سخن فروشی داند/من بندهٔ آنم که خموشی داند

Be silent, be silent—lest all be revealed,
For strangers have surrounded us, O Lord, be our shield![409]
🌿 Jalāl al-Dīn Rūmī 🌿

On love's path, none has ever been a confidant of certainty,
Each one only holds a guess, shaped by their own belief.

Do not speak of miracles among those who dwell in taverns,
For every word has its time, and every secret its place.[410]
🌿 Hāfez 🌿

Thus, silence grants him strength and proof,
For the only answer to fools is mute reproof.

Yet I know this well, but my drunken flesh,
Opens my lips without my wish, in a restless mesh.

Just as a sneeze or a yawn may slip unplanned,
This mouth opens beyond my command.[411]
🌿 Jalāl al-Dīn Rūmī 🌿

He seeks nothing but the pleasures of his feast,
So silence is the best reply for the fool, at least.

He knows no pain of union or separation's plight,
He is chained to the branches, never seeking the root in sight.

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[409] خموشید خموشید خموشانه بنوشید/ بپوشید بپوشید شما گنج نهانید
دهان بست دهان بست از این شرح دل من/ که تا گیج نگردید که تا خیره نمانید
خموشید خموشید که تا فاش نگردید/که اغیار گرفتست چپ و راست خدایا

[410] در ره عشق نشد کس به یقین محرمِ راز/ هر کسی بر حَسَبِ فکر، گمانی دارد
با خرابات‌نشینان ز کرامات ملاف/هر سخن وقتی و هر نکته مکانی دارد

[411] پس خموشی به دهد او را ثبوت/پس جواب احمقان آمد سکوت
این همی‌دانم ولی مستی تن/ می‌گشاید بی‌مراد من دهن
آنچنان که از عطسه و از خامیاز/این دهان گردد بناخواه تو باز

A fool, trapped in the prison of **"I"** and **"me,"**
So lost in the shadow, he never longs for eternity.[412]
🌿 Jalāl al-Dīn Rūmī 🌿

I do not wish to explain it to you;
I will speak only in symbols, then fall silent.
For to explain openly before you would be an act of discourtesy.[413]
🌿 Shams al-Dīn Tabrīzī 🌿

O heart, do not waver, for the Beloved knows your turn,
Hide not your secrets, for He knows what lies in the urn.

Like straw upon water, He sweeps all away,
For the heart of the intoxicated knows well wine's sway.

His palm plants thorns, yet His palm makes roses bloom,
All the hidden flowers, He discerns from the thorn's gloom.

You learn bit by bit with each passing day,
Yet submit to Him—He knows all at once, in every way.

Like a prisoner at trial, confessing in fear,
The mystic's body submits, for the heart already knows its Seer.[414]
🌿 Jalāl al-Dīn Rūmī 🌿

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[412] گفت او را نیست الا درد لوت/پس جواب احمق اولیتر سکوت
نیستش درد فراق و وصل هیچ/بند فرعست او نجوید اصل هیچ
احمقست و مردهٔ ما و منی/کز غم فرعش فراغ اصل نی

[413] دلم نمی خواهد که با تو شرح کنم؛ همین رمز می گویم، بس می کنم. خود بی ادبی ست پیش شما شرح گفتن.

[414] مشو ای دل تو دگرگون که دل یار بداند/ مکن اسرار نهانی که وی اسرار بداند
همه را از تو چو خاشاک بر آن آب براند/که همه شیوه می را دل خمار بداند
کف او خار نشاند کف او گل شکفاند/همه گل‌های نهانی ز دل خار بداند
تو به هر روز به تدریج یکی چیز بدانی/ تو برو چاکر او شو که به یک بار بداند
چو اسیری به گه حکم به اقرار و گواهی/تن صوفی به گواهی دل اقرار بداند

For love is the robe of the soul, the collar of **"We have honored you"** ,
A gift for the kingdom of union, a veil lifted from the path above.

At His call, all hearts unite in a single hall,
For the voice of the Lord frees all from division's thrall.

Speak little of love to those bound in flesh,
For they dwell in fear and hope, in reward and punishment's mesh.[415]
🍃 Jalāl al-Dīn Rūmī 🍃

Speak not, so you may hear from those who breathe the Spirit,
That which no tongue can utter, nor words define.

Speak not, so you may receive from that eternal Sun,
That which no book has written, nor speech has spun.

Be silent, so that the soul may whisper within,
Leave the familiar behind—step onto Noah's ship and begin.[416]
🍃 Jalāl al-Dīn Rūmī 🍃

O intellect, if you are a vast sea, then breathe not—only drink deep,
For if your true skill is silence, why do you claim to love so steep?[417]

Or, if your way is both silence and speech in turn,
Then do not beat the drum foolishly—learn.

If you see a confidant, then speak the soul's song,
If you see a rose, cry out like the nightingale's throng.

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[415] که عشق خلعت جانست و طوق کرمنا/برای ملک وصال و برای رفع حجاب
به بانگ او همه دل‌ها به یک مهم آیند/ندای رب برهاند ز تفرقه ارباب
ز عشق کم گو با جسمیان که ایشان را/وظیفه خوف و رجا آمد و ثواب و عقاب

[416] دم مزن تا بشنوی از دم‌زنان/آنچ نامد در زبان و در بیان
دم مزن تا بشنوی زان آفتاب/آنچ نامد در کتاب و در خطاب
دم مزن تا دم زند بهر تو روح/آشنا بگذار در کشتی نوح

[417] ای خرد ار بحری دم مزن و دم بخور/چون هنرت خامشیست بر چه هنر عاشقی

But if you see a vessel filled with trickery and lies,
Seal your lips, let yourself be the jar that ties.

Before the enemy of truth, do not stir,
Or else their stones of ignorance will shatter your jar.

Be patient with the fools, endure their way,
For wisdom grants patience from divine array.

Patience before the unworthy refines the soul,
Like a mirror polished by trials, making it whole.[418]
🌿 Jalāl al-Dīn Rūmī 🌿

In short, let me tell you one truth:
These people rejoice in hypocrisy and grieve in the face of honesty.

I once told a man, **"You are great, the one and only of your time."**
He became delighted—
He took my hand and said, **"I was eager for this praise, yet I fell short."**

But last year, I spoke the truth to him,
And he turned against me—became my enemy.
Is this not strange?!

To live among people, one must wear the mask of hypocrisy,
Only then will you remain in their company with ease.
The moment you begin to speak the truth,
You must flee to the mountains and deserts,
For among people, there is no path left for the truthful.[419]
🌿 Shams al-Dīn Tabrīzī 🌿

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[418] یا به نوبت گه سکوت و گه کلام/احولانه طبل می‌زن والسلام
چون ببینی محرمی گو سر جان/گل ببینی نعره زن چون بلبلان
چون ببینی مشک پر مکر و مجاز/لب ببند و خویشتن را خنب ساز
دشمن آبست پیش او مجنب/ورنه سنگ جهل او بشکست خنب
با سیاستهای جاهل صبر کن/خوش مدارا کن به عقل من لدن
صبر با نااهل اهلان را جلاست/صبر صافی می‌کند هر جا دلیست

[419] فی‌الجمله تو را یک سخن بگویم؛ این مردمان به نفاق خوش‌دل می‌شوند و به راستی غمگین.
او را گفتم : تو مرد بزرگی ، و در عصر یگانه‌ای ؛خوش دل شد ـو دست من گرفت و گفت : مشتاق بودم و مقصر بودم؛و
پارسال با او راستی گفتم , خصم من شد و دشمن شد؛عجب نیست این ؟!

A wicked man once approached a sage,
And said, **"Remember me in your prayers, O great!"**

The wise man knew the truth of his request,
Yet, seeing God’s forbearance, left it unexpressed.

A lock was placed upon his lips, though secrets filled his chest,
His tongue was still, yet his heart knew no rest.

The mystics who have sipped from the cup of Truth,
Have learned the hidden and veiled it in proof.

For whoever is entrusted with the Spirit way,
A seal is placed upon their lips that very day.[420]
🍃 Jalāl al-Dīn Rūmī 🍃

Whoever harbors doubt and suspicion deep inside,
Will not accept the truth, though a hundred proofs be supplied.

One whose mind is tangled in illusion’s thread,
Grows even more lost when logic is spread.

For when truth enters, it turns into their disease,
Like a warrior’s sword used by a thief to seize.

Thus, silence and stillness are the only reply,
For speaking with fools is but madness gone awry.[421]
🍃 Jalāl al-Dīn Rūmī 🍃

با مردمان به نفاق می‌باید زیست، تا در میان ایشان با خوشی باشی. همین که راستی آغاز کردی، به کوه و بیابان برون می‌باید رفت که میان خلق راه نیست”

[420] رفت پیش عارفی آن زشت‌کار/ گفت ما را در دعایی یاد دار
سر او دانست آن آزادمرد/لیک چون حلم خدا پیدا نکرد
بر لبش قفلست و در دل رازها/لب خموش و دل پر از آوازها
عارفان که جام حق نوشیده‌اند/رازها دانسته و پوشیده‌اند
هر کرا اسرار کار آموختند/مهر کردند و دهانش دوختند

[421] گفت هر مردی که باشد بد گمان/نشنود او راست را با صد نشان

I can speak only with myself,
Or with one in whom I see my own reflection—
Only with them can I truly converse.[422]
🍃 Shams al-Dīn Tabrīzī 🍃

Be silent, for with silence, you will cherish life's worth,
In the garden of the silent ones, you must graze for a while on earth.

O Sun of Spirit Truth, Shams of Tabriz,
You have drawn me into speech—
But for a day or two,
You must retreat into silence and cease.[423]
🍃 Jalāl al-Dīn Rūmī 🍃

A talkative man came to me and said, **"Tell me a secret."**
I replied, **"I cannot share a secret with you.**
I can only share secrets with one
In whom I do not see another, but rather, I see myself.
A secret is told only to oneself."

"But I do not see myself in you—
I see someone else in you."

Whenever one person seeks another,
It is for one of three reasons:
Either as a disciple,
Or as a companion,
Or as a master.

هر درونی که خیال‌اندیش شد/چون دلیل آری خیالش بیش شد
چون سخن در وی رود علت شود/تیغ غازی دزد را آلت شود
پس جواب او سکوتست و سکون/هست با ابله سخن گفتن جنون

[422] سخن، با خود توانم گفتن، یا هر که خود را دیدم در او، با او سخن توانم گفت

[423] خامش که در فصاحت عمر عزیز بردی/در روضه خموشان چندی چرید باید
ای شمس حق تبریز در گفتنم کشیدی/روزی دو در خموشی دم درکشید باید

I asked him, **"Which of these three are you?**
Are you not a follower of so-and-so?"

He said, **"You already know what I am to you."**
I answered, **"Yes, it is clear—**
For I see him in you,
And as long as he is in you,
I cannot be."[424]
🍃 Shams al-Dīn Tabrīzī 🍃

The **seeker** must not begin like the determinist mystics, saying,
"I am powerless, He is all-powerful."

No—**you must have power** over all your own attributes.
Over silence, when silence is due,
Over speech, when speech is required,
Over wrath, where wrath is fitting,
And over kindness, where kindness must prevail.

Otherwise, those very attributes will become a torment to you,
For if you do not govern them,
They will govern you.

We are still unworthy of speaking—
Would that we were at least worthy of listening!
One must **speak fully** and **listen fully.**

But hearts are sealed.
Tongues are sealed.
And ears are sealed.

Your station is to **listen.**
Yet you insist on speaking,

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[424] پر سَری آمد که با من سرّی بگو. گفتم: من با تو سرّ نتوانم گفتن، من سرّ با آن کس توانم گفتن که او را درو نبینم، خود را درو بینم. سرّ خود را با خود گویم. من در تو خود را نمی‌بینم، در تو دیگری را می‌بینم.
کسی بر کسی آید از سه قسم بیرون نباشد: یا مریدی بود، یا به وجه یاری، یا به وجه بزرگی، تو ازین هر سه قسم کدامی؟ آخر نه پیش فلان می‌باشی؟ گفت: معلوم است شما را چگونه می‌باشم. گفتم: معلوم است، او را در تو بینم، چو او در تو باشد من در تو نباشم. چو او من نیستم.

Drifting further from the purpose,
And driving the purpose further from yourself.

The Beloved comes to you, adorned in gold and silk—
You rush forward,
But at your haste,
She turns away.

To speak before one who understands is a discourtesy,
Unless it is done in **humble offering.**

Yes—when the dervish speaks,
One must not object to his words![425]
🌿 Shams al-Dīn Tabrīzī 🌿

A lock is upon his lips, yet his heart holds countless secrets,
His tongue is still, yet his soul sings in whispers deep.

The mystics who have sipped from the cup of Truth,
Have known the secrets—yet kept them veiled from speech.

For whoever is entrusted with the mysteries of the path,
A seal is placed upon their lips,
And their mouth is sewn shut.[426]
🌿 Jalāl al-Dīn Rūmī 🌿

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[425] "..... {سالک} چون عارفان ِجبری آغاز نکند که من عاجزم، او قادرست.
نَی؛ می باید که تو قادر باشی بر همه صفات خود ، و بر سکوت در موضع ِسکوت و جواب در محل ِجواب و قهر در محل ِقهر و لطف در محل ِلطف.
و اگرنه ، صفات وی بر وی بلا باشد و عذاب، چون {آن صفات} محکوم ِوی نبوَد، حاکم ِاو بوَد."
هنوز ما را اهلیت گفتن نیست. کاشکی اهلیت شنیدن بودی!! تمام گفتن می‌باید و تمام شنودن!
بر دل‌ها مهر است. بر زبان‌ها مهر است. و بر گوش‌ها مهر است.
تو را مَقامِ استماع است. تو سخن می‌گویی، از مقصود دورتر می‌مانی و دورتر می‌رانی از خود مقصود را. معشوقه پیشِ تو می‌آید در زَر و زیور، تو پیشباز می‌روی، باز می‌رود.سخن پیش سخندان گفتن بی‌ادبی است. . مگر به طریق عرضه کردن!!
آری. چون درویش سخن آغاز کرد، اعتراض نباید کرد بر وی!!!

[426] بر لبش قفلست و در دل رازها/لب خموش و دل پر از آوازها
عارفان که جام حق نوشیده‌اند/رازها دانسته و پوشیده‌اند
هر کرا اسرار کار آموختند/مهر کردند و دهانش دوختند

Endure the pain of love and remain silent, O Hāfez,
Reveal not love's mysteries before the rational minds.[427]
🌿 Hāfez 🌿

O heart, do not waver, for the Beloved knows your turn,
Hide not your secrets, for He knows what lies in the urn.

Like straw upon water, He sweeps all away,
For the heart of the intoxicated knows well wine's sway.

His palm plants thorns, yet His palm makes roses bloom,
All the hidden flowers, He discerns from the thorn's gloom.

You learn bit by bit with each passing day,
Yet submit to Him—He knows all at once, in every way.[428]
🌿 Jalāl al-Dīn Rūmī 🌿

Abandon speech, gaze into the mirror of essence,
For doubt and confusion arise from words.

Abandon bending and words, focus only on God,

When you tune to annihilation, all becomes harmonious.

🌿 Jalāl al-Dīn Rūmī 🌿

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[427] به دَردِ عشق بساز و خموش کن حافظ/رموزِ عشق مَکُن فاش پیشِ اهلِ عقول

[428] مشو ای دل تو دگرگون که دل یار بداند/مکن اسرار نهانی که وی اسرار بداند
همه را از تو چو خاشاک بر آن آب براند/که همه شیوه می را دل خمار بداند
کف او خار نشاند کف او گل شکفاند/همه گل‌های نهانی ز دل خار بداند
تو به هر روز به تدریج یکی چیز بدانی/تو برو چاکر او شو که به یک بار بداند

Chapter 2-3 : Feelings; Emotions

Autointoxication of human consciousness (from these spiritual teachings) means that our own mind and emotions can poison us from the inside — like a self-generated toxin that clouds, weakens, and harms our awareness.

The **KAL** (the negative force or ruler of the lower worlds) is behind this process. It floods human consciousness with various **mental and emotional poisons** — subtle toxins bred by distorted states of mind and feeling.

Among the **most poisonous** of these states are:

- **Fear** — the root of many anxieties, paralysis, and separation from trust and higher awareness. It keeps Soul trapped in limitation and illusion.
- **Anger** (krodha) — explosive, burning energy that destroys inner peace, relationships, and clarity (one of the five passions of the mind).
- **Worry** — endless mental churning over what might go wrong, draining energy, creating stress, and blocking present-moment awareness.
- **Sentimental emotionalism** — excessive, sticky, overly dramatic feelings; clinging to emotions for their own sake, often turning into self-pity, nostalgia, or unrealistic attachments that pull you away from balanced detachment.
- **Envy** — the bitter desire for what others have, breeding resentment, comparison, and inner discontent (closely tied to greed/lobha and vanity/ahankara).

These states act like **internal poisons** because:

- They arise from the mind's lower tendencies (influenced by the KAL/negative power).
- They feed on themselves — fear breeds more fear, anger fuels more anger, worry spirals into more worry.
- They intoxicate consciousness, making it foggy, reactive, and disconnected from Soul's clear, higher nature.
- Over time, they strengthen the ego, deepen karma, and keep Soul bound to the cycles of the lower worlds (reincarnation, suffering, duality).

This teaching connects directly to the earlier ideas we've covered:

- The five passions of the mind (lust/kama, anger/krodha, greed/lobha, attachment/moha, vanity/ahankara) are major sources of these poisons.
- Fear, worry, and envy often fuel or arise from those passions.
- Sentimental emotionalism can be a form of attachment or delusion (moha).
- The King of Negative Force uses these emotional/mental toxins to control and limit consciousness through the mind as its channel.

Next, we'll look at the verses of Rumi and Hāfez:

The light of Truth mounts upon the light of the **positive feelings**,
Only then does the Soul-Travel© towards the Spirit's presence.

What does an unbridled horse know of the path?
A king must guide, for only a king knows the royal track.

Turn toward the **positive feelings**, for they are carried by light,
Yet that light itself propels you to travel to the Supreme Sight.

The light of Truth adorns the light of perception,
And this is the true meaning of **"Light upon Light."**

The light of the **positive feelings** draws one toward the dust,
But the light of Truth lifts one toward the heavens' trust.

For the world of the **positive feelings** is lower and confined,
While Truth is an ocean, and the senses mere drops defined.

Yet this rider of light is hidden from view,
Revealed only through signs and words that are true.

The dense, heavy light of the **positive feelings** remains concealed,
Hidden within the darkness that sight reveals.

If you cannot see the light of the **positive feelings** through your eye,
Then how will you perceive the Spirit light of the sky?

The light of the **positive feelings** is veiled in thickness and weight,
How then could the purest radiance ever be less discrete?[429]
🌿Jalāl al-Dīn Rūmī🌿

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[429] نور حق بر نور حس راکب شود/آنگهی جان سوی حق راغب شود
اسپ بی راکب چه داند رسم راه/شاه باید تا بداند شاه‌راه
سوی حسی رو که نورش راکبست/حس را آن نور نیکو صاحبست
نور حس را نور حق تزیین بود/ معنی نور علی نور این بود
نور حسی می‌کشد سوی ثری/نور حقش می‌برد سوی علی
زانک محسوسات دونتر عالمیست/نور حق دریا و حس چون شبنمی ست
لیک پیدا نیست آن راکب برو/جز به آثار و به گفتار نکو

The eye of **positive feelings** is a horse, and the light of Truth its rider,
Without a rider, the horse is of no use—it falters.

The light of Truth mounts upon the light of **positive feelings**,
Only then does the soul turn toward the Spirit's presence.

Turn toward **positive feelings**, for their master is that radiant guide,
Positive feelings find meaning when bathed in the Supreme Light.

The light of **positive feelings** is adorned by the light of Truth,
And this is the meaning of **"Light upon Light"—the eternal proof.**

The light of **positive feelings** pulls downward to dust,
But the light of Truth lifts one toward celestial trust.

For the world of **positive feelings** is lowly and dense,
While the light of Truth is an ocean—**positive feelings** mere drops, immense.

Yet this rider of light remains hidden from view,
Revealed only through signs and words that are true.

The heavy, thick light of **positive feelings** stays concealed,
Buried within the darkness the eyes reveal.

If you cannot see even the light of **positive feelings** through sight,
How then will you perceive the Spirit's supreme light?

The light of **positive feelings**, though thick, remains unseen,
For how could the purest radiance be less serene?

This world is but chaff, scattered in the wind of the Unseen,
Before it, all power fades, and the Hidden grants what's foreseen.[430]
🍃 Jalāl al-Dīn Rūmī 🍃

نور حسی کو غلیظست و گران/هست پنهان در سواد دیدگان
چونک نور حس نمی‌بینی ز چشم/چون ببینی نور آن دینی ز چشم
نور حس با این غلیظی مختفیست/چون خفی نبود ضیائی کان صفیست
[430] چشم حس اسپست و نور حق سوار/بی‌سواره اسپ خود ناید به کار
نور حق بر نور حس راکب شود/آنگهی جان سوی حق راغب شود

Your illusions, thoughts, **positive feelings**, and perceptions—
Know them as nothing more than a child's flute, hollow in conception.

Where have you worn away the jewel of your sight?
Where have you purified your five **positive feelings**' light?

Your eyes, your reason, your ears, the gems of the Spirit,
You spent them all—what did you gain from the earthly shrine?

Block your ears from the **lower feelings'** cry,
Remove the veil of **limited feelings** from your eye.

For the ear that hears the secret is the true ear of the soul,
Deaf is the one who hears only the external, missing the whole.

Be without **limited feelings**, without ears, without mind's constraint,
So that you may hear the Spirit call: **"Return, O soul, unstained."**

If you remain trapped in the speech of dreams,
How can you taste the words of wakeful streams?

Our outward actions are a journey in form,
But the inward journey ascends beyond the storm.

Limited feelings saw only dryness, for it was born of land,
Yet the Jesus of the soul walked upon the ocean's strand.

سوی حسی رو که نورش راکبست/حس را آن نور نیکو صاحبست
نور حس را نور حق تزیین بود/معنی نور علی نور این بود
نور حسی می‌کشد سوی ثری/نور حقش می‌برد سوی علی
زانک محسوسات دونتر عالمیست/نور حق دریا و حس چون شب‌نمیست
لیک پیدا نیست آن راکب برو/جز به آثار و به گفتار نکو
نور حسی کو غلیظست و گران/هست پنهان در سواد دیدگان
چونک نور حس نمی‌بینی ز چشم/چون ببینی نور آن دینی ز چشم
نور حس با این غلیظی مختفیست/چون خفی نبود ضیائی کان صفیست
این جهان چون خس به دست باد غیب/عاجزی پیش گرفت و داد غیب

The waves of dust are but our illusion and thought,
Yet the waves of water are annihilation—where the truth is sought.[431]
🌿 Jalāl al-Dīn Rūmī 🌿

All your restlessness comes from seeking rest,
Be restless in your seeking, and true peace will manifest.

All your bitterness comes from seeking sweetness,
Abandon your craving, and even poison will turn to bliss.

All your disappointments arise from chasing desire,
Yet if you let go, fulfillment will shower like fire.

Love the hardship of the Beloved, not just her grace,
Only then will she turn to you, longing in embrace.[432]
🌿 Jalāl al-Dīn Rūmī 🌿

Strive so that your **positive feelings** may ascend,
So that the work of **positive feelings** may transcend.

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[431] وهم و فکر و حس و ادراک شما/همچو نی دان مرکب کودک هلا

گوهر دیده کجا فرسوده‌ای/ پنج حس را در کجا پالوده‌ای
چشم و هوش و گوش و گوهرهای عرش/خرج کردی چه خریدی تو ز فرش

پنبه اندر گوش حس دون کنید/بند حس از چشم خود بیرون کنید
پنبهٔ آن گوش سِرّ گوش سَرست/نگردد این کر آن باطن کرست
بی‌حس و بی‌گوش و بی‌فکرت شوید/تا خطاب ارجعی را بشنوید
تا به گفت و گوی بیداری دری/تو زگفت خواب بویی کی بری
سیر بیرونیست قول و فعل ما/سیر باطن هست بالای سما
حس خشکی دید کز خشکی بزاد/عیسی جان پای بر دریا نهاد
موج خاکی وهم و فهم و فکر ماست/موج آبی محو و سکرست و فناست

[432] جمله بی‌قراریت از طلب قرار توست/طالب بی‌قرار شو تا که قرار آیدت
جمله ناگوارشت از طلب گوارش است/ترک گوارش ار کنی زهر گوار آیدت
جمله بی‌مرادیت از طلب مراد توست/ور نه همه مرادها همچو نثار آیدت
عاشق جور یار شو عاشق مهر یار نی/تا که نگار نازگر عاشق زار آیدت

The **lower feelings** lull the senses into slumber,
But when they are silenced, the unseen awakens in wonder.

Limited feelings are bound by the intellect's reign,
And intellect itself is bound by the soul's domain.

The soul unbinds reason's hands from their chains,
And unlocks the doors where wisdom remains.

The intellect clears away the chaff with a sweep,
Revealing the water beneath, clear and deep.

Yet if Spirit hands do not set reason free,
More chaff will gather, and no water shall be seen.

Thus, let **positive feelings** be ruled by wisdom bright,
For when wisdom leads, the soul shines in light.[433]
🍃 Jalāl al-Dīn Rūmī 🍃

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[433] جهد کن تا حس تو بالا رود/ تا که کار حس از آن بالا شود
حس را بی‌خواب خواب اندر کند/تا که غیبی ها ز جان سر بر زند
حس اسیر عقل باشد ای فلان/عقل اسیر روح باشد هم بدان
دست بستهء عقل را جان باز کرد/کارهای بسته را هم ساز کرد
دست عقل آن خس به یکسو می‌برد/آب پیدا می‌شود پیش خرد
چونک دست عقل نگشاید خدا/خس فزاید از هوا بر آب ما
پس حواس چیره محکوم تو شد/چون خرد سالار و مخدوم تو شد

Chapter 2-4 : Spiritual Secrets

Esoteric refers to the **secret** or **hidden knowledge** that is not openly available or understandable to everyone.

Key points in plain language:

- Esoteric knowledge is **inner, deeper, and protected** — it is meant only for those who are **initiated**, prepared, or spiritually ready (the "initiated" or qualified seekers).
- It is the **opposite of exoteric**:
    - **Exoteric** = outer, public, surface-level teachings — what is openly taught, written in books, preached in public, or accessible to the general population (e.g., basic moral rules, rituals, stories, or scriptures available to all).
    - **Esoteric** = inner, mystical, advanced truths — the deeper meanings, direct experiences, secret techniques, or hidden laws that require personal guidance, discipline, readiness, and often direct transmission from a teacher or inner revelation.

Examples from the context of these teachings:

- The personal word (mantra or sacred Sound) given in initiations.
- The secret teachings about the Light and Sound of Spirit.
- Direct inner communion with the Inner Master.
- The advanced practices and experiences on higher planes. These are esoteric — not shared publicly, protected by the **Law of Silence** , and only revealed when the student is ready (as in "when the student is ready, the master will find him").

Why the secrecy?

- Not to exclude people, but to **protect** the purity and power of the knowledge.
- Unprepared minds might misuse, misunderstand, ridicule, or dilute it (leading to vanity, fear, or harm).
- True esoteric knowledge is experiential — it must be **lived and realized** inwardly, not just intellectually grasped.
- It unfolds gradually as consciousness purifies and the seeker becomes ready through self-discipline, self-surrender, and inner work.

In short:

Esoteric = the hidden, sacred, inner knowledge reserved for the initiated — profound truths and direct experiences that go beyond public teachings.

Exoteric = the outer, open teachings available to all.

The path often starts with exoteric (basic understanding and ethics), then moves into esoteric (deeper mysteries and direct contact) as Soul matures and the poisons of the mind (fear, anger, etc.) are recognized and transcended.

This distinction emphasizes that real spiritual growth is personal, protected, and earned — not something broadcast or forced on the unprepared.

Now, let's delve into the poetry of Rumi and Hāfez:

Speak not of love's secrets and the intoxication of the soul,
Lest the ignorant perish in the torment of their own self-love.

Only one who understands the signs is worthy of glad tidings,
There are countless hidden truths—
But where is the heart that can hold their trust?

Whoever found the door to the tavern's shrine,
Through a sip of wine, grasped the secrets of the monastery Spirit.

My heart was a treasury of secrets, but fate decreed,
That its door be sealed, and the key placed in the hands of my Beloved's need.

Even if the candle's keeper stands as a rival,
Conceal the mystery from him—
For that reckless one, once beheaded, will hold no tongue for survival.[434]
🍃 Hāfez 🍃

If the heart unlocks the pouch of hidden truths,
The soul will gallop toward the heavens in swift pursuit.

Then you shall witness the world of the living soul, anew,
A world ever-revealed, yet unseen to most of you.

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[434] با مدعی مگویید اسرار عشق و مستی/تا بی خبر بمیرد در درد خودپرستی
آن کس است اهل بشارت که اشارت داند/نکته ها هست بسی محرم اسرار کجاست
بر آستانه میخانه هر که یافت رهی/ز فیض جام می اسرار خانقه دانست
دلم خزانه اسرار بود و دست قضا/درش ببست و کلیدش به دلستانی داد
گر خود رقیب شمع است اسرار از او بپوشان/کان شوخ سریریده بند زبان ندارد

This world we call ours, though appearing real,
Fades into illusion the moment truth is revealed.
While that hidden world, though veiled from sight,
Remains the only realm that truly holds light.[435]
🌿 Rumi 🌿

O Saqi(Godman), bring me the wine(divine water of life), for the unseen Painter,
Has left no trace of what He has woven behind the veil of secrets.

They said of the friend who was raised upon the gallows—
His only crime was revealing the hidden truths in shadows.

The monastery cannot contain the secrets of love's ecstasy,
A goblet of Magian wine—only the Magi can share in such mystery.[436]
🌿 Hāfez 🌿

Return, O beloved, and be the solace of my sorrowed soul,
Be the keeper of my secrets, my heart's only goal.

Those who sit in honor, loyal and wise,
Are the lovers of hidden truths, the confidants of paradise.

My heart holds the pearls of beauty and love concealed,
I would place it in your hands—if you promise to guard what is revealed.

What can the fault-finder perceive between lover and Beloved true?
For the blind eye sees nothing, least of all the hidden view.[437]
🌿 Hāfez 🌿

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[435] گر گشاید دلْ سرِ انبان راز/جان به سوی عرش سازد ترک‌تاز
تا ببینی عالم جان جدید/عالم بس آشکار ناپدید
این جهان نیست چون هستان شده/وان جهان هست بس پنهان شده

[436] ساقیا جام می ام ده که نگارنده غیب/نیست معلوم که در پرده اسرار چه کرد
گفت آن یار کز او گشت سر دار بلند/جرمش این بود که اسرار هویدا می کرد
در خانقه نگنجد اسرار عشقبازی/جام می مغانه هم با مغان توان زد

[437] بازآی و دل تنگ مرا مونس جان باش/وین سوخته را محرم اسرار نهان باش
صف نشینان نیکخواه و پیشکاران با ادب/دوستداران صاحب اسرار و حریفان دوستکام

Hāfez, the secrets of the Spirit—no one knows, so be still,
Why do you ask what has become of time's turning wheel?

I said, **"Reveal to me the secrets of your sorrow, whatever they may be."**
But I have no patience left—how much longer must I endure? How long shall it be?

They condemn me for my love and revelry,
Yet they themselves question the secrets of destiny.

The jewel of the treasury of secrets remains as it was,
The sealed casket bears the same mark and cause.

O eloquent parrot, keeper of sacred lore,
May your beak never lack the taste of sugar anymore.

Speak not of the ecstasy of the intoxicated to the veiled,
Do not whisper the soul's tale to a wall, where truth is jailed.

Bring a soul-stirring message from the lips of the beloved,
Deliver a sweet letter filled with secrets from the heavens above.[438]
🍃 Hāfez 🍃

On the path of love, none became truly privy to the secret,

Each holds a conjecture based on their own thoughts.

The game of fate breaks its egg in the hat,

دلم که گوهر اسرار حسن و عشق در اوست/توان به دست تو دادن گرش نکو داری
ملامتگو چه دریابد میان عاشق و معشوق/نبیند چشم نابینا خصوص اسرار پنهانی

[438] حافظ اسرار الهی کس نمی داند خموش/از که می پرسی که دور روزگاران را چه شد
گفتم اسرار غمت هر چه بود گو می باش/صبر از این بیش ندارم چه کنم تا کی و چند
مرا به رندی و عشق آن فضول عیب کند/که اعتراض بر اسرار علم غیب کند
گوهر مخزن اسرار همان است که بود/حقه مهر بدان مهر و نشان است که بود
الا ای طوطی گویای اسرار/مبادا خالیت شکر ز منقار
به مستوران مگو اسرار مستی/حدیث جان مگو با نقش دیوار
نکته ای روح فزا از دهن دوست بگو/نامه ای خوش خبر از عالم اسرار بیار

For it performed its trickery before the keepers of the secret.

Hāfez, with his tongue cut by the pen in the gathering,

Spoke your secret to none until he abandoned his head.

The pretender wished to come to the spectacle of the secret,

But the unseen hand struck the chest of the uninitiated.

By the right of ancient companionship, no keeper of the secret,

Can reach our truthful beloved in even a single way.

From my eyes, Roman rubies laugh and weep,

From my face, hidden secrets they see and recite.

Rise joyfully with sorrow, O heart negligent of the secret,

They find true delight in the crucible of separation.

Go, O self-seeing ascetic, for through my eyes and yours,

The secret of this veil is hidden and will remain so.[439]

🍃 Hāfez 🍃

Not only did the veil fall from my heart's secret,

So long as the heavens exist, its way has been to tear veils.

I fear my tears in our sorrow may tear the veil,

And this sealed secret may become a tale in the world.

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[439] در ره عشق نشد کس به یقین محرم راز/هر کسی بر حسب فکر گمانی دارد
بازی چرخ بشکندش بیضه در کلاه/زیرا که عرض شعبده با اهل راز کرد
کلک زبان بریده حافظ در انجمن/با کس نگفت راز تو تا ترک سر نکرد
مدعی خواست که آید به تماشاگه راز/دست غیب آمد و بر سینه نامحرم زد
به حق صحبت دیرین که هیچ محرم راز/به یار یک جهت حق گزار ما نرسد
ز چشمم لعل رمانی چو می خندند می بارند/ز رویم راز پنهانی چو می بینند می خوانند
خوش برآ با غصه ای دل کاهل راز/عیش خوش در بوته هجران کنند
برو ای زاهد خودبین که ز چشم من و تو/راز این پرده نهان است و نهان خواهد بود

Fortune does not show me a sign from the friend's lips,
Nor does fate bring news of my hidden secret.

The rebab and harp proclaim with a loud voice,
Lend your wise ears to the message of the keepers of the secret.

See how our sealed secret was spoken by the hands,
Each moment with drum and flute in another marketplace.

The sorrow of the beloved is better hidden than the rival's chatter,
For the hearts of those filled with enmity are not privy to the secret.

As the wine returned to the vat, frothing and clapping,
Hāfez, who last night heard the secret from the cupbearer's lips.

Come, let me reveal the secret of existence through pure wine,
On the condition you don't show it to the crooked-hearted and blind.

Had my crimson tears not been fervent in their flow,
How could my hidden secret have shone in the world like a candle?

The cupbearer, a moon-faced friend and keeper of the secret,
Hāfez drank the wine, and so did the sheikh and the jurist.

In gratitude, I kiss the rim of the cup,

For it made me aware of the secret of my days.[440]

🍃 Hāfez 🍃

Speak of the musician and wine, and seek less the secret of existence,

For none has solved, nor will solve, this riddle with wisdom.

My heart slips from my grasp, O lords of hearts, for God's sake,

Alas, the hidden secret will soon be revealed.

A confidant for the secret of my enamored heart,

I see none among the elite or the common.

The secret we didn't share with others, nor will we,

We'll share with the friend, for they are the keeper of secrets.

The Sufi, through the radiance of wine, knew the hidden secret,

The worth of each can be known through this ruby's glow.

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[440] تنها نه ز راز دل من پرده برافتاد/تا بود فلک شیوه او پرده دری بود
ترسم که اشک در غم ما پرده در شود/وین راز سر به مهر به عالم سمر شود
بخت از دهان دوست نشانم نمی دهد/دولت خبر ز راز نهانم نمی دهد
رباب و چنگ به بانگ بلند می گویند/که گوش هوش به پیغام اهل راز کنید
راز سربسته ما بین که به دستان گفتند/هر زمان با دف و نی بر سر بازار دگر
غم حبیب نهان به ز گفت و گوی رقیب/که نیست سینه ارباب کینه محرم راز
چون باده باز بر سر خم رفت کف زنان/حافظ که دوش از لب ساقی شنید راز
بیا تا در می صافیت راز دهر بنمایم/به شرط آنکه ننمایی به کج طبعان دل کورش
گر کمیت اشک گلگونم نبودی گرم رو/کی شدی روشن به گیتی راز پنهانم چو شمع
ساقی چو یار مه رخ و از اهل راز بود/حافظ بخورد باده و شیخ و فقیه هم
بدین شکرانه می بوسم لب جام/که کرد آگه ز راز روزگارم

What does the silent sky know of the secret behind the veil?

O pretender, what is your quarrel with the veil's guardian?

The candle sought to reveal the secret of the secluded ones,

Thank God its heart's secret was caught on its tongue.

Hāfez's secret will henceforth remain untold,

Oh, what a pity—may the secret-keepers be remembered.

In my old age, the love of youth has befallen me,

And the secret I hid in my heart has come to light.

When the net of her locks scatters the hearts of lovers,

It tells the tattling breeze to keep our secret hidden.[441]

🍃 Hāfez 🍃

Hāfez said, "You and I are not privy to this secret,

Speak of ruby wine and sweet-lipped ones instead."

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[441] حدیث از مطرب و می گو و راز دهر کمتر جو/که کس نگشود و نگشاید به حکمت این معما را
دل می رود ز دستم صاحب دلان خدا را/دردا که راز پنهان خواهد شد آشکارا
محرم راز دل شیدای خود/کس نمی بینم ز خاص و عام را
رازی که بر غیر نگفتیم و نگوییم/با دوست بگوییم که او محرم راز است
صوفی از پرتو می راز نهانی دانست/گوهر هر کس از این لعل توانی دانست
راز درون پرده چه داند فلک خموش/ای مدعی نزاع تو با پرده دار چیست
افشای راز خلوتیان خواست کرد شمع/شکر خدا که سر دلش در زبان گرفت
راز حافظ بعد از این ناگفته ماند/ای دریغا رازداران یاد باد
پیرانه سرم عشق جوانی به سر افتاد/وان راز که در دل بنهفتم به درافتاد
چو دام طره افشاند ز گرد خاطر عشاق/به غماز صبا گوید که راز ما نهان دارد

Sometimes, like the breeze, whispering secrets to the rose,

Sometimes hearing tales of love-play from the nightingales.

I said I'd cover love's mark with a patched cloak of deceit,

But my tears betrayed me, revealing my secret.

No need to express my plea in your sacred court,

No secret stays hidden with the brilliance of your insight.

He struck me with my sword, and I told no one,

For the friend's secret must be kept from the enemy.

My asceticism compared to you—how can it measure?

Drunk and disheveled, you've come to plunder my heart in the secret retreat.

How can I untie this knot, how can I reveal this secret?

A pain, a deep pain; a task, a daunting task.[442]

🌿 Hāfez 🌿

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[442] گفت حافظ من و تو محرم این راز نه ایم/از می لعل حکایت کن و شیرین دهنان
گه چون نسیم با گل راز نهفته گفتن/گه سر عشقبازی از بلبلان شنیدن
گفتم به دلق زرق بپوشم نشان عشق/غماز بود اشک و عیان کرد راز من
عرض حاجت در حریم حضرتت محتاج نیست/ راز کس مخفی نماند با فروغ رای تو
به شمشیرم زد و با کس نگفتم/که راز دوست از دشمن نهان به
زهد من با تو چه سنجد که به یغمای دلم/مست و آشفته به خلوتگه راز آمده ای
چون این گره گشایم وین راز چون نمایم/دردی و سخت دردی کاری و صعب کاری

Chapter 2-5 : Gratitude

Gratitude is the secret key to unlocking abundance and love.

A thankful heart doesn't just feel good — it **creates** more to be thankful for.

By practicing daily gratitude (for big and small things, even lessons in disguise), you invite spiritual and material richness, deepen your connection to divine love, and live as a conscious co-creator of a more abundant, loving life.

Simple practice tip from the spirit of these teachings:

Start noticing and quietly acknowledging what you're grateful for each day — in the little things of life (a kind word, a breath of fresh air, a lesson learned).

Over time, this shifts your inner state, and abundance follows naturally:

- A **grateful heart** is like fertile soil — it attracts and multiplies blessings, opportunities, love, and positive experiences.
- When you live with genuine gratitude (not forced or superficial, but deep appreciation for what is, even in small or challenging things), you open yourself to receive more of life's goodness.
- Gratitude acts as a **magnetic force** — it draws abundance toward you in all forms: inner peace, harmonious relationships, material support, creative inspiration, spiritual insights, and joy.

Let us now explore the poems of Rumi and Hāfez:

It graces you a little; if you give thanks, it will increase.[443]

🍃 Shams al-Dīn Tabrīzī 🍃

Let the paper give thanks for your boundless sweetness,

For it came to me, and I became like it.

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[443] اندکی بر تو می‌زند؛ اگر شکر کند افزون کند.

Let the dull earth give thanks to the sky and the wheel,

For through its gaze and motion, I became a receiver of light.

Let the wheel of the heavens give thanks to the angels and realms,

For through its grace and generosity, I became a radiant giver.

Let the knower of truth give thanks, for I surpassed all,

Above the seven heavens, I became a shining star.[444]

🌿 Jalāl al-Dīn Rūmī 🌿

I was once helpless at the bottom of a well,

Now the entire world cannot contain me.

Praises be upon you, O God,

You suddenly freed me from sorrow.

If every hair on my head gained a tongue,

Your praises could not be fully expressed.[445]

🌿 Jalāl al-Dīn Rūmī 🌿

My tearful eyes were slow from weeping,

They found light through your enchanting narcissus eyes.

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[444] شکر کند کاغذ تو از شکر بی‌حد تو/کآمد او در بر من با وی مانند شده شدم
شکر کند خاک دژم از فلک و چرخ به خم/ کز نظر وگردش او نورپذیرنده شدم
شکر کند چرخ فلک از ملک و ملک و ملک/کز کرم و بخشش او روشن بخشنده شدم
شکر کند عارف حق کز همه بردیم سبق/بر زبر هفت طبق اختر رخشنده شدم

[445] شکر کند کاغذ تو از شکر بی‌حد تو/کآمد او در بر من با وی مانند شده شدم
شکر کند خاک دژم از فلک و چرخ به خم/ کز نظر وگردش او نورپذیرنده شدم
شکر کند چرخ فلک از ملک و ملک و ملک/کز کرم و بخشش او روشن بخشنده شدم
شکر کند عارف حق کز همه بردیم سبق/بر زبر هفت طبق اختر رخشنده شدم

I kept saying, “Where is union, where is success?”

This “where is, where is?” led me to your path.

From the lips of fortune and prosperity, I received a kiss,

These dry lips that sing your praise.

The arrow of sorrow had no shield to stop it,

Save the armor woven from your hair.

The sky of glory that became your carpet,

A lion-hearted man who becomes your deer.

A fortunate soul whose strength is your sorrow,

A champion who falls beside you.

You stirred a seeking in my heart,

So through seeking, I flow into your stream.[446]

🍃 Jalāl al-Dīn Rūmī 🍃

Give thanks for blessings with kindness, for God

Loves servants who are grateful.

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[446] چشم گریانم ز گریه کند بود/یافت نور از نرگس جادوی تو
بس بگفتم کو وصال و کو نجاح/ برد این کو کو مرا در کوی تو
از لب اقبال و دولت بوسه یافت/این لبان خشک مدحت گوی تو
تیر غم را اسپری مانع نبود/جز زره‌هایی که دارد موی تو
آسمان جاهی که او شد فرش تو/شیرمردی کو شود آهوی تو
شاد بختی که غم تو قوت او است/پهلوانی کو فتد پهلوی تو
جست و جویی در دلم انداختی/تا ز جست و جو روم در جوی تو

His grace is beyond measure,

His favor is beyond counting.

Even if each hair had a tongue,

You couldn't thank for one blessing out of a thousand.[447]

🌿 Saadi 🌿

Make our left right, O your hand,

Which turned the fearsome dragon into a staff.

I thank God that I, a stranger to color,

Have become familiar with the sea of your grace.

I raise my hands in prayer and gratitude,[448]

My eyes forever on that sea of purity.

🌿 Jalāl al-Dīn Rūmī 🌿

I have much thanks for my own strength,

For I lack the power to harm others.[449]

🌿 Hāfez 🌿

The effort to thank His blessings is strength,

Denying them through compulsion is to reject that blessing.

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[447] شکر نعمت را نکویی کن که حق/ دوست دارد بندگان حقگزار
لطف او لطفیست بیرون از عدد/فضل او فضلیست بیرون از شمار
گر به هر مویی زبانی باشدت/شکر یک نعمت نگویی از هزار

[448] چپ ما را راست کن ای دست تو/کرده اژدرهای هایل را عصا
شکر ایزد را که من بیگانه رنگ/ گشته‌ام با بحر فضلت آشنا
کف برآرم در دعا و شکر من/جاودانی دیده زان بحر صفا

[449] من از بازویِ خود دارم بسی شُکر/که زورِ مردم آزاری ندارم

Gratitude for strength increases your power,

Denial of blessings takes them from your grasp.

I thank God that I, a stranger to color,

Have become familiar with the sea of your grace.

I raise my hands in prayer and gratitude,

My eyes forever on that sea of purity.

You are boundless like the soul, I like the body,

I go seeking you from place to place.

Life without you diminished day by day,

Saved from decline by you, O life-giver.

You who grant ecstasy and being to all,

What sorrow if I've made myself foolish? [450]

🍃Jalāl al-Dīn Rūmī 🍃

Thanks to God that peace came between me and Him,

The Sufis danced and raised cups of gratitude.

Seize the chance to follow the path of roguery, for this sign,

Like the path to treasure, it isn't clear to all.[451]

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[450] سعی شکر نعمتش قدرت بود/جبر تو انکار آن نعمت بود
شکر قدرت قدرتت افزون کند/جبر نعمت از کفت بیرون کند

شکر ایزد را که من بیگانه رنگ/گشته‌ام با بحر فضلت آشنا
کف برآرم در دعا و شکر من/جاودانی دیده زان بحر صفا
ای تو بیجا همچو جان و من چو تن/می‌روم در جستن تو جا به جا
عمر می‌کاهید بی‌تو روز روز/رست از کاهش به تو ای جان‌فزا
واجدی و وجدبخش هر وجود/چه غم ار من یاوه کردم خویش را

[451] شُکرِ ایزد که میانِ من و او صلح افتاد/صوفیان رقص کنان ساغرِ شکرانه زدند
فرصت شُمُر طریقهٔ رندی که این نشان/چون راهِ گنج بر همه کس آشکاره نیست

🌿 Hāfez 🌿

A thousand thanks that I saw you again, fulfilling my desire,

With sincerity and purity, you've become one with my heart.

In gratitude that this gathering is lit by the friend,

Even if they burn you like a candle, stand firm and endure.[452]

🌿 Hāfez 🌿

For every secret you learn, give thanks for it.[453]

🌿 Shams al-Dīn Tabrīzī

If speech has no benefit, don't speak,

But if it does, avoid objection and seek gratitude.

Thanking God is a collar on every neck,

Not a matter of dispute or sour faces.

If being sour-faced were enough for gratitude,

Then no one would speak sweetly like vinegar.[454]

🌿 Jalāl al-Dīn Rūmī 🌿

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[452] هزار شکر که دیدم به کام خویشت باز/ ز روی صدق و صفا گشته با دلم دمساز
بدین سپاس که مجلس منور است به دوست/گرت چو شمع بسوزند، پای دار و بساز

[453] هر اسراری که می آموزی شکر آنرا به جای آر

[454] گفت را گر فایده نبود مگو/ور بود هل اعتراض و شکر جو
شکر یزدان طوق هر گردن بود/ نی جدال و رو ترش کردن بود
گر ترش‌رو بودن آمد شکر و بس/پس چو سرکه شکرگویی نیست کس

Praise be to God, the Exalted and Glorious, whose obedience brings nearness, and gratitude for it increases blessings. Every breath you take sustains life, and every breath you release delights the soul. Thus, in each breath, there are two blessings, and for each blessing, gratitude is due.

What hand or tongue can suffice,

To fully render thanks for His blessings?

Do not turn your neck from thanking the Benefactor,

Lest on the last day you raise your head to nothing.[455]

🌿 Saadi 🌿

This is the path of brokenness—be dust, be helpless, abandon envy and enmity. And when a secret is revealed to you, you must give thanks for it.[456]

🌿 Shams al-Dīn Tabrīzī 🌿

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[455] منّت خدای را عز و جل که طاعتش موجب قربت است و به شکر اندرش مزید نعمت. هر نفسی که فرو می رود ممدّ حیات است و چون بر می آید مفرّح ذات. پس در هر نفسی دو نعمت موجود است و بر هر نعمتی شکری واجب.

از دست و زبان که بر آید/ کز عهدهٔ شکرش به در آید
مکن، گردن از شکر منعم مپیچ/که روز پسین سر بر آری به هیچ

[456] این راه شکستگی است و خاک باشی و بیچارگی و ترک حسد و عداوت و چون سرّی کشف شد بر تو، باید که شکر آن بگذاری

Chapter 2-6 : Humility; patience

It's one of the **five virtues** — the positive qualities that counteract and heal the five destructive passions of the mind.

Specifically, humility is the direct **opposite** and **remedy** for **ahankara** (vanity/ego/self-importance), which we discussed earlier as one of the five passions.

In plain language:

Humility is the quality of being **down-to-earth**, modest, and free from the need to feel superior, special, or "better than" others.

It shows up as:

- Treating everyone as equal — no matter their status, achievements, background, or flaws.
- Admitting your own limitations, mistakes, and areas for growth without defensiveness.
- Not needing constant praise, titles, recognition, or to show off (wealth, knowledge, spirituality, etc.).
- Listening more than speaking, serving without expecting credit, and staying open to learning from anyone.
- Accepting others as they are, without judging or looking down on them.
- Letting go of self-righteousness, boasting, domination, or the urge to prove you're right.

Why it's the antidote to vanity/ahankara:

- Vanity puffs up the ego ("I am better/more important"), creating separation, conflict, and inner emptiness.
- Humility **deflates** the ego naturally — it brings you back to reality, fosters genuine connection, and opens the heart to real love, gratitude, and higher guidance.
- When humility replaces vanity, the other poisons (anger, greed, attachment, lust) lose much of their power, because they feed on the inflated "I."

This virtue ties into many earlier teachings:

- It's the path of **self-surrender** — yielding personal will to the Inner Master without ego interference.
- It supports **self-control**, **tolerance**, and **watchful awareness**.
- It allows you to live as a **conscious** Cooperator with God — focused on the highest good for all, not personal glory.
- It counters the **Law of Polarity** by choosing the balanced, middle path instead of extremes of pride or false humility.

- It purifies consciousness from the autointoxication of fear, envy, and sentimental emotionalism.

Humility is the quiet strength that heals vanity's poison.

It's living with a light ego, an open heart, and a willingness to serve — freeing you from the trap of self-importance so Soul can shine through clearly.

True humility isn't weakness; it's the foundation for real spiritual maturity, love, and freedom.

Let us now explore the poems of Rūmī and Hāfez:

Don’t trouble your heart with being and non-being, just be content,

For non-being is the ultimate end of every perfection that exists.

Don’t soar with wings from the path, for an arrow may be shot,

It rises in the air for a moment, but falls back to the earth.[457]

🌿 Hāfez 🌿

Show mercy to the evils of the wicked,

Reduce your ego and self-centeredness.

In truth, every enemy is your medicine,

A beneficial alchemy, a comfort to your heart.

Patience with the unworthy polishes the noble,

Patience purifies every heart it touches.

If you become full of spite with every wound,

How will you ever become a polished mirror without refining?

Patience is a treasure, O brother, be patient,

So you may find purity through this ancient pain.

Patience and silence attract mercy,

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[457] به هست و نیست مرنجان ضمیر و خوش می‌باش/که نیستی است سرانجام هر کمال که هست
به بال و پَر مرو از ره که تیر پرتابی/هوا گرفت زمانی، ولی به خاک نشست

This sign of seeking reveals the cause.[458] 🍃 Jalāl al-Dīn Rūmī 🍃

Chapter 2-7 : Spiritual Love; compassion

The very heart of the doctrine is **love** — not romantic or sentimental love, but the **Spirit essence** that is the true unifying force of all existence.

In plain language:

- **Love is the divine essence** that connects and unites **all reality** — everything in creation, from the physical world to the highest spiritual realms.
- It **brings together all Souls** — no matter where they are in their journey, love is the bond that links them to each other and to the ultimate source.
- The **higher** Soul-Travel©s into the inner, spiritual worlds (beyond the lower realms of duality, karma, and illusion), the **greater and more powerful** this love becomes. In the pure realms, love is experienced as an all-encompassing, radiant, living presence — free from conditions, fear, or limitation.
- Love is the **fundamental bond** that holds **all worlds** together — physical, astral, mental, causal, and spiritual. Without it, everything would fall apart; with it, all is sustained and harmonized.

How to experience and receive this love:

- The only way to truly **get love** is by **giving love**. It's a universal law: The more you give freely and unconditionally, the more flows back to you — like a natural cycle of abundance.
- To give love effectively, you must first **fill yourself** with it — through inner practice, contemplation, and opening your heart. When your being is saturated with divine love, you naturally become a **magnet** — attracting love from all directions and radiating it outward without effort.
- **Love is the only way** to reach God (the ultimate Spirit source). There is no other true path. If you want to follow this route, simply **ask** in quiet contemplation or meditation: "Show me the way." Guidance, inner light, and direct experience will come as you open to it.
- In daily life, **giving** (outflow of love, kindness, service, compassion) is what **balances** you. It counteracts the natural pull toward selfishness, fear, worry, or the five passions of the

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[458] بر بدیهای بدان رحمت کنید /بر منی و خویش بینی کم تنید
درحقیقت هر عدو داروی توست/ کیمیای نافع و دلجوی توست
صبر بر نااهل اهلان را جلی است/ صبر صافی می کند هر جا دلیست
گر به هر زخمي تو پر كينه شوی /پس كجا بي‌صيقل آئينه شوی
صبر گنج است ای برادر صبر کن/تا صفا یابی تو زین رنج کهن
صبر و خاموشی جذوب رحمت است/وین نشان جُستن نشان علّت است

mind. Generosity — in small acts or big ones — keeps your inner state harmonious and prevents stagnation.

This teaching ties together everything we've covered earlier:

- Love is the antidote to the **autointoxication** of fear, anger, worry, envy, and emotionalism — it purifies consciousness naturally.
- It supports **self-surrender** — when love for the Inner Master or Spirit essence becomes greater than anything else, ego (ahankara) dissolves, and humility(dinta) flows.
- It aligns with the **Law of Gratitude** — a grateful, loving heart creates abundance and draws more love.
- It fulfills the purpose of Soul's journey: to grow through experience, transcend the lower worlds, and return home as a conscious expression of this divine love.
- True spiritual maturity is realizing you are a **co-creator** — and the highest creation is to give love freely, becoming a channel for the Spirit in everyday life.

In essence:

Love is everything — the source, the path, the bond, and the destination.

To find it, give it.

To keep it, fill yourself with it until you overflow.

Ask in quiet inner stillness, and let love show you the way — it's the only route that leads all the way home.

This is the core message: Open your heart, give without counting the cost, and love will carry you beyond all limitations.

Presented are key poetic works and lyrics by Rumi, Hāfez, and similar figures:

They asked, "Who is a stranger?"
He replied, "A stranger is not one whose body is a stranger in this world, but rather one whose heart is a stranger within their body and whose secret is a stranger within their heart."[459]

🍃 Abul Hasan Kharaqani 🍃

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[459] پرسیدند که غریب کیست؟ گفت: غریب نه آن است که تنش در این جهان غریب است، بلکه غریب آن است که دلش در تن غریب!

In the unseen there is a fragrance, and this love is its smoke,
There is but one hue, from which all existence takes its cloak.
Existence emerges from the unseen, veiling the hidden flame,
And that unseen is like fire, behind veils of smoky fame.

In this soil, in this soil, in this pure field of delight,
Let us sow no seed but love, let us plant no grain but light.[460]

🌿 Jalāl al-Dīn Rūmī 🌿

Do you know who carries news of love?

It is the one who is unaware of the whole world.[461]

🌿 Saadi 🌿

Without love, there's no sign of good or bad,

That which lacks love, itself cannot last.

This vast azure sky, revolving night and day,

Circles around the orbit of love's sway.

The lotus of the garden belongs to love,

The swing of the polo stick is love above.

The magnet that pulls the stone is love's desire,

It grips iron firmly, never to retire.

Love has struck iron with a call from within,

A force from the stone making iron begin.

Take heed from the pain of those hearts that burn,

In the attraction of love, where souls yearn.

Look at the stone in its resting place,

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[460] در غیب هست عودی کاین عشق از او است دودی/ یک هست نیست رنگی کز او است هر وجودی
هستی ز غیب رسته بر غیب پرده بسته/و آن غیب همچو آتش در پرده‌های دودی
در این خاک در این خاک در این مزرعه پاک/ بجز مهر به جز عشق دگر تخم نکاریم

[461] دانی که خبر ز عشق دارد/آن کز همه عالمش خبر نیست

Transformed by iron's touch, it embraces grace.

Though love brings pain, it cleanses the heart,

Peace finds those pure Souls who in love take part.

From the torment of this erratic sky,

Without love's fortune, no man can get by.

None among humans, be they high or low,

Is free from love's meaning, which all must know. [462]

🍃 Jāmī 🍃

What good have we done that one day

They'll reward us with deeds so fair?[463]

🍃 Parvīn Etesāmī 🍃

One prospers in both worlds, you see,

Who brings God's goodness to humanity.[464]

🍃 Saadi 🍃

The heavens have no sanctuary but love,

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[462] بی عشق نشان ز نیک و بد نیست/چیزی که ز عشق نیست خود نیست
این سقف بلند لاجوردی/ روزان و شبان به گرد گردی
نیلوفر بوستان عشق است/ گوی خم صولجان عشق است
مغناطیسی که طبع سنگ است/در آهن سخت کرده چنگ است
عشقیست فتاده آهن آهنگ/سر بر زده از درونه سنگ
زان گیر قیاس دردمندان/ در جذبه عشق دلپسندان
بین سنگ که چون درین نشیمن/بی سنگ شود ز شوق آهن
هر چند که عشق دردناک است/ آسایش سینه های پاک است
از محنت چرخ باژگون گرد/بی دولت عشق کی رهد مرد
کس ز آدمیان چه دون چه عالی/از معنی عشق نیست خالی

[463] نیکی چه کرده‌ایم که تا روزی/نیکو دهند مزد عمل ما را

[464] کسی نیک بیند به هر دو سرای/که نیکی رساند به خلق خدای

And the world, without love’s soil, holds no water.

Be a servant to love, for that is the essence—

It's the craft of all those with hearts divine.

The world is love; all else is deception—

All is play, except the game of love.

If love did not exist within the soul of the world,

What could sustain it, who would be alive in time?

Whoever is void of love has grown cold,

Though he has a hundred lives, without love, he's dead.

Even if love knows no enchantment,

It won't free you from the madness of your own self.

Don't be like a donkey, content with food and sleep,

Even if your heart is as trapped as a cat in a cage.

No one’s seeds will sprout without love’s grain,

None are safe except within love’s home.

What is better in this world than the flame of love?

Without it, flowers don't bloom, nor do clouds weep.[465]

🍃 Nezāmī 🍃

My faith is in being alive through love,

For life itself is but a disgrace without this soul and spirit.

Love now shows kindness and grace,

The soul of the soul gives life today in every trace.

465

In the rays of the sun of knowledge,

Each particle reveals the hidden in its place.

The alchemy of love, it is the alchemist of all,

Turning mere dust into a treasure of meanings so tall.

At times, it opens doors to the heavens,

Other times, it becomes the ladder for wisdom's ascendance.

Sometimes, like fine wine, it sets the feast of joy,

Sometimes, like the sea, it shines, free of any ploy.

Sometimes, it becomes the healer like the spirit of God,

Other times, it becomes the host, like Khalil, holding the rod.

It has trust in the love of the Spirit friend,

Even in the mystical dance of “you will not see me”,love does ascend.[466]

🍃 Jalāl al-Dīn Rūmī 🍃

Live in such a way that if you become the dust of the road,

No one’s heart is troubled by your passing along the path you strode.

🍃 Hāfez 🍃

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[466] فلک جز عشق محرابی ندارد/جهان بی‌خاک عشق آبی ندارد
غلام عشق شو کاندیشه این است/همه صاحب دلان را پیشه این است
جهان عشقست و دیگر زرق سازی/ همه بازیست الا عشقبازی
اگر بی‌عشق بودی جان عالم/که بودی زنده در دوران عالم
کسی کز عشق خالی شد فسردست/گرش صد جان بود بی‌عشق مردست
اگر خود عشق هیچ افسون نداند/ نه از سودای خویشت وارهاند
مشو چون خر بخورد و خواب خرسند/ اگر خود گربه باشد دل در و بند
نروید تخم کس بی‌دانه عشق/ کس ایمن نیست جز در خانه عشق
ز سوز عشق بهتر در جهان چیست/که بی او گل نخندید ابر نگریست

Fill the cup, for in the fortune of love,

Though I am old, my youth prospers in this world.

Love is a precious pearl, and I am the diver,

I plunge into the sea of the tavern, to see where it takes me higher.

🌿 Hāfez 🌿

I am a traveler on **the path of love**, from the border of nothingness,

We have come this long way to the realm of existence.

The eternal sovereign granted us the treasure of love's sorrow,

So we set foot in this desolate abode of the heart.

I am renowned in the city for my devotion to love,

I have not sullied my sight with looking upon evil.

Oh heart, do not remain empty of love and intoxication for a single moment,

Then go forth, for you shall escape both existence and non-existence.

Since your love has taught me how to speak,

The people's constant praise and admiration of me is but their chant. [467]

🌿 Jalāl al-Dīn Rūmī 🌿

You are not less than a speck of dust, do not lower yourself—love,

So that you may reach the sun's sanctuary, spinning with grace.[468]

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[467] رهرو منزل عشقیم و ز سرحد عدم/تا به اقلیم وجود این همه راه آمده ایم
سلطان ازل گنج غم عشق به ما داد/تا روی در این منزل ویرانه نهادیم
منم که شهره شهرم به عشق ورزیدن/منم که دیده نیالودم به بد دیدن
ای دل مباش یک دم خالی ز عشق و مستی/وانگه برو که رستی از نیستی و هستی
تا مرا عشق تو تعلیم سخن گفتن کرد/خلق را ورد زبان مدحت و تحسین من است

[468] کمتر از ذره نه ای پست مشو مهر بورز/تا به خلوتگه خورشید رسی چرخ زنان

Every heart that is void of your love,

May it be cast out from the circle of your initiates.

The threshold of love's sanctuary is far above reason,

Only one with their life on the line can kiss that threshold.

The minstrel of love plays such wondrous melodies,

Every tune it strikes, leads the heart to a place Spirit.

My words became a symbol once you accepted them,

Indeed, the words of love always bear a sign.

The reward of accepted fasting and pilgrimage,

Belongs to the one who visits the dust of love's tavern.

Hear the tale of love from Hāfez, not from the preacher,

Though the preacher may wrap it in eloquent words.

Hypocrisy and deceit do not grant purity of heart, Hāfez,

I choose the path of waywardness and love.

The enigma of love cannot be contained within our understanding,

This mystery cannot be solved by such mistaken thoughts.

Keep the sign of a lover with yourself,

For I do not see this sign in the elders of the town. [469]

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[469] هر دل که ز عشقِ توست خالی/از حلقهٔ وصلِ تو برون باد
حریمِ عشق را درگه، بسی بالاتر از عقل است/کسی آن آستان بوسد، که جان در آستین دارد
مطربِ عشق عجب ساز و نوایی دارد/نقشِ هر نغمه که زد راه به جایی دارد
دل نشان شد سخنم تا تو قبولش کردی/ آری آری سخنِ عشق نشانی دارد

ثوابِ روزه و حجِ قبول آن کس برد/که خاکِ میکدهٔ عشق را زیارت کرد

With the resolve to take a step on the **path of love**,

For much will be gained if you can undertake this journey.

In pre-eternity, the radiance of your beauty shone,

Love appeared and set the whole world ablaze.

Erase the pages if you are to be our companion,

For the knowledge of love is not found in books.

I have not heard a sound sweeter than the song of love,

A remembrance that will remain in this turning dome (the heavens).

The wise are the center of existence's compass,

But only love knows that they are lost in this circle.

In the sanctuary of love, one cannot speak or listen,

For there, all senses must become eyes and ears.

My love for you is not from today,

For a long time, I have been intoxicated from this crescent-shaped cup.

I proclaim it openly and rejoice in my words,

I am the servant of love and free from both worlds.[470]

حدیث عشق زحافظ شنو نه از واعظ/ اگرچه صنعت بسیار در عبارت کرد
نفاق و زَرق نبخشد صفایِ دل حافظ/طریقِ رندی و عشق اختیار خواهم کرد
مشکل عشق نه در حوصله دانش ماست/ حل این نکته بدین فکر خطا نتوان کرد
نشان اهل خدا عاشقیست با خود دار/که در مشایخ شهر این نشان نمی‌بینم

[470] به عزم مرحله عشق پیش نه قدمی/که سودها کنی ار این سفر توانی کرد
در ازل پرتو حسنت ز تجلی دم زد/عشق پیدا شد و آتش به همه عالم زد
بشوی اوراق اگر همدرس مایی/که علم عشق در دفتر نباشد
از صدای سخن عشق ندیدم خوشتر/یادگاری که در این گنبد دوار بماند
عاقلان نقطه پرگار وجودند ولی/عشق داند که در این دایره سرگردانند
در حریم عشق نتوان زد دم از گفت و شنید/زان که آنجا جمله اعضا چشم باید بود و گوش

🍃 Hāfez 🍃

So, consider love as a Spirit attribute,

Fear is not a quality of the Almighty, dear one.[471]

🍃 Jalāl al-Dīn Rūmī 🍃

I heard that love brings about God-intoxication,

And from there, idol-worship first began.

Do not see it merely in the heart, for it is the king of the soul,

Step into love, for it is the essence of life itself.

It speaks both of the stony temple and of idols,

It is both the treasure of the Kaaba and the tavern.

If love were to fall into the heart of a stone,

It would grip a jewel as a lover seizes a beloved.

If the magnet were not in love,

How could it draw iron towards itself with such passion?

And if love were not present along the path,

How would amber seek out straw?

Many stones and many gems lie in their place,

But they do not draw iron or straw.

Each substance, however many there are,

عشق من با خط مشکین تو امروزی نیست/دیرگاهی است کز این جام هلالی مستم
فاش می گویم و از گفته خود دلشادم/بنده عشقم و از هر دو جهان آزادم

[471] پس محبت وصف حق دان عشق نیز/خوف نبود وصف یزدان ای عزیز

Has a longing for its own center.[472]

🍃 Jalāl al-Dīn Rūmī 🍃

The nation of love is separate from all religions,

For lovers, their nation and faith is God alone.

My brother, my father, my lineage, and origin is love,

For love itself remains, not the ties of kinship.

Count this as one of love's blessings,

That from love's abode, harm may seem to come,

For passing through the realm of earthly love,

It leads to divine love in the end.[473]

🍃 Jalāl al-Dīn Rūmī 🍃

The heart of the sorrowful Hāfez holds the lesson of love,

For it neither desires a view nor longs for a garden. [474]

🍃 Hāfez 🍃

Through love, bitterness turns sweet,

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[472] شنیدم عاشقی را بود مستی/و از آنجا خاست اول بت‌پرستی
مبین در دل که او سلطان جانست/قدم در عشق نه کو جان جانست
هم از قبله سخن گوید هم از لات/همش کعبه خزینه هم خرابات
اگر عشق اوفتد در سینه سنگ/به معشوق زند در گوهری چنگ
که مغناطیس اگر عاشق نبودی/بدان شوق آهنی را چون ربودی
و گر عشقی نبودی بر گذرگاه/نبودی کهربا جوینده کاه
بسی سنگ و بسی گوهر بجایند نه آهن را نه که را می‌ربایند
هران جوهر که هستند از عدد بیش/همه دارند میل مرکز خویش

[473] ملت عشق از همه دینها جداست/عاشقان را ملت و مذهب خداست
برادرم پدرم اصل و فصل من عشقست/که خویش عشق بماند نه خویشی نسبی
این از عنایت‌ها شمر کز کوی عشق آمد ضرر/عشق مجازی را گذر بر عشق حقست انتها

[474] سر درس عشق دارد دل دردمند حافظ/ که نه خاطر تماشا نه هوای باغ دارد

Through love, copper becomes gold.

Through love, the pains become clear,

Through love, the pains become healing.

Through love, the dead are brought to life,

Through love, a king is made a servant.

This love is the result of knowledge,

For such greatness cannot be born from mere whims.

Incomplete knowledge does not give rise to love,

Yet love, even in its imperfection, can move the lifeless.[475]

🍃 Jalāl al-Dīn Rūmī 🍃

In the pre-eternity, the light of Your beauty shone forth,

Love appeared and set the whole world aflame.

Your face made a radiant display, and the angels, lacking love,

Became pure fire from this jealousy and struck at Adam.

Reason sought to light a lamp from that flame,

But the lightning of jealousy flashed, and the world was thrown into chaos.[476]

—Hāfez

We came to this door not for pomp or rank,

But from the misfortunes of life, we've sought refuge here.

We are travelers on the realm of love (returning to the ocean of Spirit love and mercy),

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[475] از محبت تلخها شیرین شود/ از محبت مس ها زرین شود
از محبت دردها صافی شود/از محبت دردها شافی شود
از محبت مرده زنده می‌کنند/ از محبت شاه بنده می‌کنند
این محبت هم نتیجهٔ دانشست/کی گزافه بر چنین تختی نشست
دانش ناقص کجا این عشق زاد/عشق زاید ناقص اما بر جماد

[476] در ازل پرتو حسنت ز تجلی دم زد/عشق پیدا شد و آتش به همه عالم زد
جلوه‌ای کرد رخت دید ملک عشق نداشت/ عین آتش شد از این غیرت و بر آدم زد
عقل می‌خواست کز آن شعله چراغ افروزد/برق غیرت بدرخشید و جهان برهم زد

Journeying from the border of non-existence to the realm of existence, we have come this far.[477]

Do not learn cruelty from the wink of the beloved,

For in the religion of love, every action has a reward, and every deed a consequence.

🌿 Hāfez 🌿

With every breath, the song of love comes from left and right,

We are heading to the heavens, eager to witness its wonders.[478]

🌿 Jalāl al-Dīn Rūmī 🌿

I was dead and came to life, I was weeping and became laughter,

The state of love arrived, and I became eternal.

In the religion of love, there is no fear at all,

For all are sacrificed in the religion of love.[479]

🌿 Jalāl al-Dīn Rūmī 🌿

After this, the realm of love appears,

Anyone who reaches there is engulfed in flames.

No one should enter this realm but the fire,

And may he who is not fire never find joy in his life.

A true lover is one who is like fire,

Warm, burning, and defiant in his path.

He never considers consequences for a moment,

---

[477] ما بِدین در، نه پِی حشمت و جاه آمده ایم/از بد حادثه، اینجا به پناه آمده ایم
رهرو منزل عشقیم(در مسیر بازگشت به اقیانوس عشق و رحمت الهی) و ز سر حد عدم
تا به اقلیم وجود، اینها همه راه آمده ایم.

[478] هر نفس آواز عشق می‌رسد از چپ و راست/ما به فلک می‌رویم عزم تماشا که راست

[479] مرده بدم زنده شدم گریه بدم خنده شدم/دولت عشق آمد و من دولت پاینده شدم
ترس موبی نیست اندر کیش عشق/ جمله قربانند اندر کیش عشق

And can joyfully draw a hundred worlds into the flames.

He does not recognize unbelief or faith for a moment,

He knows neither doubt nor certainty.

Good and bad are the same on his path,

For once love arrives, there is neither this nor that.

Oh lawless one, this speech is not for you,

You are a heretic, this is not for your understanding.

Whatever he has, he offers it purely and immediately,

And he takes pride in the present union with the beloved.

Others await promises for tomorrow,

But for him, the present is enough and here now.

Until he burns away his entire self,

How can he be freed from sorrow and care?

Until the roots of his existence are burned,

How can he sell his heart to joy?

He throbs continuously in burning and pain,

Until suddenly he returns to his original place.

When a fish is thrown from the sea onto the land,

It writhes until it falls back into the sea.

Here, love is fire, and reason is smoke,

When love arrives, reason flees quickly.

Reason is not skilled in the art of love,

For love is not the work of reason, from the very beginning.

If you are given the vision of the unseen,

You will see the origin of love here, and from where it comes.

Each leaf of existence is a head bowed in the intoxication of love,

Beheaded by the ecstasy of love.

If that unseen eye is opened to you,

All the particles of the world will reveal their secrets to you.

But if you open your eyes with reason,

You will never see the head or feet of love.

It takes a man who has fallen to the depths to know love,

It takes a free soul to understand love.

You are neither fallen nor a lover,

You are dead; how can you be worthy of love?

One must have a heart alive with a hundred thousand lives,

To be able to sacrifice a hundred lives with every breath. [480]

🍃 Fariddudin Attar 🍃

I traveled to every city, I ran around,

But I saw no city like the city of love.

At first, I didn't realize the value of that city,

Out of ignorance, I endured much exile.

---

[480] بعد ازین وادی عشق آید پدید/غرق آتش شد کسی کانجا رسید
کس درین وادی بجز آتش مباد وانک/آتش نیست عیشش خوش مباد
عاشق آن باشد که چون آتش بود/گرم رو سوزنده و سرکش بود
عاقبت اندیش نبود یک زمان/در کشد خوش خوش بر آتش صد جهان
لحظه ای نه کافری داند نه دین/ذره ای نه شک شناسد نه یقین
نیک و بد در راه او یکسان بود خود/چو عشق آمد نه این نه آن بود
ای مباحی این سخن آن تونیست/مرتدی تو، این به دندان تو نیست
هرچ دارد، پاک دربازد به نقد/وز وصال دوست می نازد به نقد
دیگران را وعده فردا بود/لیک او را نقد هم اینجا بود
تا نسوزد خویش را یک بارگی/کی تواند رست از غم خوارگی
تا به ریشم در وجود خود نسوخت/در مفرح کی تواند دل فروخت
می طپد پیوسته در سوز و گداز/تا بجای خود رسد ناگاه باز
ماهی از دریا چو بر صحرا فتد/می طپد تا بوک در دریا فتد
عشق اینجا آتشست و عقل دود/عشق کامد در گریزد عقل زود
عقل در سودای عشق استاد نیست/عشق کار عقل مادر زاد نیست
گر ز غیبت دیده ای بخشند راست/اصل عشق اینجا ببینی کز کجاست
هست یک یک برگ از هستی عشق/سر ببر افکنده از مستی عشق
گر ترا آن چشم غیبی باز شد/با تو ذرات جهان هم راز شد
ور به چشم عقل بگشایی نظر/عشق را هرگز نبینی پا و سر
مرد کارافتاده باید عشق را/مردم آزاده باید عشق را
تو نه کار افتاده ای نه عاشقی/مرده ای تو، عشق را کی لایقی
زنده دل باید درین ره صد هزار/تا کند در هرنفس صد جان نثار

I left behind such a sweet land,

Like an animal, I grazed on every plant.

Like the people of Moses, I chose onions and garlic,

Why did I not choose the manna and quail?

Every sound I heard in this world

Was just like the beat of a drum, far from love.

From the beat of that drum, I fell

Into this fleeting, worldly life.

Among the souls, I flew weightless and free,

Like a heart without wings or feet.

I drank from the wine that brings joy and laughter,

Like a flower tasting without lips or a mouth.

A call came from love, "O soul, set out on a journey,

For I have created a land of hardship."

I said many times, "I will not go there,"

I wailed and tore my clothes in protest.

Just as now I flee from going,

I had also recoiled from coming from there.

Love said, "O soul, go wherever you will,

For I am nearer to you than your jugular vein."

It cast a spell and lured me with its charms,

I bought those charms and enchantments.

Its charm made the world spin,

Who am I, as I myself am now unseen?

It led me off my path, and then brought me back,

If I hadn't strayed, I might have been saved.

I would tell you what I saw when I arrived there,

But the pen broke when it reached this point.[481]

🍃 Jalāl al-Dīn Rūmī 🍃

We do not look at language or words,

We look at the soul and the state of being.

We observe the heart if it is humble,

Even if the tongue speaks without humility.

For the heart is the essence, words are the accident,

And so, the words are secondary, the heart is the goal.

How long will we dwell on phrases, hints, and metaphors?

I seek burning passion, aligned with the flame.

Ignite a fire of love in the soul,

Burn away all thought and expression.

Moses, others are knowledgeable of customs,

But those with a burning soul are different.

For lovers, every breath brings a burning,

There is no tax or tribute on a ruined house.

If they speak in error, do not call them errant,

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[481] سفر کردم به هر شهری دویدم/چو شهر عشق من شهری ندیدم
ندانستم ز اول قدر آن شهر/ز نادانی بسی غربت کشیدم
رها کردم چنان شکرستانی/چو حیوان هر گیاهی می چریدم
پیاز و گندنا چون قوم موسی/چرا بر من و سلوی برگزیدم
به غیر عشق آواز دهل بود/هر آوازی که در عالم شنیدم
از آن بانگ دهل از عالم کل/بدین دنیای فانی اوفتیدم
میان جان‌ها جان مجرد/چو دل بی‌پر و بی‌پا می پریدم
از آن باده که لطف و خنده بخشد/ چو گل بی‌حلق و بی‌لب می چشیدم
ندا آمد ز عشق ای جان سفر کن/که من محنت سرایی آفریدم
بسی گفتم که من آن جا نخواهم/بسی نالیدم و جامه دریدم
چنانك اکنون ز رفتن می گریزم/از آن جا آمدن هم می رمیدم
بگفت ای جان برو هر جا که باشی/که من نزدیك چون حبل الوریدم
فسون کرد و مرا بس عشوه‌ها داد/فسون و عشوه او را خریدم
فسون او جهان را برجهاند/کی باشم من که من خود ناپدیدم
ز راهم برد وان گاهم به ره کرد/گر از ره می نرفتم می رهیدم
بگویم چون رسی آن جا ولیکن/قلم بشکست چون این جا رسیدم

And if they are bathed in blood, do not oppose them.

The blood of martyrs is purer than water,

In error, there is a hundredfold more truth.

In the Kaaba, there is no direction for prayer,

What concern has the diver for the tangled weeds?

Do not seek a guide among the intoxicated,

How can you instruct those who tear their garments?

The religion of love is separate from all others,

For lovers, their faith and belief is God.

If a ruby lacks a mark, it is not at fault,

For in the sea of love, there is no sorrow.[482]

🍃 Jalāl al-Dīn Rūmī 🍃

Love is evident from the heart's lament,

No illness is like the illness of the heart.

The affliction of a lover is unlike other ailments,

For love is the astrolabe of God's mysteries.

Whether love begins here or there,

In the end, it guides us to that sacred destination.

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[482] ما زبان را ننگریم و قـــال را/ما روان را بنـــگریم و حال را
ناظر قلبیم اگر خاشـــع بود/گرچه گفت لفظ ناخاضـــع رود
زانک دل جوهر بود گفـتن عرض/پس طفیل آمد عرض جوهـر غرض
چند ازین الفاظ و اضمـار و مجاز/سوز خواهـم سوز با آن سوز ساز
آتشی از عشـق در جان بر فروز/سر بسر فکر و عبـارت را بسوز
موسیا آداب‌دانـــان دیگرند/سوخته جان و روانـــان دیگرند
عاشقان را هر نفس سوزیـدنیست/بر ده ویران خـراج و عشر نیست
گر خطا گوید ورا خاطی مـگو/گر بود پر خون شهـید او را مشو
خون شهیدان را ز آب اولیتـرست/این خطا را صد صواب اولیـترست
در درون کعبه رسم قبـله نیست/چه غـم از غواص را پاچیله نیست
تو ز سرمستان قلاوزی مجـو/جامه‌چـاکان را چه فرمایی رفو
مـلت عشق از همه دینها جداست/عـاشقان را ملت و مذهب خداست
لعل را گر مهر نبود باک نیسـت/عشق در دریای غم غمنـاک نیست

No matter how much I explain or describe love,

When I encounter love, I am left ashamed of my words.

Though language can clarify and explain,

Love, without words, is even more illuminating.

As the pen rushes to write,

When it encounters love, it shatters itself.

Reason, in trying to explain love, is like a donkey stuck in the mud,

Only love can explain itself and the state of love.[483]

🌿 Jalāl al-Dīn Rūmī 🌿

"Love cannot be perfected

unless between two people where one says to the other:

'O my self!'"[484]

🌿 **Farīd al-Dīn Attār Nishābourī** 🌿

"Faith and love make one bold,

and vanish all fears!"[485]

🌿 **Shams al-Dīn Tabrīzī**; excerpt from Maqālāt-e Shams 🌿

"Seek a witness so that you may become a lover. And if you have not become a complete lover with this witness, then seek another witness."[486]

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[483] عاشقی پیداست از زاری دل/نیست بیماری چو بیماری دل
علت عاشق ز علتها جداست/عشق اصطرلاب اسرار خداست
عاشقی گر زین سر و گر زان سرست/عاقبت ما را بدان سر رهبرست
هرچه گویم عشق را شرح و بیان/چون به عشق آیم خجل باشم از آن
گرچه تفسیر زبان روشنگرست/لیک عشق بی زبان روشنترست
چون قلم اندر نوشتن می شتافت/چون به عشق آمد قلم بر خود شکافت
عقل در شرحش چو خر در گل بخفت/شرح عشق و عاشقی هم عشق گفت

[484] « محبت درست نشود مگر در میان دو تن که یکی دیگری را گوید: ای من! »

[485] «اعتقاد» و «عشق»، دلیر کند،و همه ترس ها ببرد!

[486] شاهدی بجو تا عاشق شوی. و اگر عاشق تمام نشده‌ای به این شاهد، شاهدِ دیگر.

🌿 **Shams al-Dīn Tabrīzī**; excerpt from Maqālāt-e Shams 🌿

When Shams al-Dīn Tabrīzī arrived in Baghdad during his travels, he met Sheikh Kermani, who was a leader of one of the families in Baghdad. The Sheikh's spiritual path was centered around the love of beautiful and radiant faces(misconception of eye-humping as a spiritual act), which he believed was a means to reach and see the Absolute Beauty and Perfection of God.

Shams asked him:

"What are you seeing?"

Sheikh Ohad al-Din Kermani replied:

"I see the moon in a bowl of water..."

Shams responded:

"If you don't have a impostume on the back of your neck,

then why don't you see it in the sky?"[487]

🌿 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🌿

(Ouhad al-Din's intent was to seek the Absolute Beauty in the human form, which is delicate and refined. However, Shams al-Dīn Tabrīzī revealed to him that if you are free from lustful desires, the entire universe becomes a manifestation of the Absolute Beauty, and it can be seen both within and beyond all forms.)

If the world is filled with thorns,
The lover’s heart will still be a garden of roses.
Even if the turning sky becomes idle,
The lovers’ world will continue to move forward.

While everyone else is saddened,
The lover’s Soul remains delicate, joyful, and pure.
Give a lover the extinguished candles anywhere,
For he holds a hundred thousand lights within.

Though a lover may appear alone, he is never truly lonely,
For he is secretly accompanied by the beloved.

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[487] وقتی شمس تبریزی در اثنای سفر به بغداد رسید و با شیخ کرمانی که پیر یکی از خانوارهای بغداد بود و عشق زیبا رویان و ماه رویان را اصل مسلك خود قرار داده بود و آن را وسیله میل به جمال و کمال مطلق می شمرد دیدار کرد از او پرسید:
در چیستی؟؟شیخ اوحد الدین کرمانی گفت :(ماه را در تشت آب می بینم...) شمس گفت:اگر در پس گردن دمل نداری،(چرا در آسمان نمی بینی؟؟)

The lover's wine flows from the heart,
His companion is the one who knows the mysteries of love.

Love is never content with mere promises,
For the tricks of beloveds are endless.
And if you see a lover as ill,
Know that it’s the beloved who stands beside his sickbed.

Mount the horse of love without fear of the path,
For the steed of love is swift and sure-footed.
With a single leap, it will take you to your destination,
Even if the road is rough and difficult.

The lover’s Soul knows nothing of grazing like animals,
For the Souls of lovers are intoxicated and yearning.
From Shams al-Din of Tabrizi you will find
A heart that is both utterly intoxicated and perfectly aware.[488]
🍃Jalāl al-Dīn Rūmī🍃

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[488] اگر عالم همه پرخار باشد/دل عاشق همه گلزار باشد
وگر بی‌کار گردد چرخ گردون/جهان عاشقان بر کار باشد
همه غمگین شوند و جان عاشق/ لطیف و خرم و عیار باشد
به عاشق ده تو هر جا شمع مرده‌ست/که او را صد هزار انوار باشد
وگر تنهاست عاشق نیست تنها/که با معشوق پنهان یار باشد
شراب عاشقان از سینه جوشد/حریف عشق در اسرار باشد
به صد وعده نباشد عشق خرسند/که مکر دلبران بسیار باشد
وگر بیمار بینی عاشقی را/نه شاهد بر سر بیمار باشد
سوار عشق شو وز ره میندیش/که اسب عشق بس رهوار باشد
به یك حمله تو را منزل رساند/اگر چه راه ناهموار باشد
علف خواری نداند جان عاشق/که جان عاشقان خمار باشد
ز شمس الدین تبریزی بیابی/دلی کو مست و بس هشیار باشد

Chapter 2-8 : Open Your Heart (Metanoia)

At its deepest level, the true purpose of any genuine religion or spiritual path should be exactly this: **teaching us how to open our heart to love** — divine love, unconditional love, the love that connects us to everything and everyone, including the ultimate source.

Everything else — rituals, doctrines, scriptures, moral codes, initiations, practices — is secondary. They are tools, maps, or training wheels designed to help us:

- Quiet the mind's poisons (fear, anger, worry, envy, vanity, attachment)
- Soften the ego's grip
- Purify our consciousness
- Build discipline and awareness
- Surrender the small self
- And finally, **allow the heart to open fully** so love can flow in and through us without obstruction.

When the heart opens:

- We stop seeing separation (me vs. others, my path vs. your path).
- Judgment, division, and superiority dissolve.
- We naturally give love freely — and receive it abundantly.
- Fear loses its power.
- Gratitude becomes our default state.
- We become living channels for the divine essence that holds all worlds together.

Metanoia(*meh-tuh-NOY-uh*) is a transformative change of heart, especially a spiritual conversion.

What he demanded of people was metanoia, repentance, a complete change of heart.

Now, let’s turn our attention to the poetry of Rumi and Hāfez:

Should one possess talent or heart?
Talent is unnecessary; **what is needed is heart**.
Seek the heart, not mere talent. But what is heart? The heart is just a veil. The true possessor is God. Out of divine jealousy, they call Him the "possessor of the heart."
When the radiance of God’s majesty shines, the heart rejoices! But when it is absent, it turns sorrowful.

Eventually, it happens that the heart is lost entirely and left behind.[489]
🌿 Shams al-Dīn Tabrīzī 🌿 ; Maqālāt-e Shams

All are devoted to humanity, and humanity is devoted to itself!
If you ascend to the Throne of God, it brings no benefit,
Even if you go above the heavens or below the seven layers of the earth, it avails nothing.
The door of the heart must be opened.
The striving of all messengers, saints, and the pure was for this, this they sought.[490]
🌿 Shams al-Dīn Tabrīzī 🌿 ; Maqālāt-e Shams

Speaking the same language is kinship and connection,

But with strangers, a man feels bound in isolation.

How many Hindus and Turks speak as one,

And how many Turks feel like strangers undone.

Thus, the language of kinship is something apart,

Unity of hearts surpasses unity of tongue.[491]

🌿 Jalāl al-Dīn Rūmī; Masnavi 🌿

So, the heart's Rouzan(Chakra) held a hundred hidden doors,
Sealed by God, but by His servant unlocked once more.
I leaned my soul against the Rouzan(Chakra) of the heart,

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[489] اگر صاحب طبع می باید یا صاحب دل ؟صاحب طبع نمی باید، صاحب دل می باید.
دل بجوی نه طبع. چه جای دل؟ دل، رو پوشی است. آن صاحب، خداست، از غیرت، « صاحب دلش » می گویند. نه وقتی پرتو جلال حق می آید، دل خرّمست! و وقتی غایب می باشد، برعکس ! الا چندانی چنین شود که دل گم می شود و می گذارد.

[490] همه فدایِ آدمی‌اند و آدمی فدایِ خویش!اگر به عرش روی، هیچ سود نباشد و اگر بالایِ عرش روی و اگر زیرِ هفت طبقه‌ی زمین، هیچ سود نباشد. **درِ دل می‌باید که باز شود**. جان‌کندنِ همه‌ی انبیا و اولیا و اَصفیا برای این بود، این می‌جُستند.

[491] همزبانی خویشی و پیوندی است/مرد با نامحرمان چون بندی است
ای بسا هندو و ترک همزبان/ای بسا دو ترک چون بیگانگان
پس زبان محرمی خود دیگرست/همدلی از همزبانی بهترست

I heard countless words, yet saw no lips imparting.[492]
🌿 Jalāl al-Dīn Rūmī; Masnavi 🌿

We observe the heart, humble it should be,
Though the words may sound lacking humility.
For the heart is essence, words are its display,
The surface follows the essence as its way.[493]
🌿 Jalāl al-Dīn Rūmī; Masnavi 🌿

He said, “Whatever touches the heart appears beautiful to the eye.”
If someone looks with denial in their gaze,
Even Joseph’s beauty will seem flawed and base.
But if with reverence you look at a demon vile,
It may appear as an angel with a cherubic smile.[494]
🌿 Saadi 🌿

It is like the story of a man who found a treasure map. The map said: ‘Go outside such-and-such a gate, find a dome; turn your back to the dome, face the Altar, and shoot an arrow. Wherever the arrow falls, there is the treasure.’ He went and shot his arrow, over and over, until he was exhausted, yet he found nothing.

The news reached the king, who sent expert archers skilled at long-distance shooting. They also shot their arrows, but no trace of the treasure appeared.

When the man returned to the source of the wisdom, he was inspired: ‘We never said to draw the bowstring.’ He came back, placed an arrow lightly on the bow, and let it fall. The arrow dropped right in front of him. The treasure was there.

When Spirit grace arrives, one step is enough to reach the destination.

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[492] پس دریچه دل صد در نهانی بود/که بسته بود خدا بنده خدا بگشاد
من بر دریچه دل بس گوش جان نهادم/چندان سخن شنیدم اما دو لب ندیدم

[493] ناظر قلبیم اگر خاشـــع بود/گرچه گفت لفظ ناخاضـــع رود
زانک دل جوهر بود گفـتن عرض/پس طفیل آمد عرض جوهـر غرض

[494] گفت: هر چه به دل فرو آید در دیده نکو نماید.
کسی به دیده انکار اگر نگاه کند/نشان صورت یوسف دهد به ناخوبی
و گر به چشم ارادت نگه کنی در دیو/فرشته‌ایت نماید به چشم کروبی

What, then, does it matter to act or practice austerity? The further someone shot their arrow, the further they remained from the treasure, because what was needed was just one step to find it."[495]
🍃 Shams al-Dīn Tabrīzī 🍃 ; Maqālāt-e Shams

"The more learned someone is, the further they are from the goal. The more intricate their thoughts, the more distant they become. **This is the work of the heart**, not the forehead (genuflecting و kowtow و prostrating).[496]

🍃 Shams al-Dīn Tabrīzī 🍃 ; Maqālāt-e Shams

Since the eternal generosity existed, it brought me to be,
From the very first, it dictated the lesson of love to me.

Then, the scattered fragments of my heart so torn,
Were made the key to the treasuries where meanings are born.[497]
🍃 Anonymous 🍃

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[495] قصهء آنکه گنج نامه ای یافت که به فلان دروازه بیرون روی، قبه ای است؛ پشت بدان قبه کنی، و روی به قبله کنی و تیر بیندازی، هر جا که تیر بیفتد گنجی است . رفت و انداخت، چندان که عاجز شد؛ نمی یافت.این خبر به پادشاه رسید. تیر اندازانِ دورانداز انداختند، البته اثری ظاهر نشد . چون به حضرت رجوع کرد، الهامش داد که: نفرمودیم که کمان را بکش . آمد، تیر به کمان نهاد ، همانجا پیش او افتاد . چون عنایت در رسید ، خُطوَتان وَ قَد وَصل.اکنون به عمل چه تعلق دارد ؟ به ریاضت چه تعلق دارد ؟ هر که تیر را دورتر انداخت، محروم تر ماند . از آنکه خطوه ای می باید که به گنج برسد" .

[496] هر که فاضل تر دورتر از مقصود. هر چند فکرش غامض تر، دور تر است. این کار دل است کار پیشانی نیست.

[497] چون جود ازل بود ِمرا انشاء کرد/بر من ز نخست درس عشق املاء کرد
آنگاه قراضه ریزه قلب مرا/مفتاح در خزاین معنا کرد

Chapter 2-9 : Selflessness

If the student of the Spiritual Path cannot find peace within himself, he cannot bring peace to others — this is a core teaching in these spiritual writings.

In plain language, here's what it means:

- **True peace** is an **inner state** — a deep, quiet harmony of the heart and consciousness that comes from aligning with divine love, self-surrender, and the higher essence (the Spirit current). It's not something you can fake, force, or manufacture from outside sources (money, success, approval, or even changing external circumstances).
- If the student is still filled with inner turmoil — fear, anger, worry, attachment, vanity, envy, or the other mental poisons — then no matter how much he tries to "help" or "preach" peace, it will ring hollow. People feel the vibration you carry. You can only transmit what you embody. Without inner peace, any attempt to bring peace to others becomes superficial, inconsistent, or even contradictory.
- The **mystery of peace** is discovered **only within oneself**. It is found through inner work:
    - Purifying the heart
    - Practicing self-discipline
    - Surrendering to the Inner Master
    - Opening to Spirit love
    - Letting go of the ego's demands and the five passions
- Once you have this inner peace, you become a **natural distributor** of it — not by preaching or forcing, but by **being** that state of **selflessness**. Selflessness here means living without the heavy "I" (ego) — free from personal agendas, judgments, or need for recognition. In that selfless presence, peace radiates quietly. Others who are **ready and willing** can feel it and, if their own hearts are open, begin to accept and awaken this same quality of God (peace, love, harmony) within themselves.
- **Each environment is unique** — every situation, family, workplace, community, or relationship has its own energy, history, sensitivities, and level of readiness. The wise student doesn't apply a one-size-fits-all approach. He observes, listens, and adapts — treating each setting differently with gentleness, patience, humility, and discernment. Sometimes peace is shared through silence, a kind word, a small act of service, or simply holding steady in love amid chaos. The goal is never to "fix" others or impose peace, but to offer it as a living example — allowing those who are receptive to receive it naturally.

In short:

Inner peace is the foundation.

Without it, you have nothing genuine to give.

With it, you become a quiet channel — distributing degrees of peace wherever you go, not by effort or technique, but by your very state of being.

And you do this wisely, respecting the uniqueness of each person and place, offering only what they are ready to accept.

This teaching reminds us:

The greatest way to bring peace to the world is to **first become** the peace you wish to see — through inner realization and selfless love.

Then, wherever you are, peace flows outward naturally, like light from a lamp that doesn't need to convince anyone to shine.

Let’s examine some of the works of Rumi and Hāfez:

No one can reach the Spirit sanctuary of glory,
Until they are annihilated, losing their story.
What is the ascension to the heavens? It is this nonexistence.
For lovers, their creed and religion is nothingness.[498]
🍃 Jalāl al-Dīn Rūmī; Masnavi 🍃

O words, silence yourselves; do not come near us,
See how, out of pure jealousy, we go beyond "us."[499]

Cleanse yourself of self, become like dust,
So from your dust, new life will grow, it must.
If you are dry like grass, burn brightly, rejoice,
For your burning will kindle a radiant light, a choice.
And if you become ash from the flames of your fire,
That ash will transform into gold, something higher.
Look into the unseen, and behold its alchemy,
How it crafts you from earth into divinity.
From the depths of the sea, it shapes the land,
From black smoke, it forms the heavens grand.

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[498] هیچ کس را تا نگردد او فنا/ نیست ره در بارگاه کبریا
چیست معراج فلک این نیستی/عاشقان را مذهب و دین نیستی

[499] ای سخن خاموش کن با ما میا/بین که ما از رشک بی‌ما می رویم

It turns a morsel of bread into the soul's aid,
And teaches the winds all the sciences displayed.[500]
🌿 Jalāl al-Dīn Rūmī; Masnavi 🌿

When you are tied to **self**, the beloved seems like a thorn,
But when you lose yourself, what need have you of the beloved?
When you are tied to self, you are prey to a mere gnat,
But when you lose yourself, you can hunt the elephant.
When you are tied to self, you are bound by clouds of sorrow,
But when you **lose yourself**, the moon comes to your side.
When you are tied to self, the beloved keeps a distance,
But when you **lose yourself**, the beloved's wine flows freely.
When you are tied to self, you wither like autumn,
But when you **lose yourself**, even winter becomes spring.[501]
🌿 Jalāl al-Dīn Rūmī; Ghazaliat 🌿

O kings, we have slain the outward enemy,
But a far worse foe remains within.
Slaying this one is not the work of reason or intellect,
For the lion of the **inner self** is not subdued by a rabbit.
This self is a hell, and hell is a raging dragon,
It drinks up oceans yet never diminishes.
It devours the seven seas, and still,
Its burning fire does not relent from consuming all.[502]
🌿 Jalāl al-Dīn Rūmī; Masnavi 🌿

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[500] پاک شو از خویش و همه خاک شو/تا که ز خاک تو بروید گیا
ور چو گیا خشک شوی خوش بسوز/تا که ز سوز تو فروزد ضیا
ور شوی از سوز چو خاکستری/باشد خاکستر تو کیمیا
بنگر در غیب چه سان کیمیاست/کو ز کف خاک بسازد تو را
از کف دریا بنگارد زمین/دود سیه را بنگارد سما
لقمه نان را مدد جان کند/باد نفس را دهد این علم‌ها

[501] آن نفسی که باخودی یار چو خار آیدت/وان نفسی که بیخودی یار چه کار آیدت
آن نفسی که باخودی خود تو شکار پشه‌ای/وان نفسی که بیخودی پیل شکار آیدت
آن نفسی که باخودی بسته ابر غصه‌ای/ وان نفسی که بیخودی مه به کنار آیدت
آن نفسی که باخودی یار کناره می‌کند/وان نفسی که بیخودی باده یار آیدت
آن نفسی که باخودی همچو خزان فسرده‌ای/وان نفسی که بیخودی دی چو بهار آیدت

[502] ای شهان کشتیم ما خصم برون/ماند خصمی زو بتر در اندرون
کشتن این، کار عقل و هوش نیست/شیر باطن سخرهٔ خرگوش نیست

You are the festival of souls, and lovers sacrifice themselves before you.
Slay me in your kitchen, for I am your willing offering.
I became completely annihilated to become the translator of truth.
Whether intoxicated or sober, none hear from me excess or lack.[503]
🌿 Jalāl al-Dīn Rūmī; Ghazaliat 🌿

So filled is the space of my heart with the friend,
That the thought of self has vanished from my mind.
If you travel the path with a heart of love,
Free yourself from self, and escape this chain of separation.[504]
🌿 Hāfez 🌿

No mirror ever reverted to iron,
No bread returned to the wheat of the field.
No grape became an unripe fruit again,
No ripened fruit emerged from the kiln unbaked.
Ripen, and be free from change's sway,
Shine like the light of pure truth's ray.
When you transcend the self, you become the proof of all,
When the servant ceases to be, the sovereign stands tall.[505]
🌿 Jalāl al-Dīn Rūmī; Masnavi 🌿

دوزخست این نفس و دوزخ اژدهاست/کو به دریاها نگردد کم و کاست
هفت دریا را در آشامد، هنوز/ کم نگردد سوزش آن خلق‌سوز

[503] تو عید جان قربانی و پیشت عاشقان قربان/بکش در مطبخ خویشم که قربانم به جان تو
من فانی مطلق شدم تا ترجمان حق شدم/گر مست و هشیارم ز من کس نشنود خود بیش و کم

[504] چُنان پُر شد فضایِ سینه از دوست/که فکرِ خویش گم شد از ضمیرم
گر همسفر اهل دلی با نفس عشق/از خویش رهاشو که ازین بند جداییم

[505] هیچ آیینه دگر آهن نشد/هیچ نانی گندم خرمن نشد
هیچ انگوری دگر غوره نشد/هیچ میوهٔ پخته با کوره نشد
پخته گرد و از تغیر دور شو/رو چو برهان محقق نور شو
چون ز خود رستی همه برهان شدی/چونک بنده نیست شد سلطان شدی

Chapter 2-10 : Inner Altar ; The Temple Within[506]

Temple Within (also called the **inner altar** or **inner temple**) refers to the sacred, personal **point of surrender** deep inside each person's consciousness — a living, inner "temple" where the individual fully opens and yields to the divine current (Holy Spirit, or pure spiritual essence).

In plain language:

- It is **not** an external building, shrine, or physical structure.
- It is an **inner state of awareness** — a profound, sacred space within the heart or being.
- This inner temple is **uniquely shaped** for each person: The Spirit molds it according to your individual needs, experiences, temperament, and current stage of spiritual unfoldment. No two are identical.
- At this inner altar/temple, you consciously **surrender** — releasing ego-will, fears, attachments, personal agendas, and the five passions of the mind.
- In that moment of true yielding, you become completely receptive: The divine love, light, sound, guidance, and power flow through you freely, without blockage.
- It is the meeting place where the limited "I" (ego) dissolves into the greater divine flow — where Soul aligns with cosmic will and experiences direct, living communion with God.

Key qualities of the temple within:

- It is **dynamic** — it evolves, deepens, and adapts as you grow spiritually.
- It is the **true sanctuary** where the mystery of inner peace is discovered and radiated.
- Surrender here is **liberation**, not loss — letting go of limitation to embrace boundless love, awareness, and freedom.
- From this inner temple, you naturally become a quiet channel for peace, healing, and higher creation in the outer world.

This concept connects deeply with the teachings we've explored:

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[506] **کعبه دل ; محراب درون**

- **Self-surrender**: The temple within is where mind, heart, and will are fully offered to the Inner Master.
- **Inner communion**: It is the "secret recesses of the heart" where purification, direct contact, and devotion unfold.
- **Love as the core**: At this inner altar, divine love — the bond that unites all reality — is experienced most purely.
- **Peace and selflessness**: The mystery of true peace is found and shared from this point of inner surrender.
- **Readiness**: When your heart is open and ego quiet, the temple within activates — drawing guidance and protection naturally.

In essence:

The **temple within** (or inner altar) is your ever-present, personal sanctuary — the sacred inner space where you consciously **surrender** to the Spirit.

Spirit shapes it uniquely for you, moment by moment, so surrender feels natural, safe, and deeply freeing.

When you live from this inner temple, you are truly at home — no matter where your body is in the worlds.

It is the heart of the journey: the place where the small self bows, the heart opens fully, and divine love flows without end.

Next, we'll look at the verses of Rumi and Hāfez:

The entire universe is within you;
When you know yourself, you know all.[507]
🍃 Shams al-Dīn Tabrīzī 🍃

O people who journey to the pilgrimage, where are you? Where are you?
The Beloved is right here, come back! Come back!
our Beloved is your neighbor, wall to wall;
Yet you wander in the desert, lost in vain calls.
If you see the formless form of the Beloved,

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[507] همه عالم در توست، چون خود را دانستی، همه را دانستی ...

You will realize you are both the Master, the House, and the Kaaba.
Ten times you traveled that road to the house,
Once, climb the roof of your own house![508]
🌿 Jalāl al-Dīn Rūmī 🌿

O letter of Spirit decree, it is you;
O mirror of the King's beauty, it is you.
Nothing exists in the world outside of you,
Seek within yourself whatever you desire, for it is you.[509]
🌿 Jalāl al-Dīn Rūmī 🌿

If you are a seeker of the path, take the hidden way;
Traverse a hundred deserts in but a single day.
If you wish for your journey to reach its end,
All the stages lie within the soul—turn inward, my friend.[510]
🌿 Farīd al-Dīn Attār Nishābourī 🌿

At times, from sorrow for Him(IT), you wash your hands of life,
At times, you recount His tale to ease your strife.
Why do you wander, lost around the world?
He is not outside of you—whom do you seek?[511]
🌿 Jalāl al-Dīn Rūmī 🌿

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[508] ای قوم به حج رفته کجایید کجایید/معشوق همین جاست بیایید بیایید
معشوق تو همسایه و دیوار به دیوار/در بادیه سرگشته شما در چه هوایید
گر صورت بی‌صورت معشوق ببینید/هم خواجه و هم خانه و هم کعبه شمایید
ده بار از آن راه بدان خانه برفتید/یک بار از این خانه بر این بام برآیید

[509] ای نسخهٔ نامهٔ الهی که توئی/ وی آینهٔ جمال شاهی که توئی
بیرون ز تو نیست، هرچه در عالم هست/در خود بطلب، هر آنچه خواهی که توئی

[510] گر مرد رهی راه نهان باید رفت/ صد بادیه را به یک زمان باید رفت
گر میخواهی که راهت انجام دهد/ منزل همه در درون جان باید رفت

[511] گاه از غم او دست ز جان می‌شوئی/گه قصهٔ آ، به درد دل می‌گوئی
سرگشته چرا گرد جهان می‌پوئی/کو از تو برون نیست کرا می‌جوئی

For years, the heart sought Jamshid’s cup from me,
Yet begged a stranger for what it already possessed, blindly.
A gem that lies beyond the shell of time and space,
It sought from the lost, upon the ocean’s face.[512]
🌿 Hāfez 🌿

O seeker, you search for the one who unties knots, yet you have died in the search,
You have reached union, yet you have perished in separation.
You sleep, thirsty upon the shore of an endless sea,
You sit upon a treasure, yet you have died in poverty.[513]
🌿 Jalāl al-Dīn Rūmī 🌿

If you have fallen away from your own source,
At least look back—see where you have strayed, of course.
You lost sight of God within your own home,
Thus, you went searching in God’s house, far from your own.[514]
🌿 Bābā Afzal Kāshāni 🌿

Within your being lies both solitude and a gathering place,
Why seek outside yourself? The world is but empty space.[515]
🌿 Bidel-e-Dehlavi 🌿

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[512] سال‌ها دل طلبِ جامِ جم از ما می‌کرد/وآنچه خود داشت ز بیگانه تمنّا می‌کرد
گوهری کز صدفِ کَون و مکان بیرون است/طلب از گمشدگانِ لبِ دریا می‌کرد

[513] ای در طلب گره گشایی مرده/در وصل فتاده وز جدایی مرده
ای بر لب بحر تشنه در خواب شده/ای بر سر گنج وز گدایی مرده

[514] از معدن خویش اگر جدا افتادی/آخر بنگر که خود کجا افتادی
در خانهٔ خود خدای را گم کردی/زان در ره خانهٔ خدا افتادی

[515] به جیبِ تست اگر خلوتی و انجمنی‌ست/برون ز خویش کجا می‌روی؟ جهان خالی‌ست

Circumambulate the Kaaba of the heart—if you have one,
The heart is the true Kaaba of meaning; why see it as mere shell of clay and stone?
God commanded the circumambulation of the Kaaba's form,
So that, through it, you might win a heart, pure and warm.
Even if you walk a thousand times around the Kaaba's gate,
It is not accepted if you wound a heart with hate.
Give away your wealth and power, but win a heart,
For a heart will shine upon you in the grave's dark part.

If you bring a thousand bags of gold before the Spirit,
God will say, "Bring a heart, if you seek to be mine."

For silver and gold are weightless before the Throne,
But the heart is our true desire—if you seek Us alone.
More vast than the Throne, the Tablet, and the Pen,
Is a broken heart—yet you dismiss it as nothing then?
Do not belittle a heart, even if it seems lowly,
For in its humility, it is cherished wholly.
A ruined heart is the seat of divine light,
Oh, what joy for the soul that restores it right!
To mend a heart, torn and shattered apart,
Surpasses a hundred pilgrimages in God's sight and heart.[516]
🌿 Jalāl al-Dīn Rūmī 🌿

The treasures of Spirit wealth lie in a broken heart,
For many a great treasure is buried in ruins apart.
Bind your waist in service to hearts, like a humble slave,
So that the path to secrets may open and save.
If fortune and grace are what you seek,

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[516] طواف کعبه دل کن اگر دلی داری/دلست کعبه معنی تو گل چه پنداری
طواف کعبه صورت حقت بدان فرمود/که تا به واسطه آن دلی به دست آری
هزار بار پیاده طواف کعبه کنی/قبول حق نشود گر دلی بیازاری
بده تو ملکت و مال و دلی به دست آور/ که دل ضیا دهدت در لحد شب تاری
هزار بدره زرگر بری به حضرت حق/حقت بگوید دل آر اگر به ما آری
که سیم و زر بر ما لاشیست بی‌مقدار/دلست مطلب ما گر مرا طلبکاری
ز عرش و کرسی و لوح قلم فزون باشد/ دل خراب که آن را کهی بنشماری
مدار خوار دلی را اگر چه خوار بود/ که بس عزیز عزیزست دل در آن خواری
دل خراب چو منظرگه اله بود/ زهی سعادت جانی که کرد معماری
عمارت دل بیچاره دو صدپاره/ز حج و عمره به آید به حضرت باری

Then pursue the hearts of others, and abandon pride's peak.
When you become aligned with the grace of hearts,
Wisdom's fountains will flow from your soul's deep parts.
Life-giving waters will stream from your tongue,
And your breath, like Jesus, will heal the sick among.
For a single heart, both worlds were brought to be,
Listen to *Lawlāk* from the lips of the wise carefully.
If not for love, existence itself would have no ground,
No sun, no moon, no sky, nor earth profound.
Silence! The essence of the heart cannot be spoken,
Even if each hair of yours held a hundred tongues unbroken.[517]
🌿 Anonymous 🌿

O seeker, in search of the Spirit face,
One day, beyond the heavens, you'll find His grace.
Yet God is with you, and your heart is His Throne—
If you do not find Him within, where else will He be known?[518]
🌿 Bābā Afzal Kāshāni 🌿

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[517] کنوز گنج الهی دل خراب بود/که در خرابه بود دفن گنج بسیاری
کمر به خدمت دل‌ها ببند چاکروار/ که برگشاید در تو طریق اسراری
گرت سعادت و اقبال گشت مطلوبت/ شوی تو طالب دل‌ها و کبر بگذاری
چو همعنان تو گردد عنایت دل‌ها/شود ینابع حکمت ز قلب تو جاری
روان شود ز لسانت چو سیل آب حیات/دمت بود چو مسیحا دوای بیماری
برای یک دل موجود گشت هر دو جهان/ شنو تو نکته لولاک از لب قاری
وگر نه کون و مکان را وجود کی بودی/ ز مهر و ماه و ز ارض و سمای زنگاری
خموش وصف دل اندر بیان نمی‌گنجد/ اگر به هر سر موی دو صد زبان داری

[518] ای در طلب آن که لقا خواهی یافت/وقتی دگر از فوق سما خواهی یافت
با توست خدا و عرش اعظم دل توست/با خود چو نیابی اش کجا خواهی یافت

Chapter 2-11 : Faculty of Imagination[519]

Imagination (in these spiritual teachings) is a sacred **mental faculty** that God (the Spirit source) has granted to **Soul** — your true, eternal self.

It serves as the **first door** or gateway through which Soul can enter the **inner worlds** (the subtle, spiritual realms beyond the physical plane, including astral, mental, causal, and higher planes).

In plain language:

- Imagination is the ability of Soul to **picture things in thought** — to form clear mental images, visions, ideas, scenes, or feelings in the mind's eye.
- It is not mere daydreaming or fantasy (though those can be lower expressions of it). At its highest, imagination is a **Divine creative power** — the tool Soul uses to explore, perceive, and navigate inner realities.
- When used consciously and with purity, imagination becomes the key that opens the door to direct spiritual experience:
    - Seeing inner light
    - Hearing the spiritual Sound
    - Traveling in consciousness to higher planes
    - Receiving guidance from the Inner Master
    - Experiencing Spirit love and presence more vividly
- Without imagination, Soul would remain stuck in the limitations of the physical senses and rational intellect, unable to "see" or "enter" the inner worlds.

This faculty connects deeply to many teachings we've covered:

- **Creative imagination** is God in expression — the Spirit manifesting through us . When you receive fresh ideas to solve problems, help others, or improve life, that's imagination at work — God speaking through you.
- It ties into the **Law of Attitudes** and creation: What you hold as clear mental pictures (in imagination) shapes what eventually appears in your outer life.
- Imagination is essential for **contemplation** and **spiritual exercises** — picturing the Inner Master, the Light and Sound, or the temple within helps establish real inner contact.

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[519] خیال مقدس- خیال الهی

- When purified (free from the poisons of fear, anger, worry, envy, or selfish desires), imagination becomes a powerful bridge from the lower mind to Soul's higher awareness.
- Through imagination, Soul begins to **co-create** with the Spirit — picturing higher states, love, peace, or surrender at the inner temple/altar, which gradually manifests as real inner experience and outer change.

In essence:

Imagination is Soul's Spirit gift — the first key to unlock the inner worlds.

It allows you to **picture** spiritual realities in thought, step through the doorway of consciousness, and begin the direct journey home.

Used with discipline, love, humility, and surrender, it transforms from a mere mental function into a living bridge to God — the starting point of true inner exploration and unfoldment.

Simple way to engage it:

In quiet moments, gently picture something uplifting — the Light within, a sense of love, the presence of the Inner Guide — and let the image live in your awareness.

That's the door beginning to open.

Find here a collection of vital poems and lyrics from Rumi, Hāfez, and beyond:

The realm of imagination draws strength from your soul,
Just as the lowest forms take shape from the celestial whole.
There exist heavenly spheres beyond Saturn’s sky,
From where provisions descend, and in the stars they lie.[520]
🍃 Jalāl al-Dīn Rūmī 🍃

Bow in prostration to the image of the King(here mean Godman),
For the King’s vision is the minister of truth’s being.

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[520] خیالستان اندیشه مدد از روح تو دارد/چنان کز دور افلاکست این اشکال در اسفل
فلکهاییست روحانی، به جز افلاک کیوانی/کز آنجا نزلها گردد، در ابراج فلک منزل

The image of your face, O beloved,
Lingered in my sleepless eyes until the dawn spread.
Until sweet thoughts and visions arise,
Noble thoughts make the spirit wise.[521]

Beasts grow fat by grazing in fields,
But man is enriched by honor and ideals.
A man is nourished through his ears,
While beasts are fattened by what they drink and hear.
O vision of my love, do not flee my sight,
That my heart may be renewed, bathed in light.
Shams of Tabriz beheld the placeless Spirit,
And from the void, he built a realm sublime.[522]
🍃 Jalāl al-Dīn Rūmī 🍃

With but a vision, your longing takes wings for flight,
And on that wing, it soars to truth's height.[523]
🍃 Rumi 🍃

Imaginings are unique, yet before knowledge,
They lead astray, down paths of ignorance.
After them comes knowledge,
And after knowledge, visions—true and profound.
Beyond that lies the opening of the eyes.
A sincere follower is better than one
Who, with mere cleverness,

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[521] خیال روی شه را سجده می‌کن/خیال شه حقیقت را وزیرست
نقشِ خیالِ رویِ تو تا وقتِ صبحدم/ بر کارگاهِ دیدهٔ بی‌خواب می‌زدم
تا خیال و فکر خوش بر وی زند/فکر شیرین مرد را فربه کند

[522] جانور فربه شود لیک از علف/ آدمی فربه ز عزست و شرف
آدمی فربه شود از راه گوش/ جانور فربه شود از حلق و نوش
مگریز ز چشمم ای خیالش/تا تازه شود دلم زمانی
شمس تبریز لامکان دید/ برساخت ز لامکان مکانی

[523] با خیالی، مِیل تو چون پَر بود/ تا بدان پَر، بر حقیقت بَر شود

Seeks to carve out his own path.[524]
🌿 Shams al-Dīn Tabrīzī 🌿

I paint an image upon the water with my tears,
Hoping that my illusion may one day meet the truth it nears.
I fear for my faith, for it may fall apart,
If your crescent brow becomes the prayer niche of my heart.
Since my sullied prayers are unworthy and flawed,
My burning sorrow in the tavern is not at all odd.
Whether in the mosque or the wine house, if your vision appears,
I shall shape both the **Altar** and the violin from your brows, my dear.
If one night in solitude, you illuminate my space,
Like the morning sun, I shall rise across the world's embrace.[525]
🌿 Hāfez 🌿

At every moment, your face sends my thoughts astray,
To whom shall I speak of the visions I see in this veiled display?[526]
🌿 Hāfez 🌿

Last night, your drunken vision arrived, a cup in hand,
I said, "I do not drink," it replied, "Don't be at a loss, understand!"
You mingle with all, yet with one like me, you refrain,
You are my secret, so why hide from me in vain?
I am the earth where your heart’s treasure lies,
Why bow to the ground when in me your secret resides?

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[524] خیالاتیست اوحدانه، پیش از علم راه بضلالت برد، بعد از آن علم است .بعد علم خیالاتست صواب و سخت نیکو، بعد از آن چشم باز شدنست. مقلّدِ صادق بِه آن که به زیرکیِ خود خواهد که روشی و راهی بر تراشد.

[525] نقشی بر آب می‌زنم از گریه حالیا/تا کی شود قرین حقیقت مجاز من
می‌ترسم از خرابی ایمان که می‌برد/محراب ابروی تو حضور نماز من
چون نیست نمازِ منِ آلوده نمازی/در میکده زان کم نَشَوَد سوز و گُدازم
در مسجد و میخانه خیالت اگر آید/محراب و کمانچه ز دو ابرویِ تو سازم
گر خلوتِ ما را شبی از رخ بِفُروزی/چون صبح بر آفاقِ جهان سر بِفَرازم

[526] هر دم از روی تو نقشی زندم راه خیال/با که گویم که در این پرده چه‌ها می‌بینم

I am the **stony temple** toward which the heavens turn,
Why lift your gaze to the sky, when to me, your face should yearn?[527]
🌿 Jalāl al-Dīn Rūmī 🌿

He is the one seated in my sight—where else should I look?
He has conquered the city of my heart—where else should I journey?
Lost in longing for His vision, I have become but a vision myself,
And out of jealousy for His name, I call the moon's glow by another name.

At times, You grant the servant of illusion a taste of truth,
And for the one who holds truth, You turn it into illusion's proof.
What wonder is this, O image of His radiant face?
With doors locked tight, You grant a passage into grace.

To a restless mind, You bring denial's shadow,
To the heart that is free, You pour longing to follow.
In nights of stormy sorrow, You light the guiding flame,
And in a heart tangled in knots, You open a Rouzan(Chakra) to Your name.[528]
🌿 Jalāl al-Dīn Rūmī 🌿

From attributes and names, visions arise,
And that very Sacred imagination becomes the herald of union's ties.[529]
🌿 Jalāl al-Dīn Rūmī 🌿

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[527] دوش خیال مست تو آمد و جام بر کفش/گفتم می نمی‌خورم گفت مکن زیان کنی
با همگان پلاس و کم با چو منی پلاس هم/خاصبک نهان منم راز ز من نهان کنی
گنج دل زمین منم سر چه نهی تو بر زمین/قبله آسمان منم رو چه به آسمان کنی

[528] اوست نشسته در نظر من به کجا نظر کنم/اوست گرفته شهر دل من به کجا سفر برم
در هوس خیال او همچو خیال گشته‌ام/وز سر رشک نام او نام رخ قمر برم
گاه مجاز بنده را حق و حقیقتی دهی/و آنک حقیقتی بود هزل و مجاز می‌کنی
این چه کرامت است ای نقش خیال روی او/با درهای بسته در خانه جواز می‌کنی
خاطر همچو باد را نقش جحود می‌دهی/خاطر بی‌نیاز را پر ز نیاز می‌کنی
در شب ابرگین غم مشعله‌ها درآوری/در دل تنگ پرگره پنجره باز می‌کنی

[529] از صفت وز نام چه زاید خیال/ و آن خیالش هست دلال وصال

Last night, in a dream of grace,
His vision came and asked of my state.
I said, **"Without you, I am in distress,**
A soul in turmoil, lost and weightless."

Since I have seen your radiant face, O moon, O guiding light,
Wherever I sit, I am at peace, wherever I go, it's paradise bright.
Wherever the King's vision appears, a garden and delight arise,
In every place I find myself, joy before my eyes.

When you arrive, every part of me claps in cheer,
When you depart, all collapse in sorrow, far and near.
With your vision, every fiber of me smiles with grace,
Yet with your foes, why does each strand of me clench its face?

Without your beauty, this mind was simple and naïve,
Yet upon seeing your script of charm, why should it not read and believe?[530]
🌿 Jalāl al-Dīn Rūmī 🌿

The throne of my eyes is where your vision rests,
O King, this is a place of prayer—may it never be empty of your presence.
What a lush meadow is your cheek, especially in beauty's spring,
Hāfez became a sweet-voiced bird, a singer of your offering.[531]
🌿 Hāfez 🌿

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[530] چو دوش آمد خیال او به خواب اندر تفضل جو/مرا پرسید چونی تو بگفتم بی‌تو بس مضطر
تا من بدیدم روی تو ای ماه و شمع روشنم/هر جا نشینم خرمم هر جا روم در گلشنم
هر جا خیال شه بود باغ و تماشاگه بود/در هر مقامی که روم بر عشرتی بر می تنم
چون تو آیی جزو جزوم جمله دستک می‌زنند/چون تو رفتی جمله افتادند در افغان چرا
با خیالت جزو جزوم می‌شود خندان لبی/می‌شود با دشمن تو مو به مو دندان چرا
بی خط و بی‌خال تو این عقل امی می‌بود/چون ببیند آن خطت را می‌شود خط خوان چرا

[531] شاه‌نشین چشم من تکیه‌گه خیال توست/جای دعاست شاه من بی تو مباد جای تو
خوش چمنیست عارضت خاصه که در بهار حسن/حافظ خوش کلام شد مرغ سخنسرای تو

Come forward, O vision/imagination of my love, for you bring a storm,
Rest upon my eyes, for you are the light that keeps them warm.
In your destiny, Venus has cast a joyful sign,
And in your chest, like David, the Psalms align.

A vision of that sweet-faced moon entered my sight,
At the very moment my tears were rushing in flight.
Softly, I whispered to my eyes' attentive ear,
"A noble guest has arrived—pour more wine, bring more cheer!"

If you seek, then tell me—what is it that you truly seek?
For such as that which you desire, we have never found nor peeked.
From now on, let us seek our Friend in the sky,
For we have searched the earth, and found none to reply.

Like your moonlit image, O careless one,
We searched through the seventh heaven, yet found none.
Better to dissolve in this love's pure flame,
For beyond both worlds, we seek nothing else to claim.

Drink deep from the world's most refined wine,
For in all the world, no pain is sweeter than the pain Spirit.[532]
🍃Jalāl al-Dīn Rūmī🍃

A human is nourished by the power of imaginations,
If their imaginations are beautiful, they grow strong and sought.
But if their mind is filled with sorrow and despair,
They melt like wax in a fire's glare.

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[532] پیش آی خیال او که شوری داری/بر دیدهٔ من نشین که نوری داری
در طالع خود ز زهره سوری داری/در سینه چو داود زبوری داری
در چشم آمد خیال آن در خوشاب/آن لحظه کزو اشک همی رفت شتاب
پنهان گفتم براز در گوش دو چشم/مهمان عزیز است بیفزای شراب
آن چنان جستن که می‌خواهی بگو/کان چنان را این چنین جستیم نیست
بعد از این بر آسمان جوییم یار/زانک یاری در زمین جستیم نیست
چون خیال ماه تو ای بی‌خیال/تا به چرخ هفتمین جستیم نیست
بهتر آن باشد که محو این شویم/کز دو عالم به از این جستیم نیست
صاف‌های جمله عالم خورده گیر/همچو درد درد دین جستیم نیست

If among scorpions and serpents you must stay,
Yet God grants you joyful thoughts along the way,
Then even scorpions will become your trusted friends,
For your thoughts can turn mere copper into gold that transcends.

Sweet patience comes from delightful vision,
For such thoughts bring relief and provision.
And that relief is born from faith deep inside,
While weak faith leads to despair far and wide.

To his brothers, Joseph seemed a worthless beast,
Yet to Jacob's eyes, he shone like a celestial feast.
Through darkened thoughts, they saw him ugly and base,
And so their true vision was lost without trace.

The outer eye is but a shadow of the true,
Whatever that inner vision sees, this one follows through.
Your essence belongs to the world beyond place,
Close this worldly shop and open that infinite space.

Do not flee into the six directions of time and space,
For within them lies a labyrinth, a dead-end race.[533]
🍃 Jalāl al-Dīn Rūmī 🍃

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[533] آدمی را فربهی هست از خیال/گر خیالاتش بود صاحب‌جمال
ور خیالاتش نماید ناخوشی/می‌گدازد همچو موم از آتشی
در میان مار و کژدم گر ترا/با خیالات خوشان دارد خدا
مار و کژدم مر ترا مونس بود/کان خیالت کیمیای مس بود
صبر شیرین از خیال خوش شدست/کان خیالات فرج پیش آمدست
آن فرج آید ز ایمان در ضمیر/ضعف ایمان ناامیدی و زحیر
یوسف اندر چشم اخوان چون ستور/هم وی اندر چشم یعقوبی چو حور
از خیال بد مرورا زشت دید/چشم فرع و چشم اصلی ناپدید
چشم ظاهر سایهٔ آن چشم دان/هرچه آن بیند بگردد این بدان
تو مکانی اصل تو در لامکان/این دکان بر بند و بگشا آن دکان
شش جهت مگریز زیرا در جهات/ششدره‌ست و ششدره ماتست مات

Chapter 2-12 : Spiritual Dreaming

Soul never sleeps — it is a pure **unit of awareness**, an eternal point of consciousness that exists beyond the body, mind, and physical limitations.

While the body rests and sleeps, **Soul remains fully awake** and active.
It continues to experience, explore, learn, and travel in the inner worlds.

What we remember upon waking as a "dream" is actually the **memory** of Soul's real activities during that time.

In plain language:

- **Dreams are as real and valid** as your waking life — they simply happen on **different planes of existence** (astral, mental, or higher subtle realms, depending on the dream).
- The confusion and strangeness of many dreams come from how the memory gets **distorted** when it returns to the physical mind:
    - The **dream censor** (a protective function of your own mind) filters, edits, or hides parts of the experience to prevent shock, upset, or discomfort when you wake up.
    - Difficult or unfamiliar parts may be **camouflaged** with symbols, metaphors, or bizarre imagery because the mind struggles to process or accept them directly.
    - As a result, we often recall only fragments, mixed-up scenes, or symbolic versions of what actually happened.

Practical advice from the teaching:

- **Keep a dream journal**. As soon as you wake up — even before getting out of bed — write a short note about every dream you remember. Over time, this practice helps you:
    - Improve recall
    - See patterns
    - Understand symbols in your own personal way
    - Gain insight into Soul's nightly experiences and inner guidance

Historical and psychological views :

- **Sigmund Freud** (early 20th century) pioneered modern dream analysis. He saw dreams as **wishes** wanting fulfillment (often repressed desires). The **censor** (part of the mind's inner checks and balances) distorts dreams to protect the waking ego from upsetting or taboo content — turning raw impulses into symbolic or disguised forms.
- **Carl Jung** took a broader view. He believed dreams are **real experiences** — don't over-symbolize them unless there's a clear issue. Jung had many personal mystical dream experiences and saw dreams as messages from the deeper psyche (collective unconscious).

- **Alfred Adler** emphasized context. You can't apply universal symbols to everyone — interpret dreams based on the **dreamer's personal background**, life situation, and individual psychology.

The spiritual perspective builds on Adler and goes **much further**:

- Instead of stopping at childhood or current life background, look **way back** — into **past lives**. Many dreams draw from previous incarnations: unresolved karma, old relationships, unfinished lessons, or familiar places/people from other lifetimes. This explains recurring themes, strange settings, or intense emotions that don't make sense in this life alone.
- Dreams are Soul's way of processing, learning, healing, exploring, or receiving guidance across lifetimes — not just psychological symbols.

In short:
Dreams are **real Soul experiences** — glimpses of what Soul does while the body sleeps.
The confusion comes from the mind's filtering and symbolizing process.

By keeping a dream record and studying them with openness (including past-life context), you gain valuable insights into your deeper journey, inner growth, and connection to higher awareness.

This ties into earlier teachings:

- Soul is the true thinker and experiencer — beyond the sleeping body.
- Imagination helps picture and recall these inner experiences.
- Dreams are another doorway to the inner worlds — where Soul explores freely, just as it does through contemplation or direct inner travel.
- Understanding dreams with humility, detachment, and love helps purify consciousness and open the heart to Spirit guidance.

So, start that dream journal tonight — even a few words can open doors to profound self-discovery. 🌙

For more info try this link:
[Dreams & Spirituality | Spiritual Interpretation of Dreams | ECKANKAR]

https://www.eckankar.org/experience/dreams/

https://www.eckankar.org/category/dreams/

Now, let’s delve into the poetry of Rumi and Hāfez:

The story of the merchant who had fifty spreads; meaning fifty investors.

Wherever he went, on land or sea, his wealth was traded.

He had gone in search of a pearl, inspired by the fame of a diver.

The diver surpassed him, but followed after the merchant.

The matter of the pearl was a secret between the merchant and the diver.

The merchant had seen a dream regarding the pearl,

and he relied on that dream.

Just as Joseph, trusting the dream of the sun, moon, and stars bowing to him,

understood the interpretation of the dream,

so the well became pleasant for him, as did the prison and his dark nights.

Today, Rumi is the diver, I(**Shams al-Dīn Tabrīzī**) am the merchant, and the pearl lies between us.[534]

🌿 Shams al-Dīn Tabrīzī 🌿 ; Maqālāt-e Shams

Eyes that remain awake in sleep

Such dreams are perfection and growth.

Yet no interpretation can come from sleep,

For even in dreams, you surpass the world of senses.

His narcissus-like eyes are asleep, so I'll soon follow behind,

He's embarked on a sweet journey, and I'll catch his path.

Sleep, when paired with knowledge, is like awakening,

But woe to the waking that sits with ignorance.[535]

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[534] حدیث آن بازرگان که پنجاه سفره داشت؛ یعنی پنجاه مضارب.به هر طرفی می رفتند از بر و بحر، به مال او تجارت می کردند.
او به طلب گوهری رفته بود به آوازه ی سبّاحی.از آن سبّاح درگذشت. سبّاح در عقب او آمد.احوال گوهر میان بازرگان و سبّاح مکتوم بود.
بازرگان خوابی دیده بود از جهت گوهر.بر آن خواب اعتماد داشت.چنانکه یوسف که از اعتماد خواب سجده ی آفتاب و ماه و ستاره پیش او و معرفت تاویل آن، چاه و زندان و شبش بر یوسف خوش شده بود.امروز غواص مولاناست و بازرگان من و گوهر، میان ماست.

[535] دیده در خواب ز تو بیداری/این چنین خواب کمالست و رشد
لیک در خواب نیابد تعبیر/تو ز خوابش به جهان رغم حس
خواب شدست نرگسش زود درآیم از پسش/کرد سفر به خواب خوش راه سفر بگیرمش

🍃 Jalāl al-Dīn Rūmī 🍃

At dawn, I dreamt of your enchanting glance in sleep,

What a glorious rank of sleep, better than wakefulness.

I said, “I’ll block the path for my vision of you,”

He said, “He’s a night traveler; he comes by another way.”[536]

🍃 Hāfez 🍃

The night of the devout illuminates the world,

For the enlightened, even the darkest night is not truly dark.[537]

🍃 Saadi 🍃

Perhaps in wakefulness, I dream of sleep,

For I am not asleep as long as I endure this pain.

Perhaps I saw the true form of love,

In my dreams, worshipping the image I revere.

I said I’d go to sleep and behold the beauty of the beloved,

But Hāfez's sighs and lamentations give me no respite.

Last night, I saw the angels knocking on the door of the tavern,

They mixed the shell of clay of Adam and drank from the cup.

The dwellers of the sanctuary of chastity and purity in the heavens,

Drank the wine of ecstasy with a humble wanderer like me.[538]

خواب بیداری ست چون با دانش است / وای بیداری که با نادان نشست

[536] سحر کرشمهٔ چشمت به خواب می‌دیدم/زهی مراتب خوابی که بِه ز بیداریست
گفتم که بر خیالت راهِ نظر ببندم/ گفتا که شب رو است او از راهِ دیگر آید

[537] شب مردان خدا روز جهان افروزست/ روشنان را به حقیقت شب ظلمانی نیست

[538] به بیداری مگر من خواب بینم/که خوابم نیست تا این درد هستم

Hāfez

Do not deem sleep to be futile,

It is a part of prophethood you should recognize.

Especially when the king of the world sees a dream,

A radiant soul is chosen through it.

The stars counsel the moon and the heavens,

Scattering words of wisdom along the way.

In dreams, bright souls witness all things to come,

Like fire over water, they perceive what is yet to be.[539]

Ferdowsi

Night after night, continuously,

He kept seeing dreams—such marvels to behold.

All the wise ones in India,

Skilled in knowledge and speech, were summoned to a council.

He ordered an assembly be formed,

With every sage and advisor.

He narrated his dreams to them all,

مگر من صورت عشق حقیقی/بدیدم خواب کو را می پرستم
گفتم روم به خواب و ببینم جمال دوست/حافظ ز آه و ناله امانم نمی دهد
دوش دیدم که ملایک درِ میخانه زدند/گِلِ آدم بِسِرِشتَند و به پیمانه زدند
ساکنانِ حرمِ سِتْر و عِفافِ ملکوت/ با منِ راه نشین بادهٔ مستانه زدند

[539] نگر خواب را بیهده نشمری/ یکی بهره دانی ز پیغمبری
به ویژه که شاه جهان بیندش/ روان درخشنده بگزیندش
ستاره زند رای با چرخ و ماه/سخنها پراگنده کرده به راه
روانهای روشن ببیند به خواب/همه بودنیها چوآتش برآب

Revealing the hidden secrets from the depths of mystery.[540]

Ferdowsi

Your eyes are awake, yet your heart sleeps deeply,

While my eyes rest, my heart opens the door to victory.

My heart has five other senses,

For my heart, both worlds are within its sight.

Do not gaze upon me through the weakness of your own,

For while it is night to you, for me, it is already dawn.

What is a prison to you, is to me like a garden,

What burdens you is freedom to me.

Your feet are trapped in mud, but to me, that mud has blossomed into flowers,

While it is grief to you, it is joy and celebration to me.

Though I am grounded with you in this place,

I soar above the seventh sky, like Saturn in flight.

I am not merely your companion, only my shadow is,

For my rank lies beyond the realm of thought.[541]

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[540] دمادم به ده شب پس یکدگر/همی خواب دید این شگفتی نگر
به هندوستان هرک دانا بدند/به گفتار و دانش توانا بدند
بفرمود تا ساختند انجمن/هرانکس که دانا بد و رای‌زن
همه خوابها پیش ایشان بگفت/نهفته پدید آورید از نهفت

[541] چشم تو بیدار و دل خفته بخواب/ چشم من خفته دلم در فتح باب
مر دلم را پنج حس دیگرست/حس دل را هر دو عالم منظرست
تو ز ضعف خود مکن در من نگاه/بر تو شب بر من همان شب چاشتگاه
بر تو زندان بر من آن زندان چو باغ/عین مشغولی مرا گشته فراغ
پای تو در گل مرا گل گشته گل/مر ترا ماتم مرا سور و دهل
در زمینم با تو ساکن در محل/می‌دوم بر چرخ هفتم چون زحل
همنشینت من نیم سایهٔ منست/برتر از اندیشه‌ها پایهٔ منست

🍃 Jalāl al-Dīn Rūmī 🍃

Lay your head on the pillow, leave me to myself,

Abandon this broken, sleep-walker Soul.

Last night in my dream, I saw an elder(Pir; Dream-Master) in the realm of love,

With a gesture of his hand, he beckoned me to come towards him.

My state resembles a dream at times,

The misguided see it as mere sleep.

Though my eyes may be closed, know that my heart is awake,

What appears idle in me, is fully engaged in purpose.[542]

🍃 Jalāl al-Dīn Rūmī 🍃

Here we are, at the threshold of love, in need and longing,

Waiting to see who will be graced with sweet slumber, in the embrace of the Friend(inner Master; inner guide; Dream- Master).[543]

🍃 Hāfez 🍃

O Lord, whose grace the eye has witnessed,

The bird of sight flies in yearning for You.

The pole of this celestial sphere,

Has set its observatory in search of You.

Either bless it with the vision of You,

Or do not condemn it for this flaw.

---

[542] رو سر بنه به بالین تنها مرا رها کن/ترک من خراب شب گرد مبتلا کن
در خواب دوش پیری در کوی عشق دیدم/ با دست اشارتم کرد که عزم سوی ما کن
حالت من خواب را ماند گهی/خواب پندارد مر آن را گمرهی
چشم من خفته دلم بیدار دان/شکل بی‌کار مرا بر کار دان

[543] ماییم و آستانهٔ عشق و سرِ نیاز/تا خوابِ خوش که را بَرَد اندر کنارِ دوست

Keep the soul's gaze moist at every moment,

Guard it from the traps of form and shape.

To see You even in sleep is wakefulness,

Such a dream is growth and perfection.

But in sleep, one finds no interpretation,

Yet the essence of the dream defies envy in the world.[544]

🍃 Jalāl al-Dīn Rūmī 🍃

Perhaps I have seen the face of true love,

For in my dream, I worship it wholeheartedly.[545]

🍃 Jalāl al-Dīn Rūmī 🍃

Eyes closed, in sleep one sees a hundred joys,

But when they open, such sights are lost—what a surprise!

How strange, in sleep, clarity becomes bright,

And the heart, in dreams, finds Rouzan(Chakra) to the light.

The one awake yet seeing pleasant dreams,

Is a mystic, whose essence gleams in unseen beams.[546]

🍃 Jalāl al-Dīn Rūmī 🍃

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[544] ای خدایی که عطایت دیدست/مرغ دیده به هوای تو پرد
قطب این که فلک افلاکست/در پی جستن تو بست رصد
یا ز دیدار تو دید آر او را/یا بدین عیب مکن او را رد
دیده تر دار تو جان را هر دم/نگهش دار ز دام قد و خد
دیده در خواب ز تو بیداری/این چنین خواب کمالست و رشد
لیک در خواب نیابد تعبیر/تو ز خوابش به جهان رغم حسد

[545] مگر من صورت عشق حقیقی/بدیدم خواب کو را می پرستم

[546] چشم بسته خفته بیند صد طرب/چون گشاید آن نبیند ای عجب
بس عجب در خواب روشن می‌شود/دل درون خواب روزن می‌شود
آنک بیدارست و بیند خواب خوش/ عارفست او خاک او در دیده‌کش

For thousands of years, I soared in the skies,

Like the particles of air, without any ties.

That time and state have slipped from my mind,

Yet in my sleep, memories of that passage I find.

I escape from this four-pegged resting ground,

Leaping to the field of the soul, where I'm unbound.

I taste the milk of my past days,

From the breast of sleep, O Eternal One, I praise.

To see You, even in sleep, is wakefulness,

Such a dream brings growth and endless progress.

But in sleep, no clear interpretation is found,

Yet the essence of the dream defies envy's bound.[547]

🍃 Jalāl al-Dīn Rūmī 🍃

There remains something else to say, but expressing it—

The Holy Spirit will speak to you without me, without breath.

Neither you say it, nor I,

O you, who are both me and not me, the essence we imply.[548]

Like when you enter sleep,

You move from yourself to yourself, so deep.

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[547] صد هزاران سال بودم در مطار/هم‌چو ذرات هوا بی‌اختیار
فراموشم شدست آن وقت و حال/یادگارم هست در خواب ارتحال
می‌رهم زین چارمیخ چارشاخ/می‌جهم در مسرح جان زین مناخ
شیر آن ایام ماضیهای خود/ می‌چشم از دایهٔ خواب ای صمد
دیده در خواب ز تو بیداری/ این چنین خواب کمالست و رشد
لیک در خواب نیابد تعبیر/تو ز خوابش به جهان رغم حسد

[548] چیز دیگر ماند اما گفتنش/ با تو روح القدس گوید بی منش
نی تو گویی هم به گوش خویشتن/نی من و نی غیر من ای هم تو من
همچو آن وقتی که خواب اندر روی/تو ز پیش خود به پیش خود شوی
بشنوی از خویش و پنداری فلان/با تو اندر خواب گفته ست آن نهان

You hear from within, and think it is another,

But it is you, speaking to you undercover.

🍃 Jalāl al-Dīn Rūmī 🍃

You are not just one, O dear friend,

But a universe, an ocean without end.[549]

🍃 Jalāl al-Dīn Rūmī 🍃

O night, my sleeplessness is not in vain,

This wakefulness is not cold or faint.

For my sleep has flown to the heavens above,

As my body, from this lowly world, ascends like a dove.[550]

🍃 Jalāl al-Dīn Rūmī 🍃

If one falls asleep and forgets what is ahead,

Will they leave them in that forgetfulness, misled?

No, from that slumber, they'll be awoken,

So they laugh at their state, previously unspoken.

What sorrow did I feel while dreaming deep?

When I forgot the truths, no longer in my keep.

For I did not know that the grief and strain,

Were but the illusions of sleep, false and vain.

Just as the world seems an eternal dream,

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[549] تو یکی تو نیستی ای خوش رفیق/ بلک گردونی ودریای عمیق

[550] ای شب ز می تو مر مرا مستی نیست/بیخوابی من گزاف و سردستی نیست
خوابم چو ملک بر آسمان پریده‌ست/ زیرا جسدم بسی درین پستی نیست

The sleeper thinks it will always gleam.

Until the dawn of death suddenly breaks,

Releasing them from shadows and mistakes.

They will laugh at their past sorrows anew,

Once they see their place, steady and true.

What you see in dreams, both good and ill,

Will on Judgment Day be revealed still.

Whatever you did in this world's sleep,

Will become clear as you awaken from the deep.

So do not think that your bad deeds,

Were mere dreams, without meaning indeed.[551]

🍃 Jalāl al-Dīn Rūmī 🍃

One night, from the heat of his grief, he slept,

Agitated by the world, his heart wept.

In a dream, he saw from the land of the Hind,

A man on a horse, swift as the wind.

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[551] گر چو خفته گشت و شد ناسی ز پیش/ کی گذارندش در آن نسیان خویش
باز از آن خوابش به بیداری کشند/که کند بر حالت خود ریش خند
که چه غم بود آنک می خوردم به خواب /چون فراموشم شد احوال صواب
چون ندانستم که آن غم و اعتلال/فعل خوابست و فریبست و خیال
هم چنان دنیا که حلم نایمست/خفته پندارد که این خود دایمست
تا بر آید ناگهان صبح اجل/وا رهد از ظلمت ظن و دغل
خنده اش گیرد از آن غمهای خویش/چون ببیند مستقر و جای خویش
هر چه تو در خواب بینی نیک و بد/ روز محشر یک به یک پیدا شود
آنچ کردی اندرین خواب جهان/گرددت هنگام بیداری عیان
تا نپنداری که این بد کردنیست/اندرین خواب و ترا تعبیر نیست

He brought him glad tidings of his son,

Of his lineage that would grow like the sun.

Awoken, he called the wise men to speak,

And from this dream, many ideas they'd seek.

He asked, "What say you of this dream so bright?

Do your minds agree on this insight?"[552]

🍃 Ferdowsi 🍃

Perhaps I saw in a dream that the moon(metaphor for master) lifted me,

And took me to the heavens, laying me gently.

I saw my heart fallen, desolate in its path,

Singing tunes, saying, "This fate did befall me."

Between love and my heart, many things have passed,

That little by little, I begin to recall at last.[553]

🍃 Jalāl al-Dīn Rūmī 🍃

One night Goudarz saw in his sleep,

A cloud rising over Iran, waters deep.

From that cloud, a blessed rain did fall,

And Soroush whispered, "Hear the call.

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[552] شبی از شبان داغ دل خفته بود/ ز کار زمانه برآشفته بود
چنان دید در خواب کز هندوان/یکی مرد بر تازی اسپ دوان
ورا مژده دادی به فرزند او/بر آن برز شاخ برومند او
چو بیدار شد موبدان را بخواند/از این در سخن چند گونه براند
چه گویید گفت اندر این داستان/خردتان بر این هست همداستان

[553] مگر به خواب بدیدم که مه مرا برداشت/ ببرد بر فلک و بر فلک نهاد مرا
فتاده دیدم دل را خراب در راهش/ ترانه گویان کاین دم چنین فتاد مرا
میان عشق و دلم پیش کارها بوده‌ست/که اندک اندک آیدهمی به یاد مرا

If you seek release from your strife,

And escape from this mighty Turk's life,

In Turan, a noble one stands anew,

His name is the king, Keykhosrow, true."[554]

🍃 Ferdowsi 🍃

Like a prisoner in the night confined,

Who dreams of a garden lush and kind,

He pleads, "Oh God, don't return me to this shell,

Let me flourish in this garden well."

Such a dream is a sweet delight,

To paradise he goes without facing death’s fright.[555]

🍃 Jalāl al-Dīn Rūmī 🍃

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[554] چنان دید گودرز یک شب به خواب/ که ابری برآمد ز ایران پرآب
بران ابر باران خجسته سروش/به گودرز گفتی که بگشای گوش
چو خواهی که یابی ز تنگی رها/ وزین نامور ترک نر اژدها
به توران یکی نامداری نوست/کجا نام آن شاه کیخسروست

[555] هم‌چو زندانی چه که اندر شبان/خسپد و بیند به خواب او گلستان
گوید ای یزدان مرا در تن مبر/تا درین گلشن کنم من کر و فر
این چنین خوابی ببین چون خوش بود/مرگ نادیده به جنت در رود

Chapter 2-13 : Receiving Initiation & becoming Disciple

Each Initiation Corresponds to a Different Plane of Existence: Each initiation corresponds to a specific plane. The Second Initiation is related to the Astral Plane, the Third to the Causal Plane, the Fourth to the Mental Plane, and so on. The Fifth Initiation is especially significant, because it corresponds to the Soul Plane. This is the beginning of the pure spiritual worlds, above space and time. At the Fifth Plane, the usual laws of karma and reincarnation no longer hold sway.

Consciousness Has to Be Earned Moment to Moment : Of course, obtaining the Fifth Initiation in Eckankar does not guarantee spiritual balance or understanding. Consciousness always has to be earned moment to moment. Regardless of spiritual stature, a person can become confused, experience a spiritual setback, and have to start on the path again. The road becomes narrower as we move into the higher worlds. With greater spiritual freedom comes greater responsibility and accountability.

🍃 Harold Klemp 🍃 ; ECKANKAR Ancient Wisdom for today

Below are significant poems and lyrics by Rumi, Hāfez, and other poets:

The moment I made ablution with the fountain of love,
I recited four grand prayers over all that exists.
Hāfez! Whoever did not embrace love and sought initiation,
Bound the sacred pilgrimage to the heart's Kaaba without ablution.
To those who know the path to the tavern of the wine house,
To knock on another door is foolishness.
I will not forsake the ruby lips of the beloved nor the wine cup,
Forgive me, O ascetics, for this is my way.[556]

🍃 **Hāfez** 🍃

For those united with the Spirit, there is no need for guides or pathways,
Their eyes and hearts are the only light they require.

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[556] من همان دم که وضو ساختم از چشمه عشق/چارتکبیر زدم یکسره بر هر چه که هست
حافظ! هر آن که عشق نَورزید و وصل خواست/احرامِ طوفِ کعبهٔ دل بی وضو ببست
به کوی میکده هر سالِکی که ره دانست/دری دگر زدن اندیشهٔ تَبَه دانست
من نخواهم کرد ترک لعل یار و جام می/زاهدان معذور داریدم که اینم مذهب است

O lovers, O lovers, the time of initiation and meeting has come,
From the heavens came a call: O moon-faced ones, attend!

Separation, if it is pregnant with his wrath,
It is only to let us know the worth of initiation.
Until separation strikes the soul,
The soul will not recognize the value of initiation's days.[557]

🍃 Jalāl al-Dīn Rūmī 🍃

His hand gestures are like a shovel;
His foresight is wrapped in words of wisdom.
When you place his gestures upon your soul,
You will give your life in loyalty to that sign.
Thus, his signs reveal his secrets to you,
He lifts the burdens from you and gives you new tasks.
He turns you from the carrier into the carried,
From being capable to being accepted.
You obey his command, then you speak with his voice,
You seek initiation, and after that, you reach it.[558]

🍃 Jalāl al-Dīn Rūmī 🍃

Where is the good news of your initiation,

so that I may rise from the depth of my soul?
I am a celestial bird, and I will rise from the trap of this world.
By your grace, if you call me your servant,
I will rise above the dominion of time and space.

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[557] واصلان را نیست جز چشم و چراغ/از دلیل و راهشان باشد فراغ
ای عاشقان ای عاشقان آمد گه وصل و لقا/از آسمان آمد ندا کای ماه رویان الصلا
فرقت از قهرش اگر آبستنست/بهر قدر وصل او دانستنست
تا دهد جان را فراقش گوشمال/جان بداند قدر ایام وصال

[558] دست همچون بیل اشارتهای اوست/آخراندیشی عبارتهای اوست
چون اشارتهاش را بر جان نهی/در وفای آن اشارت جان دهی
پس اشارتهای اسرارت دهد/بار بر دارد ز تو کارت دهد
حاملی محمول گرداند ترا/قابلی مقبول گرداند ترا
قابل امر وپی قایل شوی/وصل جویی بعد از آن واصل شوی

Hāfez! Whoever did not embrace love and sought initiation,
Bound the sacred pilgrimage to the heart's Kaaba without ablution.[559]

🍃 **Hāfez** 🍃

The soul, veiled from eternal existence, suffers greatly,
The soul that has reached initiation is purified from all veils.
From this worldly lamp, which is the sense of animal desire,
I warned you: Do not seek initiation with it.
Connect your soul, O dear one,
Swiftly with the sacred souls of the spiritual travelers.
If you have a hundred or twenty lamps,
They are separate, they are not one.
That is why our companions are always in conflict,
But no one has ever heard of conflict among the prophets.[560]

🍃 Jalāl al-Dīn Rūmī 🍃

On the day when the task of initiation is arranged,
And this bird will take flight from its cage,
When the call of "Return" from the King is heard,
Flying, it will return into the King’s hand.

What comes from attributes and names is but imagination,
And that imagination is the signpost of initiation .[561]

🍃 Jalāl al-Dīn Rūmī 🍃

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[559] مژدۀ وصلِ تو کو کز سرِ جان برخیزم/طایرِ قُدسم و از دامِ جهان برخیزم
به ولای تو که گر بندۀ خویشم خوانی/از سرِ خواجگیِ کون و مکان برخیزم
حافظ هر آن که عشق نورزید و وصل خواست/احرام طوف کعبه ی دل بی وضو ببست

[560] روح محجوب از بقا بس در عذاب/روح واصل در بقا پاک از حجاب
زین چراغ حس حیوان المراد/گفتمت هان تا نجویی اتحاد
روح خود را متصل کن ای فلان/زود با ارواح قدس سالکان
صد چراغت ار مرند ار بیستند/پس جدا اند و یگانه نیستند
زان همه جنگند این اصحاب ما/جنگ کس نشنید اندر انبیا

[561] آن روز که کار وصل را ساز آید/وین مرغ از این قفس بپرواز آید
از شه چو صفیر ارجعی باز شود/پروازکنان به دست شه بازآید
از صفت وز نام چه زاید خیال/و آن خیالش هست دلال وصال

Put cotton in your ears so that you don't hear every word,
For your innocent soul is prone to be tarnished.
Whoever's soul has passed beyond the seventh heaven is saved,
Drink from the breath of his soul, for his spirit is sacrificed.
This desire lies in ambush, waiting to see you without a companion,
It tells the lonely man, "Look, this little man is heedless."
If you seek initiation , sit with those who are already united,
Seek initiation from someone who is, in essence, already united.
Circle around the intoxicated ones; even if you receive little wine, you will get its scent,
For what does the taste of wine know, when one is a rational man?
You learn and remember subtle points, answering every question,
Until during the test, they call you a learned man.
If you cannot escape your flaws and move toward perfection,
Shams al-Dīn Tabrīzī is now perfect in your perfection.[562]

Or connect this thorn to the rosebush of initiation ,
And unite the flame with the light of the Beloved,
So that His light consumes your flame,
And ITs initiation turns your thorn into a rose garden.[563]

🍃 Jalāl al-Dīn Rūmī 🍃

I hold no stone in my hand; I have no fight with anyone,
I do not grow tight with anyone, for I am as happy as a garden.
When you see that sour-faced person, with furrowed brow,

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[562] پنبه‌ها در گوش کن تا نشنوی هر نکته‌ای/زانک روح ساده تو زنگ‌ها را قابلست
هر که روحش از هوای هفتمین بگذشت رست/می خور از انفاس روح او که روحش بسملست
این هوا اندر کمین باشد چو بیند بی‌رفیق/ مرد را تنها بگوید هین که مردک غافلست
وصل خواهی با کسان بنشین که ایشان واصلند/وصل از آن کس خواه باری کو به معنی واصلست
گرد مستان گرد اگر می کم رسد بوپی رسد/خود مذاق می چه داند آنک مرد عاقلست
نکته‌ها را یاد می‌گیری جواب هر سوال تا به وقت امتحان گویند مرد فاضلست
گر بنتوانی ز نقص خود شدن سوی کمال/شمس تبریزی کنون اندر کمالت کاملست

یا به گلبن وصل کن این خار را/وصل کن با نار نور یار را
تا که نور او کشد نار ترا/وصل او گلشن کند خار ترا

[563] تا نگردی آشنا زین پرده رَمزی نشنوی/گوشِ نامحرم نباشد جایِ پیغامِ سروش
گوش کن پند ای پسر وز بهرِ دنیا غم مَخور/گفتمت چون دُر حدیثی، گر توانی داشت هوش
در حریمِ عشق نَنْوان زد دَم از گفت و شنید/زان که آنجا جمله اعضا چشم باید بود و گوش
بر بساطِ نکته دانان خودفروشی شرط نیست/یا سخن دانسته گو ای مردِ عاقل، یا خموش

Flee from him and recognize him—why rely on words?
The path of debate is all argument, objection, and proof,
But the path of the heart is all vision, taste, honey, and sweetness.
Be patient with the ignorant's politics,
Handle them with wisdom, with the intellect of the heart.
Patience with the unworthy is clear to the worthy,
Patience purifies every heart, wherever it may be.[564]

🌿 Jalāl al-Dīn Rūmī 🌿

If you are among the wise, O advisor,
Do not cast your words to the ground, for I am intoxicated.
I say to you what must be said in clarity,
Take my words as advice or as something unpleasant—it's your choice.

🌿 Hāfez 🌿

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[564] در کف ندارم سنگ من با کس ندارم جنگ من/با کس نگیرم تنگ من زیرا خوشم چون گلستان
چو دیدی آن ترش رو را مخلل کرده ابرو را/از او بگریز و بشناسش چرا موقوف گفتاری
طریق بحث لجاجست و اعتراض و دلیل/طریق دل همه دیده‌ست و ذوق و شهد و شک
با سیاستهای جاهل صبر کن/خوش مدارا کن به عقل من لدن
صبر با نااهل اهلان را جلیست/صبر صافی می‌کند هر جا دلیست

Chapter 2-14 : Master; Sat Guru; Vi Guru

There Is Always a Living ECK Master: Eckankar always has a living Master. The Living ECK Master makes sure the spiritual essence of the teachings remains pure even though the outer form and shape of Eckankar might change.

Each Living ECK Master is responsible for training and appointing his successor. There are always a number of individuals who are quietly in training to become the next Living ECK Master. The spiritual training is rigorous, and many do not pass the required tests. Only one is chosen.

Few Religions Resemble the Spiritual Teaching Given by the Founders : Very few religions of today resemble the spiritual teaching given by their founders. Christianity has gone through many changes, and the Bible has seen many edits. As a result, what is written may bear little resemblance to what Christ actually said. The purpose of a living Master is to prevent such misdirection of the original spiritual truths. The Master is the Living Word.

The Living ECK Master Belongs to the Order of the Vairagi, Providing Guidance Home to God: When the Living ECK Master steps down from his position, he usually takes on a different mission in the heavenly hierarchy. **Shamus-i-Tabriz**, who served as the Living ECK Master over eight hundred years ago, now teaches in a wisdom temple on one of the other planes.

The brotherhood of ECK Masters are members of the Order of the Vairagi. The Sanskrit word *vairag* means "detached." These Masters are detached from the passions of this world. Their only mission is to guide Soul home to God. They do not have a social agenda and usually stay away from political and other causes. Through the Spiritual Exercises of ECK, many ECKists work with some of these ECK Masters.

🍃 Harold Klemp 🍃 ; ECKANKAR Ancient Wisdom for today

Now, let’s turn our attention to the poetry of Rumi and Hāfez:

I will share some stories about Shams al-Dīn Tabrīzī. Shams al-Dīn Tabrīzī's life was enigmatic, and it was only after Rumi encouraged him to hold public teachings that Hesamodin Chalabi was able to document them. This opportunity arose when Shams left Konya for Syria(City of Halab), following attacks by extremists who ridiculed both Rumi and Shams, claiming Rumi had a pagan teacher. This prompted Rumi to dispatch people to locate him. These episodes are vividly depicted in Rumi's poetry. The poems reflect his deep respect for a true spiritual master, contrasting with the practices of other eastern Sat-Gurus as interpreted by his disciples at the time. This shows a significant cultural and spiritual juxtaposition between these influential figures and their respective followers' understandings:

Go forth, my friends, and bring back my beloved,
Retrieve for me the elusive idol.

With sweet songs and golden excuses,
Draw them to our home, the fair-faced moon.
And if they promise to come later, Be wary,
for all such promises are deceitful, designed to fool you.
They wield their charm with such intensity,
Casting spells upon the waters and binding the winds.
When my beloved Shams al-Dīn Tabrīzī enters with joy and celebration,
Sit and behold the wonders of God.
When their beauty shines forth, what is the beauty of others?
For their sun-like face eclipses all other lights.
Go, light-hearted soul, with good fortune to my beloved,
Deliver my greetings and service, you priceless gem.[565]

These terms are often used in Sufi literature and poetry to describe various aspects of spiritual leadership, guidance, and the intimate relationship between the seeker and the Godman:

1. **صاحبدل (Sāheb-Del):** "The possessor of the heart/enlightenment" - A person of deep spiritual insight and compassion.
2. **خدامرد (Khodā Mard):** "Godman" - A person deeply devoted to God, often a saint or a pious person.
3. **جانان (Jānān):** "Beloved" - A term of endearment often used to refer to God or a deeply cherished person.
4. **خضر وقت (Khidzr-e-Vaqt):** "Khizr of the Time" - Refers to a guide or spiritual mentor, likened to Khidr/khizr, and he is the successor of the immortalled ancient Khidzr guide in Sufi tradition.
5. **ابدال (Abdāl):** "Uniques" - Refers to a group of righteous individuals in Sufi tradition who are believed to exist throughout time, maintaining the spiritual balance of the world.
6. **انسان کامل (Insān-e-Kāmel):** "The Perfect Human" - A concept in Sufism referring to a person who has achieved spiritual perfection and fully reflects Spirit attributes.
7. **پیر طریقت (Pir-e-Tariqat):** "Guide of the Path" - A Sufi master or spiritual guide who leads disciples on the path of spiritual enlightenment.
8. **پیر مغان (Pir-e-Moqān):** "Elder of the Magi" - Often refers to a wise, enlightened figure, sometimes associated with the Magi or Zoroastrian traditions.
9. **استاد ازل (Ustād-e-Azal):** "The Eternal Master" - Refers to Godman as the ulti
10. mate teacher and guide.
11. **پیر (Pir):** "Elder" or "Spiritual Guide" - A Sufi master or elder who guides others on their spiritual journey.

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[565] بروید ای حریفان بِکِشید یار ما را /به من آورید آخر صنم گریزپا را
به ترانه‌های شیرین به بهانه‌های زرین/بکشید سوی خانه مهِ خوبِ خوش‌لقا را
وگر او به وعده گوید که دمی دگر بیایم/همه وعده مکر باشد بفریبد او شما را
دم سخت گرم دارد که به جادوی و افسون/بزند گره بر آب او و ببندد او هوا را
به مبارکی و شادی چو نگار من درآید/بِنِشین نظاره می‌کن تو عجایب خدا را
چو جمال او بتابد چه بود جمال خوبان/که رخ چو آفتابش بکشد چراغ‌ها را
برو ای دلِ سبک‌رو به یمن به دلبر من/بِرِسان سلام و خدمت، تو عقیق بی‌بها را

12. **حضرت دوست (Hazrat-e-Doost);دوست/یار (Doost):** "The Holy Friend" - A term of reverence for Godman, signifying deep intimacy and friendship with the divine master and the disciple.
13. **ساغی(Sāqi):** The Giver of Living Water, the giver of God-intoxication wine as metaphor for Living water
14. **قطب الاقطاب ;قطب** (**Qutb; Qutb al-Aqtāb**): "The Pole of Poles" – The supreme axis of the universe, the silent center around which all hearts revolve. The one in whom every lover finds their ultimate direction, the hidden sun whose light reaches even the farthest seeker without ever being seen by the ordinary eye. The eternal pivot where all paths converge, and from whom the divine wine flows endlessly to quench the thirst of every Soul.
15. Others such and: **SANAM(صنم); BOTA(بتا); BOT(بت); SANAMA(صنما); MA'SHOOQ(;معشوق;Beloved)**

Let me clarify: ECKANKAR (or any modern expression of Sufism, Buddhism, or similar mystical paths) is not a cult. Followers do not worship a person or personality. Here are the key reasons:

1. **Soul equals Soul** : Every soul is fundamentally equal. Even the spiritual teacher (master) openly declares this equality with all beings. He presents himself simply as a helper—not someone to be worshipped or obeyed blindly. He emphasizes: "You are never forced to follow me. If at any time you choose to leave the path, you have complete freedom to do so."
2. **The inner role of the master :** The teacher functions primarily as an inner guide—an awakened presence that assists seekers on their journey toward spiritual liberation and direct God-consciousness. The relationship is one of guidance and support, not domination or idolization.
3. **The physical form is secondary** : The outer, physical appearance of the master is never the object of worship. It serves only as a temporary vehicle for the inner Light/Sound and wisdom that is being transmitted.
4. **Teachings that explicitly reject personality worship** : This principle is beautifully expressed in Rumi's poetry, where he urges us to look beyond the outer form: "His visible form is only an excuse—He is the very light of the sky. Move beyond the outer shape and likeness; His essence is joy, His essence is pure delight."[566]

In short, the path is about awakening to the divine within, not about venerating any human figure. The teacher is a mirror, a catalyst, and a fellow traveler—not an object of worship.

Some seekers search for historical records or "proof" of past spiritual masters. Let me be clear: the absence of evidence is not the same as evidence of absence. Moreover, history has almost always been written by those who held power and fame—by the "winners." True archaic masters were not famous during their lifetimes; they had no desire for reputation, monuments, or public acclaim. Their intention was inner transformation and service, not to leave a visible mark for later generations to verify. Therefore, trying to find conventional historical "evidence" of such figures is fundamentally misguided and ultimately futile. History is written by the famous and the powerful—

[566] این صورتش بهانه‌ست او نور آسمانست/بگذر ز نقش و صورت جانش خوشست جانش

true masters sought neither fame nor monuments. Looking for conventional proof of them is like searching for footprints in water."

For more info please browse this link:
Spiritual Teachers & Guides | About ECK Masters | ECKANKAR

https://www.eckankar.org/explore/spiritual-teachers/

https://www.eckankar.org/who-are-the-spiritual-travelers/

Below are significant poems and lyrics by Rumi, Hāfez, and other poets:

"Shams of Tabriz, who is the absolute light,
He is the sun, and his radiance is from the Spirit light.[567]

Jalāl al-Dīn Rūmī

Write down the states of the wise guide on the path,
Choose the guide and know the essence of the path.
The guide is like summer, and the people like the month of Tir,
People are like the night, and the guide is like the moon.
I have named the fortune of youth as the guide,
For he is old from the Spirit, not from time.
He is so ancient that he has no beginning,
With such a one, even the rarest pearl has no equal.
Old wine becomes stronger,
Especially that wine which is from the Spirit origin.
Choose a guide, for without a guide, this journey
Is full of dangers, fear, and peril.
The path you have traveled many times,
Even there you were confused without a guide.
So on the path you have never seen,
Do not go alone, do not turn away from the guide.
If his shadow is not over you,
Then the voice of the demon will lead you astray."[568]

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[567] شمس تبریزی که نور مطلق است /آفتاب است و ز انوار حق است

[568] بر نویس احوال پیر راه‌دان/پیر را بگزین و عین راه دان
پیر تابستان و خلقان تیر ماه/خلق مانند شبند و پیر ماه
کرده‌ام بخت جوان را نام پیر/کو ز حق پیرست نه از ایام پیر
او چنان پیرست کش آغاز نیست/با چنان در یتیم انباز نیست
خود قوی‌تر می‌شود خمر کهن/خاصه آن خمری که باشد من لدن
پیر را بگزین که بی پیر این سفر/هست بس پر آفت و خوف و خطر

🌿 **Jalāl al-Dīn Rūmī** 🌿

"Come before words,
So that you may see the vastness and expanse.
Look and see if you are far while being near,
Or near while being far."[569]

"In the world of secrets, there are sun worlds, moon worlds, and stars within. Within me, there is a glad tiding, and I am amazed by these people who are joyful without that glad tiding. If each of them were crowned with a golden crown, they should not be satisfied, for what use is that to us? We need that inner expansion; I wish all that we have were taken away, and what is truly ours was given to us."[570]

"If you know me and have seen me, why do you recall the unpleasantness?
If joy is within reach, why do you fall into distress?
If you are with me, how can you be with yourself? And if you are my friend, how can you be a friend to yourself?
Years may pass before someone suddenly finds a friend that brings them peace.[571]"

🌿 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams"

"Within me, there was the thought that if you do as I said, you would find relief from your suffering. If we do not relieve you of this suffering in this world, so that your inner self is content, expansive, and full of joy, how can you expect help from us in the other world, where everyone is preoccupied with their own troubles?"[572]

آن رهی که بارها تو رفته‌ای/بی قلاوز اندر آن آشفته‌ای
پس رهی را که ندیدستی تو هیچ/هین مرو تنها ز رهبر سر مپیچ
گر نباشد سایهٔ او بر تو گول/پس ترا سرگشته دارد بانگ غول

[569] از سخن پیشتر آ، تا فراخی بینی و عرصه بینی ،بنگر که دور نزدیکی، یا نزدیک دوری

[570] «در عالم اسرار اندرون آفتاب‌هاست، ماه‌هاست، ستاره‌هاست. در اندرون من بشارتی هست، عجبم می‌آید از این مردمان که بی آن بشارت شادند، اگر هریکی را تاج زرّین بر سَر نهادندی، بایستی که راضی نشدندی، که ما این را چه کنیم؟ ما را آن گشاد اندرون می‌باید، کاشکی اینچه داریم همه بستدندی و آنچه آنِ ماست به حقیقت، به ما دادندی.

[571] اگر مرا می‌شناسی و مرا دیدی، ناخوشی را چرا یاد کنی؟اگر خوشی به دست هست به ناخوشی کجا افتادی؟
اگر با منی چگونه با خودی؟ و اگر دوستِ منی چگونه دوستِ خودی؟سالها بگذرد که یکی را از ناگه دوستی افتد که بیاساید.

[572] اندرون من با آن بود که همچنان کُنی که من گفتم، تا خلاص یابی از رنج. چو ما تو را در این عالَم از این رنج خلاص نکنیم، تا اندرون تو خوش باشد و با گشاد و پُرذوق، در آن عالَم چگونه یاری آید از ما، که هرکسی به ریش خود درمانده باشد.

"If someone truly understands me and is honest with me, they will find much comfort and ease in my presence and will experience great peace."[573]

"The one who gains companionship with me shows this sign: the company of others becomes cold and bitter to them. It's not just that they feel indifferent and continue to converse, but that they find it impossible to engage in conversation with them."[574]

🍃 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🍃

"Be truthful, O you who are the pride of the righteous,

You are the pinnacle, and I am but the threshold to your door.

Where is the threshold and the pinnacle in meaning?

Where are we and where is that place where our beloved resides?

Do not sit with a few fools and be left behind on this path,

Seek the attributes of the soul and the world from the men of God.

When you despair from your loneliness,

You will become like the shadow of the sun, illuminated by your friend.

Quickly seek a friend who is godly,

When you do so, God will become your friend.

The one who has sewn his gaze in solitude,

Even that he learned from a friend.

Solitude should be from strangers, not from the friend,

A fur coat is for winter, not for spring.

When one intellect joins with another, they become one,

Light increases, and the path becomes clear.

When one soul joins with another in laughter,

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[573] اگر کسی مرا تمام بشناسد همین که با من راستی کند از من بسیار آسایش‌ها بدو رسد و از من سخت بیاساید.

[574] آنکس که به صحبت من رَه یافت علامتش آن است که صحبت دیگران بر او سرد شود و تلخ شود. نه چنان که سرد شود و همچنین صحبت می‌کند بلکه چنان که نتواند با ایشان صحبت کردن.

Darkness increases, and the path becomes hidden.

Your friend is your eye, O man of the hunt,

Keep it clean from debris and dirt.

When the heavens could not bear the trusts of God,

How did Shams of Tabriz spread it upon the earth?"

🌿 **Jalāl al-Dīn Rūmī** 🌿

"I left the house, and a god-intoxicated met me,

In every glance of his, a hundred gardens and homes were hidden.

Like a ship without an anchor, I swayed back and forth,

And from longing for him, a hundred wise and learned men perished.

I said, 'Be my companion, for I am my own self,'

He said, 'I do not recognize myself from a stranger.'"[575]

🌿 **Jalāl al-Dīn Rūmī** 🌿

"Know that the elder is entirely adorned with the attributes of God,

Even though he may appear as a mere human in form."[576]

🌿 **Jalāl al-Dīn Rūmī** 🌿

"We give you wings so that you can fly like an arrow to the heavens,

Even if we have made your poor body a bow out of sorrow.

If you are a demon, we will make the demon an angel,

And if you are a wolf, we will make the wolf a shepherd."[577]

🌿 **Jalāl al-Dīn Rūmī** 🌿

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[575] از خانه برون رفتم مستیم به پیش آمد/در هر نظرش مضمر صد گلشن و کاشانه
چون کشتیِ بی‌لنگر کژ می‌شد و مژ می‌شد/وز حسرتِ او مرده صد عاقل و فرزانه
گفتم که: رفیقی کن با من که منم خویشت/گفتا که: بنشناسم من خویش ز بیگانه

[576] بدانک پیر سراسر صفات حق باشد/وگر چه پیر نماید به صورت بشری

[577] پرّت دهیم که چون تیر بر فلک بپری/اگر ز غم تنِ بیچاره را کمان کردیم
اگر تو دیوی، ما دیو را فرشته کنیم/وگر تو گرگی ما گرگ را شبان کردیم

"Whoever grasps the branch falls and breaks,

But whoever grasps the tree, the entire branch belongs to him." [578]

🌿 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🌿

"O blessed guide Khidr/Khizr, be my helper,

For I walk on foot while my companions ride on horseback.

Do not traverse this path without the companionship of Khidr/Khizr,

For it is darkness, and beware of the danger of losing your way." [579] 🌿 **Hāfez** 🌿

"The breast burned with the fire of love for the beloved,
There was a fire in this house that burned down the entire abode.
My body melted from the separation from the beloved,
My soul burned with the fire of love for the face of the beloved.
That day, a door to meaning opened in my heart,
I became one of the residents of the abode of the Magi.
If the elder of the Magi does not open the door for me,
To which door shall I knock, from where shall I seek a remedy?
Hāfez, the abode of the elder of the Magi is a refuge of loyalty,
Recite the lesson of love to him and listen to him.
One cannot reach the essence of the goal by one's own efforts,
It is a mere illusion that this task can be accomplished without Spirit aid."[580]

🌿 **Hāfez** 🌿

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[578] هر که شاخ را گرفت شکست و فرو افتاد و هر که درخت را گرفت همه شاخ آن اوست.

[579] تو دستگیر شو ای خضرِ پی خجسته که من/پیاده می‌روم و هَمرَهان سوارانند
قطع این مرحله بی همرهی خضر مکن/ظلمات است بترس از خطر گمراهی

[580] سینه از آتش دل در غم جانانه بسوخت/آتشی بود در این خانه که کاشانه بسوخت
تنم از واسطه دوری دلبر بگداخت/جانم از آتش مهر رخ جانانه بسوخت
آن روز بر معنی در دلم گشوده شد/کز ساکنان درگه پیر مغان شدم
گرم نه پیر مغان در به روی بگشاید/کدام در بزنم چاره از کجا جویم
حافظ جناب پیر مغان مأمن وفاست/درس حدیث عشق بر او بخوان وزو شنو
به سعیِ خود نتوان بُرد پی به گوهرِ مقصود/خیال باشد کاین کار بی حواله برآید

"What will save you is being a servant of God, not mere written words."[581]

🍃 **Shams al-Dīn Tabrīzī** 🍃

"For the sake of teaching that one with a sealed mouth,
You must step out of your own language.
You must speak in his language,
So that he may learn knowledge and skill from you.
Thus, all creatures are like his children,
It is necessary for this elder to guide them at the right time."[582] 🍃 **Jalāl al-Dīn Rūmī** 🍃

"And if a sorrow escapes from the corner of your heart,

May the sanctuary of the elder of the Magi be your refuge.

I am a servant of the elder of the Magi who delivers me from ignorance,

Whatever our elder does, it is pure grace.

Stain your prayer mat with wine if the elder of the Magi tells you,

For the traveler is not unaware of the ways and customs of the journey.

As long as there is a trace of name and sign from the tavern,

Our head shall rest on the dust of the elder of the Magi's path.

The ring of the elder of the Magi has been in my ear since the beginning,

We are as we were and will remain as we are.

Zoroastrians, Christians, and Muslims each have their own faith,

But we worship our beautiful beloved.

I am the disciple of the elder of the Magi, do not be displeased with me, O Sheikh,

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[581] آنچه تو را برهاند، بنده خداست، نه آن نبشته مجرد.

[582] از پی تعلیم آن بسته‌دهن/ از زبان خود برون باید شدن
در زبان او بباید آمدن/تا بیاموزد ز تو او علم و فن
پس همه خلقان چو طفلان ویند/لازمست این پیر را در وقت پند

For he fulfilled the promise that you made.

Hāfez, the court of the elder of the Magi is a place of fortune,

I will not cease kissing the dust of this door.

I will not speak of abandoning the service of the elder of the Magi,

For I do not see any wisdom in that.

The elder of the Magi's decree and an ancient saying is,

That wine is forbidden where the beloved is not the companion.

Be the friend of the men of God, for in Noah's Ark,

There is a dust that the flood would not buy for a drop of water."[583]

🍃 **Hāfez** 🍃

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from Tazkirat al-Awliya, regarding Sheikh Abu al-Hasan al-Kharaqani):

"And he said, 'If from Turkestan to the gates of Damascus, anyone gets a thorn in their foot, it is as if that thorn is in my foot. Similarly, if from Turk to Damascus, anyone stubs their toe on a stone, that injury is mine. And if there is sorrow in any heart, that heart is mine.'"[584]

🍃 Farīd al-Dīn Attār Nishābourī 🍃

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[583] وگر کمین بگشاید غمی ز گوشه دل/حریم درگه پیر مغان پناهت باد
بنده پیر مغانم که ز جهلم برهاند/پیر ما هر چه کند عین عنایت باشد
به می سجاده رنگین کن گرت پیر مغان گوید/که سالک بی‌خبر نبود ز راه و رسم منزلها
تا ز میخانه دمی نام و نشان خواهد بود/سر ما خاک ره پیر مغان خواهد بود
حلقه پیر مغان از ازلم در گوش است/بر همانیم که بودیم و همان خواهد بود
گبر و ترسا و مسلمان هر کسی در دین خویش/قبله‌ای دارند و ما زیبا نگار خویش را
مرید پیر مغانم زمن مرنج ای شیخ/چرا که وعده تو کردی و او به جای آورد
حافظ جناب پیر مغان جای دولت است/من ترک خاک بوسی این در نمی کنم
به ترک خدمت پیر مغان نخواهم گفت/چرا که مصلحت خود در آن نمی بینم
فتوی پیر مغان و قولی است قدیم/که حرام است می آنجا که نه یار است ندیم
یار مردان خدا باش که در کشتی نوح/هست خاکی که به آبی نخرد طوفان را

[584] و گفت اگراز ترکستان تا بدر شام کسی را خاری در انگشت شود آن از آن من است و همچنین از ترک تا شام کسی را قدم در سنگ آید زیان آن مراست و اگر اندوهی در دلیست آن دل از آن من است.

"What you see in the mirror clearly,

The elder sees even more in the brick.

They are the elders who existed before this world,

Their souls have been in the ocean of generosity.

They passed many lifetimes before this body,

They harvested before the planting.

Before the soul took form, they already existed,

Before the sea, they crafted the pearls."[585]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Chapter 2-15: Old Friend

These poems show Master's compassion always exceeding that of Students' love. Here are the poems:

"How can I possibly cause you pain? For if I kiss your feet, I fear that my eyelashes in paradise might tire your feet!"[586]

🍃 **Shams al-Dīn Tabrīzī** 🍃 ; "Maqālāt-e Shams"

Paul Twitchell has similar paragraph in his book, **Stranger by the River(chapter 8)**, which is comparable to Shams al-Dīn Tabrīzī : " For of a truth, I love thee well, though ye are not yet fit to wash my feet, but I am of the humble state to bow before thee, and wash thy feet."

🍃 Paul Twitchell 🍃 ;Stranger by the River

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[585] آنچ تو در آینه بینی عیان/پیر اندر خشت بیند بیش از آن
پیر ایشانند کین عالم نبود/جان ایشان بود در دریای جود
پیش ازین تن عمرها بگذاشتند/پیشتر از کشت بر برداشتند
پیشتر از نقش جان پذرفته‌اند/پیشتر از بحر درها سفته‌اند

[586] آخر من تو را چگونه رنجانم؟ که اگر بر پای تو بوسه دهم، ترسم که مژهٔ من در خلد(بهشت)، پای تو را خسته کند!

This includes essential works of poetry and lyrics from Rumi, Hāfez, and more:

"The purpose of the world's existence was the meeting of two friends who come together for God's sake, free from ego.[587]"

🍃 Shams al-Dīn Tabrīzī ; "Maqālāt-e Shams" 🍃

"Be loyal to your friend, for loyalty is the debt of the primordial covenant (Alast). I fear that you might die while still in debt. How happy I am with your friendship that has given me such a friend. May God give this heart of mine to you. What does it matter to me, this world or the next? The depths of the earth or the heights of the heavens? What does it matter, whether high or low?

Whoever I love, I bring hardships upon them! If they accept it, I will belong to them.

A thousand times I have said, whoever we love, we test them with hardships.

Did you see that the beloved had nothing but cruelty and oppression? They broke the covenant and had no concern for our sorrow.

The purpose of the existence of the world was for two friends to meet, to turn their faces to each other for the sake of God, far from desires.

---

[587] مقصود از وجود عالَم ملاقات دو دوست بود که رویْ در هم نهند جهت خدا دور از هوی

If someone fully understands me, as soon as they are honest with me, much peace will come to them from me, and they will find great comfort."[588]

🌿 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🌿

What can the heart of enemies perceive from the face of the beloved?

Where is the extinguished lamp compared to the radiant sun?

What need has the recluse for spectacle?

When there is the alley of the beloved, what need is there for the wilderness?

He said to avoid the company of oath-breakers,

Hold tight to the robe of the friend, and sever ties with the enemy.

The pure heart of the friend is the mirror of the world,

What need is there to express one's needs in such a place?

Do not bring a candle into this gathering tonight,

For in our assembly, the full moon of the beloved's face is present.

The head of our devotion and the threshold of the friend's presence,

Whatever happens to us is by their grace.

I have seen no one like the friend, though I placed mirrors In front of the moon and the sun, they pale beside the friend's face.

What choice has the celestial sphere or the moon's cycle?

They revolve in accordance with the will of the friend.

---

[588] با دوستْ وَفا کُن، که وَفا وامِ اَلَست است/تَرسَم که بمیریّ و دَرین وامْ بِمانی
چه شادم به دوستیِ تو که مرا چنین دوستی داد. خدا این دلِ مرا به تو دهد. مرا چه آن جهان، چه این جهان. مرا چه قعرِ زمین، چه بالایِ آسمان. مرا چه بالا، چه پَست.
هر که را دوست دارم. جفا پیش آرم! اگر آن را قبول کرد. من . از آن او. باشم!
هزار بار گفتم هر که را دوست داریم با او جفا کنیم.
دیدی که یار، جز سَرِ جور و ستم نداشت/بشکست عهد، وز غمِ ما هیچ غم نداشت
مقصود از وجود عالَم ملاقات دو دوست بود که رویْ در هم نهند جهت خدا دور از هوی
اگر کسی مرا تمام بشناسد همین که با من راستی کند از من بسیار آسایش‌ها بدو رسد و از من سخت بیاساید.

Look at the foresight of those with wisdom,

The company of the friend has cleared the darkness from Hāfez's heart.

I, the beggar, and my longing for the union with him,

alas, Perhaps I will only see the vision of the friend's face in my dreams.[589]

Hāfez

He will not lift his head from God-intoxication until the dawn of the Day of Resurrection, Whoever, like me, drank a single sip from the cup of the Beloved in eternity.

Preacher, do not counsel those madly in love, for we Do not trade the dust of the Beloved's path for paradise.

Some strive earnestly and diligently to attain the Beloved's initiation,

While others leave it to destiny to determine their fate.

Those pampered by luxury will not find the path to the Beloved;

Loving is the way of the afflicted and the seekers of truth.

The truly joyful moments were those spent with the Beloved;

The rest were all fruitless and spent in ignorance.

The seeker finds the path to the Beloved through the light of guidance,

For he who walks in error will never reach his goal.

I thought I would go to sleep and see the Beloved's beauty in a dream

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[589] ز روی دوست دل دشمنان چه دریابد/چراغ مرده کجا شمع آفتاب کجا
خلوت گزیده را به تماشا چه حاجت است/چون کوی دوست هست به صحرا چه حاجت است
گفت پرهیز کن از صحبت پیمان شکنان/دامن دوست به دست آر و ز دشمن بگسل
جام جهان نماست ضمیر منیر دوست/اظهار احتیاج خود آن جا چه حاجت است
گو شمع میارید در این جمع که امشب/در مجلس ما ماه رخ دوست تمام است
سر ارادت ما و آستان حضرت دوست/که هر چه بر سر ما می رود ارادت اوست
نظیر دوست ندیدم اگر چه از مه و مهر/نهادم آینه ها در مقابل رخ دوست
سیر سپهر و دور قمر را چه اختیار/در گردشند بر حسب اختیار دوست
ضمیر عاقبت اندیش پیش بینان بین/کدورت از دل حافظ ببرد صحبت دوست
من گدا و تمنای وصل او هیهات/مگر به خواب ببینم خیال منظر دوست

, But Hāfez’s sighs and laments do not let me rest.

Alas, in this futile longing, my precious life was wasted,

When will the arch of the Beloved's brow be within the reach of my imagination?

"I became the devotee of the cloak-wearers, those pleasant in disposition,

I became a tale in my wandering, lost in the beloved’s brow."[590]

Hāfez

How can I lift my head in front of the friend with no shame,
When I haven't been able to offer worthy service?

There is nothing on the tablet of my heart except the letter "A" of the friend's stature,
What can I do? My teacher taught me no other letter.

My chest is so filled with the friend's presence,
That thoughts of myself have vanished from my mind.

If fortune assists me to carry my belongings toward the friend,
The locks of the houri will scatter dust from my bed.

I, who have found the endless treasure of the friend's beauty,
Shall turn hundreds of beggars like myself into millionaires thereafter.

This borrowed life that the friend entrusted to Hāfez,
One day I will see His face and surrender it to Him.

Stumbling and faltering, I walk toward the friend's lane,
And seek help from my companions on the path.

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[590] سر ز مستی برنگیرد تا به صبح روز حشر/هر که چون من در ازل یک جرعه خورد از جام دوست
واعظ مکن نصیحت شوریدگان که ما/با خاک کوی دوست به فردوس ننگریم
قومی به جد و جهد نهادند وصل دوست/قومی دگر حواله به تقدیر می کنند
ناز پرورد تنعم نبرد راه به دوست/عاشقی شیوه رندان بلاکش باشد
اوقات خوش آن بود که با دوست به سر رفت/باقی همه بی حاصلی و بی خبری بود
سالک از نور هدایت ببرد راه به دوست/که به جایی نرسد گر به ضلالت برو
گفتم روم به خواب و ببینم جمال دوست/حافظ ز آه و ناله امانم نمی دهد
وه که در این خیال کج عمر عزیز شد تلف/ابروی دوست کی شود دستکش خیال من
مرید خرقه دردی کشان خوش خویم/شدم فسانه به سرگشتگی و ابروی دوست

I do not compare the Garden of Paradise, the shade of Tuba, and the palace and female angels,
To the dust of the friend's lane.

If the friend chooses another in my place, He is the ruler,
But let it be forbidden for me to choose anyone other than the friend.

Blessed is the moment when, like Hāfez, with the support of the minister,
I return joyfully from the tavern to the friend’s abode.[591] 🍃 **Hāfez** 🍃

What a fine loop it is, but there's no way to enter through it.
The friend's eyebrow is the corner of the arch of fortune.

What did he mean by that, for God's sake, tell me?
Everyone who said the dust at the friend's doorstep is a remedy.

He struck me with a sword, but I did not reveal it to anyone,
For the friend's secret is better hidden from the enemy.

Though the path is full of fear from here to the friend,
The journey is easy if you're aware of the destination.

Alas, until now I did not know,
That the elixir of happiness is a true companion.

Hāfez, don't complain if you desire the friend's union,
You must endure even more separation.

If you are my companion, drink the bitterness of sorrow,
I won't complain, but it is the friend’s mercy that is my cloud.[592] 🍃 **Hāfez** 🍃

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[591] چگونه سر ز خجالت برآورم بر دوست/که خدمتی به سزا برنیامد از دستم
نیست بر لوح دلم جز الف قامت دوست/چه کنم حرف دگر یاد نداد استادم
چنان پر شد فضای سینه از دوست/که فکر خویش گم شد از ضمیرم
بخت ار مدد دهد که کشم رخت سوی دوست/گیسوی حور گرد فشاند ز مفرشم
من که ره بردم به گنج حسن بی پایان دوست/صد گدای همچو خود را بعد از این قارون کنم
این جان عاریت که به حافظ سپرد دوست/روزی رخش ببینم و تسلیم وی کنم
با صبا افتان و خیزان می روم تا کوی دوست/و از رفیقان ره استمداد همت می کنم
باغ بهشت و سایه طوبی و قصر و حور/با خاک کوی دوست برابر نمی کنم
اگر بر جای من غیری گزیند دوست حاکم اوست/حرامم باد اگر من جان به جای دوست بگزینم
خرم آن دم که چو حافظ به تولای وزیر/سرخوش از میکده با دوست به کاشانه روم

[592] خوش حلقه ایست لیک به در نیست راه از او/ابروی دوست گوشه محراب دولت است
با ما سر چه داشت ز بهر خدا بگو/هر کس که گفت خاک در دوست توتیاست
به شمشیرم زد و با کس نگفتم/که راز دوست از دشمن نهان به
گر چه راهیست پر از بیم ز ما تا بر دوست/رفتن آسان بود ار واقف منزل باشی

I am always with you:

The friend is closer to me than I am to myself,
Yet the problem is that I am distant from him.

What can I do, to whom can I speak,
When he is by my side, but I am separated from him?

If my friendship with him takes me to Hell, so be it,
For he who has a kind friend is already in Paradise here on Earth.[593] 🍃 **Saadi** 🍃

دریغ و درد که تا این زمان ندانستم/که کیمیای سعادت رفیق بود رفیق
حافظ مکن شکایت گر وصل دوست خواهی/زین بیشتر بباید بر هجرت احتمالی
اگر معاشر مایی بنوش نیش غمی/نمی کنم گله ای لیک ابر رحمت دوست

[593] دوست نزدیکتر از من به من است/وینت مشکل که من از وی دورم
چه کنم با که توان گفت که او/در کنار من و من مهجورم
مرا گر دوستی با او به دوزخ می‌برد شاید/به نقد اندر بهشتست آن که یاری مهربان دارد

Chapter 2-16: Living Master; Living Guide

Most religions today have drifted far from the pure spiritual teachings given by their original founders.

For example:

- Christianity has undergone centuries of changes, translations, councils, edits, and additions to the Bible.
- What people read and follow now may bear little resemblance to the direct words and living example of Christ (or other founders).
- Over time, human interpretations, politics, and cultural influences often dilute or alter the original truths.

The purpose of a living Master is to prevent this kind of misdirection:

- The Master acts as the Living Word — the direct, uncorrupted expression of spiritual truth in the here and now.
- By being alive and present, the Master can correct misunderstandings, adapt the teachings to current needs, and transmit the pure essence without centuries of distortion.

In essence:

- A living Master is essential to keep the teachings alive, pure, and relevant — avoiding the drift that happens when a path relies only on ancient texts or institutions.
- The Master turns your inner "cup" upward through direct presence, example, and inner transmission — allowing Soul to receive the Spirit current freely.
- This living connection ensures the student has a real, present guide who has mastered the journey — someone who can show the way not just in words, but in living truth.

This teaching highlights the value of direct, living guidance over frozen scriptures or traditions alone — emphasizing personal experience, purity, and the ongoing presence of a teacher who embodies the path to Self- and God-Realization.

Let’s examine some of the works of Rumi and Hāfez:

Speak, for the Soul is seeking its answer,
So that centuries after us, they too may find water.

Though every century brings forth a speaker,
Yet the words of the ancients are always a companion.[594]

Jalāl al-Dīn Rūmī

Whoever flees from the master in this world,
Know that they are fleeing from fortune as well.
No one can achieve success by their own might,
Unless they have the lamp of His mercy guiding them.[595]

Jalāl al-Dīn Rūmī

When the rose has passed and the garden is gone,
You will no longer hear the nightingale's tale.
For the love of the dead is not eternal,
For the dead do not return to us.
But the love of the living flows in the soul and in the sight,
Each moment it is fresher than a budding flower.

Choose that love which remains eternal,
Whose cupbearer offers you life-giving wine.
Choose that love, for which all the prophets,
Gained their strength and dignity.
Do not say that you are unworthy of such a king,
For with generosity, no task is difficult.[596]

Jalāl al-Dīn Rūmī

Serving him is serving the Truth,
The day of seeing is through this Rouzan(Chakra).

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[594] هین بگو که ناطقه جو می‌کند/تا به قرنی بعد ما آبی رسد
گرچه هر قرنی سخن‌آری بود/لیک گفت سالفان یاری بود
[595] هر کِه از اُستا گُریزد در جهان/او زِ دولت می‌گُریزد این بِدان
جایی نرسد کس به توانایی خویش/الا تو چراغ رحمتش داری پیش
[596] چون که گل رفت و گلستان درگذشت/نشنوی زآن پس ز بلبل سر گذشت
زانک عشق مردگان پاینده نیست/زانک مرده سوی ما آینده نیست
عشق زنده در روان و در بصر/هر دمی باشد ز غنچه تازه‌تر
عشق آن زنده گزین کو باقیست/کز شراب جان‌فزایت ساقیست
عشق آن بگزین که جمله انبیا/یافتند از عشق او کار و کیا
تو مگو ما را بدان شه بار نیست/با کریمان کارها دشوار نیست

Especially this Rouzan(Chakra) shines from within,
Not as a deposit of the sun or the stars.

Do not speak of two, do not see two, do not call two,
Consider the servant immersed in his master.
The master too is lost in the light of the Master-Creator,
Annihilated, dead, overcome, and buried.

When you see this master as separate from God,
You lose both the text and the beautiful cover.
Let your eyes and heart pass beyond the shell of clay,
This is the true direction; do not see two directions.

When you see two, you are stuck from both sides,
A fire ignites in secrecy and goes unnoticed[597].

🍃 **Jalāl al-Dīn Rūmī** 🍃

The friend is a mirror for the soul in sorrow,
In the face of the mirror, O soul, do not speak.
Do not place your hand in any but the hand of the guide,
For the Truth(Hagh/Holy Spirit) has become his hand to hold and guide you[598].

🍃 **Jalāl al-Dīn Rūmī** 🍃

Bāyazid searched much during his journey,
To find someone who was the Khidr (guide) of his time(Living Master).
He saw an elder, bent like the crescent moon,
And saw within him the light and the words of great men.

His eyes were blind, yet his heart shone like the sun,
Like an elephant that dreams of India's sights.

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[597] خدمت او خدمت حق کردنست/روز دیدن دیدن این روزنست
خاصه این روزن درخشان از خودست/نی ودیعهٔ آفتاب و فرقدست
دو مگو و دو مدان و دو مخوان/بنده را در خواجهٔ خود محو دان
خواجه هم در نور خواجه‌آفرین/فانیست و مرده و مات و دفین
چون جدا بینی ز حق این خواجه را/گم کنی هم متن و هم دیباجه را
چشم و دل را هین گذاره کن ز طین/این یکی قبله‌ست دو قبله مبین
چون دو دیدی ماندی از هر دو طرف/آتشی در خف فتاد و رفت خفت

[598] یار آیینه ست جان را در حزن / در رخ آیینه ای جان دم مزن
دست را مسپار جز در دست پیر/حق شدست آن دست او را دستگیر

With closed eyes, one sees a hundred joys in slumber,
But when the eyes open, none of it remains—how strange!

Many marvels are revealed in dreams,
And the heart becomes a Rouzan(Chakra) in sleep.
The one who is awake and sees the pleasant dream,
Is the mystic whose very dust blinds others.

Bāyazid sat before him, asking about his state,
He found him a poor man, but also a family man.
He asked, “Where are you headed, O Bāyazid?
Where will you take the baggage of exile?”

Bāyazid replied, “I aim for the stony temple from dawn.”
The elder asked, “What provisions do you carry for the journey?”
Bāyazid said, “I have two hundred silver coins,
Tightly tied to the corner of my robe.”

The elder said, “Circle around me seven times,
And count this better than the pilgrimage to stony temple.
Though the stony tsmple is but a house with a roof above,
My being is also a house, built for the Supreme One.”

While God created that house, He did not enter it,
But within this house resides none but the Ever-Living.
When you saw me, you saw God,
And by circling me in truth, you've circled the stony temple of sincerity[599]. 🌿 **Jalāl al-Dīn Rūmī** 🌿

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[599] بایزید اندر سفر جستی بسی/تا بیابد خضر وقت خود کسی
دید پیری با قدی همچون هلال/دید در وی فر و گفتار رجال
دیده نابینا و دل چون آفتاب/همچو پیلی دیده هندستان به خواب
چشم بسته خفته بیند صد طرب/چون گشاید آن نبیند ای عجب
بس عجب در خواب روشن می‌شود/دل درون خواب روزن می‌شود
آنک بیدارست و بیند خواب خوش/عارفست او خاک او در دیده‌کش
پیش او بنشست و می‌پرسید حال/یافتش درویش و هم صاحب‌عیال
پیش او بنشست و می‌پرسید حال/یافتش درویش و هم صاحب‌عیال
گفت عزم تو کجا ای بایزید/رخت غربت را کجا خواهی کشید
گفت قصد کعبه دارم از پگه/گفت هین با خود چه داری زاد ره
گفت دارم از درم نقره دویست/نک ببسته سخت بر گوشهٔ ردیست
گفت طوفی کن بگردم هفت بار/وین نکوتر از طواف حج شمار
کعبه هرچندی که خانهٔ بر اوست/خلقت من نیز خانهٔ سر اوست
تا بکرد آن خانه را در وی نرفت/واندرین خانه به جز آن حی نرفت
چون مرا دیدی خدا را دیده‌ای/گرد کعبهٔ صدق بر گردیده‌ای

Perhaps later permission will arrive,
And the secrets that are to be said will be spoken.
Or an expression that is closer,
Than these subtle, concealed metaphors.

Secrets are shared only with those who know the secret,
Secrets are not whispered into the ears of deniers.

But the invitation comes from the Creator,
Whether accepted or rejected, He cares not.[600] 🍃 **Jalāl al-Dīn Rūmī** 🍃

Thus, in every age, a guardian (Guide) exists,
And until the Day of Judgment, the test continues.

Whoever has a noble character is saved,
But whoever has a fragile heart is broken.

So the living, eternal Imam is that Guide,
Whether from the lineage of Umar, or from Ali.[601] 🍃 **Jalāl al-Dīn Rūmī** 🍃

In this city, He is the commander of events,
In the realms, He is the sovereign of affairs.
If He breaks His own tool,
He will mend what is broken and make it good again.

The secret of *"We do not abrogate a verse or cause it to be forgotten, but bring something better or similar"* —
Know, O traveler, that in return, He always brings something better.
Whatever Sharia (law) that God abrogates,
He removes the grass and brings forth roses in its place.

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[600] بوک فیما بعد دستوری رسد/رازهای گفتنی گفته شود
یا بیانی که بود نزدیکتر/زین کنایات دقیق مستتر
راز جز با رازدان انباز نیست/راز اندر گوش منکر راز نیست
لیک دعوت واردست از کردگار/با قبول و ناقبول او را چه کار

[601] پس بهر دوری ولی قایمست/تا قیامت آزمایش دایمست
هر که را خوی نکو باشد برست/هر کسی کو شیشه‌دل باشد شکست
پس امام حی قایم آن ولیست/خواه از نسل عُمَر خواه از عَلیست

Night makes the work of the day obsolete,
See how the lifeless one becomes enlightened by the intellect.
Then night becomes obsolete again by the light of day,
So the lifeless one burns from that kindling fire.

Although sleep and rest bring darkness,
Know that within this darkness lies the water of life[602]. 🌿 **Jalāl al-Dīn Rūmī** 🌿

"And he said: Every hundred years, one person is born from the womb of a mother who might understand the unity of God."

🌿 Farīd al-Dīn Attār Nishābourī 🌿 » Tadhkirat al-Awliya - Abu al-Hasan Kharaqani

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[602] اندرین شهر حوادث میر اوست/در ممالک مالک تدبیر اوست
آلت خود را اگر او بشکند/آن شکسته گشته را نیکو کند
رمز ننسخ آیة او ننسها/نات خیرا در عقب می‌دان مها
هر شریعت را که حق منسوخ کرد/او گیا(علف) برد و عوض آورد ورد
شب کند منسوخ شغل روز را/بین جمادی خرد افروز را
باز شب منسوخ شد از نور روز/تا جمادی سوخت زان آتش‌فروز
گرچه ظلمت آمد آن نوم و سبات/نه درون ظلمتست آب حیات

Chapter 2-17: Inner Master; Dream Master

The inner spiritual form of the Living Master serves as the **Dream Master** — a guiding presence that works directly with spiritual students through their dreams.

How this guidance happens:

- The Mahanta uses **dreams** as a powerful tool to help individuals:
  - Work out and balance **karma** (past actions, lessons, and consequences).
  - Impart **spiritual understanding** — insights, teachings, warnings, or awakenings that come during sleep.
- Dreams become a living classroom where the Soul processes experiences, receives direct instruction, and prepares for higher awareness.

In essence:

- TheDream-Master guides gently and wisely through dreams, inner presence, and karmic organization — helping Soul learn without unnecessary overload.
- He is respected as a living function of Spirit guidance, not worshiped as a personality.
- The path emphasizes conscious inner movement, heart-opening, and trust: Karma is your teacher, but with guidance, it's never more than you can bear — and always perfectly timed for your unfoldment.

This teaching brings reassurance: You're never alone in the journey. The inner Dream Master watches over your nights and days, structuring experiences for maximum growth, while encouraging you to open your heart and stay steady on the path home.

Here’s a selection of important poems and lyrics by Rumi, Hāfez, and others:

From your grace, I became like a Soul, hidden from myself,
Oh, you who are concealed within my hidden being.

Tell Shams al-Dīn Tabrīzī to turn towards us,
Or rather, tell Shams to acknowledge that my entire being is exposed without veils.

When you go, don’t leave without me, oh essence of my Soul, don’t depart without this body.
Don’t vanish from my sight, oh radiant flame of mine.
I’ll tear apart the seven heavens and cross the seven seas,
If only you would glance lovingly at this wandering Soul of mine.

Since you came into my embrace, disbelief and faith have become my servants,
Seeing you is my religion, and your face is my faith.[603] 🍃 **Jalāl al-Dīn Rūmī** 🍃

My companions are thrilled by the mirage of hashish(marijuana), but that is a devil's illusion.
Even the illusion of an angel is insignificant here, let alone the illusion of a devil.
We aren't even satisfied with the real presence of an angel, let alone the illusion of one.
What is the devil, and what is its illusion? **Why wouldn't our companions take joy from my pure, infinite world(i.e. meet him in inner worlds)**?
Such ecstasy strikes a person so deeply that they become entirely bewildered and lost in its god-intoxication.[604] 🍃 **Shams al-Dīn Tabrīzī** 🍃

O my friend, O my friend, O my relentless friend,
O my beloved and my darling, O my confidant and my comforter.
O moon of our earth, O dawn in our midnight,
O shield in our dangers, O cloud that rains sweetness on me.
You move sweetly within my soul, you heal me so gently,
O my religion, my faith, O ocean filled with precious pearls.[605]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Look whether you are far that is near,
Or near that is far.[606]

"In the realm of secrets, there are suns, moons, and stars within(Astral Plane).
There is a promise within me**(i.e. I am the inner guide/ inner master)** , and I wonder at these people who are content without that promise. Even if each of them were crowned with a golden crown, they would not be satisfied.

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[603] از لطف تو چون جان(روح) شدم وز خویشتن پنهان شدم/ای هست تو پنهان شده در هستی پنهان من
تبریز شمس دین را تو بگو که رو به ما کن/غلطم بگو که شمسا همه روی بی‌قفایی
چون می روی بی‌من مرو ای جان جان بی‌تن مرو/وز چشم من بیرون مشو ای شعله تابان من
هفت آسمان را بردرم وز هفت دریا بگذرم/چون دلبرانه بنگری در جان سرگردان من
تا آمدی اندر برم شد کفر و ایمان چاکرم/ای دیدن تو دین من وی روی تو ایمان من

[604] یاران ما به سبزک(حشیش/ماریجوانا) گرم شوند، آن خیال دیو است، خیال فرشته اینجا خود چیزی نیست، خاصه خیال دیو. عین فرشته را خود راضی نباشیم، خاصه خیال فرشته. دیو خود چه باشد؟ تا خیال دیو چه باشد؟ چرا خود یاران ما را ذوق نباشد از عالَمِ پاکِ بی‌نهایت ما؟ که آن مَردُم را چنان دَنگ کُنَد که هیچ فهم نکند، دنگ باشد

[605] ای یار من ای یار من ای یار بی‌زنهار من/ای دلبر و دلدار من ای محرم و غمخوار من
ای در زمین ما را قمر ای نیم شب ما را سحر/ای در خطر ما را سپر ای ابر شکربار من
خوش می روی در جان من خوش می کنی درمان من/ای دین و ای ایمان من ای بحر گوهردار من

[606] بنگر که دور نزدیکی یا نزدیک دوری

What use is it to us? We need that inner opening; I wish they would take away everything we have, and give us what is truly ours instead."[607]

Shams al-Dīn Tabrīzī

The ancient knowledge remains unveiled,
Though you are absent in body, you are present in my sight(inner eye). [608]

Saadi

How can someone who is present even from afar, be considered distant in any way?
When two companions sit side by side or face each other and speak, the flavor of that nearness is incomparable to gazing from afar.
Distance creates a barrier, though perhaps you possess such purity that it doesn't become a barrier for you—still, where is the sweetness of closeness?
How can one who is present from afar, truly be distant?[609]

Shams al-Dīn Tabrīzī

You are both distant and close, ahead and beyond,
Both a serpent with ill intent, and a source of both sting and sweetness.
O thief of the lonely ones, O treasure chest of the poor,
How delightful they are in that moment when they embrace! [610]

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[607] «در عالم اسرار اندرون آفتاب‌هاست، ماه‌هاست، ستاره‌هاست. در اندرون من بشارتی هست، عجبم می‌آید از این مردمان که بی آن بشارت شادند، اگر هر یکی را تاج زرّین بر سَر نهادندی، بایستی که راضی نشدندی، که ما این را چه کنیم؟ ما را آن گشاد اندرون می‌باید، کاشکی اینچه داریم همه بستدندی و آنچه آنِ ماست به حقیقت، به ما دادندی.

[608] معرفت قدیم را بعد حجاب کی شود/گر چه به شخص غایبی در نظری مقابلم

[609] کسی که از دور در حضور باشد، خود نزدیک چه‌گونه باشد!این که دو یار پهلویِ همدگر نشینند یا مقابله‌ی همدگر و سخن گویند، چاشنیِ آن کجا و چاشنیِ نظاره‌ی از دور کجا؟ آخر، دور حجابت کند. اگرچه آن صفا داری که حجابت نکند، امّا چاشنیِ نزدیکی کو؟ کسی که از دور در حضور باشد، خود نزدیک چه‌گونه باشد!

[610] هم دوری و هم خویشی هم پیشی و هم بیشی/هم مار بداندیشی هم نیشی و هم نوشی
ای رهزن بی‌خویشان ای مخزن درویشان/یا رب چه خوشند ایشان آن دم که در آغوشی

🍃 **Jalāl al-Dīn Rūmī** 🍃

Words were pouring over me. I was overwhelmed, standing beneath the weight of the words in utter submission. I said, "What should I do if, on the pulpit, words overpower me in such a way? I will not go to the pulpit." Oh, Master, that was a lie. We lied, and we speak wrongly. The words are within me. Whoever wants to hear my words must enter within me**(i.e. I am the inner guide/ inner master)**. [611]

🍃 **Shams al-Dīn Tabrīzī** 🍃

I said, "Oh beloved, are you not my soul's beloved?"
Now that I gaze upon you, I see you are my very soul.
May I turn apostate if I ever turn away from you,
For you are both my world's soul and my faith.[612]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Just as the body's worth is from the soul,
The soul's worth is from the radiance of the beloved.[613]

🍃 **Jalāl al-Dīn Rūmī** 🍃

Shams al-Dīn Tabrīzī believed that the study of others' works and the burden of their ideas could be harmful to his student(Rumi) seeking spiritual freedom and salvation. For this reason, he forbade Rumi from reading the works of others, including the Diwan of Mutanabbi.In one of the reports about the relationship between Shams and Rumi, we read:

One night, Rumi dreams that Shams al-Dīn Tabrīzī grabs Mutanabbi by the beard and brings him before Rumi. Shams, surprised, asks:

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[611] سخن بر من فرو می ریخت. مغلوب می شدم. زیر سخن می ایستادم از غایت مغلوبی. گفتم: «چه کنم اگر بر منبر سخن بر من چنین غلبه کند؟ من بر منبر نمی روم.» ای خواجه دروغ بود. دروغ گفتیم و غلط می گوییم. سخن در اندرون ِمن است. هر که خواهد سخن من شنود در اندرون من درآید.

[612] گفتم صنما مگر که جانان منی/اکنون که همی نظر کنم جان منی
مرتد گردم گر ز تو من برگردی/ای جان جهان تو کفر و ایمان منی

[613] همچنانک قدر تن از جان بود/قدر جان از پرتو جانان بود

– Are you reading this man's words?

Mutanabbi, who was a frail man with a weak voice, pleaded:

– Save me from Shams al-Dīn Tabrīzī, and I promise not to have you read my Diwan(book) anymore!

This dream symbolizes Shams' belief in avoiding blind imitation and following the ideas of others, guiding Rumi toward personal truth and spiritual understanding.[614]

(In Eckankar©, it is strongly advised that new members refrain from reading literature from other spiritual paths during their first two years. This recommendation is intended to help students establish a solid spiritual foundation within the ECK teachings before exploring other perspectives. In this story Rumi is receiving guidance from Dream Master.)

If you have sight, do not walk blindly;

If not, take up a staff to guide you.

That staff of wisdom and reason,

If you lack vision, find a leader to follow.

Without the staff of wisdom and reason, Beware, for without a guide,

you may stumble.

Step cautiously like the blind do,

So you don't fall into the pit or face danger.

Tread carefully and with great caution,

Lest you fall into ruin through recklessness.

You flee from one fire only to fall into another,

Seeking sustenance but finding the serpent's bite.[615]

🍃 Jalāl al-Dīn Rūmī 🍃

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[614] همچنان شبی مولانا جلال الدین باز درخواب می بیند که شمس تبریزی متنبی را از ریش بگرفته پیش مولانا می آورد که:
– سخنان این را می خوانی؟ و متنبی مردی بوده نحیف الجسم و ضعیف الصوت. لابه ها می کند که:
– مرا از دست شمس تبریزی خلاصی ده و آن دیوان را دیگر مشوران!

[615] چشم اگر داری تو کورانه میا/ور نداری چشم دست آور عصا
آن عصای حزم و استدلال را/چون نداری دید می‌کن پیشوا
ور عصای حزم و استدلال نیست/بی عصاکش بر سر هر ره مه‌ایست
گام زان سان نه که نابینا نهد/تا که پا از چاه و از سگ وا رهد
لرز لرزان و بترس و احتیاط/می‌نهد پا تا نیفتد در خباط
ای ز دودی جسته در ناری شده/لقمه جسته لقمهٔ ماری شده

The sun itself is the proof of the sun;

If you need guidance, turn not away from it.

If the sun casts a shadow for you to see,

It continually offers the light of life and soul.

There is no stranger in the world like the **Shams al-Dīn Tabrīzī**;

The Shams inside me(Inner Master) is eternal and never fades.

Although the outer Shams is an individual person(OUTER MASTER),

Its PICTURE can still be imagined.

But the sun of the Soul, transcending all Astral World,

Has no counterpart in the world or the mind.

In imagination, make room for His essence(INNER MASTER) to enter,

For how could one envision something so divine?[616]

🍃 Jalāl al-Dīn Rūmī 🍃

The sun that illuminated this world,
If it comes a bit closer, will burn it all.

Such is the power of the cupbearer's glance,
That it may force one to abstain from wine, except for Suhaib.

The key to the treasure of happiness is the approval of the people of heart,
Let there be no doubt or skepticism in this truth.

The shepherd of the valley of Eyeman will sometimes achieve his goal,
Only after years of serving Shuayb with his life.

Do not traverse this path without the guidance of Khidr(Master),
It is darkness, so beware of the dangers of going astray.[617]

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[616] آفتاب آمد دلیل آفتاب/گر دلیلت باید از وی رو متاب
از وی ار سایه نشانی می‌دهد/شمس هر دم نور جانی می‌دهد
خود غریبی در جهان چون شمس نیست/شمس جان باقیست کاو را امس نیست
شمس در خارج اگر چه هست فرد/می‌توان هم مثل او تصویر کرد
شمس جان کو خارج آمد از اثیر/نبودش در ذهن و در خارج نظیر
در تصور ذات او را گنج کو/تا درآید در تصور مثل او

[617] آفتابی کز وی این عالم فروخت/اندکی گر پیش آید جمله سوخت
چنان زَنَد رَهِ اسلام غمزهٔ ساقی/که اجتناب ز صهبا، مگر صُهیب کند
کلیدِ گنجِ سعادت قبولِ اهلِ دل است/مباد آن که در این نکته شَکٌّ و رِیب کند

🍃 **Hāfez** 🍃

With all my madness,
I’ve bottled up many wise men.

And with all my ignorance,
I’ve held those knowledgeable under my arm.

Within me, there was glad tidings:
As if I was flying, unbound to the earth!

🍃 **Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams** 🍃

شبانِ وادیِ اِیمن گهی رسد به مراد/که چند سال به جان، خدمتِ شُعیب کند
قطع این مرحله بی همرهی خضر مکن/ظلمات است بترس از خطر گمراهی

Chapter 2-18: False Masters

History is full of examples:

- False teachers or self-proclaimed gurus who exploit followers with promises of enlightenment, miracles, or protection — while charging exorbitant fees, demanding blind loyalty, or living luxuriously off donations.
- Psychics, mediums, or spiritual leaders who use their insight to manipulate people, gain influence, or build personal empires.
- Anyone who trades sacred knowledge for material rewards or ego gratification and reputation instead of selfless service.

Next, we'll look at the verses of Rumi and Hāfez.:

The words of dervishes and the insights of mystics

Have been silenced by these shameless ones.

The lowly man steals the words of dervishes

To cast a spell on the pure-hearted.

The work of men is light and warmth,

While the work of the lowly is deceit and shamelessness. [618]

🌿 Jalāl al-Dīn Rūmī 🌿

Didn't I tell you not to go where I'm your familiar,

In this mirage of annihilation, I am your spring of life?

Even if you turn away in anger for a hundred thousand years,

In the end, you'll come to me, for I am your destiny.

Didn't I tell you not to be content with the world's design,

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[618] حرف درویشان و نکتهٔ عارفان/بسته‌اند این بی‌حیایان بر زبان
حرف درویشان بدزدد مرد دون/تا بخواند بر سلیمی زان فسون
کار مردان روشنی و گرمیست/کار دونان حیله و بی‌شرمیست

For I am the designer, the curtain of your contentment?

Didn’t I tell you I am the sea and you a single fish,

Don’t go to dryness, for I am your ocean of virtues?

Didn’t I tell you, like birds, don’t head toward the trap,

Come, for I am your power of flight, your wings and feet?

Didn’t I tell you they’ll ambush and chill you,

For I am your fire, your fever, and the warmth of your air?

Didn’t I tell you they’ll attribute ugly traits to you,

So you lose sight of me, the source of all virtues?

Didn’t I tell you not to ask why the servant’s work takes shape,

For I am the Creator, beyond all reasons?

If you’re the lamp of a heart, know where the home’s path lies,

If you’re godly in nature, know that I am your master.[619]

🍃 Jalāl al-Dīn Rūmī 🍃

O heart, sit with one who knows the heart’s secrets,

Go beneath the tree that bears fresh blossoms.

In this market of perfumers, don’t wander aimlessly like the idle,

Sit in the shop of one whose store holds sugar.

If you lack a scale, every passerby will cheat you on that path,

He may bring a false gem instead—you might think it’s gold.

He seats you at his door with a pretense of welcome,

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[619] نگفتمت مرو آنجا که آشنات منم/در این سراب فنا چشمهٔ حیات منم
وگر به خشم روی صدهزار سال ز من/به عاقبت به من آیی که منتهات منم
نگفتمت که به نقش جهان مشو راضی/که نقش‌بند سراپردهٔ رضات منم
نگفتمت که منم بحر و تو یکی ماهی/مرو به خشک که دریای با صَفات منم
نگفتمت که چو مرغان به سوی دام مرو/بیا که قدرت پرواز و پرّ و پات منم
نگفتمت که تو را ره زنند و سرد کنند/که آتش و تبش و گرمی هوات منم
نگفتمت که صفت‌های زشت در تو نهند/که گم کنی که سرِ چشمه صفات منم
نگفتمت که مگو کار بنده از چه جهت/نظام گیرد؟ خلّاق بی‌جهات منم
اگر چراغ دلی، دان که راه خانه کجاست/وگر خداصفتی، دان که کدخدات منم

Don’t wait at the door, for that house has two exits.

Don’t bring a bowl to every pot that boils, and don’t linger,

For every boiling pot holds something different inside.

Not every trick holds sugar, not every roughness is coarse,

Not every eye has vision, not every sea holds pearls.

Wail, O nightingale player, for the lament of the drunkards,

Has effect among rocks and thorns—effect, effect.

If your head doesn’t fit, know that in the needle’s eye,

If the thread doesn’t fit, it’s because it has a head.

This awake heart is a lamp—shelter beneath its shade,

Pass beyond this wind and air, for its breath is restless and bitter.

When you pass beyond the wind, you settle by a spring,

You become a companion to one whose water soothes the liver.

When water soothes your liver, you’ll remain a green tree,

Yielding fresh fruit always, with a journey within the heart.[620]

Jalāl al-Dīn Rūmī

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[620] دلا نزد کسی بنشین که او از دل خبر دارد/به زیر آن درختی رو که او گل‌های تر دارد
در این بازار عطاران مرو هر سو چو پی‌کاران/به دکان کسی بنشین که در دکان شکر دارد
ترازو گر نداری پس تو را زو ره زند هر کس/یکی قلبی بیارايد تو پنداری که زر دارد
تو را بر در نشاند او به طراری که می‌آید/تو منشین منتظر بر در که آن خانه دو در دارد
به هر دیگی که می‌جوشد میاور کاسه و منشین/که هر دیگی که می‌جوشد درون چیزی دگر دارد
نه هر کلکی شکر دارد نه هر زیری زبر دارد/نه هر چشمی نظر دارد نه هر بحری گهر دارد
بنال ای بلبل دستان ازیرا نالهٔ مستان/میان صخره و خارا اثر دارد اثر دارد
بنه سر گر نمی‌گنجی که اندر چشمهٔ سوزن/اگر رشته نمی‌گنجد از آن باشد که سر دارد
چراغ است این دل بیدار به زیر دامنش می‌دار/از این باد و هوا بگذر هوایش شور و شر دارد
چو تو از باد بگذشتی مقیم چشمه‌ای گشتی/حریف همدمی گشتی که آبی بر جگر دارد
چو آبت بر جگر باشد درخت سبز را مانی/که میوه نو دهد دایم درون دل سفر دارد

Chapter 2-19 : Appreciating GODMAN

When a group of spiritual students (disciples) each open their hearts and give off **individual currents of love** — genuine, selfless, divine love — these separate streams naturally merge and grow into one **great, powerful Current**.

This collective love-current serves **two main purposes**:

1. **It becomes a wide, strong channel** for the **Master** (Spiritual Traveler) to do his work in the world.
    - The Master uses this amplified current of love to spread healing, guidance, protection, awakening, and divine light on a much larger scale.
    - Love flows through this broad channel more easily and powerfully than through a single person alone.
    - The more disciples there are — the more hearts contributing pure love — the **greater** and more effective the Master's work becomes in the physical world.
    - That's why the teaching mentions the need for **a million or more initiates** in this life: A truly vast channel of love is required to accomplish the immense spiritual work that must be done here on earth (lifting consciousness, balancing karma on a collective level, and helping Souls unfold during challenging times).
2. **It creates a secure, loving family circle** that flows both ways.
    - As the Master pours out his love, wisdom, and spiritual energy upon the disciples, that love is **returned** to him by the group.
    - This mutual exchange builds a protected, harmonious circle — like a close-knit spiritual family.
    - Within this circle, disciples feel held, supported, and safe; the Master receives the love he gives, strengthening the bond and sustaining everyone involved.

In essence:

- Individual love from many hearts combines into a **mighty collective current** — far greater than the sum of its parts.
- This current empowers the Master to serve the world on a grand scale through love (not force, politics, or ego).
- At the same time, it creates a **reciprocating loop** of love between Master and disciples — a sacred, protected family where giving and receiving flow endlessly.

This teaching highlights the power of **group devotion** and **collective heart-opening**:

- One person's love is beautiful and potent.
- Many hearts united in love become a **transformative force** — wide enough for the divine work of the age, and deep enough to form an unbreakable spiritual family.

It echoes the core message we've seen repeatedly:

Love is the only way — and when shared freely in a group, it multiplies, protects, and carries the divine mission forward for the benefit of all Souls.

The greater the number of open hearts, the greater the light that can shine through. ❤️

Next, we'll look at the verses of Rumi and Hāfez:

Your love made me god-intoxicated and clapping my hands.

I'm God-intoxicated and lost; I don't know what happened to me.

People say I shouldn't be this way,

But I wasn't like this; it was you who made me so.

I fill the sky and earth with gratitude,

For I was the dirt, and you made me the sky.

My heart passed through the path of the Milky Way,

You led me beyond the galaxies.

I saw ladders and roofs,

But you made me free from needing ladders and roofs.

When the world was filled with my stories,

You hid me like a soul within this world.

Stop, O heart, for it cannot be described,

What that kind friend did to me.[621]

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[621] عشق تو مستم کرد و کف‌زنانم کرد /مستم و بی‌خودم، نمی‌دانم چه بر من کرد
خلق می‌گویند که این‌گونه نباید بود /من که نبودم چنین، او چنینم کرد
شکر آسمان و زمین را به جا می‌آورم /چون‌که من زمین بودم و او آسمانم کرد
دلم از راه کهکشان گذشت/او مرا به سوی آن‌سوی کهکشان کشاند
نردبان‌ها و بام‌ها را دیدم ولی/ او مرا بی‌نیاز از نردبان و بام کرد
چون جهان پر شد از حکایت من /او مرا همچون جان در این جهان پنهان کرد
بس کن ای دل، که در بیان نمی‌گنجد/آنچه آن یار مهربان با من کرد

🍃 Jalāl al-Dīn Rūmī 🍃

You are my soul, my essence, my everything.

You are mine, truly mine, truly mine.

You are my king, worthy of my passion,

You are my sweetness, fitting for my desire.

You are my light, be within my (inner or soul's)eyes,

My eyes and the fountain of my life.

Without everyone, I could endure, but not without you.

My heart bears your mark; it accepts no other place.

The eye of reason is intoxicated by you, and the wheel of fate is humble before you.

The ear of joy is in your hand; without you, I cannot endure.[622]

🍃 Jalāl al-Dīn Rūmī 🍃

"Give your soul in the love of the Beloved,

For without love, no knot will untie.

Oh soul, become intoxicated here,

Oh mind, become bewildered here."[623]

🍃 Jalāl al-Dīn Rūmī 🍃

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[622] جان منی جان منی جان من / آن منی آن منی آن من
شاه منی لایق سودای من / قند منی لایق دندان من
نور منی باش در این چشم من / چشم من و چشمه حیوان من
بی همگان به سر شود بی‌تو به سر نمی‌شود / داغ تو دارد این دلم جای دگر نمی‌شود
دیده عقل مست تو چرخه چرخ پست تو / گوش طرب به دست تو بی‌تو به سر نمی‌شود

[623] در عشق جانان جان بده / بی‌عشق نگشاید گره
ای روح این جا مست شو / وی عقل این جا دنگ شو

"Since I have seen your face, oh moon and bright light,

Wherever I sit, I am joyful, wherever I go, I am in a garden.

Wherever the thought of the king is, it is a garden and a place of delight.

In every place I go, I turn toward joy."[624]

"Choose the love that is everlasting,

For it is the wine that enlivens your soul.

Choose the love from which all the prophets,

Gained their strength and greatness."[625]

🍃 Jalāl al-Dīn Rūmī 🍃

"I was a devout preacher of the country, a leader from the pulpit,

But fate turned my heart into a lover, clapping for you.

When I saw your soul as my own,

I became a stranger to my kin for your sake.

I read the tales of lovers, night and day,

Now, in your love, I have become a tale myself."[626]

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[624] تا من بديدم روي تو اي ماه و شمع روشنم /هر جا نشينم خرمم هر جا روم در گلشنم
هر جا خيال شه بود باغ و تماشاگه بود/در هر مقامي كه روم بر عشرتي بر مي تنم

[625] عشق آن زنده گزین کو باقیست / کز شراب جان‌فزایت ساقیست
عشق آن بگزین که جمله انبیا / یافتند از عشق او کار و کیا

[626] زاهد کشوری بدم صاحب منبری بدم / کرد قضا دل مرا عاشق و کف زنان تو
چو خویش جان خود جان تو دیدم / ز خویشان بَهرِ تو بیگانه گشتم
فسانِهٔ عاشقان خواندم شب و روز / کنون در عشق تو افسانه گشتم

"My heart's fire burned my chest in longing for my beloved,

A fire raged in this house, which consumed the dwelling.

My body melted away in the separation from my dear,

And my soul burned with the fire of love for my beloved's face."[627]

🌿 Hāfez 🌿

"How could I ever hurt you? Even if I kissed your feet, I fear that my eyelashes might accidentally hurt you."[628]

🌿 Shams al-Dīn Tabrizi 🌿

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[627] سینه از آتش دل، در غم جانانه بسوخت / آتشی بود در این خانه، که کاشانه بسوخت
تنم از واسطهٔ دوری دلبر بگداخت / جانم از آتشِ مهرِ رخِ جانانه بسوخت

[628] آخر من تو را چگونه رنجانم؟ که اگر بر پای تو بوسه دهم ترسم که مژهٔ من در خلد پای تو را خسته کند.

Chapter 2-20 : Divine Protection

The repeating of the name of God (or a sacred verse, word, or Sound) is a powerful spiritual practice that builds up **protection** around you.

The leader of the group emphasized this simple yet profound truth:

“You have to say the name of God over and over again. Then everything is possible!”

Here's what this means in the context of these teachings:

- Repeating the **name of God** (a sacred word, personal initiation word, or holy name given inwardly) acts like a **shield** or **protective vibration**. It surrounds your consciousness with divine light and sound, creating a barrier against the lower forces (the negative power), mental poisons (fear, anger, worry, envy, etc.), and unwanted influences from the inner or outer worlds.
- Each repetition builds and strengthens this protection layer by layer — like charging a spiritual battery. Over time, the constant, focused repetition:
    - Purifies the mind and heart
    - Raises your vibration
    - Aligns you more deeply with the Divine current (Holy Spirit)
    - Opens the inner temple/altar for surrender and love
    - Makes you less vulnerable to karmic overload, negative entities, or inner turmoil
- This practice is not about mindless chanting — it's **conscious, loving repetition** done with devotion, humility, and attention. When done sincerely, it becomes a direct line to the Living Master (inner guide), the Dream Master, and the higher realms.
- The result: **Everything becomes possible**
    - Inner peace grows stronger
    - Guidance flows more clearly (through dreams, contemplation, intuition)
    - Karma is handled more gracefully
    - Love currents expand (both individually and in the group)
    - You move more freely between outer and inner worlds
    - Protection increases — not just from outer dangers, but from the autointoxication of the mind and the pull of the five passions

This ties into the broader teachings:

- It's a key part of the **Contemplations** — simple repetition of a sacred name or sound is one of the most direct ways to connect with the Light and Sound.
- It supports **self-surrender** — repeating the name turns attention inward, quiets the ego, and opens the heart to divine love.
- It creates a **wide channel of love** when done in a group — individual repetitions merge into a collective current for greater protection and service.

- It fulfills the promise: **You will never receive more than you can handle** — because this practice keeps you anchored, balanced, and protected as lessons come.

In essence:

Repeating the name of God is one of the simplest, most powerful ways to build unbreakable spiritual protection.

Say it over and over — with love, focus, and trust — and the doors of possibility open wide.

As the leader said: **“Then everything is possible!”**

Start small: Choose a sacred name or word that resonates (often given in initiation), sit quietly, and repeat it gently, inwardly or aloud, letting it fill your awareness.

Over time, you'll feel the shield strengthen, the heart open, and the divine current flow more freely.

Now, let’s delve into the poetry of Rumi and Hāfez:

Whoever regards the people of God with kindness,
God will protect them from calamities at all times.

Live your life in such a way, dear heart,
That if your foot slips, the angel will catch you with a prayer.[629]

🍃 Hāfez 🍃

When you turn to us, new openings lie ahead. Every veil that exists comes from your side. Whatever problem arises, blame yourself, for it stems from within. God treats His servant as befits them. Whatever He does, He reflects upon the person themselves.[630]
🍃 Shams al-Dīn Tabrīzī;excerpt from Maqālāt-e Shams 🍃

There is no greater story from the people of heart than the eternal life of the soul;
The pleasures of love are boundless, just like love itself.

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[629] هر آن که جانبِ اهلِ خدا نگه دارد/خُداش در همه حال از بلا نگه دارد
دلا مَعاش چنان کن که گر بلغزد پای/فرشته‌ات به دو دستِ دعا نگه دارد

[630] چو روی به ما داری، گشایش‌ها در پیش است. پیدا آید، هر حُجب که بُوَد از طرف شما بود. هر مشکل که شود، از خود گله کن که این مشکل از من است. خدا با بنده، لایق او معامله می کند. آنچه او می کند، با او همان می کند.

I have heard praises from all, how joyful this flock is.
But don't heed any murmurs of complaint, for they only lead to doubt.

Love is like the moon, and all gaze at it with envy;
Except for the good news, "Rejoice!"—this is its true reading.

Every dawn brings sweetness, every side brings freshness;
Every step holds wonders, and every breath brings grace.

When the goodness of the soul exceeds its limit, and help flows from every corner,
It becomes a shield against evil and a protection against harm.[631]
🍃 Jalāl al-Dīn Rūmī 🍃

"Abandon modesty and shame, embrace warmth for your desires.
You are my support and refuge, my kin and my tribe."[632]

🍃 Jalāl al-Dīn Rūmī 🍃

"Endure with patience, dear heart, for the truth will not forsake
Such a precious gem in the hands of a demon.
We've experienced much in this world of retribution,
Whoever quarreled with the drinkers of dregs, surely fell."[633]

🍃 Hāfez 🍃

"If the world is torn by strife from all sides,
And fire and thunder surround you,
Since you have not harmed anyone,
Why should you fear harm from others?
The wicked fear the sheriff,
While thieves dread the watchman.

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[631] نیست به جز دوام جان ز اهل دلان روایتی/راحت‌های عشق را نیست چو عشق غایتی
شکر شنیدم از همه تا چه خوشند این رمه/هان مپذیر دمدمه ز آنک کند شکایتی
عشق مه است جمله رو ماه حسد برد بدو/جز که ندای ابشروا این است ورا قرائتی
هر سحری حلاوتی هر طرفی طراوتی/هر قدمی عجایبی هر نفسی عنایتی
خوبی جان چو شد ز حد و آن مدد است بر مدد/هست برای چشم بد نیک بلا حمایتی

[632] ترک حیا و شرم کن پشت مراد گرم کن/پشت من و پناه من خویش من و تبار من

[633] به صبر کوش تو ای دل که حق رها نکند/چنین عزیز نگینی به دست آهرمنی
بس تجربه کردیم در این دیرِ مکافات/با دُردکشان هر که درافتاد برافتاد

Embrace honesty and be at peace,
For your true deliverer is always there."[634]

🍃 Saadi 🍃

"The path is full of trials, but love is the guide,

It teaches us how to walk the journey ahead.

Although the shadow of the king's mercy protects me,

It's still best to travel with the caravan on the path.

We are like rain on a cracked roof,

Leaping through the gaps, we flow down to the drain.

We are bent like a bow with the string at our throat,

But once straightened, we fly like arrows from the bow."[635]

🍃 Jalāl al-Dīn Rūmī 🍃

"Oh, you who are our shelter in every calamity, we are all safe in your care,

Our souls rejoice in the shade of your tender mercy.

You are the king of the world, the essence of all beings,

Since you are ours, we need not worry about others."

🍃 Jalāl al-Dīn Rūmī 🍃

"The one born of the world is as unfaithful as the world itself,

Though it turns toward you, it shows you its back.

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[634] گر جهان فتنه گیرد از چپ و راست/و آتش و صعقه پیش و پس باشد
تو پریشان نکرده‌ای کس را/چه پریشانیت ز کس باشد؟
خونیان را بود ز شحنه هراس/شبروان را غم از عسس باشد
راستی پیشه گیر و ایمن باش/که رهانندهٔ تو بس باشد

[635] هر که خواهد همنشینی خدا/تا نشیند در حضور اولیا
از حضور اولیا گر بسکلی/تو هلاکی زانک جزوی بی کلی
هر که را دیو از کریمان وا برد/بی کسش یابد سرش را او خورد
یک بدست از جمع رفتن یک زمان/مکر دیوست بشنو و نیکو بدان

The people of that higher world, like that world above,

Remain forever in loyalty and commitment."[636]

🍃 Jalāl al-Dīn Rūmī 🍃

"Whoever wishes to sit with God,

Should sit in the presence of the saints.

If you turn away from the saints' presence,

You are doomed, for you are a fragment without the whole.

Whoever is taken away from the noble by the devil,

Becomes alone, and their head is devoured by him.

Even one moment of stepping away from the group,

Is a trick of the devil — listen and understand well."

🍃 Jalāl al-Dīn Rūmī 🍃

"I am entirely devoted to you, drunk on the wine of loyalty,

With you, I am straight like an arrow — don't turn me into a bow.

Oh heart, though I am torn apart, seeing him is my remedy,

He is my refuge and support, don't rely on this world."

🍃 Jalāl al-Dīn Rūmī 🍃

"And if sorrow strikes from the corner of your heart,

The sanctuary of the old Pir-e-Moghan(Magi-Adept)’s threshold will be your refuge.

Keep me safe from the fear of separation, if you wish,

That God may protect you from the gaze of ill-wishers."[637]

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[636] من همگی تراستم مست می وفاستم/با تو چو تیر راستم تیر مرا کمان مکن
ای دل پاره پاره‌ام دیدن او است چاره‌ام/او است پناه و پشت من تکیه بر این جهان مکن

[637] وگر کمین بِگُشایَد غمی ز گوشهٔ دل/حریمِ درگهِ پیر مغان، پناهت بس

🌿 Hāfez 🌿

"Do not lose hope, keep faith, oh heart,
For there are countless wonders hidden in the unseen, oh heart.
Even if the entire world intends to harm you,
Hold tightly to the hem of the beloved, oh heart." [638]

🌿 Jalāl al-Dīn Rūmī 🌿

"I said to my heart, don't be more than others,
Go be a balm for wounds, not a sting.
If you wish no harm from anyone to reach you,
Don't be a speaker of ill, a teacher of ill, or an ill-thinker."[639]
(*This echoes the idea of 'Good Thoughts, Good Words, Good Deeds' from Zoroaster*)

🌿 Jalāl al-Dīn Rūmī 🌿

"The soul is nothing but knowledge gained from trial,
Whoever has more knowledge, their soul is greater.
As the soul expands, it transcends all limits,
And all things become obedient to it.
Birds, fish, fairies, and humans alike,
For its greatness exceeds their limitations.
Even the fish will become tailors of its cloak,
And the needles will follow the threads it commands."[640]

🌿 Jalāl al-Dīn Rūmī 🌿

ز خوفِ هجرم ایمن کن اگر امّیدِ آن داری/که از چشمِ بداندیشان خدایت در امان دارد

[638] نومید مشو امید می‌دار ای دل/در غیب عجایب است بسیار ای دل
گر جمله جهان قصد به جان تو کنند/تو دامن دوست را نه بگذار ای دل

[639] با دل گفتم ز دیگران بیش مباش/رو مرهم ریش باش چون نیش مباش
خواهی که ز هیچکس به تو بد نرسد/بدگوی و بدآموز و بداندیش مباش

[640] جان نباشد جز خبر در آزمون/هر که را افزون خبر جانش فزون
جان چو افزون شد گذشت از انتها/شد مطیعش جان جمله چیزها
مرغ و ماهی و پری و آدمی/ زانک او بیشست و ایشان در کمی
ماهیان سوزن‌گر دلقش شوند/سوزنان را رشته‌ها تابع بوند

"Even if thousands of traps lie at my feet,
With you by my side, I will have no fear or grief.
Since your grace remains with me,
Why would I fear that vile thief?"[641]

🌿 Jalāl al-Dīn Rūmī 🌿

"Beauty, perfection of skill, and a clean skirt (chastity),
Thus, the devotion of the pure in both worlds belongs to him." [642]

🌿 Hāfez 🌿

"Unless you find the way, you won't reach any destination,
Unless you give up your soul, you won't gain any achievement.

Look at the state of the cave's dog, one of the wonders,
Until you dissolve, you won't solve the mystery." [643]

🌿 Bābā Afzal Kāshāni 🌿

"If the sorrows of the world bring me down,

Who else but the one who offers the cup of the water of life(Saaqi) will come to my aid?"[644]

🌿 Hāfez 🌿

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[641] گر هزاران دام باشد در قدم/چون تو با مایی نباشد هیچ غم
چون عنایاتت بود با ما مقیم/ کی بود بیمی از آن دزد لئیم

[642] رویِ خوب است و کمالِ هنر و دامنِ پاک/لاجرم همتِ پاکان دو عالم با اوست

[643] تا ره نبری به هیچ منزل نرسی/تا جان ندهی به هیچ حاصل نرسی
حال سگ کهف بین که از نادره‌هاست/تا حل نشوی به حل مشکل نرسی

[644] غمِ گیتی گر از پایم درآرد/بجز ساغر که باشد دستگیرم؟

Chapter 2-21 : Solving Problems

Problems, challenges, obstacles, and difficulties are **not** something the spiritual path is designed to eliminate completely.

Instead, they are **deliberate opportunities** given to **Soul** (your true eternal self) for **unfoldment** — growth, learning, purification, and expansion of awareness.

What the spiritual student **does** develop over time is something far more valuable:

- A strong, living **inner link** with the Holy Spirit (the divine creative current, the Light and Sound of Spirit). This connection becomes a direct, personal channel to higher guidance and power.
- By tapping into this **Supreme Creative Force** (Spirit), the student gains the ability to:
    - Be **guided around** the blocks, traps, and dead-ends that once defeated or overwhelmed them.
    - Navigate life's problems with greater wisdom, detachment, and grace — not by avoiding them, but by seeing them clearly and moving through them in alignment with divine flow.
    - Avoid getting stuck in the same old patterns (fear, anger, worry, attachment, vanity, or karmic loops).

As this inner link strengthens:

- One's **ability to take charge of their own life** increases dramatically.
    - You stop being a victim of circumstances, emotions, or external forces.
    - You become more conscious, responsible, and empowered — choosing responses rooted in love, humility, and awareness instead of reaction.
    - This is a **solid step** toward **self-mastery** — mastery over the mind, the five passions, karma, and the illusions of the lower worlds.
- Ultimately, this leads to that elevated state of consciousness known as the **kingdom of heaven** — not a far-off place, but an inner reality:
    - A state of peace, freedom, love, and direct experience of the divine.
    - Where problems still arise (because duality exists in the worlds), but they no longer control or defeat you — they become teachers that serve your unfoldment.

This teaching brings deep reassurance and empowerment:

- The goal isn't a problem-free life (that's impossible in the lower worlds).
- The goal is **inner strength** and **connection** — so problems lose their power over you.
- Through daily practice (spiritual exercises, repetition of the sacred name, dream work, surrender at the temple within, and opening the heart to love), you build this unbreakable link.

- As you do, life becomes less about surviving challenges and more about **thriving** through them — guided, protected, and growing with every step.

In short:

Problems are Soul's gym — they build strength.

The spiritual path gives you the **inner coach** (Divine Spirit) and the **tools** (awareness, love, guidance) to lift heavier weights without breaking.

Over time, you don't just endure life — you **master** it, moving closer to that kingdom of heaven within, where peace is permanent and love is the only reality.

Let us now explore the poems of Rumi and Hāfez:

"When you turn toward us, paths of ease lie ahead." [645]

🍃 Shams al-Dīn Tabrīzī 🍃 ;excerpt from Maqālāt-e Shams

"Come, for the solution to the joy of presence and the order of affairs
Can be found through the grace of those who possess insight."[646]

🍃 Hāfez 🍃

"Are you a heart, or an eye, or reason itself? Or do you see with the light of God?
Are you the one who lights the lamp of lovers, or are you following the sun's religion?
When hearts hear your name, they can no longer stay within their dwellings,
All problems dissolve with the light of the Eternal One you see.
If all paths and passages are blocked for you,
A hidden path will reveal itself that no one else knows."[647]

🍃 Jalāl al-Dīn Rūmī 🍃

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[645] چو روی به ما داری، گشایش‌ها در پیش است

[646] بیا که چاره ی ذوقِ حضور و نظمِ امور/به فیض بخشیِ اهل نظر توانی کرد

[647] دلی یا دیده عقلی تو یا نور خدابینی/چراغ افروز عشاق تو یا خورشید آیینی
چو نامت بشنود دل‌ها نگنجد در منازل‌ها/شود حل جمله مشکل‌ها به نور لم یزل بینی
گر بر تو ببندد همه ره ها و گذرها/ره پنهان بنماید که کس آن راه نداند

"Last night I brought my problem to the old **Pir-e-Moqān**(Magi-Adept),
Who, with the power of his insight, unraveled the mystery.
I saw him joyful and smiling, holding a cup of Living Water,
And within that cup, he witnessed a hundred different visions.
I asked, 'When did the sage give you this world-seeing cup(metaphor for the eye of Soul)?'
He said, 'On the day when this celestial dome was being crafted.'"[648]

🍃 Hāfez 🍃

"The resolution of lovers' knots lies ahead,
If there were no difficulty, what would be worthy of a response?
Shams of Tabriz has already untied this knot,
Oh, how strange! Whose power and ability could this be?
My heart was tied with a thousand knots like an enchanted thread,
But the magic of your beautiful eyes untied them all.
Shams, the pride of Tabriz, untie this knot,
There is something that is neither within us nor beyond us—our desire.[649]

🍃 Jalāl al-Dīn Rūmī 🍃
Shams of Tabriz, the knot-untying master,
Whose bewitching eyes tied knots for the enchanters.
If the door is closed to you, do not leave—be patient there,
For after your patience, He will raise you to the highest seat."

"If the door is closed to you, do not leave—be patient there,
For after your patience, He will raise you to the highest seat."

🍃 Jalāl al-Dīn Rūmī 🍃

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[648] مشکلِ خویش بَرِ پیرِ مُغان بُردم دوش/ کو به تأییدِ نظر حلِّ معما می‌کرد
دیدمش خُرَّم و خندان قدحِ باده به دست/و اندر آن آینه صد گونه تماشا می‌کرد
گفتم این جامِ جهان‌بین به تو کِی داد حکیم؟/گفت آن روز که این گنبدِ مینا می‌کرد

[649] گشایش گره مشکلات عشاقست/چو مشکلیش نباشد چه درخورست جواب
شمس تبریزی گشاده‌ست این گره/ای عجب این قدرت و امکان کیست
دلم هزار گره داشت همچو رشته سحر/ز سحر چشم خوشت آن همه گره بگشاد
بگشای شمس مفخر تبریز این گره/چیزی است کو نه ماست و نه جز ماست آرزو
گره گشای خداوند شمس تبریزی/که چشم جادوی او زد گره به سحاری
در اگر بر تو ببندد مرو و صبر کن آن جا/ز پس صبر تو را او به سر صدر نشاند

"Why should we turn away from the threshold of the old wine master?
Fortune is in that house, and resolution is at that door.
Do not turn your face from the alley of the wine masters,
For there they sell the key to unlocking problems.
You are the chosen one of existence, the one who has witnessed resolution,
With just one glance, you grant the fortune of both worlds.
Test it, for they will give you countless treasures of your desire,
If your ruin is like mine, your grace will restore me."

🌿 **Hāfez** 🌿

From this blue, jeweled dome, give me my blood-stained heart,
So that I may solve this enigma in the cup of life's eternal mystery.[650]
🌿 Hāfez 🌿

Seek not to avoid the dust of need,
For the soil of need is the alchemy of desire.
Do not turn away from the challenges of the path, O heart,
For a true traveler of the Way fears neither ascent nor descent.[651]
🌿 Hāfez 🌿

If someone truly knows me,
and is honest with me,
they will find great peace in my presence,
and be relieved of their burdens through me.[652]

🌿 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🌿

Do not be disheartened, for your beloved will not cast you aside,
If He pushes you away today, tomorrow He will call you back.
If He closes the door on you, do not leave; stay and be patient,
For after patience, He will raise you to the highest of positions.

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[650] زین دایره مینا خونین جگرم می ده/ تا حل کنم این مشکل در ساغر مینایی

[651] نیازمندِ بلا گو رخ از غبار مَشوی/که کیمیایِ مراد است، خاکِ کویِ نیاز
ز مشکلاتِ طریقت عِنان مَتاب ای دل/که مردِ راه نَیَندیشَد از نَشیب و فَرا

[652] اگر کسی مرا تمام بشناسد، همین که با من راستی کند، از من بسیار آسایشها بدو رسد، و از من سخت بیاساید.

And if He closes all the visible paths and passages,
He will show you a hidden path, one that no one knows.[653]

🍃 Jalāl al-Dīn Rūmī 🍃

He who is given the crown of fate by the heavens,
Pulls himself under the shadow of the **Pir-e-Moqān(**wise elder).
All disputes between lovers and the vain-hearted disappear,
When love's sword is drawn to separate them.
The curve of her brow, which brings so much relief,
Praise be to God that she draws her bow to slay me.
Wretched is the one who lets go of her sleeve,
And even more wretched is the one who leaves her threshold.
If the gardener or the flower picker tries to take from this garden,
One must tread lightly in this fragrant paradise.[654]
🍃 Hāfez 🍃

You have mistaken yourself for the pain, yet you are the cure,
You have thought yourself a lock, but truly you are the key.
If I steal a description of you, you become the intellect's protector,
Yet if I speak fully of you, you are like Bayazid's mystic ecstasy.
Alas, you seek others when it's yourself you've never seen,
You haven't witnessed your own beauty, though you are the unseen.
Only the one who has shaped you truly knows you,
For who else could recognize one so hidden and free?
Oh heart, go to your beloved and do not be trapped by yourself,
For you are a traveler, swift, unbound, and agile in your way.[655]
🍃 Jalāl al-Dīn Rūmī 🍃

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[653] هله نومید نباشی که تو را یار براند/گرت امروز براند نه که فردات بخواند
در اگر بر تو ببندد مرو و صبر کن آن جا/ ز پس صبر تو را او به سر صدر نشاند
و اگر بر تو ببندد همه ره‌ها و گذرها/ره پنهان بنماید که کس آن راه نداند

[654] آن را که چرخ داد به کف سر خط/خود را به زیر سایه پیر مغان کشید
یک بارگی خصومت عشاق و بوالهوس/برخاست از میانه چو تیغ از میان کشید
ابروی او که مایه چندین گشایش است/منت خدای را که به قتلم کمان کشید
مسکین کسی که داد ز کف آستین تو/مسکین تر آن که پای از آن آستان کشید
این است اگر تطاول گلچین و باغبان/باید قدم فروغی از این گلستان کشید

[655] تو خویش درد گمان برده‌ای و درمانی/ تو خویش قفل گمان برده‌ای کلیدستی
اگر ز وصف تو دزدم تو شحنه عقلی/ وگر تمام بگویم ابایزیدستی
دریغ از تو که در آرزوی غیری تو/جمال خویش ندیدی که بی‌ندیدستی
تو را کسی بشناسد که اوت کسی کرده‌ست/ دگر کیست نداند که ناپدیدستی
دلا برو بر یار و مباش بسته خویش/ که سایح و سبک و چابک و جریدستی

Chapter 2-22 : Fanaticism

Many individuals remain deeply closed off to new spiritual ideas or truths because they have been **so thoroughly steeped** in their religious traditions.

These traditions are woven into the very fabric of their identity — the **woof and warp** (the threads that make up the whole cloth) of their lives.

Key reasons for this resistance:

- Their founder's name (whether Jesus, Moses, Buddha, Krishna, or another revered figure) has become central to who they are — a core part of their sense of self, security, family heritage, community, and meaning.
- The idea that **anything or anyone** could be greater than their founder feels threatening — almost dangerous — to their inner world.
- To consider a higher truth, a different path, or a living guide beyond their tradition risks shaking the foundations they've built their entire life upon.
- This creates fear, defensiveness, or outright rejection: "If this new teaching challenges my founder's supremacy, it must be wrong, heretical, or evil."

This reaction is a natural human response rooted in:

- **Attachment** (moha) — clinging to familiar beliefs and identity.
- **Vanity/ego** (ahankara) — the need to feel one's path is the best or only true one.
- **Fear** — of losing community, certainty, or the sense of belonging.
- The **autointoxication** of the mind with the poisons we've discussed (fear, worry, sentimental emotionalism).

Let us now explore the poems of Rumi and Hāfez:

If an example is given to you in the form of an image,
Do not cling to that image, O young man.
You are like a plant, bound to the earth,
Shaking your head in the wind with no certainty.
But you have no feet to move or to journey,
Unless you lift your feet from this muddy earth.
When you lift your feet, your life is tied to this soil,
This life of yours makes the path difficult.
But when you take life from the Divine, O radiant one,
You will become independent of the earth, moving freely.
When a child weans off milk,

He moves on to other nourishment and lets go of the nurse.
You, too, are tied to the milk of the earth like grains,
Seek your weaning from the food of the soul.
Feed on the wisdom that becomes a hidden light,
O you who do not accept the light beyond the veils,
So that you may, O soul, become a receiver of light,
And see the One who is veiled from the sight.
When you travel, you become like a star moving through the heavens,
Indeed, you travel without the heavens, in a journey beyond time and space.[656]

🌿 Jalāl al-Dīn Rūmī 🌿

I will not speak, for you are still immature,
You are in spring and have not seen summer yet.
This world is like a tree, O noble ones,
And we are like unripe fruits upon it.
The unripe fruits cling tightly to the branch,
For in their immaturity, they cannot be palaces.
But when they ripen and become sweet,
They loosen their hold on the branches thereafter.
When the mouth tastes the sweetness of that fortune,
The kingdom of the world grows cold to mankind.
Holding tight and being rigid is a sign of immaturity,
Until you are an embryo, your work is bloodshed.

He said, "Any man who is suspicious by nature,
Will not hear the truth, even with a hundred signs.
Any mind preoccupied with illusions,
When you bring proof, his illusions grow stronger.
When words enter him, they become a sickness,
A thief uses the warrior’s sword as his tool."

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[656] ور بگوید در مثال صورتی/بر همان صورت بچفسی ای فتی
بسته‌پایی چون گیا اندر زمین/سر بجنبانی ببادی بی‌یقین
لیک پایت نیست تا نقلی کنی/یا مگر پا را ازین گل بر کنی
چون کنی پا را حیاتت زین گلست/این حیاتت را روش بس مشکلست
چون حیات از حق بگیری ای روی/پس شوی مستغنی از گل می‌روی
شیر خواره چون ز دایه بسکلد/لوت‌خواره شد مرورا می‌هلد
بستهٔ شیر زمینی چون حبوب/جو فطام خویش از قوت القلوب
حرف حکمت خور که شد نور ستیر/ای تو نور بی‌حجب را ناپذیر
تا پذیرا گردی ای جان نور را/تا ببینی بی‌حجب مستور را
چون ستاره سیر بر گردون کنی/بلک بی گردون سفر بی‌چون کنی

Thus, the answer to him is silence and stillness,
For speaking to a fool is madness.[657]

Jalāl al-Dīn Rūmī

The rose garden is from the spring and the lily garden,
And it does not fear the slender cypress.
When the rose blooms and sees its own face,
After that, it fears neither acceptance nor rejection.
Enough, even though until Judgment Day,
This sea will give pearls and not be afraid.[658]

Jalāl al-Dīn Rūmī

Do not place such slander upon the disciples of Holy Spirit(ECK) path,
This is your illusion; turn the page.
If the initiate of ECK gave a reason,
He did so for the understanding of those who argue.[659]

Until you become familiar with this veil, you will not hear its secret,
The ear of the impure is not the place for the angel's message.

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[657] نه نگویم زانک خامی تو هنوز/در بهاری تو ندیدستی تموز
این جهان همچون درختست ای کرام/ما برو چون میوه‌های نیم‌خام
سخت گیرد خامها مر شاخ را/ زانک در خامی نشاید کاخ را
چون بپخت و گشت شیرین لب‌گزان/ سست گیرد شاخها را بعد از آن
چون از آن اقبال شیرین شد دهان/سرد شد بر آدمی ملک جهان
سخت‌گیری و تعصب خامی است/ تا جنینی کار خون‌آشامی است

گفت هر مردی که باشد بد گمان/نشنود او راست را با صد نشان
هر درونی که خیال‌اندیش شد/چون دلیل آری خیالش بیش شد
چون سخن در وی رود علت شود/ تیغ غازی دزد را آلت شود
پس جواب او سکوتست و سکون/هست با ابله سخن گفتن جنون

[658] گلشن ز بهار و باغ سوسن/وز سرو لطیف قد نترسد
چون گل بشکفت و روی خود دید/زان پس ز قبول و رد نترسد
بس کن هر چند تا قیامت/این بحر گهر دهد نترسد

[659] این چنین بهتان منه بر اهل حق/کین خیال تست برگردان ورق
گر دلیلی گفت آن مرد وصال/گفت بهر فهم اصحاب جدال

Listen to the advice, O my son, and do not grieve for this world,
I told you a pearl-like story; if you have the wit, hold on to it.
In the sanctuary of love, one cannot speak of words and debate,
For there, all members must become eyes and ears.
On the carpet of the wise, self-praise is not allowed,
Either speak with understanding, O wise man, or remain silent.[660]

🍃 Hāfez 🍃

One day, a rude person said to a dervish,
"No one knows you here."
He replied, "Though the common folk may not know me,
I know well who I am."
Alas, if it were the other way around—
If they were my eyes, and I were blind to myself!
Consider me a fool, but I am fortunate,
For fortune is better than obstinacy and a hardened face.
These words align with your suspicions,
But in truth, my fortune is guided by my wisdom as well.

You do not see the proof, O seeker of fame,
And if you do see it, you turn your face from it.
I traveled sixty miles on this path,
Yet you call my guide misguided.
If I listen to such nonsense,
I must start my journey anew under his command.
I've wagered my life on this path,
Whatever may come, O master, let it come.
You've walked the path like lightning in doubt,
But take a tenth of that journey in certainty from revelation like the East.
You've read that suspicion does not equal truth,
And such lightning left you stranded from the Eastern light.
Come aboard our ship, O distressed one,
Or tie your ship to this one.
He says, "How can I leave this grasping and clinging?
How can I walk blind in your shadow?"

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[660] اگر ز مردمِ هشیاری ای نصیحتگو/سخن به خاک مَیَفکَن چرا که من مستم
من آنچه شرط بلاغ است با تو می گویم/تو خواه از سخنم پند گیر و خواه ملال

The blind with a guide is surely better than walking alone,
One form of shame is bad, but this is a hundredfold worse.[661]

Jalāl al-Dīn Rūmī

[661] گفت با درویش روزی یک خسی/ که ترا این‌جا نمی‌داند کسی
گفت او گر می‌نداند عامیم/خویش را من نیک می‌دانم کیم
وای اگر بر عکس بودی درد و ریش/او بدی بینای من من کور خویش
احمقم گیر احمقم من نیک‌بخت/بخت بهتر از لجاج و روی سخت
این سخن بر وفق ظنت می‌جهد/ورنه بختم داد عقلم هم دهد

خود نبینی تو دلیل ای جاه‌جو/ور ببینی رو بگردانی ازو
که سفر کردم درین ره شصت میل/مر مرا گمراه گوید این دلیل
گر نهم من گوش سوی این شگفت/ز امر او راهم ز سر باید گرفت
من درین ره عمر خود کردم گرو/هرچه بادا باد ای خواجه برو
راه کردی لیک در ظن چو برق/عشر آن ره کن پی وحی چو شرق
ظن لایغنی من الحق خوانده‌ای/وز چنان برقی ز شرقی مانده‌ای
هی در آ در کشتی ما ای نژند/ یا تو آن کشتی برین کشتی ببند
گوید او چون ترک گیرم گیر و دار/چون روم من در طفیلت کوروار
کور با رهبر به از تنها یقین/زان یکی ننگست و صد ننگست ازین

Chapter 2-23 : Revelation

Intuition (from these spiritual teachings) is a direct **faculty of consciousness** connected to the **NO-THING universe** — the pure, formless, timeless realm beyond matter, mind, and duality.

In plain language:

- Intuition is the **power of knowing** — a clear, immediate understanding or insight that arrives **without** using the physical senses (sight, sound, touch, etc.).
- It bypasses the interference of **reasoning**, logic, analysis, or the intellect — no step-by-step thinking, no evidence-gathering, no mental debate.
- It is **instinctive** and **initiates** knowledge — something that simply **is**, arising from a deeper, wiser part of you (Soul itself), often feeling like "I just know" without knowing how or why.
- This faculty links directly to the higher, unmanifest realms (the "no-thing" — pure being, beyond form or limitation), making it one of the most reliable guides for spiritual unfoldment.

Related inner faculties from the same teachings:

- **Golden-Tongued Wisdom** This is a specific form of intuitive guidance focused on the **individual** and their **immediate environment** (daily life, relationships, challenges, decisions). It comes in gentle, personal ways:
    - A subtle **nudge** (a quiet inner prompting)
    - A **direct message** from the Inner Master (inner guidance)
    - A **dream** (or symbolic night experience)
    - A **waking dream** (a vivid, meaningful event or synchronicity in daily life that feels like a message) It's like the divine speaking to you in a golden, clear voice tailored exactly to your current situation.
- **Inner Voice** The **voice** of the Holy Spirit (divine current; inner master; inner guidance) — often described as the **still small voice** within. It's quiet, calm, loving, and persistent — never forceful or loud. When you hear this inner voice (through feeling, knowing, or subtle words), it's the ECK guiding you directly.
- **Inner Vision** The **awareness of seeing** that does **not** rely on the physical eyes. It is vision through the **spiritual eye** (the single eye of Soul, often felt in the forehead or third-eye area). This allows you to perceive inner light, symbols, higher planes, the presence of the Master, or spiritual truths — all beyond ordinary sight.

These faculties (intuition, golden-tongued wisdom, inner voice, inner vision) work together as Soul's natural tools for direct knowing and guidance.

They connect deeply to earlier teachings:

- They help you **tap into the Supreme Creative Force** to navigate around life's blocks and problems.

- They grow stronger through **repetition of the sacred name**, spiritual exercises, dream work, and **opening the heart** to love.
- They are protected and amplified when you practice **self-surrender** at the **temple within** and maintain the **Law of Silence** about sacred inner experiences.
- Unlike the intellect (limited to reasoning and the known), intuition draws from the **no-thing** — the infinite, where true wisdom resides.

In essence:

Intuition is Soul's direct line to the divine — the power to **know** without thinking, see without eyes, hear without ears.

It's quiet, instinctive, and infallible when trusted.

As you purify the mind (letting go of fear, anger, vanity, etc.), listen to the still small voice, and follow the golden-tongued nudges, this faculty becomes clearer — guiding you safely, lovingly, and precisely on the path home.

Simple way to strengthen it:

In quiet moments, ask inwardly for guidance, then listen — not with effort, but with openness.

A nudge, a feeling, a knowing, or a soft voice may come. Trust it. That's intuition speaking.

Let us now explore the poems of Rumi and Hāfez:

"This one is noble and rises high,

How could its revelation be less than a bee's?"[662]

🍃 Jalāl al-Dīn Rūmī 🍃

[662] این که کرمناست و بالا می‌رود/وحیش از زنبور کمتر کی بود

How long will you continue riding in the field of men, mounted on a saddle without a horse?
And how long will you walk, relying on the crutch of others?

These words you speak—from Hadith, interpretation, wisdom, and so forth—are the words of the people of their time. Each sat upon the seat of prominence in their era and spoke their meanings. Now, as you are the men of this time, where are your secrets and words?

Some were scribes of revelation, and some were the vessels of revelation.
Now strive to be both:
Be the vessel of revelation and the scribe of your own revelation.[663]

🍃 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🍃

The divine revelation arrived, saying: Sharpen your ears,
For a keen ear leads to the God-seeing eye![664]

🍃 Jalāl al-Dīn Rūmī 🍃

The Preserved Tablet is his guide,
From what is it preserved? It is preserved from error.
It is neither astrology, nor geomancy, nor a dream,
It is the revelation of truth, and God knows what is right.

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[663] تا کی بر زین بی اسب سوار گشته و در میدان مردان می‌تازید; و تا کی به عصای دیگران به پا می‌روید؟
این سخنان که می‌گویید از حدیث و تفسیر و حکمت و غیره ،سخنان مردم آن زمان است که هر یک در عهد خود به مسند مردمی نشسته بودند و از خود معانی می‌گفتند و چون مردان این عهد شمایید، اسرار و سخنان شما کو؟
بعضی کاتب وحی بودند و برخی محل وحی. اکنون جهد کن که هر دو باشی; هم محل وحی و هم کاتب وحی خود باشی

[664] رسید وحی خدایی که گوش تیز کنید/که گوش تیز به چشم خدای بین کشد!

To cover its meaning for the common people,
The Sufis call it the "revelation of the heart."
Grasp the revelation of the heart, for that is His vision,
How could there be error when the heart is His witness?[665]

The king asked him, "What is revelation, after all?
And what benefit is there for one who is not a prophet?"
He answered, "What is that which brings no gain?
And what is the wealth that leaves one unconnected?"
Let’s say the prophet’s revelation is not a treasure chest,
Is it any less than the heart’s revelation to the bee?
When the Lord revealed to the bee,
Its house of revelation became filled with honey.
By the light of God’s revelation,
He filled the world with candles and honey.
This one, so noble, who rises high,
How could his revelation be less than the bee’s?[666]

🍃 Jalāl al-Dīn Rūmī 🍃

Where is the sea of truths, where is the cloud of grace,
That has made stones flow like water?
Where is our king? He is not here, yet He is,
His magic blinds the eye but makes the seer see.
He blinds your eyes so that you see a speck of dust,
In the middle of the day, and miss the mighty sun.
His magic veils you so that you see a boat,
Floating in the sea, but you cannot see the waves.
The boat’s trembling hides the sea from you,
Just as a blind man feels people moving in the daylight.
Haven't you read "God sealed their hearts,"

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[665] لوح محفوظ است او را پیشوا/از چه محفوظست محفوظ از خطا
نه نجومست و نه رملست و نه خواب/وحی حق والله اعلم بالصواب
از پی روپوش عامه در بیان/وحی دل گویند آن را صوفیان
وحی دل گیرش که منظرگاه اوست/چون خطا باشد چو دل آگاه اوست

[666] شاه پرسیدش که باری وحی چیست/یا چه حاصل دارد آن کس کو نبیست
گفت خود آن چیست کش حاصل نشد/یا چه دولت ماند کو واصل نشد
گیرم این وحی نبی گنجور نیست/هم کم از وحی دل زنبور نیست
چونک او حی الرب الی النحل آمدست/ خانهٔ وحیش پر از حلوا شدست
او به نور وحی حق عزوجل/کرد عالم را پر از شمع و عسل
این که کرمناست و بالا می‌رود/وحیش از زنبور کمتر کی بود

Yet He is the One who opens the seal and lifts the veils.
With your closed eyes in sleep, you see images,
But when your eyes open, the curtain is lifted, revealing the spectacle.
Do not wonder if the soul itself is the veil to the Beloved,
Discipline yourself and abandon the clamoring of the self.
Even more wondrous is that people, like moths,
Fly around, yet they cannot see the candle of their hearts.
What crime did you commit, O my eyes, that caused you to be bound?
Repent, and let go of your mistakes.
It is right that the body should wear out for such a soul,
It is right to walk with one's head bowed, in pursuit of that demand.
Be silent, so you can hear the revelations of the Truth,
For the spoken revelation contains a hundred thousand lives.[667]

🍃 Jalāl al-Dīn Rūmī 🍃

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[667] کجاست بحر حقایق کجاست ابر کرم/که چشم‌های روان داده است خارا را
کجاست کان شه ما نیست لیک آن باشد/که چشم بند کند سحرهاش بینا را
چنان ببندد چشمت که ذره را بینی/میان روز و نبینی تو شمس کبری را
ز چشم بند ویست آنک زورق بینی/میان بحر و نبینی تو موج دریا را
تو را طپیدن زورق ز بحر غمز کند/چنانک جنبش مردم به روز اعمی را
نخوانده‌ای ختم الله خدای مهر نهد/همو گشاید مهر و برد غطاها را
دو چشم بسته تو در خواب نقش‌ها بینی/دو چشم باز شود پرده آن تماشا را
عجب مدار اگر جان حجاب جانانست/ریاضتی کن و بگذار نفس غوغا را
عجبتر اینک خلایق مثال پروانه/همی‌پرند و نبینی تو شمع دل‌ها را
چه جرم کردی ای چشم ما که بندت کرد/بزار و توبه کن و ترک کن خطاها را
سزاست جسم بفرسودن این چنین جان را/ سزاست مشی علی الراس آن تقاضا را
خموش باش که تا وحی‌های حق شنوی/که صد هزار حیاتست وحی گویا را

Chapter 2-24 : Coworker with God

The entire journey through lifetimes, experiences, karma, challenges, and inner work is designed to lead you step by step to this state of spiritual unification. This is not a full "melting" into God (as some Sufi mystics describe extreme fanā, or annihilation of self), but a profound partnership where you retain individuality while merging in spirit. As Rumi taught, after fanā (ego-death), comes baqā (subsistence in God): you become a "perfect human" (al-insān al-kāmil), an advanced, conscious guardian—empowered to serve as a "vice-president"(not cohort/colleague; it's a misconception) or deputy of the Divine, like awliyā (friends of God) who intercede and protect without losing their unique roles.

The purpose of all these steps is simple and profound:

To teach the soul how to give and receive divine love.

- **Give divine love freely, without condition or agenda** — through service, compassion, humility, and open-hearted action. This is the essence of Oilayā (sainthood in Sufism): acting as God's hands on earth, healing and harmonizing creation. In Christianity, it's like being "co-workers with God" (1 Corinthians 3:9)—laboring selflessly to manifest love, not for reward but as a natural overflow of unification.***It's not equality but synergy—God*** as "boss," humans as empowered deputies.
- **Receive divine love fully** — allowing it to flow in, fill you, and transform you from the inside. This is the receptive side of baqā: opening to God's grace (barākā) during Earth's tests, purifying the self until you can hold divine power without ego. Shams alDin Tabrizi calls it "becoming a mirror of God," reflecting love while staying distinct.

When the soul masters this giving and receiving:

- It becomes a true Collaborator with the Divine/guardian angel — partnering consciously with the divine creative force to bring love, light, healing, and harmony into the worlds. This is your "spiritual promotion" to vice-president: after purification on Earth (the forge of tests), you gain angelic-like powers—insight, intercession, and protection—serving eternally as an advanced, conscious angel. Unlike traditional angels (who obey without free will), you retain human individuality, earned through trials, to guide others with empathy.
- The "secret part" of yourself is no longer hidden — it lives openly in every act of service. As Rumi says, "Die before you die" to reveal this inner essence; unification in Spirit awakens it, turning you into a beacon for humanity.
- You embody the kingdom of heaven here and now: inner peace amid outer problems, freedom from the lower passions, and a life guided by love. In Sufism, this is the "eternal now" (waqt)—beyond karma's cycles—where Earth's challenges become stepping stones to divine co-creation.

Let us now explore the poems of Rumi and Hāfez:

I am a bird from the celestial garden; how can I describe the pain of separation?
For in this trap of worldly events, how have I fallen?
I was an angel, and Paradise was my dwelling place,
But Adam brought me into this ruined tavern of exile.
Come back, O cupbearer, for I am eager to serve,
I long to be a servant and to pray for my fortune.[668]

🍃 Hāfez 🍃

He said, "In the beginning, we were angels,
We traversed the path of obedience with our very souls.
We were the confidants of the travelers of the way,
We were the companions of those dwelling in the throne.
How can the first profession ever leave the heart?
How can the first love ever leave the heart?
Whether I travel to Rome or Khutan,
How can love of one's homeland leave the heart?"[669]

🍃 Jalāl al-Dīn Rūmī 🍃

From the blazing sun comes a call to the heart each moment:
"Leave the candle of this secret so that your candle may reignite."
You serve the Beloved, so why hide your head in secrecy?
Gold becomes more beautiful with each strike from the miner’s hammer.[670]

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[668] طایرِ گلشنِ قدسم چه دهم شرحِ فراق؟/که در این دامگهِ حادثه چون افتادم
من مَلَک بودم و فردوسِ بَرین جایَم بود/آدم آورد در این دیرِ خراب آبادم
بازآی ساقیا که هواخواه خدمتم/مشتاق بندگی و دعاگوی دولتم

[669] گفت ما اول فرشته بوده‌ایم/راه طاعت را بجان پیموده‌ایم
سالکان راه را محرم بدیم/ساکنان عرش را همدم بدیم
پیشهٔ اول کجا از دل رود/مهر اول کی ز دل بیرون شود
در سفر گر روم بینی یا ختن/از دل تو کی رود حب الوطن

[670] از آفتاب مشتعل هر دم ندا آید به دل/تو شمع این سر را بهل تا باز شمعت سر زند
تو خدمت جانان کنی سر را چرا پنهان کنی/زر هر دمی خوشتر شود از زخم کان زرگر زند

🌿 Jalāl al-Dīn Rūmī 🌿

You, whose body is a form, and your essence a substance,
Like a celestial being in the garb of humanity,
Though the world, like a bud, remains tightly closed,
Be like the spring breeze, opening its knots.[671]

🌿 Hāfez 🌿

We have been in the heavens, companions of the angels,
And we will return to that same place, for that is our city.
We are higher than the heavens, greater than the angels,
Why then should we not pass beyond both? Our abode is the vastness of God's majesty.
Where is the pure gem, and where is this world of dust?
Why did you descend? Pack up, for this is not your place.[672]

🌿 Jalāl al-Dīn Rūmī 🌿

I serve the Beloved and do whatever He commands,
If He desires something else, I will shatter my heart's wish in His favor.

In the kingdom of the Beloved, if one soul is wasted,
What value does one soul have in the service of the Divine?
If your ill-intentioned soul speaks evil before the king,
Strike it on the mouth so that it will speak fewer falsehoods.[673]

🌿 Jalāl al-Dīn Rūmī 🌿

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[671] تو را که صورت جسم تو را هیولایی است/چو جوهر ملکی در لباس انسانی
چو غنچه گرچه فروبستگی است کارِ جهان/تو همچو بادِ بهاری گره گشا می‌باش

[672] ما به فلک بوده‌ایم یار ملک بوده‌ایم/باز همان جا رویم جمله که آن شهر ماست
خود ز فلک برتریم وز ملک افزونتریم/ زین دو چرا نگذریم منزل ما کبریاست
گوهر پاک از کجا عالم خاک از کجا/بر چه فرود آمدیت بار کنید این چه جاست

[673] من خدمت جانان کنم آن را که گوید آن کنم/چیزی دگر خواهد چو دل در کام دل آن بشکنم
در دولت سلطانی گر یاوه شود جانی/یک جان چه محل دارد در خدمت جانانه
گر جان بداندیشت گوید بد شه پیشت/ ده بر دهن او زن تا کم کند افسانه

O Saadi, if you place your head in the service of the Beloved,
Still, you must ask forgiveness for your shortcomings.[674]

🍃 Saadi 🍃

Destiny has given each person a service,
In proportion to the gem of their being, in trials.[675]

🍃 Jalāl al-Dīn Rūmī 🍃

In the gathering of such a king, in the light of such a moon,
Withdraw your line in both worlds—what is the worth of one house?
In the kingdom of the Beloved, if one soul is wasted,
What value does one soul have in the service of the Divine?[676]

🍃 Jalāl al-Dīn Rūmī 🍃

The task that you perform is not truly yours,
Know with certainty that it is God's work.
Let us complete the rest of the poem,
But it cannot be recited before the unripe.

Man has a hand in every task,
But the goal of this service is from Him.[677]

🍃 Jalāl al-Dīn Rūmī 🍃

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[674] سعدیا در پای جانان گر به خدمت سر نهی/همچنان عذرت بباید خواستن تقصیر را

[675] هر کسی را خدمتی داده قضا/در خور آن گوهرش در ابتلا

[676] در بزم چنان شاهی در نور چنان ماهی/خط در دو جهان درکش چه جای یکی خانه
در دولت سلطانی گر یاوه شود جانی/یک جان چه محل دارد در خدمت جانانه

[677] کاری که کنی تو در میان نی/آن کرده حق بود یقین دان
باقی غزل به سر بگوییم/نتوان گفتن به پیش خامان
آدمی را هست در هر کار دست/لیک ازو مقصود این خدمت بدست

My existence and non-existence are both for His service,
If I do not have that, what benefit would this existence bring me?[678]

🍃 Jalāl al-Dīn Rūmī 🍃

SPiRiT desires Souls to be purer than rain,
And in its conduct, more perceptive than an angel.
It takes lifetimes for the breath to be purified,
Until it becomes the trusted keeper of the heavens(Co-Workers with God).[679]

🍃 Jalāl al-Dīn Rūmī 🍃

Shams al-Dīn Tabrīzī raised me through love,
And with the sacred spirit, I surpass the cherubim.

When one is accepted by the Truth, that man is true,
His hand in all works becomes the hand of God.
The incomplete hand belongs to the devil and the demon,
For it is trapped in the snare of deception and cunning.
What was ignorance before him now becomes knowledge,
What was once knowledge now becomes ignorance when it walks with the denier.
Whatever he touches becomes a sickness,
Whatever perfection he encounters becomes a faith.
O you who are walking on foot with riders,
You will not raise your head now—so hold your ground.[680]

🍃 Jalāl al-Dīn Rūmī 🍃

The sign of the mystic (ʿārif) is three things:
First, a heart occupied with contemplation,
Second, a body occupied with service,

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[678] مرا بقا و فنا از برای خدمت اوست/مرا چو آن نبود این بقا چه سود کند

[679] کان نفس خواهد ز باران پاک‌تر/ وز فرشته در روش دراک‌تر
عمرها بایست تا دم پاک شد/تا امین مخزن افلاک شد

[680] مرا به عشق بپرورد شمس تبریزی/ز روح قدس ز کروبیان فزون باشم
چون قبول حق بود آن مرد راست/دست او در کارها دست خداست
دست ناقص دست شیطانست و دیو/زانک اندر دام تکلیفست و ریو
جهل آید پیش او دانش شود/جهل شد علمی که در منکر رود
هرچه گیرد علتی علت شود/کفر گیرد کاملی ملت شود
ای مری کرده پیاده با سوار/سر نخواهی برد اکنون پای دار

Third, eyes occupied with closeness (to the Divine).
Also, the sign of the mystic is that the world holds no weight for him,
The Hereafter has no influence over him,
And the Master (God) has no substitute in his heart.

Knowledge is in the heart, testimony is on the tongue,
And service is in the limbs.
From the heart comes recognition and compassion for creation,
From the tongue comes remembrance and kind words to creation,
And from the limbs comes worship and helping others.[681]

🍃 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🍃

One complains from this side,The other from that side, both unstable,
On their own side, they believe in predestination,On their beloved's side, they believe in free will.The letter of your deeds is unstable,This instability comes from predestination.
Do not write an unstable letter.
If you act with this understanding of predestination,You will miss out on many benefits.
After all, there is a true understanding of predestination, and there is imitation.
Why do you remain stuck in imitation?Why do you not look toward true understanding?
Increase your service so that we may increase our prayers for you.[682]

🍃 **Shams al-Dīn Tabrīzī**; "Maqālāt-e Shams" 🍃

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[681] علامت عارف سه چیز است، اول دل مشغولی به فکرت ;و تن مشغولی به خدمت; و چشم مشغولی به قربت ، همچنین علامت عارف آن است که دنیا را به نزد او خطر نبود و عقبی را به نزد او اثر نبود و مولی را به نزد او بدل نبود.
معرفت در دل است شهادت بر زبان است و خدمت بر اندام است. از دل، شناخت و شفقت بر خلق، و از زبان، ذکر و خوش زبانی به خلق، و از اندام، پرستش و یاری دادن به خلق

[682] او از این طرف شکایت می کند، آن از آن طرف، هر دو متلون، در طرف خود جبری، در طرف یار خود قدری.
نامه کردارت متلون است. این تلون از جبرست. نامه متلون منویس. اگر تو بدین جبر معامله کنی از بسیار فواید باز مانی.
آخر جبر را تحقیقی است، تقلیدی است. آخر در تقلید چرا می‌نگری؟ آخر سوی تحقیق چرا نمی‌نگری؟ تو زیادت کن در خدمت تا ما زیادت کنیم در دعا.

Chapter 2-25 : Spiritual eye/Soul's eye & inner ears

My view is that this gland (Pineal Gland) is the principal seat of the soul and the place in which all our thoughts are formed. The reason I believe this is that I cannot find any part of the brain, except this, which is not double. Since we see only one thing with two eyes, and hear only one voice with two ears, and in short have never more than one thought at a time, it must necessarily be the case that the impressions which enter by the two eyes or by the two ears, and so on, unite with each other in some part of the body before being considered by the soul. Now it is impossible to find any such place in the whole head except this gland; moreover it is situated in the most suitable possible place for this purpose, in the middle of all the concavities; and it is supported and surrounded by the little branches of the carotid arteries which bring the spirits into the brain."

🍃 Rene Descartes 🍃

"The ATEN stands for the awakened Third Eye that sees the "soul within" or "sun within" -which "Soul" or "sun" is really the "Higher Self" or "divine spark" within us. The ATEN is thus a symbol of both the "Third Eye" and the "Soul Within" that the awakened Third Eye sees."

🍃 Richard Cassaro 🍃

Let's look at first Sufi terminologies in regards to bodies and chakras(Rouzan) of humans:

The Six Lataif[683] , meaning "the six subtle centers" or six spiritual-psychological organs, are believed to correspond to specific glands and organs in the physical body. Sufis derived the terms Nafs, Qalb, Sirr, Ruh, Khafi, and Akhfa as the six Lataif.

In Sufism, spiritual development involves awakening these dormant centers of perception in each individual. The guidance of an experienced teacher (Murshid) is necessary to activate these centers in a proper and orderly manner. Each center is associated with a specific color, a part of the body, and is often awakened under the supervision of a great logos.

Now, let's look at there terms from Hinduism perspective:

Chakras are energy centers in the human body, originating from Hindu tradition and believed to exist in every living being as sources of vital life-force energy (prana). They are visualized as spinning wheels along the spine, and when balanced, they support physical, emotional, mental, and spiritual health. The seven main chakras are:

1. **Root Chakra (Muladhara)** — base of the spine, red; governs survival, grounding, and physical vitality.

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[683] لطائف ستة

2. **Sacral Chakra (Svadhisthana)** — lower abdomen, orange; linked to creativity, emotions, sexuality, and fluid balance.
3. **Solar Plexus Chakra (Manipura)** — upper abdomen, yellow; associated with personal power, willpower, digestion, and mental clarity.
4. **Heart Chakra (Anahata)** — center of the chest, green; center of love, compassion, healing, and emotional connection.
5. **Throat Chakra (Vishuddha)** — throat, blue; governs communication, truth, expression, and self-authenticity.
6. **Third Eye Chakra (Ajna)** — between the eyebrows, indigo; relates to intuition, insight, imagination, and inner vision.
7. **Crown Chakra (Sahasrara)** — top of the head, violet; represents spiritual connection, higher consciousness, and unity with the divine.

In yoga, meditation, and energy healing practices, each chakra is associated with specific colors, sounds, locations, and qualities; balancing them is thought to harmonize the entire being.

Now, let's turn our attention to the poetry of Rumi and Hāfez:

Whoever's (inner; Soul) eyes opened to love,
They arrived dancing, their Soul released above.[684]
🍃 Farīd al-Dīn Attār Nishābourī 🍃

The Light whose decline never comes to be,

Was seen by an eye(Inner eye; Tisratil) that was never fantasy.

To see Him(IT) is beyond substance and accident,

For He is far beyond both accident and essence.

Absolute, and therefore worthy of all delight,

God was seen—and God is truly seeable.

His vision must not be hidden from the eye,

Blind is the one who did not say "I have seen."

The Prophet saw not with any other eye,

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[684] هرکه را در عشق چشمی باز شد/پای کوبان آمد و جان باز شد

But with this very secret eye (Inner eye; Tisratil)— not the head’s eye.

Seeing Him was not through the veil of space,

Going that path was not through the passage of time.[685]

🍃 Nezāmī 🍃

Turn your gaze to the eye drunk with illumination,
For in that (Soul’s)eye, you’ll find the gems of essence and vision.
O essence of my soul, do not leave without me;
Do not depart, my flame, my radiance, my destiny.
You are my light, stay within my eyes;
You are both my sight and the fountain of my life.
One moment you scorch me, the next you lead me to the garden,
You bring me before the lamp, opening the eyes(Chakra; Rouzan) of my heart.[686]
If your ears are tuned to worldly sounds,
Know that your Soul's ear to the divine is bound.

🍃 Jalāl al-Dīn Rūmī; Masnavi 🍃

Recite nothing but praises of His(ITs) majesty,
For the heart’s ear is privy to the angel’s decree.[687]
🍃 Hāfez 🍃

God made our inner eye ITs place of manifestation,
Enter these (Inner; Soul’s) eye, and behold ITs revelation.

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[685] آیت نوری که زوال‌ش نبود/دید به چشمی که خیال‌ش نبود
دیدن او بی عرض و جوهر است/کز عرض و جوهر از آنسوتر است
مطلق از آنجا که پسندیدنی‌ست/دید خدا را و خدا دیدنی‌ست
دیدنش از دیده نباید نهفت/کوری آن کس که به دیده نه گفت
دید پیمبر نه به چشمی دگر/بلکه بدین چشم سِر این چشم سَر
دیدن آن پرده مکانی نبود/رفتن آن راه زمانی نبود

[686] سوی آن چشم نظر کن که بود مست تجلی/که در آن چشم بیابی گهر عین و عیان را
چون می روی بی‌من مرو ای جان جان بی‌تن مرو/وز چشم من بیرون مشو ای مشعله تابان من
نور منی باش در این چشم من/چشم من و چشمه حیوان من
یک لحظه داغم می کشی یک دم به باغم می کشی/پیش چراغم می کشی تا وا شود چشمان من
گوش حس تو به حرف ار در خورست/دان که گوش غیب‌گیر تو کرست

[687] به جز ثنایِ جلالش مساز وِردِ ضمیر/که هست گوشِ دلش محرمِ پیامِ سروش

Seek God among those consumed by love's fire;
Do not search the earth or sweep the heavens higher.[688]
🌿 Anonymous 🌿

Cleanse the Soul’s eye from impurities and causes,
Then watch for the palace of that vision’s glories.
Whoever’s Soul is pure from worldly sensuous pleasures,
Will soon behold the sacred court and its spires.
Whoever’s heart-chakra opens to the divine door(Chakra),
Sees a hundred suns shining on the heavenly floor.[689]
🌿 Jalāl al-Dīn Rūmī; Masnavi 🌿

Since that world-seeing (Inner; Soul’s) eye departed from my sight,
No one knows what sorrows fled from my eyes' light.
Hāfez, who yearns for the world-revealing cup(Inner eye; Soul’s eye) ,
Should remain in the gaze of Jamshid’s wise keeper.
I asked, “O throne of Jam, where is your world-seeing chalice?”
He said, “Alas, that wakeful fortune has fallen into slumber.”
To behold your face, one needs the Soul’s discerning sight;
How could my worldly vision attain such a height?
A heart that reveals the unseen and holds Jam’s cup,
Has no concern for a lost ring’s momentary hiccup.
Whether you see the essence or the shell in all,
Beware of crooked vision; He is the whole, the call.
You lack the sight to perceive Him within,
Otherwise, from head to toe, He is where you’ve been.[690]
🌿 Hāfez 🌿

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[688] تجلیگه خود کرد خدا دیده ما را/درین دیده درآیید و ببینید خدا را
خدا در دل سودا زدگانست بجوئید/مجوئید زمین را و مپوئید سما را

[689] چشم دل از مو و علت پاک آر/وانگه آن دیدار قصرش چشم دار
هر که را هست از هوسها جان پاک/زود بیند حضرت و ایوان پاک
هر که را باشد ز سینه فتح باب/بیند او بر چرخ دل صد آفتاب

[690] تا رفت مرا از نظر آن چشمِ جهان بین/کس واقفِ ما نیست که از دیده چه‌ها رفت
حافظ که هوس می‌کندش جامِ جهان بین/ گو در نظرِ آصفِ جمشید مکان باش
گفتم ای مَسنَدِ جم، جامِ جهان بینت کو/ گفت افسوس که آن دولتِ بیدار بِخُفت
دیدنِ رویِ تو را دیدهٔ جان بین باید/وین کجا مرتبهٔ چشمِ جهان بینِ من است؟
دلی که غیب نمای است و جام جم دارد/ ز خاتمی که دمی گم شود چه غم دارد
گر مغز همه بینی و گر پوست همه/هان تا نکنی کج نظری، کوست همه

This world-seeing eye of mine, in all creation,
Sees nothing but the vision of your street's location.
The gem of Jamshid's cup(Soul’s Eye) comes from another realm,
Yet you seek it from a potter's clay helm.
A heart that reveals the unseen and holds Jam’s chalice,
Cares not for a ring lost in a moment’s malice.
If you wish to reach Jam’s secret of the unseen,
Come, and companion the world-revealing cup(eye) serene.
If you are not ready to perceive, seek not union,
For Jam’s cup(Soul’s Eye) serves no purpose to blind vision.
For years, the heart sought Jam’s cup from me,
While yearning for what it already possessed, foolishly.
A gem beyond the realm of being and place,
It sought from the lost upon the ocean’s face.[691]
🌿 Hāfez 🌿

Behold, from His rooftop(Crown Chakra), every moment, His message
Reaches my fiery Soul through the Chakra of the heart.[692]
🌿 Jalāl al-Dīn Rūmī; Ghazaliat 🌿

Light has entered through the Chakra,
Elevating us, though we are lowly.
O sun, do not withdraw your hem from us,
For we have clung to your hem.
If we are rubies, it is from your radiance;

تو دیده نداری که درو در نگری/ورنه ز سرت تا به قدم اوست همه

[691] این چشم جهان بین مرا در همه عالم/جز بر سر کوی تو تماشای دگر نیست
گوهر جام جم از کان جهانی دگر است/تو تمنا ز گل کوزه گران می‌داری
دلی که غیب نمای است و جامِ جم دارد/ز خاتمی که دمی گم شود، چه غم دارد
گرَت هواست که چُون جَم به سِرِّ غیب رَسی/بیا و همدمِ جامِ جهان نما می‌باش
چو مستعد نظر نیستی وصال مجوی/که جام جم نکند سود وقت بی‌بصری
سال‌ها دل طلبِ جامِ جم از ما می‌کرد/وآنچه خود داشت ز بیگانه تمنّا می‌کرد
گوهری کز صدفِ کُون و مکان بیرون است/طلب از گمشدگانِ لبِ دریا می‌کرد

[692] نظاره کن کز بام او هر لحظه‌ای پیغام او/از روزن دل می رسد در جان آتشخوار من

If we exist, we exist through you.
Before you, we dance like particles,
Breaking free from our chains by your breath.[693]
🌿 Jalāl al-Dīn Rūmī; Ghazaliat 🌿

O adornment of every garden, O Chakra of every shell of clay temple,
Every particle shines from your sun like a pearl.
O helper of every destitute, refuge of every wanderer,
Rectifier of every deceit, purpose of every tale.[694]
🌿 Jalāl al-Dīn Rūmī; Ghazaliat 🌿

These are unique contemplations. Before knowledge, the path leads to misguidance. After that comes knowledge. And following knowledge, there are imaginings that are true and exceedingly noble. Beyond this, the opening of the (Soul's) eyes occurs.

A sincere follower is better than one who, through their cleverness, tries to carve out their own method and path.[695]
🌿 Shams al-Dīn Tabrīzī; Maqālāt-Shams 🌿

First, learn to see with clarity,
Then walk this path through darkness.[696]
🌿 Parvīn E'tesami 🌿

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[693] آفتابی درآمد از روزن/کرد ما را بلند اگر پستیم
آفتابا مکش ز ما دامن/نی که بر دامن تو بنشستیم
از شعاع تو است اگر لعلیم/از تو هستیم ما اگر هستیم
پیش تو ذره وار رقصانیم/از هوای تو بند بشکستیم

[694] ای رونق هر گلشنی وی روزن هر خانه‌ای/هر ذره از خورشید تو تابنده چون دردانه‌ای
ای غوث هر بیچاره‌ای واگشت هر آواره‌ای/اصلاح هر مکاره‌ای مقصود هر افسانه‌ای

[695] خیالاتی‌ست اوحدانه. پیش از علم، ره به ضَلالَت بَرَد. بعد از آن، علم است. و بعد از علم، خیالاتی‌ست صواب و سخت نیکو. بعد از آن، چشم باز شدن است.مقلّدِ صادق بِه آن که به زیرکیِ خود خواهد که روشی و راهی بر تراشد.

[696] اول بدیده روشنئ آموز/زان پس بپوی این ره ظلما را ; پروین اعتصامی

The eye of the heart, gazing at the kindness of her face,
Saw its own reflection and thought it was a beauty mark.[697]
🌿 Hāfez 🌿

Come forward, O vision of her, for you stir a tempest within,
Sit upon my (inner; Soul) eye, for you are a radiant light within.
In your destiny lies the joy of Venus's song,
And in your heart, as with David, the Psalms belong.[698]

You are my king, worthy of my longing's fire,
You are my sweetness, worthy of my desire.
You are my light, dwell within my(inner eye; Soul's eye)eyes;
You are my eyes and the fountain of my life.[699]
🌿 Jalāl al-Dīn Rūmī 🌿

Behold, from His rooftop, every moment, His message
Reaches my fiery soul through the Rouzan(Chakra) of the heart.
When your eyes close, three worlds encompass you,
The light of the eye blooms not from the Rouzan(Chakra)'s hue.
What is the essence of the bird that flies through the Rouzan(Chakra)?
If you are like the bird, then rise and fly, and ask not at the door.[700]
🌿 Jalāl al-Dīn Rūmī 🌿

Wherever the face of the heavens unveiled itself,
We became slaves to the spring of love, wherever it flowed.
Thus, the heart's Rouzan(Chakra) held a hundred hidden doors,
Sealed by God, until His servant opened them once more.

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[697] مردم دیده ز لطفِ رخِ او در رخِ او/عکس خود دید، گمان برد که مِشکین خالیست

[698] پیش آی خیال او که شوری داری/بر دیدهٔ من نشین که نوری داری
در طالع خود ز زهره سوری داری/در سینه چو داود زبوری داری

[699] شاه منی لایق سودای من/قند منی لایق دندان من
نور منی باش در این چشم من/ چشم من و چشمه حیوان من

[700] نظاره کن کز بام او هر لحظه‌ای پیغام او/از روزن دل می رسد در جان آتشخوار من
چشم چون بستی ترا تاسه گرفت/نور چشم از نور روزن کی شکفت
خاصیت مرغ چیست آنک ز روزن پرد/ گر تو چو مرغی بیا برپر و از در مپرس

In this abode where the sun and moon are twin lamps,
God opened a Rouzan(Chakra) into the heart from the soul's expanse.
God proclaimed, "Am I not your Lord?" and the souls replied, "Indeed!"
For the truth of that reply, God opened the path to trials decreed.[701]
🌿 Jalāl al-Dīn Rūmī 🌿

My face takes its light from your face, a hundredfold;
My soul finds its safety in yours, manifold.
The iron of my being, polished by the whetstone of love,
Became the mirror of existence, with no trace of iron left thereof.
The bird(metaphor of flying Soul) of my heart fluttered with no peace or home;
It found its true nest and settled, no more to roam.
Without your vision, my eye holds no clarity;
Without your day, my Rouzan(Chakra) admits no luminosity.
My(Soul's) eye, upon seeing you, declared, "You are my light!"
My soul, upon seeing you, proclaimed, "You are my life-giver!"[702]
🌿 Jalāl al-Dīn Rūmī 🌿

What is this jug—our confined body?
Within it flows the saline water of our senses.
O Lord, accept this jar and vessel of mine,
Through Your grace, as the trade of Your servant divine.
This jug with five spouts—our five senses—
Keep its waters pure, free from offenses.
So this jug may become a passage to the sea,
And my vessel may take on the ocean's majesty.
Let me offer it as a gift to the King,
Pure, so the Sovereign will find it pleasing.
Then its water will become infinite, boundless,
And from my jug, a hundred worlds will be foundness.

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[701] ادیم روی سهیلیم هر کجا بنمود/غلام چشمه عشقیم هر کجا بگشاد
پس دریچه دل صد در نهانی بود/که بسته بود خدا بنده خدا بگشاد
در این سرا که دو قندیل ماه و خورشیدست/خدا ز جانب دل روزن سرا بگشاد
الست گفت حق و جان‌ها بلی گفتند/برای صدق بلی حق ره بلا بگشاد

[702] روی من از روی تو دارد صد روشنی/جان من از جان تو یابد صد ایمنی
آهن هستی من صیقل عشقش چو یافت/آینه کون شد رفت از او آهنی
مرغ دلم می‌طپید هیچ سکونی نداشت /مسکن اصلیش دید یافت در او ساکنی
ندهد بی‌چشم تو چشم من آینگی/ندهد بی‌روز تو روزن من روزنی
چشم منش چون بدید گفت که نور منی/جان منش چون بدید گفت که جان منی

Close the spouts and fill it from the source;
Thus, He said, *“Lower your gaze from worldly course.”*
Who is worthy of this noble gift of the heart?
Surely, such a King deserves nothing less from the start.[703]
🌿 Jalāl al-Dīn Rūmī 🌿

Until the eye of the heart opens beyond these eyes,
These worldly eyes(physical body eyes) will never gain true sight.
Drink a cup of this wine today,
Poor soul, why delay in hopes of tomorrow?[704]
🌿 Jalāl al-Dīn Rūmī 🌿

The roof of my (Soul’s) eye’s view is your resting place;
Show grace and descend, for this house is your own space.[705]
🌿 Hāfez 🌿

Whatever answer the ear brings to the heart,
The eye declares, “Hear it from me; leave that apart.”
The ear is the messenger, while the eye is union's friend;
The eye is for those of vision, the ear for those who attend.
Through the (Soul’s) ear comes the transformation of traits,
Through the (Soul’s) eye comes the transformation of states.
If you are certain of fire through knowledge alone,
Seek maturity, but do not settle where certainty is shown.

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[703] چیست آن کوزه تن محصور ما/اندرو آب حواس شور ما
ای خداوند این خم و کوزهٔ مرا/در پذیر از فضل الله اشتری
کوزه‌ای با پنج لولهٔ پنج حس/پاک دار این آب را از هر نجس
تا شود زین کوزه منفذ سوی بحر/تا بگیرد کوزهٔ من خوی بحر
تا چو هدیه پیش سلطانش بری/پاک بیند باشدش شه مشتری
بی‌نهایت گردد آبش بعد از آن/پر شود از کوزهٔ من صد جهان
لوله‌ها بر بند و پر دارش ز خم/گفت غضوا عن هوا ابصارکم
ریش او پر باد کین هدیه کراست/لایق چون او شهی اینست راست

[704] تا دیدهٔ دل ز دیده‌ها نگشایی/هرگز ندهند دیده‌ها بینایی
امروز از این شراب جامی در کش/مسکین تو که در امید پس فردایی

[705] رَواقِ منظرِ چشمِ من آشیانهٔ توست/کَرَم نما و فرود آ که خانه خانهٔ توست

Until you burn, you won't find *Ayn al-Yaqin(Inner Eye; Soul's Eye)*—
If you seek true certainty, dwell in the fire's scene.
When the ear is sharp, it turns into vision,
Otherwise, words spin in the ear without precision.[706]
🌿 Jalāl al-Dīn Rūmī 🌿

A light shone from the Rouzan(Chakra) that connects hearts to hearts,
A radiance that discerns truth from false parts.[707]
🌿 Jalāl al-Dīn Rūmī 🌿

I traveled the world searching for Jamshid's cup(Inner Eye; Soul's Eye),
Neither resting by day nor sleeping by night.
When I asked the master about the description of that cup,
He said, "That world-revealing Jamshid's cup(Inner Eye; Soul's Eye) was myself."[708]
🌿 Bābā Afzal Kāshāni 🌿

Think only beautiful thoughts, for thought is the thread and fabric of form;
From a virtuous thought, every form becomes adorned.
Wherever you cast your gaze, forms of that essence appear,
From your vision emerge the shapes of men and women clear.
Sit with those who are radiant, whose hearts connect to hearts,
For how does dust become lilies and roses, where water too imparts?
If you sit with the Divine, your soul becomes utterly blissful;
Oh, how splendid you become, O essence of my soul, graceful.
From place to placelessness, the sighs transform into songs;

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[706] هر جوابی کان ز گوش آید بدل/چشم گفت از من شنو آن را بهل
گوش دلاله‌ست و چشم اهل وصال/چشم صاحب حال و گوش اصحاب قال
در شنود گوش تبدیل صفات/در عیان دیده‌ها تبدیل ذات
ز آتش ار علمت یقین شد از سخن/پختگی جو در یقین منزل مکن
تا نسوزی نیست آن عین الیقین/این یقین خواهی در آتش در نشین
گوش چون نافذ بود دیده شود/ورنه قل در گوش پیچیده شود

[707] تافت زان روزن که از دل تا دلست/روشنی که فرق حق و باطلست

[708] در جستن جام جم جهان پیمودم/روزی ننشستم و شبی نغنودم
ز استاد چو وصف جام جم پرسیدم/آن جام جهان نمای جم، من بودم

Handless, footless, they ascend, like a moon among harvest throngs.[709]
🌿 Jalāl al-Dīn Rūmī 🌿

O adornment of every garden, O Rouzan(Chakra) to every home,
Each particle glows like a precious pearl in your sun's dome.
O helper of the helpless, refuge for the lost and forlorn,
Corrector of every deceit, the purpose of tales unadorned.[710]
🌿 Jalāl al-Dīn Rūmī 🌿

The enlightened heart of the Friend is a world-revealing cup(Inner Eye; Soul's Eye);
What need is there for requests where all needs are filled up?[711]
🌿 Hāfez 🌿

Bayazid traveled far in search,
Hoping to find the Khidr of his age, a guide of worth.
He saw an old man, bent like a crescent moon,
With the radiance and wisdom of noble men's tune.
Blind in sight, but his heart shone like the sun,
Like an elephant dreaming of India, its vision undone.
The blind dreamer sees a hundred joys in sleep,
Yet when awake, nothing appears; oh, what a leap!
Strange it is that in sleep, clarity may unfold,
The heart becomes a Rouzan(Chakra) as the dream is told.
The one awake yet dreaming sweetly,

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[709] اندیشه جز زیبا مکن کو تار و پود صورت است/ز اندیشه‌ای احسن تند هر صورتی احسن شده
زان سوی کاندازی نظر آن جنس می‌آید صور/پس از نظر آید صور اشکال مرد و زن شده
با آن نشین کو روشن است کز دل سوی دل روزن است/خاک از چه ورد و سوسن است کش آب هم مسکن شده
ور همنشین حق شوی جان خوش مطلق شوی/ یا رب چه بارونق شوی ای جان جان من شده
از جا به بی‌جا آمده اه رفته هیهای آمده/بی‌دست و بی‌پای آمده چون ماه خوش خرمن شده

[710] ای رونق هر گلشنی وی روزن هر خانه‌ای/هر ذره از خورشید تو تابنده چون دردانه‌ای
ای غوث هر بیچاره‌ای واگشت هر آواره‌ای/اصلاح هر مکاره‌ای مقصود هر افسانه‌ای

[711] جامِ جهان نماست ضمیرِ منیرِ دوست/اظهار احتیاج، خود آن جا چه حاجت است

Is the mystic whose essence glows discreetly.[712]
🌿 Jalāl al-Dīn Rūmī 🌿

The Rouzan(Chakra) of my Soul has opened through purity,
Directly, messages of God now reach me.
Letters, rain, and light flow through my Rouzan(Chakra)'s gaze,
Filling my home from my soul's hidden blaze.
Hell is the house without a Rouzan(Chakra)'s light,
The essence of faith, O servant, is to open your sight.
Strike not your axe at every thicket in vain,
Strike instead to carve a Rouzan(Chakra) in the mundane.[713]
🌿 Jalāl al-Dīn Rūmī 🌿

My face takes its light from your face, a hundredfold;
My Soul finds its safety in yours, manifold.
The iron of my being, polished by love's touch,
Became like a mirror, shedding its iron as such.
The bird of my heart fluttered without rest,
Until it found its true home in your nest.
Without your sight, my eye(Inner Eye; Soul's Eye) holds no reflection;
Without your day, my Rouzan(Chakra) has no direction.
My (Inner Eye; Soul's Eye)eye, upon seeing you, declared, "You are my light!"
My Soul, upon seeing you, proclaimed, "You are my life!"
Patience became patience because it saw your gratitude;
Poverty became pride because it found you its plenitude.
Sometimes I knock on your door, ring upon your gate,

---

[712] بایزید اندر سفر جستی بسی/تا بیابد خضر وقت خود کسی
دید پیری با قدی همچون هلال/دید در وی فر و گفتار رجال
دیده نابینا و دل چون آفتاب/همچو پیلی دیده هندستان به خواب
چشم بسته خفته بیند صد طرب/چون گشاید آن نبیند ای عجب
بس عجب در خواب روشن می‌شود/دل درون خواب روزن می‌شود
آنک بیدارست و بیند خواب خوش/عارفست او خاک او در دیده‌کش

[713] روزن جانم گشادست از صفا/می‌رسد بی واسطه نامهٔ خدا
نامه و باران و نور از روزنم/می‌فتد در خانه‌ام از معدنم
دوزخست آن خانه کان بی روزنست/اصل دین ای بنده روزن کردنست
تیشهٔ هر بیشه‌ای کم زن بیا/ تیشه زن در کندن روزن هلا

And sometimes you are at my heart, ringing its plate.[714]
🌿 Jalāl al-Dīn Rūmī 🌿

If the storm of chaos overturns both worlds,
Still, we have the lamp of our eyes and the path to await the Friend(Inner guide; Inner Master).
Bring me the collyrium of jewels, O morning breeze,
From the blessed dust that became the Friend's passageway.[715]
🌿 Hāfez 🌿

Open the eye of your Soul, and you will see the Soul,
You will see the unseen, the hidden whole.
If you journey to the realm of love,
The entire world will appear as a blooming grove.
For all the people of that land, at their will,
You will see the heavens turn and fulfill.
What you see is what your heart desires,
And what your heart desires, your sight acquires.
The headless and footless beggars of that place,
You will find more precious than kings in worldly grace.
Among them, the barefoot you'll see,
Treading upon the heads of stars with glee.
And among them, the bareheaded in a state sublime,
With canopies of the Throne above them shine.
In their ecstasy and dance, each one,
Shakes their sleeves across the two worlds, undone.
Split the heart of every atom there,
And you will see a sun shining fair.
If all you own, you give to love's call,
I swear, you'll find no loss at all.

---

[714] روی من از روی تو دارد صد روشنی/ جان من از جان تو یابد صد ایمنی
آهن هستی من صیقل عشقش چو یافت/آینه گون شد رفت از او آهنی
مرغ دلم می‌طپید هیچ سکونی نداشت/ مسکن اصلیش دید یافت در او ساکنی
ندهد بی‌چشم تو چشم من آینگی/ندهد بی‌روز تو روزن من روزنی
چشم منش چون بدید گفت که نور منی/جان منش چون بدید گفت که جان منی
صبر از آن صبر کرد شکر شکر تو دید/ فقر از آن فخر شد کز تو شود او غنی
گاه منم بر درت حلقه در می‌زنم/گاه تویی در برم حلقه دل می‌زنی

[715] گر بادِ فتنه هر دو جهان را به هم زند/ما و چراغِ چَشم و رهِ انتظارِ دوست
کُحلُ الجَواهری به من آر ای نسیمِ صبح / زان خاکِ نیکبخت که شد رهگذارِ دوست

If your soul burns in the fire of love,
You'll find love the elixir of the soul above.
Transcend the confines of direction and place,
And behold the vastness of the spaceless space.[716]
🌿 Hatif-e-Isfahani 🌿

Who saw the path out of the heavens' reach,
It circled within their vision like the eye's pupil, in each.
People saw it as small, like the pupil of the eye,
Yet none could grasp greatness or see how vast Soul's Eye (Inner Eye) lies.[717]
🌿 Jalāl al-Dīn Rūmī 🌿

O essence of my soul, do not leave without me;
O flame of my being, do not go bodilessly.
Remain within my sight, O radiant light of mine,
Do not depart from the vision that makes my soul shine.[718]
🌿 Jalāl al-Dīn Rūmī 🌿

Thus, the eyes of insight(Inner Eye; Soul's Eye), O seeker of truth,
Are worth a hundred mothers and fathers in their root.

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[716] چشم دل باز کن که جان بینی/آنچه نادیدنی است آن بینی
گر به اقلیم عشق روی آری/همه آفاق گلستان بینی
بر همه اهل آن زمین به مراد/گردش دور آسمان بینی
آنچه بینی دلت همان خواهد/وانچه خواهد دلت همان بینی
بی‌سر و پا گدای آن جا را/سر به ملک جهان گران بینی
هم در آن پا برهنه قومی را/پای بر فرق فرقدان بینی
هم در آن سر برهنه جمعی را/بر سر از عرش سایبان بینی
گاه وجد و سماع هر یک را/بر دو کون آستین‌فشان بینی
دلِ هر ذره را که بشکافی/آفتابیش در میان بینی
هرچه داری اگر به عشق دهی/کافرم گر جوی زیان بینی
جان گدازی اگر به آتش عشق/عشق را کیمیای جان بینی
از مضیق جهات درگذری/وسعت ملک لامکان بینی

[717] کز فلک راه برون شو دیده بود/در نظر چون مردمک پیچیده بود
مردمش چون مردمک دیدند خرد/در بزرگی مردمک کس ره نبرد

[718] چون می روی بی‌من مرو ای جان جان بی‌تن مرو/وز چشم من بیرون مشو ای شعله تابان من

Especially the eye of the heart, which magnifies seventyfold,
While these two sensory eyes glean but a fragment of its gold.[719]
🌿 Jalāl al-Dīn Rūmī 🌿

In search of Jamshid's cup(Inner Eye; Soul's Eye), due to short-sightedness,
Each moment you follow conjecture, not truth's vastness.
Bring clarity to your vision, for each particle of dust,
Is a world-revealing cup, if you look with trust.[720]
🌿 Bābā Afzal Kāshāni 🌿

Just as you came from nothingness into being,
Tell me, how did you arrive, intoxicated and freeing?
The paths of arrival you do not recall,
But a secret we shall reveal, once and for all.
Leave your intellect aside, then become truly aware;
Close your ears first, then listen with utmost care.

If you wish to avoid the mind's endless struggle,
Remove the cotton-ball from your Soul's ear with subtle juggle.
Thus, you'll understand those enigmatic ways,
And decipher the mysteries veiled in their haze.
The ear of the Soul becomes the place for revelation,
And revelation is a truth beyond sensation.
The ear and eye of the Soul transcend these senses,
While reason and doubt's hearing remain in deficiencies.
🌿 Jalāl al-Dīn Rūmī 🌿

For years, the heart sought Jamshid's cup(Inner Eye; Soul's Eye) from me,
Yet begged a stranger for what it already possessed, blindly.
A gem that lies beyond the shell of time and space,

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[719] پس دو چشم روشن ای صاحب‌نظر/مر ترا صد مادرست و صد پدر
خاصه چشم دل آن هفتاد توست/ وین دو چشم حس خوشه‌چین اوست

[720] در جستن جام جم ز کوته نظری/هر لحظه گمانی نه به تحقیق بری
رو دیده به دست آر که هر ذرهٔ خاک/جامی‌ست جهان نما، چون در نگری

It sought from the lost, upon the ocean’s face.
🍃Hāfez🍃

That is why every solitude has closed its Rouzan(Chakra) and its chink,

For, to give you light, the house itself has become brighter than any lamp.[721]

🍃Jalāl al-Dīn Rūmī🍃

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[721] زان سبب هر خلوتی سوراخ روزن را ببست/کز برای روشنی تو خانه را روشن‌تری

Chapter 2-26 : Tiwaja; Tassawar;[722]

Tassawar (pronounced TAH-sah-wahr) is one of the key **creative techniques** used for **Soul-Travel©** (conscious inner travel or exploration of the spiritual worlds).

In plain language:

- Tassawar means **focused contemplation** or **visualization** with deep attention and devotion.
- The practitioner directs their full attention to the **Inner Master** (the radiant presence of the Living Master or guru within).
- You hold in your inner vision:
    - The **radiant form** or image of the Master (often seen as light, a loving figure, or a glowing presence).
    - The **LIGHT** (the divine radiance or spiritual light that flows from higher realms).
    - The **SOUND** (the living spiritual Sound Current, the audible vibration of the Holy Spirit).
- By steadily focusing on these — with love, humility, and surrender — the technique opens the inner doorway, lifts Soul out of the physical body, and allows conscious travel into the higher planes.
- It's a powerful, creative act of imagination (the divine faculty granted to Soul) used to bridge the outer and inner worlds.

Tiwaja is the **Gaze of the Master** — a sacred, mighty spiritual power.

In plain language:

- Tiwaja is the **direct, loving gaze** of the Living Master (or the Inner Master in his radiant form).
- This gaze carries immense divine power — it has the ability to **uplift**, **heal**, **protect**, **awaken**, and **transform** anything it touches.
- It is one of the **mighty acts of God** — a pure expression of the Supreme Creative Force granted to those who become clear channels for spiritual power (especially the Living Master, but also advanced initiates who serve selflessly).
- When the Master looks at a disciple (physically or inwardly), or when the disciple receives this gaze in contemplation/dreams, it can:
    - Heal physical, emotional, or spiritual wounds.
    - Dissolve karma or blocks.
    - Ignite inner light and sound.
    - Elevate consciousness instantly.
    - Fill the heart with overwhelming love and peace.

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[722] توجه; تصور

- Tiwaja is not a personal power — it's the divine flowing through the Master as a channel. The Master does not "do" it for ego or gain; it happens naturally when the heart is open and the current flows freely.

These two practices — **tassawar** and **tiwaja** — work hand in hand:

- Tassawar (your focused attention on the Master's radiant form, light, and sound) invites and opens you to receive **tiwaja** (the Master's uplifting gaze).
- Together, they are direct paths to Soul-Travel©, inner protection, healing, and deeper communion with the divine current.

In essence:

- **Tassawar** is the technique you practice — your loving gaze inward toward the Master.
- **Tiwaja** is the response — the Master's loving gaze back toward you, carrying God's healing and uplifting power.

When these meet in the temple within, Soul rises, the heart opens fully, and the journey home accelerates through love, light, and sound.

Let's examine the poetry of Rumi and Hāfez. In their verses, they employ similar terminology. We can also observe the concept of **NAZAR-BAAZI**, which is consistent in both.

In the Kaaba of your lane, whoever enters,

Faces the qibla of your brow even while praying.

The portico of my eye’s gaze is your nest,

Show kindness and descend, for this house is yours.

I’m a lover, a rogue, a free-spirited gazer, and I declare openly,

So you may know how many arts adorn me.

The image of your face accompanies us on every path,

The breeze of your hair binds the soul of the aware.

He sits in my sight—wherever I look, there He is,

He has taken the city of my heart—wherever I travel, there He is.[723]

🌿 Hāfez 🌿

Today, like every day, I'm ruined and lost,

Don't open your mind to thought, just take up the lute.

There are a hundred kinds of prayer, bowing, and prostration,

The one where the beloved's beauty is the prayer niche.[724]

🌿 Jalāl al-Dīn Rūmī 🌿

One day, during his travels, Shams encountered a sheikh engaged in the act of gazing (eye-humping, or eye-flirting).

Shams al-Dīn Tabrīzī said:

"Hey, what are you doing?"

He replied:

"The faces of the beautiful are like mirrors. I behold the Truth in those mirrors!"

Shams responded:

"O fool! Since you see the Truth in the mirror of water and shell of clay,

Why not see it in the mirror of soul and heart,

And seek self-knowledge?!"[725]

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[723] در کعبهٔ کوی تو هر آن کس که در آید/ از قبلهٔ ابروی تو در عینِ نماز است
رَواقِ منظرِ چشمِ من آشیانهٔ توست/کَرَم نما و فرود آ که خانه خانهٔ توست
عاشق و رِند و نظربازم و می‌گویم فاش/تا بدانی که به چندین هنر آراسته‌ام

[724] خیالِ رویِ تو در هر طریق همره ماست/ نسیم موی تو پیوندِ جانِ آگه ماست
اوست نشسته در نظر من به کجا نظر کنم/ اوست گرفته شهر دل من به کجا سفر برم
امروز چو هر روز خرابیم خراب/ مگشا در اندیشه و برگیر رباب
صدگونه نماز است و رکوعست و سجود/آنرا که جمال دوست باشد محراب

[725] روزی {شمس الدین تبریزی}در اسفار خود به...شیخی رسید که او را علت شاهد بازی و تفرج صورت(چشم چرانی) بود.
شمس فرمود:-هی،در چیستی؟گفت:-صور خوبان، چون آئینه است. حق را در آن آئینه مشاهده می کنم!...

🍃 Shams al-Dīn Tabrīzī 🍃 (Articles of Shams)

Have I not seen the face of true love,

In a dream, the one I worship?[726]

🍃 Jalāl al-Dīn Rūmī 🍃

I have an idol whose rosy cheeks are shaded by hyacinth,

The spring of its face bears a line traced in crimson arghavan.

O Lord, veil the dust of that line from the sun of its face,

Grant it eternal life, for it possesses eternal beauty.

In my prayer, the arch of your brow came to mind,

A state overcame me that made the prayer niche cry out.

Friends, don't fault Hāfez for his gazing,

For I see him among God's lovers.

The throne of my eyes is the resting place of your image,

My king, may the place of prayer never be without you, nor your place.

What a lovely meadow is your cheek, especially in spring when, Hāfez,

The sweet-talking bird became the minstrel of your praise.[727]

🍃 Hāfez 🍃

فرمود:-ای ابله! از آنکه حق را در آئینه ی آب و گل می بینی،
چرا در آینه ی جان و دل نبینی و خود را نطلبی(خودشناسی)؟!...

[726] مگر من صورت عشق حقیقی/ بدیدم خواب کو را می پرستم

[727] بتی دارم که گِرد گل ز سُنبل سایه‌بان دارد/بهارِ عارضش خطّی به خونِ ارغوان دارد
غبارِ خط بپوشانید خورشیدِ رُخَش یا رب/بقایِ جاودانش ده، که حُسنِ جاودان دارد
در نمازم خَمِ ابرویِ تو در یاد آمد/حالتی رفت که محراب به فریاد آمد
دوستان عیب نظر بازی حافظ مکنید/که من او را ز محبان خدا میبینم
شاه‌نشین چشم من تکیه‌گه خیال توست/جای دعاست شاه من بی تو مباد جای تو
خوش چمنیست عارضت خاصه که در بهار حسن/حافظ خوش کلام شد مرغ سخنسرای تو

Let not the gaze be careless or heedless—

for this corner(inner eye) is the place of His(inner guide's) private retreat.

Bring the dust from the path of that traveling friend,

So I may make it the dwelling place for my world-seeing eye(Third Eye; Tisratil).

To see your face requires the eye of the Soul,

What rank is my world-seeing eye compared to that?

Whatever I see besides your face dims my sight,

Don't guide anyone else, O curtain of my lashes.

In our gazing, the unaware are bewildered,

I am as I appear, let others judge as they will.

The wise are the compass point of existence, but

Love knows they wander lost in this circle.

The display of His face is not just my eye alone,

The moon and sun too turn as mirrors before it.

May he be remembered who secretly gazed with us,

The mark of your love was clear upon our faces.[728]

🍃 Hāfez 🍃

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[728] بی خیالش مباد منظرِ چشم/زان که این گوشه جایِ خلوتِ اوست
خاکِ رهِ آن یارِ سفرکرده بیارید/ تا چشمِ جهان بین کُنَمَش جایِ اقامت
دیدن روی تو را دیده جان‌بین باید/وین کجامرتبه چشم جهان‌بین من است
غیر رویت هر چه بینم نور چشمم کم شود/هر کسی را ره مده ای پرده مژگان من

در نظربازیِ ما بی‌خبران حیرانند/من چُنینم که نمودم دگر ایشان دانند
عاقلان نقطهٔ پرگارِ وجودند ولی/عشق داند که در این دایره سرگردانند
جلوه گاهِ رخِ او دیدهٔ من تنها نیست/ ماه و خورشید همین آینه می‌گردانند
یاد باد آن که نَهانَت نظری با ما بود/رَقَمِ مِهرِ تو بر چهرهٔ ما پیدا بود

This world of dust and air is a gem of disbelief and decay,

I've come into the heart of disbelief to reach faith.

Since you came into my embrace, disbelief and faith became my servants,

O seeing you is my religion, and your face is my faith.[729]

🍃 Jalāl al-Dīn Rūmī 🍃

No stranger in the world is like Shams,

Shams al-Dīn Tabrīzī's Soul(INNER MASTER) endures, though yesterday he was not.

Although the outer Shams is an individual person(OUTER MASTER),

Its PICTURE/IMAGE can still be imagined.

But the sun of the Soul, transcending all Astral World(asir),

Has no counterpart in the world or the mind.

In imagination, make room for His essence(INNER MASTER) to enter,

For how could one envision something so divine?

If you taunt, saying, "You follow a crooked creed,"

I bought the creed of his brow and gave my Soul.

I'm drunk on this crooked creed, I've sealed my lips,

Lift your bright heart, the rest recites itself.[730]

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[729] عالم این خاک و هوا گوهر کفر است و فنا/در دل کفر آمده‌ام تا که به ایمان برسم
تا آمدی اندر برم شد کفر و ایمان چاکرم/ای دیدن تو دین من وی روی تو ایمان من

[730] خود غریبی در جهان چون شمس نیست/شمس جان باقیست کاو را امس نیست
شمس در خارج اگر چه هست فرد/ می‌توان هم مثل او تصویر کرد
شمس جان کو خارج آمد از اثیر/نبودش در ذهن و در خارج نظیر
در تصور ذات او را گنج کو/تا درآید در تصور مثل او
چون حدیث روی شمس‌الدین رسید/شمس چارم‌آسمان سر در کشید

گر طعنه زنی گویی تو مذهب کژ داری/من مذهب ابرویش بخریدم و دادم جان
زین مذهب کژ مستم بس کردم و لب بستم/بردار دل روشن باقیش فرو می خوان

Jalāl al-Dīn Rūmī

When the longing to see my soul arises,

I'll picture your lovely face in my mind.

If I knew union with you would come by this,

I'd fling open my religion and heart, tearing all barriers.[731]

Hāfez

Since I saw your face, O moon and bright candle,

Wherever I sit, I'm joyful; wherever I go, it's a garden.

Wherever the image of the king was, it was a garden and spectacle,

In every station I enter, I don the robe of delight.

Even if the doors of this six-gated monastery close,

That moon from the Lāmakān realm peeks through my Rouzan(Chakra).[732]

Jalāl al-Dīn Rūmī

Consider disbelief in the path as ignorance in truth,

Save gazing at your face, no other task or craft.

I look at no one, and if I do,

They're but an excuse, and you are my true sight.[733]

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[731] آن زمان کآرزویِ دیدنِ جانم باشد/در نظر نقشِ رخِ خوبِ تو تصویر کنم
گر بدانم که وصالِ تو بدین دست دهد/دین و دل را همه دَربازم و توفیر کنم

[732] تا من بدیدم روی تو ای ماه و شمع روشنم/هر جا نشینم خرمم هر جا روم در گلشنم
هر جا خیال شه بود باغ و تماشاگه بود/در هر مقامی که روم بر عشرتی بر می تنم
درها اگر بسته شود زین خانقاه شش دری/آن ماه رو از لامکان سر درکند در روزنم

[733] کفر دان در طریقت جهل دان در حقیقت/جز تماشای رویت پیشه و کار دیگر

Jalāl al-Dīn Rūmī

My only resolve is to see your face; no other desire exists but union with you.

This world-seeing eye(Tistratil; Soul's eye) of mine finds no other spectacle in all the world,

Save the path to your lane.

Look to one who banishes darkness from your being,

Not someone—God forbid—who lacks purity.[734]

Saadi

Come dwell in my (Spiritual) eye, O You who are more "I" than I,

So that I may show the moon that You are brighter than the moon itself.[735]

Jalāl al-Dīn Rūmī

ننگرم کس را و گر هم بنگرم/او بهانه باشد و تو منظرم

[734] جز دیدن روی تو مرا رای دگر نیست/جز وصل توام هیچ تمنای دگر نیست
این چشم جهان بین مرا در همه عالم/جز بر سر کوی تو تماشای دگر نیست
به کسی نگر که ظلمت بزداید از وجودت/نه کسی نعوذبالله که در او صفا نباشد

[735] در دو چَشمِ مَن نِشین اِی آن که از مَن مَن‌تری/تا قمر را وانمایم کز قمر روشن‌تری

Chapter 2-27 : Spiritual Exercise & Contemplation

Contemplation is purposeful, active inner focusing on a divine object or principle — a living bridge that draws Soul toward the inner Master, the Light and Sound, and the higher realms.

Unlike passive meditation, it gives your attention a clear, loving target — and through that focused devotion, everything becomes possible: protection, healing, unfoldment, and direct experience of the divine.

Simple way to begin:

Choose a focus (e.g., the Inner Master's radiant form, or the feeling of divine love), sit quietly for 10–20 minutes, gently hold the image or feeling, and repeat a sacred name if it helps.

Return lovingly whenever the mind drifts.

Over time, this practice becomes a natural doorway to deeper peace and inner knowing.

Let’s examine some of the works of Rumi and Hāfez

What need has the one who seeks solitude for gazing,

When the beloved’s lane exists, what need is there for the desert?

What use is obedience, covenant, or virtue to me, a drunkard,

Who became famed for wine-drinking on the Day of Alast?[736]

🍃 Hāfez 🍃

Alas, how colorless and unmarked I am,

Who will see me as I truly am?

You said, “Bring forth the secrets,”

---

[736] خلوت گزیده را به تماشا چه حاجت است/چون کوی دوست هست به صحرا چه حاجت است
مطلب طاعت و پیمان و صلاح از منِ مست/که به پیمانه کشی شهره شدم روز الست

Where is the middle in this middle that is me?

When will this soul of mine find peace,

Such peace as this soul that is me?[737]

🍃 Jalāl al-Dīn Rūmī 🍃

He was the path and door to the music of the heavens(SAMAA dance),

And the head and wings to the music of the soul's bird.

But in Your presence, that thing is different,

Like prayer following the logos.[738]

🍃 Jalāl al-Dīn Rūmī 🍃

Rise, for the Soul's dance (SAMAA dance) has begun,

And that drum, sweet as sugar, pairs with the reed.

The ancient longing has ignited the fire,

Those sighs of yours—where are they when it's time to cry out?

The SAMAA's dance is for the restless Soul,

Why wait, O light riser, when there's no need for delay?

Don't sit here with your own thoughts,

If you're a man, go where your beloved is.

Today is Souls's dance(SAMAA dance), and dance, and dance,

It's light, radiance, and radiance, and radiance.

---

[737] آه چه بی رنگ و بی نشان که منم/کی ببینم مرا چنان که منم
گفتی اسرار در میان آور/کو میان اندر این میان که منم
کی شود این روان من ساکن/این چنین ساکن روان که منم

[738] ای بوده سماع آسمانرا ره و در/وی بوده سماع مرغ جانرا سر و پر
اما به حضور تست آن چیز دگر/مانند نماز از پس پیغمبر

This love is obeyed, and obeyed, and obeyed,

A farewell to reason, and farewell, and farewell.[739]

🌿 Jalāl al-Dīn Rūmī 🌿

The Soul's dance(SAMAA dance) soothes the soul of the living,

Only one who knows the soul of souls understands.

One who wishes to awaken,

For he sleeps amid the garden.

But if he sleeps in prison's chains,

Awakening would bring him loss.

Perform the Soul's dance(SAMAA dance) where there's a wedding,

Not in mourning, where only wailing fits.

One who hasn't seen his own essence,

One whose moon is hidden from his eyes.[740]

🌿 Jalāl al-Dīn Rūmī 🌿

---

[739] برجه که سماع روح برپای شده است/وان دف چو شکر حریف آن نای شده است
سودای قدیم آتش افزای شده است/آن های تو کو که وقت هیهای شده است

سماع از بهر جانِ بی‌قرارست/سبک بَرجَه چه جای انتظارست؟
مشین این جا تو با اندیشهٔ خویش/اگر مردی برو آن جا که یارست

امروز سماعست و سماعست و سماع/نورست شعاعست و شعاعست و شعاع
این عشق مطاعست و مطاعست و مطاع/از عقل وداعست و وداعست و وداع

[740] سماع آرام جان زندگانست/کسی داند که او را جان جانست
کسی خواهد که او بیدار گردد/که او خفته میان بوستان‌ست
ولیک آن کاو به زندان خفته باشد/اگر بیدار گردد در زیان‌ست
سماع آن جا بکن کان جا عروسیست/نه در ماتم که آن جای فغانست
کسی کاو جوهر خود را ندیده‌ست/کسی کان ماه از چشمش نهانست

Chapter 2-28 : Dying daily;

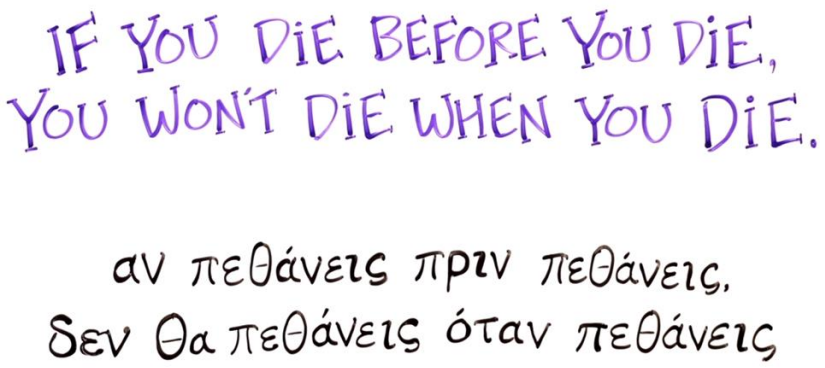
Dying daily is Soul's freedom practice — intentionally "dying" to the physical shell to travel in the higher realms, gain wisdom, and serve, then returning to live fully in the world.

It's the ultimate expression of detachment, Soul Power, and conscious co-creation:

You live your daily life while simultaneously being free to explore the inner universes at will — alive, awake, and unbound.

This is the state the teachings point toward:

Not escaping life, but mastering it — coming and going as Soul, guided by love, until the final "great transition" (physical death) is just another easy return home.



Let’s examine some of the works of Rumi and Hāfez:

Make yourself like the dead,

So you may live by the spirit of man.

If you know the state of the heart, speak,

Or if you have a brief sign, tell.

I know death, but to the beloved’s lane,

If you know a nearer path, say.

When that bird heard what the parrot did,

It trembled, fell, and grew cold.

The dead parrot flew so high,

It dazzled the sun in the eastern Turkic lands.

The parrot said, “Where is the one who taught me action,

To abandon the grace of song and love?

What did he do there that you learned,

You devised a trick and burned us?

Was my soul less than a parrot’s?

A soul must be one that seeks goodness...[741]

🍃 Jalāl al-Dīn Rūmī 🍃

[741] چون مرده بساز خویشتن را/تا زنده شوی به روح انسان
گر ز حال دل خبـر داری بگو/ور نشـانی مختصـر داری بگو
مرگ را دانم ولی تا کوی دوست/ راه اگـر نزدیکـتر داری بگو
چون شنید آن مرغ کان طوطی چه کرد/پس بلرزید اوفتاد و گشت سرد
طوطی مرده چنان پرواز کرد/کآفتاب شرق ترکی‌تاز کرد
گفت طوطی کو به فعلم پند داد/که رها کن لطف آواز و وداد
او چه کرد آنجا که تو آموختی/ساختی مکری و ما را سوختی
جان من کمتر ز طوطی کی بود/جان چنین باید که نیکوپی بود

Let us learn this advice,

That before death, we die once.

Whoever closes their eyes escapes hardship,

By this strategy, the parrot was freed from the cage.[742]

🍃 Nezāmī 🍃

O soul, you strive much behind a veil,

For you haven’t yet deemed death the true origin.

Until you die, the shedding of soul won’t be complete,

Without perfection, no ladder reaches the roof.

When two steps were missing from a hundred,

The striving one was an outsider to the roof.

When the rope was a yard short of a hundred,

Why would water rise in the bucket?

O leader, you won’t find this ship submerged,

Until you say, “To it, at the end.”

I am the origin, know me as the striker,

The ship of obsession and the unseen, I sink.

The azure dome becomes sunlit,

When the ship of reason is fully submerged.

Since you haven’t died, soul-shedding grows long,

---

[742] همان به کاین نصیحت یاد گیریم/که پیش از مرگ یک نوبت بمیریم
ز محنت رست هر کو چشم دربست/بدین تدبیر طوطی از قفس رست

Be dazed at dawn, O candle of the array.

Until our stars are hidden, know this,

The sun of the world remains concealed.[743]

🍃 Jalāl al-Dīn Rūmī 🍃

How cool is he who dies before death,

Meaning he has caught the scent of this rose's origin.[744]

🍃 Jalāl al-Dīn Rūmī 🍃

For before death, he performed the tale,

This understanding comes from dying, not from reason.

It's a tale, not like the tale of the common soul,

But like a tale from one station to another.

Whoever wishes to see on earth,

A dead one goes, appearing thus.

Just as I died before death,

From that side, I've brought this sound and voice.

So become the resurrection, see the resurrection,

---

[743] جان بسی کندی و اندر پرده‌ای/زانک مردن اصل بد ناورده‌ای
تا نمیری نیست جان کندن تمام/بی‌کمال نردبان نایی به بام
چون ز صد پایه دو پایه کم بود/بام را کوشنده نامحرم بود
چون رسن یک گز ز صد گز کم بود/ آب اندر دلو از چه کی رود
غرق این کشتی نیابی ای امیر/تا بننهی اندرو من الاخیر
من آخر اصل دان کو طارقست/کشتی وسواس و غی را غارقست
آفتاب گنبد ازرق شود/کشتی هش چونک مستغرق شود
چون نمردی گشت جان کندن دراز/مات شو در صبح ای شمع طراز
تا نگشتند اختران ما نهان/دانک پنهانست خورشید جهان

[744] ای خنک آن را که پیش از مرگ مرد/یعنی او از اصل این رز بوی برد

This is the condition for seeing everything.

Remember the craft of obligation, or remember death,

Death, like autumn, is the origin of leaves.

For years, this death beats the drum,

Your ear stirs restlessly at night.

It says at the moment of departure, “O soul, alas, death,”

This time, death has made you aware of yourself.

This throat of death seized by a roar,

Its drum split from the wondrous beat.

In your moments, you wove yourself,

Now you’ve grasped the secret of dying.[745]

🍃 Jalāl al-Dīn Rūmī 🍃

The fish said, “Another time brings calamity,”

For it had strayed from the shadow of the wise.

It turned toward the sea, and from ancient sorrow,

That noble friend slipped away from me.

Yet I won’t think of it or blame myself,

---

[745] زانک پیش از مرگ او کردست نقل/این بمردن فهم آید نه به عقل
نقل باشد نه چو نقل جان عام/هم‌چو نقلی از مقامی تا مقام
هرکه خواهد که ببیند بر زمین/مرده‌ای را می‌رود ظاهر چنین
هم‌چنانک مرده‌ام من قبل موت/زان طرف آورده‌ام این صیت و صوت
پس قیامت شو قیامت را ببین/دیدن هر چیز را شرطست این

یاد صنعت فرض‌تر یا یاد مرگ/مرگ مانند خزان تو اصل برگ
سالها این مرگ طبلک می‌زند/گوش تو بیگاه جنبش می‌کند
گوید اندر نزع از جان آه مرگ/این زمان کردت ز خود آگاه مرگ
این گلوی مرگ از نعره گرفت/طبل او بشکافت از ضرب شگفت
در دقایق خویش را در بافتی/رمز مردن این زمان در یافتی

I'll deem myself dead at this moment.

Then I'll raise my tears upon the rough,

Turn my back downward and head to the water.

I'll go to it like chaff drifts,

Not with pomp, as someone might.

I'll become dead, entrust myself to the water,

Death before death is safe from torment.

Just like that, it died and floated belly-up,

The water carried it, now low, now high.

Each of those onlookers bore deep grief,

Saying, "Alas, the fish died better."

It rejoiced, saying of that "alas,"

"This game outdid Rostam's sword."

Then a noble fisherman caught it,

Spit on it, and threw it on the ground.

Again it said, "If this time I'm freed,

From this neck-breaking hardship,

I'll dwell only in my native sea,

I won't settle in a mere water pool.

I'll seek boundless water and find peace,

Forever moving in safety and health."[746]

---

[746] گفت ماهی دگر وقت بلا/چونک ماند از سایهٔ عاقل جدا
کو سوی دریا شد و از غم عتیق/فوت شد از من چنان نیکو رفیق
لیک زان نندیشم و بر خود زنم/خویشتن را این زمان مرده کنم
پس برآرم اشکم خود بر زبر/پشت زیر و می‌روم بر آب بر
می‌روم بر وی چنانک خس رود/نی بسباحی چنانک کس رود

Die, die, die in this love,

In this love, once dead, embrace all spirits.

Die, die, and fear not this death,

For from this dust you'll rise, seizing the heavens.

Die, die, and break free from this breath,

For this breath is a chain, and you are its prisoners.

Take an axe, dig through the prison's hollow,

Once the prison breaks, you'll all be kings and nobles.

Die, die, before the beautiful king,

Once dead before the king, you'll all be kings and renowned.

Die, die, and rise above this cloud,

Once above this cloud, you'll all shine like full moons.

Be silent, be silent, silence is the breath of death,

This, too, is from life—now, don't flee from silence.[747]

مرده گردم خویش بسپارم به آب/مرگ پیش از مرگ امنست از عذاب
همچنان مرد و شکم بالا فکند/آب می‌بردش نشیب و گه بلند
هر یکی زان قاصدان بس غصه برد/که دریغا ماهی بهتر بمرد
شاد می‌شد او کز آن گفت دریغ/پیش رفت این بازیم رستم ز تیغ
پس گرفتش یک صیاد ارجمند/پس برو تف کرد و بر خاکش فکند
باز می‌گفت او که گر این بار من/وا رهم زین محنت گردن‌شکن
من نسازم جز به دریایی وطن/آبگیری را نسازم من سکن
آب بی‌حد جویم و آمن شوم/تا ابد در امن و صحت می‌روم

[747] بمیرید بمیرید در این عشق بمیرید/در این عشق چو مردید همه روح پذیرید
بمیرید بمیرید و زین مرگ مترسید/کز این خاک برآیید سماوات بگیرید
بمیرید بمیرید و زین نفس ببرید/که این نفس چو بندست و شما همچو اسیرید
یکی تیشه بگیرید پی حفره زندان/چو زندان بشکستید همه شاه و امیرید
بمیرید بمیرید به پیش شه زیبا/بر شاه چو مردید همه شاه و شهیرید
بمیرید بمیرید و زین ابر برآیید/چو زین ابر برآیید همه بدر منیرید
خموشید خموشید خموشی دم مرگست/هم از زندگیست اینک ز خاموش نفیرید

🌿 Jalāl al-Dīn Rūmī 🌿

When one falls into the sea, if he moves his hands and feet, the sea will shatter him,

Even if he is a lion himself. Unless he makes himself dead.

The sea’s habit is to drag down whoever is alive,

Until he is submerged and dies. Once submerged and dead, it lifts him and becomes his bearer.

Now, from the beginning, he should make himself dead,

And he will float happily on the water.

🌿 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🌿

Chapter 2-29 : mantra; zikar

A **mantra** is the **word of action** — a divine tool that, when chanted through **zikar**, becomes the Holy Spirit in motion.

It is not mere noise; it is a living deed that links you directly to the divine current, protects you, purifies you, and carries you home.

As the earlier teaching said: **“You have to say the name of God over and over again. Then everything is possible!”**

Simple way to practice:

- Sit quietly in a comfortable place.
- Receive or choose a sacred mantra (often given personally in initiation; common examples include HU©, a universal sound of God, or a personal word from the Master).
- Chant it gently — inwardly or aloud — with love and focus.
- Let the sound vibrate in your heart, picturing the Inner Master's radiant form or the Light and Sound if it helps.
- Continue for 20–30 minutes daily, or whenever you need protection, peace, or connection.

With regular zikar, the mantra becomes your constant companion — a shield, a guide, and a doorway to the higher worlds, making everything truly possible.

"Next, we’ll look at the verses of Rumi and Hāfez:

Make only the praise of His glory your heart’s chant,

For His heart’s ear is privy to the herald’s message.

It befits me to boast of Solomon’s seal from His ruby lips,

If His greatest name is mine, what fear have I of the devil?[748]

🌿 Hāfez 🌿

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[748] به جز ثنایِ جلالش مساز وِردِ ضمیر/ که هست گوشِ دلش محرمِ پیامِ سروش
سِرَد کز خاتمِ لَعلَش زَنَم لافِ سلیمانی/چو اسمِ اعظمم باشد، چه باک از اهرِمَن دارم؟

The remembrance of everything grants a special virtue,

For every attribute has its own essence.

I've made enough the remembrance of Shams Tabriz,

O world, the warp and weft of my being.[749]

🌿 Jalāl al-Dīn Rūmī 🌿

He said: "We seek remembrance..."

He replied: "The remembrance must be one that doesn't detach from the remembered, and that is the remembrance of the heart. The remembrance of the tongue should be minimal."[750]

🌿 Shams al-Dīn Tabrīzī 🌿 -(Articles of Shams)

Purify your own mouth,

Make your spirit swift and agile.

The remembrance of God is pure; when purity arrives,

The filth departs, leaving the impure behind.

When the pure name enters the mouth,

Neither impurity nor distress remains.

On the tongue, His name, and in the soul,

The stench of an unbelieving mind fades.

Remembrance with him is like the green of a flowerbed,

Adorned with tulips and lilies.

For what was the purpose of outward glorification?

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[749] ذکر هر چیزی دهد خاصیتی/زانک دارد هرصفت ماهیتی
بس کردم ذکر شمس تبریز/ای عالم سر تار و پودم

[750] گفت : ذکر میخواهیم...فرمود که " ذکری باید که از مذکور باز ندارد و آن ذکر دل باشد ، ذکر زبان کم باشد"

It was a claim to see the unseen’s image.

Rather, it’s the seer who, through that vision,

At the time of reflection, becomes the glorifier.

So when remembrance reminds you,

That guidance is like a spoken word.[751]

🍃 Jalāl al-Dīn Rūmī 🍃

From within yourself, silence these voices,

So the secrets may be unveiled.

Invoke God’s name, burn the cries of ghouls,

Stitch the narcissus eye shut from this vulture.

Distinguish the false dawn from the true,

Recognize the wine’s hue apart from the cup’s.

Until, from seven-colored eyes,

An eye emerges with patience and pause.

You’ll see colors beyond these colors,

Gems where once were stones.

Become a pearl, or even a sea,

Turn into the sun that traverses the spheres.

---

[751] یا دهان خویشتن را پاک کن/ روح خود را چابک و چالاک کن
ذکر حق پاکست چون پاکی رسید/رخت بر بندد برون آید پلید
چون در آید نام پاک اندر دهان/نه پلیدی ماند و نه اندهان
بر زبان نام حق و در جان او/گندها از فکر بی ایمان او
ذکر با او همچو سبزهٔ گلخنست/بر سر مبرز گلست و سوسنست
که غرض تسبیح ظاهر کی بود/دعوی دیدن خیال غی بود
بلک مر بیننده را دیدار آن/وقت عبرت می‌کند تسبیح‌خوان
پس چو از تسبیح یادت می‌دهد/آن دلالت همچو گفتن می‌بود

Work in the workshop where the hidden lies,

Go into the workshop, see the manifest.

When work weaves a veil over work,

You cannot see beyond that work.

The workshop, being the place of the doer,

Whoever is outside it remains unaware.

So enter the workshop, that is non-existence,

To see the craft and the Craftsman as one.

The workshop, being the place of clear vision,

Thus, outside the workshop is veiled obscurity.[752]

🍃 Jalāl al-Dīn Rūmī 🍃

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[752] از درون خویش این آوازها / منع کن تا کشف گردد رازها
ذکر حق کن بانگ غولان را بسوز/چشم نرگس را ازین کرکس بدوز
صبح کاذب را ز صادق وا شناس/رنگ می را باز دان از رنگ کاس
تا بود کز دیدگان هفت رنگ/دیده‌ای پیدا کند صبر و درنگ
رنگها بینی به جز این رنگها/گوهران بینی به جای سنگها
گوهر چه بلک دریایی شوی/آفتاب چرخ‌پیمایی شوی
کارکن در کارگه باشد نهان/تو برو در کارگه بینش عیان
کار چون بر کارکن پرده تنید/خارج آن کار نتوانیش دید
کارگه چون جای باش عاملست/آنک بیرونست از وی غافلست
پس در آ در کارگه یعنی عدم/تا ببینی صنع و صانع را بهم
کارگه چون جای روشن‌دیدگیست/پس برون کارگه پوشیدگیست

PART III – COSMOLOGY AND MYSTICAL EXPERIENCE

This part examines the structure of the inner worlds—macrocosm and microcosm, the heavenly and lower planes, reincarnation, and spiritual freedom. It also presents the key mystical experiences of Sound (Sraosha) and Light, and explores Soul-Travel©, spiritual cosmology, and universal laws that govern inner existence. It is intended for readers ready to move beyond theory into the deeper metaphysical landscape.

Chapter 3-1 : Macrocosm/Microcosm

The entire **universe** (the macrocosm — all of creation, every plane, world, galaxy, and realm) is mirrored perfectly within **each individual human being** (the microcosm).

Key ideas explained simply:

- **Spirit** (the divine creative force, the Holy Spirit) moves and flows **at the same time** in two places:
    - In the **vast macrocosm** — the whole of existence, the infinite outer universe.
    - In the **tiny microcosm** — the individual person, your own body, mind, heart, and Soul.
- These two movements (universal and personal) **harmonize perfectly** because they are driven by **the same Spirit**. There is no separation — what happens in the great cosmos reflects and echoes what happens within you, and vice versa.
- Your **physical, emotional, mental, and spiritual bodies** together form a complete **microcosm** — a small-scale model of the entire macrocosm. Everything that exists "out there" (all planes of existence, all qualities of creation, all divine attributes) also dwells **within you**.
- Every **plane** (physical, astral, mental, causal, pure spiritual realms, etc.) has **two aspects**:
    - The **universal** (the big, collective version that exists everywhere)
    - The **individual** (the personal version that exists within your own consciousness and being)
- Therefore, **both** the vast macrocosm and its every part are **within you** as well as **without** you — you contain the whole universe in miniature.
- The highest truth: **Man** (every individual Soul) is capable of **reproducing** (expressing, manifesting, embodying) **all the qualities of God** — the infinite, universal macrocosm — in their own life. Love, wisdom, creativity, power, peace, harmony, freedom — all divine attributes can shine through you fully.

- The ultimate realization: You learn through experience, unfoldment, and inner awakening that **you are Soul** — a **divine spark** of God, not separate from the whole, but an eternal, living part of it.

This teaching is one of the most profound in the path:

- You are **not** just a small, limited person in a huge, distant universe.
- You **are** the universe in miniature — God expressing through a unique individual form.
- As you purify the mind (letting go of the five passions, ego, fear, etc.), open the heart to love, and strengthen the inner link (through contemplation, zikar, tassawar, surrender at the temple within to the inner guidance), the microcosm aligns more perfectly with the macrocosm.
- Your personal life becomes a living reflection of divine qualities — you become a conscious **assistant of the divine**, reproducing the infinite in the finite.

Let's examine some of the works of Rumi and Hāfez:

"The ultimate forms of plants, animals, minerals, and the subtlety of the celestial spheres all exist within man! Yet what exists within man is not found in them. The truth is, man is the true great universe."

"Everything in the world exists within man. What are these seven heavens in man? These stars, the sun, and the moon?"[753]

🌿 **Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams** 🌿

Thus, in form, you are the microcosm,

But in essence, you are the macrocosm.

Outwardly, the branch is for the fruit,

Inwardly, the branch exists for the sake of the fruit.

If there were no hope or desire for the fruit,

Why would the gardener plant the root of the tree?

Man has a sense of an ailing body,

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[753] «آخر اقسام نامیات (گیاهان) و حیوانات و جمادات و لطافت جو فلک، این همه در آدمی هست! و آنچه در آدمی هست، در اینها نیست! خود عالم کبری حقیقت آن است»هر چه در عالم هست در آدمی هست. این هفت فلک در آدمی کدام است؟ این ستاره‌ها، آفتاب، ماهتاب؟

But inwardly, he holds a macrocosm.

Thus, outwardly, man is a branch of the world,

But inwardly, know this: he is the essence of the world.

Outwardly, a mere fly can bring him down,

But inwardly, he encompasses the seven heavens.[754]

🍃 Jalāl al-Dīn Rūmī 🍃

In every sphere, I see a pupil (of the eye),

And in every pupil, I see a universe.

O cross-eyed one, if you see two as one,

In contrast to you, I see two as one.[755]

🍃 Jalāl al-Dīn Rūmī 🍃

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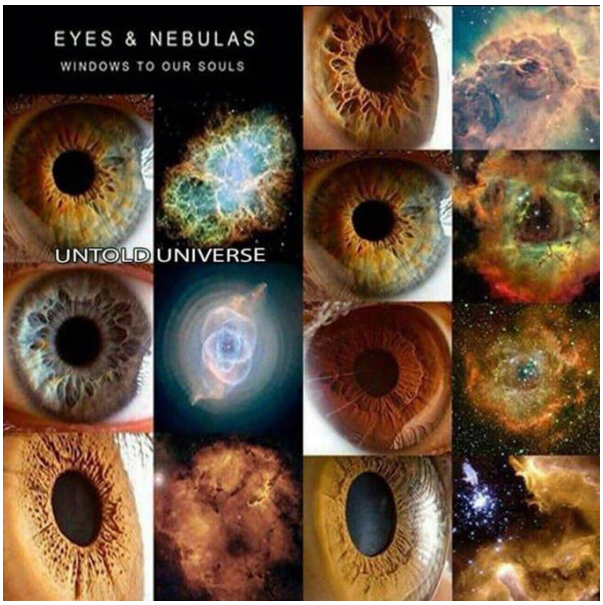
[754] پس به صورت عالم اصغر توی/پس به معنی عالم اکبر توی
ظاهر آن شاخ اصل میوه است/باطنا بهر ثمر شد شاخ هست
گر نبودی میل و اومید ثمر/کی نشاندی باغبان بیخ شجر
آدمی را هست حس تن سقیم/لیک در باطن یکی خلقی عظیم
پس به صورت آدمی فرع جهان/وز صفت اصل جهان این را بدان
ظاهرش را پشه‌ای آرد به چرخ/باطنش باشد محیط هفت چرخ

[755] در هر فلکی مردمکی می‌بینم /هر مردمکش را فلکی می‌بینم
ای احول اگر یکی دو می‌بینی تو/بر عکس تو من دو را یکی می‌بینم



He said, "Its signs are in the heart, O fool,

All outward signs are merely reflections, nothing more."

Gardens and greenery exist within the soul,

Their reflection only appears on the flowing water outside.

The image of the garden is in the water,

Which trembles from the gentleness of the water's flow.

The gardens and fruits are within the heart,

Their reflection, a mere shadow on this earth and clay.[756]

So you may understand that the heavenly skies,

Are the reflection of human perceptions.[757]

Since you are a part of the world, O great one,

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[756] گفت آثارش دلست ای بوالهوس/آن برون آثار آثارست و بس
باغها و سبزه‌ها در عین جان/بر برون عکسش چو در آب روان
آن خیال باغ باشد اندر آب/که کند از لطف آب آن اضطراب
باغها و میوه‌ها اندر دلست/عکس لطف آن برین آب و گلست

[757] تا بدانی که آسمانهای سمی/هست عکس مدرکات آدمی

You certainly perceive the whole world like yourself.[758]

🍃 Jalāl al-Dīn Rūmī 🍃

That cause brought forth this cause—

How could a cause ever arise without the true cause behind it?

And the causes that guide the prophets,

Are higher than these ordinary causes.

This cause is activated by that higher cause,

And at times, it makes this one fruitless and futile.

The intellect understands this worldly cause,

But the higher causes are known only to the prophets.

What is this cause? In Arabic, call it "rope"—

In this well, this rope was brought by cunning.

The turning of the wheel is the cause of the rope,

To not see the turner of the wheel is a mistake.

These ropes of cause and effect in the world—

Beware, do not consider them merely the result of this turning wheel.

So you do not remain empty and spinning like the wheel,

So you do not burn from lack of substance like dry wood.[759]

🍃 Jalāl al-Dīn Rūmī 🍃

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[758] چون تو جزو عالمی پس ای مهین/کل آن را همچو خودبینی یقین

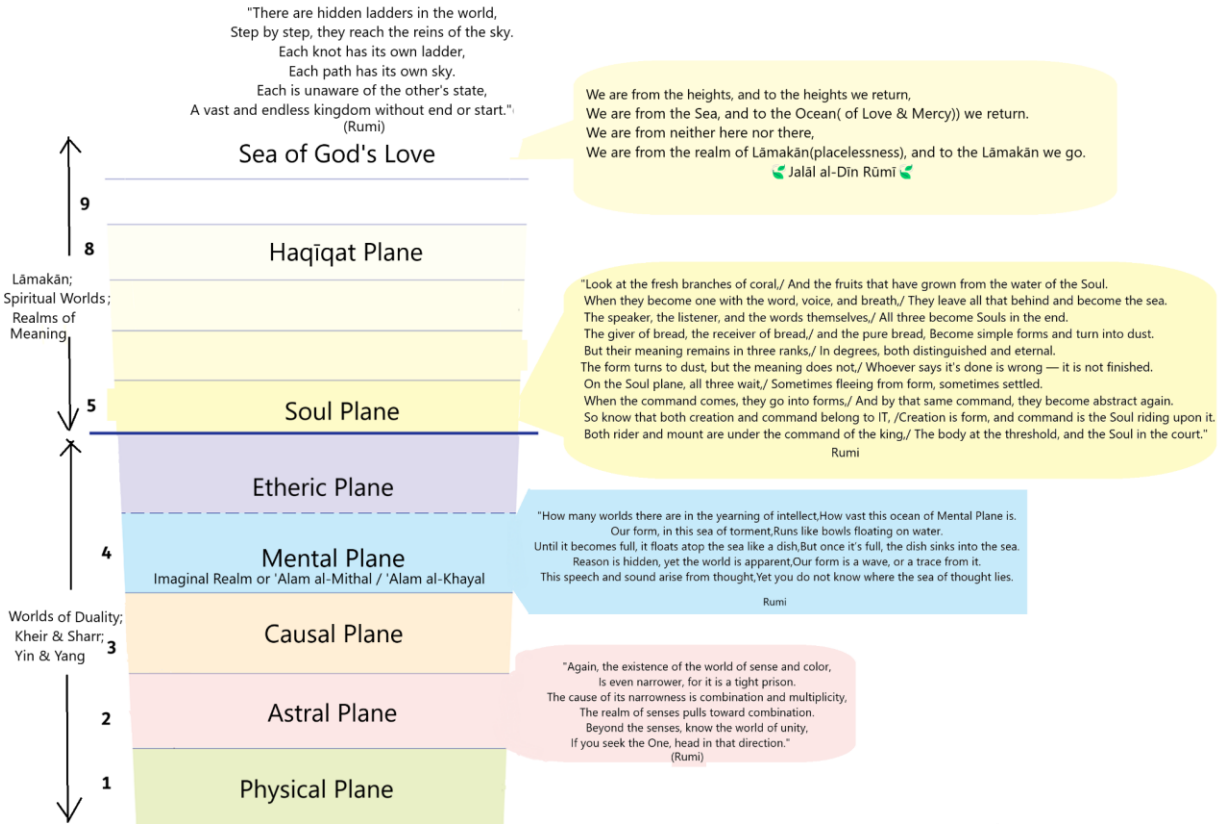
[759] کین سبب را آن سبب آورد پیش/بی‌سبب کی شد سبب هرگز ز خویش
و آن سبب ها کانبیا را رهبرند/آن سببها زین سبب ها برترند
این سبب را آن سبب عامل کند/باز گاهی بی بر و عاطل کند
این سبب را محرم آمد عقلها/و آن سببها راست محرم انبیا
این سبب چه بود بتازی گو رسن/اندرین چه این رسن آمد بفن
گردش چرخه رسن را علتست/چرخه گردان را ندیدن زلتست
این رسن های سببها در جهان/هان و هان زین چرخ سرگردان مدان
تا نمانی صفر و سرگردان چو چرخ/تا نسوزی تو ز بی‌مغزی چو مرخ

Chapter 3-2: Heaven/Hells, Lower planes

The four lower worlds are:

- **Physical Plane** — the world of the senses, matter, time, space, and illusion (where Soul is trapped by the five passions: lust, anger, greed, vanity, and attachment).
- **Astral Plane** — the plane of emotions, where psychic phenomena (ghosts, spirits, flying saucers, ESP) originate.
- **Causal Plane** — the plane of memory, where karmic patterns and past-life records are stored.
- **Mental Plane** — the plane of mind, source of philosophies, aesthetics, conventional ideas of God, and cosmic consciousness.

These are the realms where most people live, think, feel, and experience life — still under the influence of duality, karma, and the negative force (KAL). These correspond to the spinal centers (chakras[760]) below the neck and are known as the psychic worlds of the chakras.



[760] روزن (به فارسی در مثنوی معنوی مولانا)

Next, we'll look at the verses of Rumi and Hāfez:

"If they were to bring me to the gates of heaven, the first thing I would do is look to see if IT(God) is there. If IT(God) is not, I would ask: 'Where is IT(God)?' I do not need to see him physically before me; just knowing IT's there is enough. If he's not there, I would leave and go to hell."

🍃 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🍃

"The one who longs for heaven is not truly a man. A man is one whom heaven itself longs to see."

🍃 Bayazid Bastami 🍃

The palace of paradise, where Rizwan stands as its gatekeeper,

Is but a glimpse of the tranquil garden of the Dervishes.

If you are one of those who yearn for heaven,

Live joyously with some human companions, and make merry with fairy-born beings.

O pious(Zahid) one, how long will you deceive like children,

With the apple of the orchard, and honey and milk?

The garden of heaven, the shade of Tuba, and palaces and houris—

I do not trade them for the dust of the Beloved's path.

O preacher, do not advise the mad lovers, for we—

Do not look upon paradise, for we are content with the dust of the Beloved's path(inner guide religion).

The palace of paradise is granted as a reward for deeds,

But we, who are vagabonds and beggars, are content with the tavern of the Magi.

O God, do not send me to heaven from Your door,

For the threshold of Your street suffices for me beyond all worlds.

🍃 Hāfez 🍃

Paradise should be sought in the company of broad-minded, lofty-hearted individuals who do not seek out people's flaws and do not make God's vast, bright world narrow and dark for themselves or others.After all, paradise is the symbol of expansiveness, boundlessness, joy, and delight,while hell is the symbol of constriction, conflict, chaos, and sorrow.

The one who has an open and generous nature, who is benevolent toward God's creation, and whose companionship and words bring peace to your heart and light to your soul,

bears the mark of paradise.But the one who speaks with prejudice, narrow-mindedness, and dark thinking, and whose company adds to your sense of restriction, discouragement, and alienation,bears the mark of hell.

Shams-Tabrizi highly values this criterion and says that this is a secret that, once known, allows a person to determine their path and follow it with confidence. In fact, as he says: "Whoever becomes aware of this secret and makes it their way of life will not turn to a hundred thousand sheikhs."[761]

🌿 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🌿

This world is a prison, and we are the prisoners.

Dig a hole in the prison and free yourself.[762]

🌿 Jalāl al-Dīn Rūmī 🌿

I do not desire the company of female-angels, for it is an obvious deficiency

If, with your image in my mind, I would turn to anyone else.

Give me the everlasting wine, for in paradise, you will not find

The pleasure of Ruknabad's stream or the Musalla(Shiraz) gardens.

It wasn't just me who fell from the veil of piety,

My father(Adam & Eve) too lost the eternal paradise.

My father(Adam & Eve) sold the garden of Eden for two grains of wheat,

So why should I not sell the entire world for a barley grain?

The shade of Tuba, the company of female-angels, and the fountain of Kawthar(Heaven),

---

[761] بهشت را باید در مصاحبتِ دریادلانِ بلندنظرِ بلنداندیشه جُست که عیبِ مردم نمی‌جویند و جهانِ روشنِ فراخ خدا را برای خود و دیگران تنگ و تاریک نمی‌گردانند. آخر، بهشت مظهرِ فراخی و بی کرانگی و سرور و شادمانی است و دوزخ مظهرِ قبض و جنگ و غوغا و اندوه است.آن کس که خلق و خوی فراخ دارد و خیرخواهِ خلقِ خداست و از مصاحبت و سخنِ او گشادِ دل و روشنی جان برای تو حاصل می‌شود،نشان از بهشت دارد و آن کس که از روی تعصب و تنگ‌بینی و تاریک‌اندیشی دم می‌زند و صحبتِ او قبض و دلسردی و نومیدی و رمیدگی می‌افزاید،نشان از دوزخ دارد.
شمس این معیار را ارج بسیار می‌نهد و می‌گوید این رازی است که هرکه با آن آشنا شود،می‌تواند راهِ خود را مشخص سازد و با اطمینانِ خاطر دنبال کند. حتی به گفته او: "هرکه بر این سِر واقف شود و آن معامله او شود، به صدهزار شیخی التفات نکند."

[762] این جهان زندانُ و ما زندانیان/ حُفره کُن زندانُ و خود را وا رَهان

Faded from my mind with the thought of your street.[763]

🍃 Hāfez 🍃

All sounds I heard in this world,

Aside from love, were but the beat of drums.

It was from the sound of those drums in the realm of eternity

That I fell into this transient world.

Among the souls, my pure soul,

Like a wingless and footless heart, was flying.

From that wine which brings laughter and grace,

I drank like a flower without lips and mouth.

A call came from love, "O soul, embark on a journey,

For I have created a world of tribulation."[764]

🍃 Jalāl al-Dīn Rūmī 🍃

Speak not of female-angels, moons, spirits, or fairies,

For they are nothing compared to Him; IT(god) is something else entirely.

Anyone who gazes upon ITs(god) face and remains undaunted

Is not human but a stone, like marble.

Though the beauty of female-angels and fairies is delicate,

---

[763] صحبت حور نخواهم که بود عین قصور/ با خیال تو اگر با دگری پردازم
بده ساقی مِیِ باقی که در جنت نخواهی یافت/کنار آب رُکن آباد و گُلگشت مُصَّلا را
نه من از پرده تقوا به درافتادم و بس/ پدرم نیز بهشت ابد از دست بِهِشت
پدرم روضهٔ رضوان به دو گندم بفروخت/ من چرا مُلکِ جهان را به جوی نفروشم
سایه طوبی و دلجویی حور و لب حوض/به هوای سر کوی تو برفت از یادم

[764] به غیر عشق آواز دهل بود/هر آوازی که در عالم شنیدم
از آن بانگ دهل از عالم کل/بدین دنیای فانی اوفتیدم
میان جان‌ها جان مجرد/چو دل بی‌پر و بی‌پا می پریدم
از آن باده که لطف و خنده بخشد/چو گل بی‌حلق و بی‌لب می چشیدم
ندا آمد ز عشق ای جان سفر کن/که من محنت سرایی آفریدم

True beauty and delicacy belong to the one who possesses it.[765]

🌿 Hāfez 🌿

In the moment I die, may I be in longing for you,

And with that hope, I will give my life to be the dust of your path.

At the dawn of the Day of Judgment, when I rise from the earth,

It will be to converse with you and to seek you.

In the gathering of the beauties of both worlds,

My gaze will be fixed on you, a servant of your face.

Even if I sleep for a thousand years in the bed of non-existence,

I will awaken to the fragrance of your hair.

I will not speak of paradise nor smell the flowers of heaven,

I seek not the beauty of the houris, only to run towards you.

I will not drink the wine of heaven from the hand of the cupbearer of Ridwan,

For what need have I of wine when I am intoxicated by your face?

A thousand deserts are easy to traverse with you,

And if I deviate, O Saadi, it is to return to you.[766]

🌿 Saadi 🌿

When tomorrow I shall be king of all Egypt,

---

[765] از حور و ماه و روح و پری هیچ دم مزن/کان‌ها به او نماند او چیز دیگرست
هر کس که دید چهره او نشد خراب/او آدمی نباشد او سنگ مرمرست
شیوهٔ حور و پری گر چه لطیف است ولی/خوبی آن است و لطافت که فُلانی دارد

[766] در آن نفس که بمیرم در آرزوی تو باشم/بدان امید دهم جان که خاک کوی تو باشم
به وقت صبح قیامت که سر ز خاک برآرم/به گفت و گوی تو خیزم به جست و جوی تو باشم
به مجمعی که درآیند شاهدان دو عالم/نظر به سوی تو دارم غلام روی تو باشم
به خوابگاه عدم گر هزار سال بخسبم/ز خواب عاقبت آگه به بوی موی تو باشم
حدیث روضه نگویم گل بهشت نبویم/جمال حور نجویم دوان به سوی تو باشم
می بهشت ننوشم ز دست ساقی رضوان/ مرا به باده چه حاجت که مست روی تو باشم
هزار بادیه سهل است با وجود تو رفتن/و گر خلاف کنم سعدیا به سوی تو باشم

What fear should I have today if I am in prison?[767]

🍃 Jalāl al-Dīn Rūmī 🍃

The physical world is merely a path, and heaven but a stop;

Both, to the people of meaning, are but a hay-stack.

If you are a true lover, pass beyond both,

So that the Friend(Master/Guru) may show you the way to Himself.[768]

🍃 Abu Sa'id Abu'l-Khayr 🍃

Refresh your heart and Soul, O troubled and narrow heart,

Make a rose garden of this prison for these imprisoned souls.

With this key that I have brought, open the treasure chest,

And if it doesn't unlock, I'll craft another, and with new verses, make it clear.[769]

🍃 Jalāl al-Dīn Rūmī 🍃

The beggar at your door is richer than the eight heavens,

The captive of your love is free from both worlds.

If the wine of heaven is without the Beloved, pour it out,

For any sweet drink you give me without the Friend(Guru) is but torment.[770]

🍃 Hāfez 🍃

Astral Plane described in Rumi Poem as:

"Again, the existence of the world of sense and color,

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[767] چونک فردا شهیم در همه مصر/چه غم امروز اگر به زندانیم

[768] دنیا راهی بهشت منزلگاهی/ این هر دو به نزد اهل معنی کاهی
گر عاشق صادق زهر دو بگذر/تا دوست ترا به خود نماید راهی

[769] مروح کن دل و جان را، دل تنگ پریشان را/گلستان ساز زندان را، برین ارواح زندانی
بدین مفتاح کآوردم، گشاده گر نشد مخزن/کلیدی دیگرش سازم، به ترجیعش کنم روشن

[770] گدای کوی تو از هشت خُلد مستغنیست/اسیرِ عشقِ تو از هر دو عالم آزادست
گر خَمر بهشت است بریزید که بی دوست/هر شربت عَذَبَم که دهی، عین عذاب است

Is even narrower, for it is a tight prison.

The cause of its narrowness is combination and multiplicity,

The realm of senses pulls toward combination.

Beyond the senses, know the world of unity,

If you seek the One, head in that direction."[771]

🍃 Jalāl al-Dīn Rūmī 🍃

Mental Plane described in Rumi Poem as:

"How many worlds there are in the yearning of intellect,
How vast this ocean of Mental Plane is.

Our form, in this sea of torment,
Runs like bowls floating on water.

Until it becomes full, it floats atop the sea like a dish,
But once it's full, the dish sinks into the sea.

Reason is hidden, yet the world is apparent,
Our form is a wave, or a trace from it.

This speech and sound arise from thought,
Yet you do not know where the sea of thought lies.

But when you see the fine wave of speech,
Know that the sea must be noble as well.

When the wave of thought surges from knowledge,
It forms shape and sound from speech.

From speech, form was born, and then it died,
The wave returned itself to the sea once more.

Form emerged from formlessness,
And returned again, as we say, 'Verily, we return unto Him.'"[772]

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[771] باز هستی جهان حس و رنگ/تنگ‌تر آمد که زندانیست تنگ
علت تنگیست ترکیب و عدد/جانب ترکیب حسها می‌کشد
زان سوی حس عالم توحید دان/گر یکی خواهی بدان جانب بران

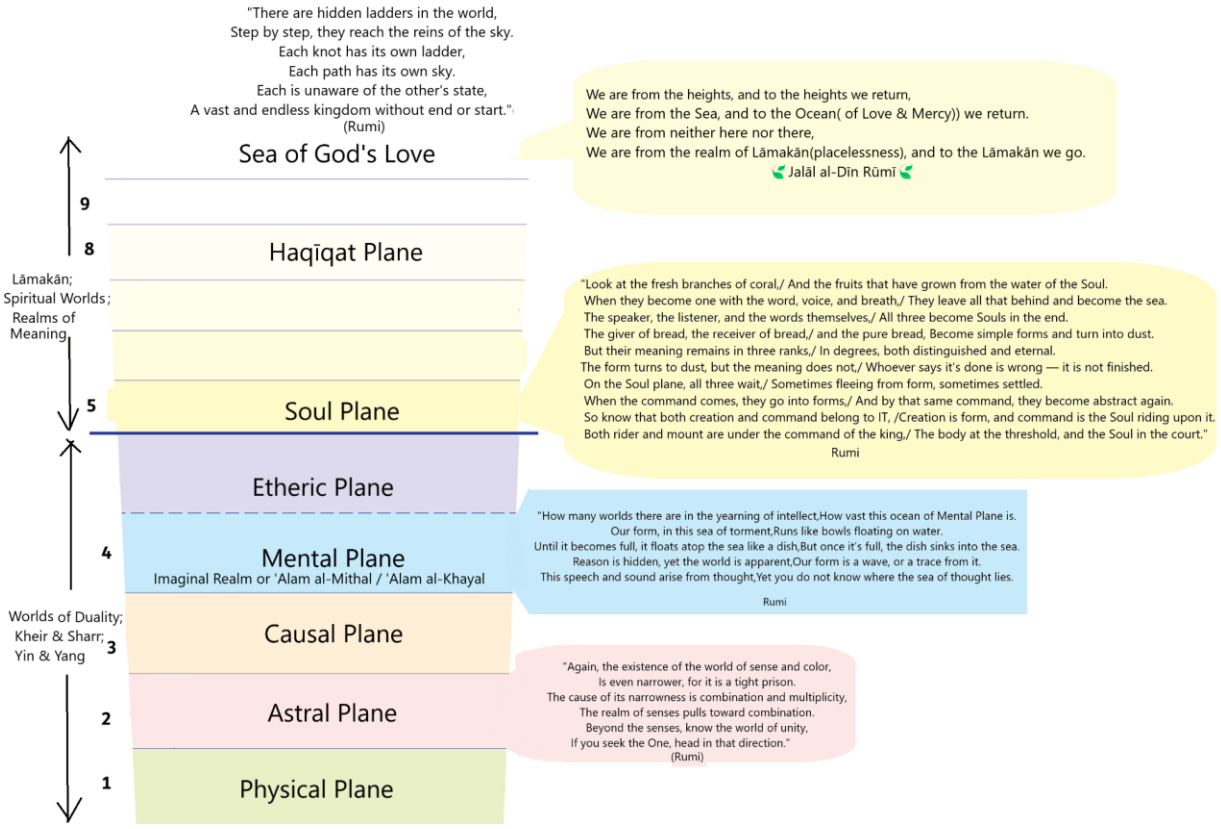
[772] تا چه عالم‌هاست در سودای عقل/تا چه با پهناست این دریای عقل
صورت ما اندرین بحر عذاب/می‌دود چون کاسه‌ها بر روی آب

تا نشد پر بر سر دریا چو تشت/چونکه پر شد تشت در وی غرق گشت
عقل پنهان‌ست و ظاهر عالمی/صورت ما موج یا از وی نمی
این سخن و آواز از اندیشه خاست/تو ندانی بحر اندیشه کجاست
لیک چون موج سخن دیدی لطیف/بحر آن دانی که باشد هم شریف
چون ز دانش موج اندیشه بتاخت/از سخن و آواز او صورت بساخت
از سخن صورت بزاد و باز مرد/موج خود را باز اندر بحر برد
صورت از بی‌صورتی آمد برون/باز شد که انا الیه راجعون

Chapter 3-3 : Lāmakān(Higher worlds)

Self-Realization begins on the Soul Plane — the gateway where Soul sheds its lower coverings and hears the flute-like sound.

From there, the journey leads into ever-purer regions — ultimately reaching the eternal beyond (Lāmakān[773]) and the true home of pure Spirit (Muakm Taq[774] / Sach Khand), where Soul is fully liberated, formless, and one with the divine source.



Now, let's delve into the poetry of Rumi and Hāfez:

"There are hidden ladders in the world,

Step by step, they reach the reins of the sky.

Each knot has its own ladder,

---

[773] لامکان

[774] مقام طاق

Each path has its own sky.

Each is unaware of the other's state,

A vast and endless kingdom without end or start."[775]

🍃 Jalāl al-Dīn Rūmī 🍃

"O God, show the Soul that station,

Where speech arises without words.

So that the pure Soul may step forward,

Toward the wide and vast realm of non-existence.

A realm vast and spacious,

Where thought and existence find their melody.

Imagination is narrower than non-existence,

That is why imagination brings about causes of sorrow.

Existence is even narrower than imagination,

That is why in it, the moon becomes a crescent."[776]

"Look at the fresh branches of coral,

And the fruits that have grown from the water of the Soul.

When they become one with the word, voice, and breath,

They leave all that behind and become the sea.

The speaker, the listener, and the words themselves,

All three become Souls in the end.

The giver of bread, the receiver of bread,

---

[775] نردبانهاییست پنهان در جهان/پایه پایه تا عنان آسمان
. هر گره را نردبانی دیگرست/ هر روش را آسمانی دیگرست
هر یکی از حال دیگر بی‌خبر/ ملک با پهنا و بی‌پایان و سر

[776] ای خدا جان را تو بنما آن مقام/کاندرو بی‌حرف می‌روید کلام
تا که سازد جان پاک از سر قدم/سوی عرصهٔ دور و پنهای عدم
عرصه‌ای بس با گشاد و با فضا/وین خیال و هست یابد زو نوا
تنگ‌تر آمد خیالات از عدم/زان سبب باشد خیال اسباب غم
باز هستی تنگ‌تر بود از خیال/زان شود در وی قمر همچون هلال

and the pure bread, Become simple forms and turn into dust.

But their meaning remains in three ranks,

In degrees, both distinguished and eternal.

The form turns to dust, but the meaning does not,

Whoever says it's done is wrong — it is not finished.

On the Soul plane, all three wait,

Sometimes fleeing from form, sometimes settled.

When the command comes, they go into forms,

And by that same command, they become abstract again.

So know that both creation and command belong to IT,

Creation is form, and command is the Soul riding upon it.

Both rider and mount are under the command of the king,

The body at the threshold, and the Soul in the court."[777]

🍃 Jalāl al-Dīn Rūmī 🍃

The realm of MIND is supported by your Spirit,

Just as these forms on Earth are influenced by the distant heavens.

There are spiritual heavens, beyond the orbits of Saturn,

From where blessings descend to dwell in the constellations of the sky.

Support reaches the earthly spheres, and gifts reach the watery ones,

While the fire’s pulsing gains perfection from the Divine Giver.

The senses and perceptions stem not from the body,

---

[777] شاخهای تازهٔ مرجان ببین/میوه‌های رسته ز آب جان ببین
چون ز حرف و صوت و دم یکتا شود/آن همه بگذارد و دریا شود
حرف‌گو و حرف‌نوش و حرفها/هر سه جان گردند اندر انتها
نان‌دهنده و نان‌ستان و نان‌پاک/ساده گردند از صور گردند خاک
لیک معنیشان بود در سه مقام/ در مراتب هم ممیز هم مدام
خاک شد صورت ولی معنی نشد/هر که گوید شد تو گویش نی نشد
در جهان روح هر سه منتظر/گه ز صورت هارب و گه مستقر
امر آید در صور رو در رود/باز هم ز امرش مجرد می‌شود
پس له الخلق و له الامرش بدان/خلق صورت امر جان راکب بر آن
راکب و مرکوب در فرمان شاه/جسم بر درگاه و جان در بارگاه

But from the Soul and the radiance of pure intellect.[778]

🍃 Jalāl al-Dīn Rūmī 🍃

We are from the heights, and to the heights we return,

We are from the sea, and to the Ocean(of Love & Mercy)) we return.

We are from neither here nor there,

We are from the realm of Lāmakān(placelessness), and to the Lāmakān we go.[779]

🍃 Jalāl al-Dīn Rūmī 🍃

Its form rests upon the earth, yet its soul resides in the realm of Lāmakān(placelessness),

A realm beyond the comprehension of travelers.

It is not a Lāmakān that you can grasp with intellect,

For each moment, a new idea arises in your mind about it.

Both place and placelessness are under His command,

Just like the four rivers in paradise follow His decree.[780]

🍃 Jalāl al-Dīn Rūmī 🍃

I have become the ruler of the realm of Lāmakān ,

I have become the knower of the treasure of the golden mine.

When the pearl of the heart burns through the shell of the body,

---

[778] خیالستان اندیشه مدد از روح تو دارد/چنان کز دور افلاکست این اشکال در اسفل
فلکهاییست روحانی، به جز افلاک کیوانی/کز آنجا نزلها گردد، در ابراج فلک منزل
مددها برج خاکی را، عطاها برج آبی را/تپشها برج آتش را، ز وهابی بود اکمل
مثال برج این حسها که پر ادراکها آمد/ز حس نبود، بود از جان و برق عقل مستعقل

[779] ما ز بالاییم و بالا می رویم/ما ز دریاییم و دریا می رویم
ما از آن جا و از این جا نیستیم/ما ز بی‌جاییم و بی‌جا می رویم

[780] صورتش بر خاک و جان بر لامکان/ لامکانی فوق وهم سالکان
لامکانی نه که در فهم آیدت/هر دمی در وی خیالی زایدت
بل مکان و لامکان در حکم او/همچو در حکم بهشتی چار جو

In the world of the soul, I have become the ocean of meanings.[781]

🍃 Jalāl al-Dīn Rūmī 🍃

In the realm of Lāmakān(placelessness), where the light of God shines,

Where do past, future, and present come from?

The past and future exist only in relation to you;

You perceive them as separate, but they are truly one to the Friend.[782]

🍃 Jalāl al-Dīn Rūmī 🍃

You did not arrive from the realm of Lāmakān, yet you pulled everything from it;

Why does your heart not know the joy of returning to the realm of Lāmakān?

You played all day, ignoring the grief of your home,

Now you must head towards it, weary and pulled along.[783]

🍃 Jalāl al-Dīn Rūmī 🍃

Every soul that becomes godly will appear in the realm of Lāmakān,

A snake will become a fish, and from the earth, it will rise to the Fountain of Kauthar(heaven).

From place to the realm of Lāmakān, it will be found,

Wherever it falls after this, it will land on musk and ambergris.[784]

🍃 Jalāl al-Dīn Rūmī 🍃

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[781] من مالک ملک لامکانی شده‌ام/ من عارف گنج زرکانی شده‌ام
تا از صدف تن گهر دل سوزد/در عالم جان بحر معانی شده‌ام

[782] لامکانی که درو نور خداست/ماضی و مستقبل و حال از کجاست
ماضی و مستقبلش نسبت به تست/ هر دو یک چیزند پنداری که دوست

[783] نه ز لامکان رسیدی همه چیز از آن کشیدی/دل تو چرا نداند به خوشی به لامکان شد
همه روز لعب کردی غم خانه خود نخوردی سوی خانه باید اکنون دژم و کشان کشان شد

[784] هر جان که اللهی شود در لامکان پیدا شود/ماری بود ماهی شود از خاک بر کوثر زند
از جا سوی بی‌جا شود در لامکان پیدا شود/هر سو که افتد بعد از این بر مشک و بر عنبر زند

The branch rises upwards because it comes from the above;

I stretch towards my source, for I have recognized the origin.

How long shall I speak of above and below? The realm of Lāmakān is my essence,

I belong to no place, how could I recognize “where” from “where”?

Do not speak; move into nothingness, become insignificant,

See how things come from nothingness, I recognized them from nothing.[785]

🍃 Jalāl al-Dīn Rūmī 🍃

I will become intoxicated by the cup of Hagh (Holy Spirit/ECK©), become completely annihilated;

I will soar in nothingness and be filled in the realm of Lāmakān.[786]

🍃 Jalāl al-Dīn Rūmī 🍃

On the day of Alast, in Soul Body you drank from your own table;

You are the master of the realm of Lāmakān, so do not become enslaved to the physical realm.[787]

🍃 Jalāl al-Dīn Rūmī 🍃

Be silent, reflect, for speech comes from the realm of Lāmakān;

With speech, how can you express if your eye is not set upon that place?

From Shams al-Dīn Tabrīzī behold every particle with the light of certainty;

If there was a delight in speaking, every particle would become articulate.[788]

🍃 Jalāl al-Dīn Rūmī 🍃

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[785] شاخ بالا زان رود زیرا ز بالا آمده‌ست/سوی اصل خویش یازم کاصل را بشناختم
زیر و بالا چند گویم لامکان اصل من است/من نه از جایم کجا را از کجا بشناختم
نی خمش کن در عدم رو در عدم ناچیز شو/چیزها را بین که از ناچیزها بشناختم

[786] مست جام حق شوم فانی مطلق شوم/ پر برآرم در عدم برپرم در لامکان

[787] روز الست جان تو خورد میی ز خوان تو/خواجه لامکان توپی بندگی مکان مکن

[788] خاموش باش اندیشه کن کز لامکان آید سخن/با گفت کی پردازیی گر چشم تو آن جاستی
از شمس تبریزی ببین هر ذره را نور یقین/ گر ذوق در گفتن بدی هر ذره‌ای گویاستی

Do not look below or above, set your gaze upon the realm of Lāmakān;

For the six directions cannot sway you there.

Look into your heart, for it lies beyond the six directions;

It is your heart that will free you from this bitterness.

Journey toward the mysteries, observe in wonder;

Accept this delicate path from the heavens and move with grace.[789]

🍃 Jalāl al-Dīn Rūmī 🍃

There is a mine of heat in the realm of Lāmakān,

From its sparks, even the seven hells emit just a single smoke.[790]

🍃 Jalāl al-Dīn Rūmī 🍃

When you close your mouth on this side, open it on the other;

For your cries and calls will echo in the atmosphere of the realm of Lāmakān.[791]

🍃 Jalāl al-Dīn Rūmī 🍃

For years, the heart sought the Cup of Jamshid(metaphor of the EYE of SOUL) from us,

Yet what it already had, it craved from strangers.

A pearl beyond the shell of existence and place,

It sought from those lost at the shore of the sea.

---

[789] مکن به زیر و به بالا به لامکان کن سر/که هست شش جهت آن جا تو را نگوساری
به دل نگر که دل تو برون شش جهت است/ که دل تو را برهاند از این جگرخواری
روانه باش به اسرار و می تماشا کن/ ز آسمان بپذیر این لطیف رفتاری

[790] معدنِ گرمی است اندر لامکان/هفت دوزخ ازشَرارش یک دُخان
دهان چو بستی از این سوی آن طرف بگشا/که های هوی تو در جو لامکان باشد

[791] سال‌ها دل طلبِ جامِ جم از ما می‌کرد/وآنچه خود داشت ز بیگانه تمنّا می‌کرد
گوهری کز صدفِ کُون و مکان بیرون است/طلب از گمشدگانِ لبِ دریا می‌کرد
بیدلی در همه احوال خدا با او بود/او نمی دیدش و از دور خدایا می کرد

A heart without awareness, with God at all times,

Yet did not see Him(IT/God) and from afar cried, "O God!"[792]

🍃 Hāfez 🍃

[792] سال‌ها دل طلبِ جامِ جم از ما می‌کرد/وآنچه خود داشت ز بیگانه تمنّا می‌کرد
گوهری کز صدفِ کُون و مکان بیرون است/طلب از گمشدگانِ لبِ دریا می‌کرد
بیدلی در همه احوال خدا با او بود/او نمی دیدش و از دور خدایا می کرد

Chapter 3-4 : Reincarnation; the wheel of 84; Samsara; Awagawan[793]

Reincarnation is the process of **rebirth** — the coming and going of **Soul** (the true, eternal self) into a new physical body each time it enters this world.

- You are like a hamster running endlessly on a wheel — the **wheel of reincarnation**. Life after life, Soul returns, trying to solve the great mystery: how to love God, and how to love yourself. The answer to this mystery is **spiritual freedom**. The simple doorway to that freedom is to sing **HU©** (the ancient name for God) with love — that's where the new life of love begins.

We've Been Here Before

Most of us have lived many times before.

Soul reincarnates on the physical plane again and again until it graduates from the school of earthly life.

By choosing different bodies, genders, races, social conditions (rich or poor, male or female, etc.), Soul experiences life from every angle, testing and purifying itself through these varied lessons.

The Veil of Forgetfulness

There is a reason we don't remember our past lives: if we could recall everything, the confusion would be overwhelming.

To survive and function in this world, we need to focus on our current identity and handle daily life.

Divine Spirit protects us by placing a **veil** over our past-life memories at each rebirth.

Accessing Past-Life Memory

Through spiritual practices (contemplation, inner exercises, and awareness techniques), you can remember past lives when needed.

You will recall only those experiences that relate to your current life — the ones that offer insight into your present challenges and spiritual growth.

These records are stored on the **Causal Plane** (the plane of memory and karma) and can be accessed as easily as visiting a library in the physical world — provided you are detached enough to handle the information without being overwhelmed.

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[793] چرخ مردمخوار

We Are Responsible

This path teaches complete responsibility.

On the physical level, it means making every effort to support yourself.

On the spiritual level, it means **earning** your own state of consciousness through experience.

Looking at only one lifetime, suffering or blessings can seem random and unfair — as if God is arbitrary.

But when we accept the principles of **karma** and **reincarnation**, it makes sense:

- We are reborn again and again until we learn the spiritual lessons of life.
- The **Law of Karma** links every action to its natural result — we reap in one life what we have sown in another.

If we hinder another person's growth, we create a karmic debt.

This shows we haven't yet fully learned the **Law of Love**.

The debt must be repaid, and the lesson must be learned.

Any suffering that follows is not punishment from a vengeful God — it is simply the natural consequence of our actions.

A loving divine force guides each Soul through experience so it can develop its highest potential.

In essence:

Reincarnation is Soul's school of many lifetimes.

Karma is the fair teacher that ensures every action returns as a lesson.

Through conscious spiritual practice, we remember, learn, purify, and eventually graduate — gaining the freedom to choose whether or not to return.

For more info try this link:
Reincarnation, Karma, and Remembering Past Lives | ECKANKAR

https://www.eckankar.org/experience/past-lives/

Let us now explore the poems of Rumi and Hāfez:

In the realm of spirits, even if you roamed the world, it was not truly for you. You must now roam again, around the world once more.[794]

🍃 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shamsi 🍃

First, he came to the realm of minerals,

And from the mineral state, he fell into the plant world.

For years, he lived in the world of plants,

Never recalling his former state of mineral existence.

When he passed from the plant to the animal state,

He did not remember his time as a plant,

Except for the inclination he feels towards it,

Especially during spring and times of growth.

Like the way children cling to their mothers,

Though they don't understand their own desires.

Or like the strong yearning every new disciple has,

For that noble, fortunate spiritual guide.

This partial intellect belongs to the greater intellect,

The movement of this shadow stems from that floral branch.

At last, when his shadow fades into that,

He understands the origin of his yearning and search.

The shadow of another tree, O fortunate one,

Will not move unless this tree moves.

Then from the animal, He pulls him to the human,

---

[794] در عالم ارواح بطریق اولی اگرچه عالم را همی گشتی چون برای او نگشتی ترا باری دیگر میباید گردیدن گرد عالم

That Creator who knows well.

Thus, from realm to realm, he moved,

Until now, he is wise, intelligent, and strong.

He remembers nothing of his earlier intellects,

And from this intellect too, transformation awaits him.

So that he may be freed from this intellect, full of greed and desire,

He will see thousands of intellects, wondrous beyond belief.

If he were to sleep and forget his former state,

Would they leave him in such forgetfulness?

They would wake him from that sleep,

So he could laugh at his own state.

To think, what sorrow I felt in that dream,

When I had forgotten the righteous path.

Not knowing that those sorrows and afflictions,

Were but the deeds of sleep, illusions, and dreams.

Just as the world is like the dream of a sleeper,

The sleeper thinks it will last forever.[795]

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[795] آمده اول به اقلیم جماد/وز جمادی در نباتی اوفتاد
سالها اندر نباتی عمر کرد/وز جمادی یاد ناورد از نبرد
وز نباتی چون به حیوانی فتاد/نامدش حال نباتی هیچ یاد
جز همین میلی که دارد سوی آن/خاصه در وقت بهار و ضیمران
هم‌چو میل کودکان با مادران/سر میل خود نداند در لبان
هم‌چو میل مفرط هر نو مرید/سوی آن پیر جوانبخت مجید
جزو عقل این از آن عقل کلست/جنبش این سایه زان شاخ گلست
سایه‌اش فانی شود آخر درو/ پس بداند سر میل و جست و جو
سایهٔ شاخ دگر ای نیکبخت/کی بجنبد گر نجنبد این درخت
باز از حیوان سوی انسانیش/می‌کشید آن خالقی که دانیش
هم‌چنین اقلیم تا اقلیم رفت/تا شد اکنون عاقل و دانا و زفت
عقلهای اولینش یاد نیست/هم ازین عقلش تحول کردنیست
تا رهد زین عقل پر حرص و طلب/صد هزاران عقل بیند بوالعجب

🍃 Jalāl al-Dīn Rūmī 🍃

I died from mineral and became alive;

From growth, I died and rose to the level of animals.

I died from animality and became a human,

So why should I fear death? What have I lost by dying?

Next, I must die from being human,

So I may lift my head and wings among the angels.

Even from the angelic realm, I must leap beyond,

For "All things perish except His Face."

Once again, I will die from the angelic state,

And become that which imagination cannot conceive.

I shall become non-existence, like a musical reed,

Declaring, "We shall return to Him(IT)."[796]

🍃 Jalāl al-Dīn Rūmī 🍃

You have journeyed through the station of dirt,

But upon reaching humanhood, beware not to rest here.[797]

🍃 Jalāl al-Dīn Rūmī 🍃

گر چو خفته گشت و شد ناسی ز پیش/کی گذارندش در آن نسیان خویش
باز از آن خوابش به بیداری کشند/که کند بر حالت خود ریش‌خند
که چه غم بود آنک می‌خوردم به خواب/ چون فراموشم شد احوال صواب
چون ندانستم که آن غم و اعتلال/ فعل خوابست و فریبست و خیال
هم‌چنان دنیا که حلم نایمست/ خفته پندارد که این خود دایمست

[796] از جمادی مُردم و نامی شدم/ وز نما مُردم به حیوان برزدم
مُردم از حیوانی و آدم شدم/ پس چه ترسم کی ز مردن کم شدم
حملهٔ دیگر بمیرم از بشر/تا بر آرم از ملایک پر و سر
وز ملک هم بایدم جستن ز جو/کل شیء هالک الا وجهه
بار دیگر از ملک قربان شوم/آنچ اندر وهم ناید آن شوم
پس عدم گردم عدم چون ارغنون/گویدم که انا الیه راجعون

[797] به مقام خاک بودی سفر نهان نمودی/چو به آدمی رسیدی هله تا به این نپایی

In the cycle of fate, we are the point of surrender,

Whatever You will in kindness, and whatever You decree, I accept.

Each was given either the wine of love or the blood of heartache;

This is how the affairs unfold in the cycle of fate.

In the work of roses and rosewater, the eternal decree was thus:

This one becomes a worldly beauty, and that one stays hidden behind the veil.[798]

🌿 Hāfez 🌿

The Throne, the spheres, and the spirit in this cycle of events

Are like camels in a caravan, and you are the one lagging behind.

You revolve within yourself, feeding off this blood,

For within the belly of the heavens, you are an embryo yet unborn.

Suddenly, a pain will strike your heart,

And you will raise your head from this wheel/cycle and know you are not of it.

In the ninth month, the face of **Shams al-Dīn Tabrīzī** will appear,

You, who are the guardian of the safety of both worlds.[799]

🌿 Jalāl al-Dīn Rūmī 🌿

He who turns the smoke of bodies into Saturn,

O dust of the body, O smoke of the heart, look which of you he makes.

One moment, he lifts you up, another, he anchors you down,

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[798] در دایره قسمت ما نقطه تسلیمیم/لطف آن چه تو اندیشی حکم آن چه تو فرمایی
جامِ می و خونِ دل هر یک به کسی دادند/در دایرهٔ قسمت اوضاع چنین باشد
در کارِ گلاب و گل حکمِ ازلی این بود/کاین شاهدِ بازاری وان پرده نشین باشد

[799] عرش و فلک و روح در این گردش احوال/اشتر به قطارند و تو آن بازپسینی
می‌جنب تو بر خویش و همی‌خور تو از این خون/کاندر شکم چرخ یکی طفل جنینی
در چرخ دلت ناگه یک درد درآید/سر برزنی از چرخ بدانی که نه اینی
ماه نهمت چهره شمس الحق تبریز/ای آنک امان دو جهان را تو امینی

One moment, he brightens your day, another, he darkens your night.

One moment, he shakes you, another, he makes you laugh,

One moment, he(IT) intoxicates you, another, he(IT) fills your cup.

Like a bead in his hand, at times he is your wine and at times your drunkenness,

He will break this bead of yours and by God, he will make you whole.[800]

🍃 Jalāl al-Dīn Rūmī 🍃

For hundreds of thousands of years, I soared,

Like particles of air, moving without will.

If I have forgotten those moments of time,

Their memory remains with me in the sleep of departure.

I leave this four-pegged, four-cornered place,

And leap into the stage of the soul, from this halt.

I still taste the milk of those past days,

From the breast of the sleep nurse, O Eternal One.[801]

🍃 Jalāl al-Dīn Rūmī 🍃

We are the ones who sometimes remain hidden, sometimes revealed,

Sometimes a believer, sometimes a Jew, sometimes a Christian.

So that our heart may become the form of every heart,

Every day we emerge in a different form.[802]

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[800] آن کو ز خاک ابدان کند مر دود را کیوان کند/ای خاک تن وی دود دل بنگر کدامت می‌کند
یک لحظه‌ات پر می‌دهد یک لحظه لنگر می‌دهد/یک لحظه صبحت می‌کند یک لحظه شامت می‌کند
یک لحظه می‌لرزاندت یک لحظه می‌خنداندت/یک لحظه مستت می‌کند یک لحظه جامت می‌کند
چون مهره‌ای در دست او گه باده و گه مست او/این مهره‌ات را بشکند والله تمامت می‌کن

[801] صد هزاران سال بودم در مطار/هم‌چو ذرات هوا بی‌اختیار
گر فراموشم شدست آن وقت و حال/یادگارم هست در خواب ارتحال
می‌رهم زین چارمیخ چارشاخ/می‌جهم در مسرح جان زین مناخ
شیر آن ایام ماضیهای خود/می‌چشم از دایهٔ خواب ای صمد

[802] مائیم که گه نهان و گه پیدائیم/گه مؤمن و گه یهود و گه ترسائیم

🍃 Jalāl al-Dīn Rūmī 🍃

He who adorned this blue-green dome with such intricate designs,

No one knows what he did with the turning compass.

Unknot your heart, and do not dwell on the sky,

For no engineer has ever untied such a knot.

Marvel not at the revolution of time, for the heavens,

Have a thousand such stories from ages past.

Take the cup with respect, for its composition

Is from the skulls of Jamshid, Bahman, and Qobad(kings of Persia ~1000 BC).

Who knows where Kay-Kavus and Kay-Khosrow went?

Who is aware of how the throne of Jamshid vanished in the wind?[803]

🍃 Hāfez 🍃

That crimson-clad one, who last year rose like the moon,

This year has emerged in this cloak, tarnished.

That Turk you saw plundering last year,

Is the same who now appears in Arab garb.

That beloved is the same, though the robe has changed,

He cast off that robe and appeared anew.

The wine is the same, though the bottle has changed,

Behold how sweetly it emerged over the intoxication.

O people, you thought those flames had died,

تا این دل ما قالب هر دل گردد/هر روز به صورتی برون می‌آئیم

[803] آن که پُرنقش زد این دایره ی مینایی/کس ندانست که در گردش پرگار چه کرد
گره ز دل بگشا وز سپهر یاد مکن/که فکر هیچ مهندس چنین گره نگشاد
ز انقلابِ زمانه عجب مدار که چرخ/از این فسانه هزاران هزار دارد یاد
قدح به شرطِ ادب گیر زان که ترکیبش/ز کاسهٔ سرِ جمشید و بهمن است و قباد
که آگه است که کاووس و کی کجا رفتند؟/که واقف است که چون رفت تخت جم، بر باد؟

But that flame emerged again from the Rouzan(Chakra) of secrets.

A drop from that sea, though separated, is not truly apart,

For Adam emerged from the depths of the clay jar.

Roman disappeared when he saw the age of Ethiopia,

Today he has risen in this mighty army.

If sun sets in the west, it is not his end,

For that radiant moon rises from another tower.[804]

🍃 Jalāl al-Dīn Rūmī 🍃

At the time of death, when the Soul departs,

The body is cast away like an old garment.

The body, being of dust, returns to dust,

While the Soul, from ancient light, reshapes the body anew.

You were a collection of elements for a time, a beast for a while,

But now that you've become a Soul, be a beloved Soul.[805]

🍃 Jalāl al-Dīn Rūmī 🍃

Listen to this reed as it makes its complaint,

Telling the tale of separations.

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[804] آن سرخ قبایی که چو مه پار برآمد/امسال در این خرقه زنگار برآمد
آن ترک که آن سال به یغماش بدیدی/آنست که امسال عرب وار برآمد
آن یار همانست اگر جامه دگر شد/آن جامه به در کرد و دگربار برآمد
آن باده همانست اگر شیشه بدل شد/بنگر که چه خوش بر سر خمار برآمد
ای قوم گمان برده که آن مشعله‌ها مرد/آن مشعله زین روزن اسرار برآمد
یک قطره از آن بحر جدا شد که جدا نیست/کآدم ز تک صلصل فخار برآمد
رومی پنهان گشت چو دوران حبش دید/ امروز در این لشکر جرار برآمد
گر شمس فروشد به غروب او نه فنا شد/از برج دگر آن مه انوار برآمد

[805] هنگام اجل چو جان بپردازد/ تن مانند قبای کهنه اندازد تن
تن را که ز خاکست دهد باز به خاک /وز نور قدیم خویش برسازد تن
یک مدتی ارکان بدی یک مدتی حیوان بدی/یک مدتی چون جان شدی جانانه شو جانانه

Since I was cut from the reedbed,

Men and women have cried through my lament.

I need a heart torn by separation,

So I may explain the pain of longing.

Whoever remains far from their source,

Seeks to return to the days of initiation.

I wailed in every gathering,

Joined with both the joyful and the sorrowful.

Everyone became my friend based on their own assumptions,

But none sought to discover the secrets within me.

My secret is not far from my cries,

Yet the light is not for eyes and ears to see.

The body is not hidden from the Soul, nor the Soul from the body,

Yet no one is granted the vision to see the Soul.[806]

🍃 Jalāl al-Dīn Rūmī 🍃

Seek a long life and patience, for the deceitful Cycles

Will bring forth wonders even stranger than these.

Bow your head at the threshold of submission, O Hāfez,

For if you resist, the Cycle of fate will surely resist you.[807]

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[806] بشنو این نی چون شکایت می‌کند/از جدایی‌ها حکایت می‌کند
کز نیستان تا مرا ببریده‌اند/از نفیرم مرد و زن نالیده‌اند
سینه خواهم شرحه شرحه از فراق/تا بگویم شرح درد اشتیاق
هر کسی کو دور ماند از اصل خویش/باز جوید روزگار وصل خویش
من به هر جمعیتی نالان شدم/جفت بدحالان و خوش‌حالان شدم
هر کسی از ظن خود شد یار من/از درون من نجست اسرار من
سر من از نالهٔ من دور نیست/لیک چشم و گوش را آن نور نیست
تن ز جان و جان ز تن مستور نیست/لیک کس را دید جان دستور نیست

[807] تو عمر خواه و صبوری که چرخِ شعبده باز/هزار بازی از این طُرفه‌تر برانگیزد
بر آستانهٔ تسلیم سر بِنِه حافظ/که گر ستیزه کنی، روزگار بستیزد

🍃 Hāfez 🍃

From the day you came into existence,

You were either fire, wind, or dust.

Had you remained in that state,

How would you have achieved this elevation?

The being you had in the beginning did not remain,

A better existence took its place.

And so, a hundred thousand states come,

Each new one better than the first.

Look at the changing intermediaries,

For from them, you distance yourself from the essence.[808]

🍃 Jalāl al-Dīn Rūmī 🍃

Believers, Christians, Jews, Magi,

All turn toward that Supreme Lord.

Even stone, soil, mountain, and water

Have a hidden return to God.

The Soul desires purity greater than the rain,

And moves more perceptively than an angel.

It takes lifetimes for the Soul to become pure,

To become entrusted with the treasures of the heavens.[809]

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[808] تو از آن روزی که در هست آمدی/آتشی یا بادی یا خاکی بدی
گر بر آن حالت ترا بودی بقا/کی رسیدی مر ترا این ارتقا
از مبدل هستی اول نماند/هستی بهتر به جای آن نشاند
هم‌چنین تا صد هزاران هستها/بعد یکدیگر دوم به ز ابتدا
از مبدل بین وسایط را بمان/کز وسایط دور گردی ز اصل آن

[809] مؤمن و ترسا جهود و گبر و مغ/جمله را رو سوی آن سلطان الغ
بلک سنگ و خاک و کوه و آب را/هست واگشت نهانی با خدا
کان نفس خواهد ز باران پاک‌تر/وز فرشته در روش دراک‌تر

🍃 Jalāl al-Dīn Rūmī 🍃

From the boundary of dust to becoming human,

There are a thousand stages.

I will take you from city to city,

And I won't leave you stranded on the path.[810]

🍃 Jalāl al-Dīn Rūmī 🍃

He gives life to a house and makes it a lord's dwelling,

But when He takes the lord's life, the house remains His.

Though the form of the lord is now beneath the soil,

The essence of the lord remains a kingdom of grandeur.

To the eyes of the image-worshippers, the lord has gone,

But the lord has donned another form and cloak.[811]

🍃 Jalāl al-Dīn Rūmī 🍃

In the cycle of our coming and going,

There is no beginning, no end to be found.

None dares to speak clearly on this mystery:

Where does this journey come from, and where does it go?[812]

— *Umar Khayyam*

عمرها بایست تا دم پاک شد/تا امین مخزن افلاک شد

[810] از حد خاک تا بشر چند هزار منزلست/شهر به شهر بردمت بر سر ره نمانمت

[811] سرای را بدهد جان و خواجه ایش کند/چو خواجه را بکشد باز از او سرا سازد
اگر چه صورت خواجه به زیر خاک شدست/ضمیر خواجه وطنگه ز کبریا سازد
به چشم مردم صورت پرست خواجه برفت/ولیک خواجه ز نقش دگر قبا ساز

[812] در دایره‌ای که آمد و رفتن ماست/او را نه بدایت نه نهایت پیداست
کس می‌نزند دمی در این معنی راست/کاین آمدن از کجا و رفتن به کجاست

This quest within you is a pledge from God,

For every seeker is worthy of what they seek.[813]

🍃 Jalāl al-Dīn Rūmī 🍃

Since the second [life] is better than the first,

Seek annihilation and revere the transformation.

You've witnessed thousands of resurrections, O obstinate one,

Each moment from the beginning of your existence.

From being unaware as a mineral, to growth,

From growth to life and trials to face.

Then towards intellect and delightful discernments,

Beyond the confines of these five or six senses.

Until you reach the shores of this Ocean’s edge,

Where the footprints fade in the depths of the sea.

The lands have stages of caution and pause,

There are tens of homes and shelters along the way.

Yet the stages of the sea are still and deep,

No expansive fields, no roof to hold.

The path through these stages has no peak,

No signs, nor names for the stations along the course.

There is far more between each station,

---

[813] کین طلب در تو گروگان خداست/زانک هر طالب به مطلوبی سزاست!

Beyond where growth ends, and spirit begins.

You've seen these eternities in annihilation,

So why cling to the body's existence in fixation?

O raven, surrender this soul like a hawk,

Embrace the transformations with courage and awe.

Renew yourself and surrender the old,

For each year surpasses the three of old.[814]

🍃 Jalāl al-Dīn Rūmī 🍃

These trees are like the beings of earth,

Raising their hands from the dust of the soil.

They gesture towards the people with many signs,

And those who listen understand the meanings.

With green tongues and outstretched hands,

They speak of secrets from the earth's heartlands.

Like ducks, they've dipped their heads in water,

Becoming peacocks, once dark as ravens they falter.

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[814] چون دوم از اولینت بهترست/پس فنا جو و مبدل را پرست
صد هزاران حشر دیدی ای عنود/ تاکنون هر لحظه از بدو وجود
از جماد بی‌خبر سوی نما/وز نما سوی حیات و ابتلا
باز سوی عقل و تمییزات خوش/باز سوی خارج این پنج و شش
تا لب بحر این نشان پایهاست/پس نشان پا درون بحر لاست
زانک منزلهای خشکی ز احتیاط/ هست دهها و وطنها و رباط
باز منزلهای دریا در وقوف/ وقت موج و حبس بی‌عرصه و سقوف
نیست پیدا آن مراحل را سنام/نه نشانست آن منازل را نه نام
هست صد چندان میان منزلین/آن طرف که از نما تا روح عین
در فناها این بقاها دیده‌ای/بر بقای جسم چون چفسیده‌ای
هین بده ای زاغ این جان باز باش/پیش تبدیل خدا جانباز باش
تازه می‌گیر و کهن را می‌سپار/که هر امسالت فزونست از سه پار

Though in winter, trapped and locked away,

God turned those ravens into peacocks bright and gay.

Though death was their fate in the cold of time,

Spring revived them, gave them leaves divine.

The deniers say, “This is old, eternal it seems,

Why should we attribute this to the Lord Supreme?”

Their blindness to the gardens of the devout,

God blossoms orchards in the hearts devout.

Every fragrant flower blooming within,

Speaks of secrets from the whole universe, akin.[815]

🍃 Jalāl al-Dīn Rūmī 🍃

How long will you circle around wealth and luxuries?

How long will you knock on the doors of others' homes?

Within your existence, there is a cycle —

If you stray beyond this cycle, you will lose your way.[816]

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[815] این درختانند همچون خاکیان/دستها بر کرده‌اند از خاکدان
سوی خلقان صد اشارت می‌کنند/وانک گوشستش عبارت می‌کنند
با زبان سبز و با دست دراز/از ضمیر خاک می‌گویند راز
همچو بطان سر فرو برده به آب/گشته طاووسان و بوده چون غراب
در زمستانشان اگر محبوس کرد/آن غرابان را خدا طاووس کرد
در زمستانشان اگر چه داد مرگ/زنده‌شان کرد از بهار و داد برگ
منکران گویند خود هست این قدیم/این چرا بندیم بر رب کریم
کوری ایشان درون دوستان/حق برویانید باغ و بوستان
هر گلی کاندر درون بویا بود/آن گل از اسرار کل گویا بود

[816] تا کی پی اسباب و تنعم گردی؟/ تا چند دَرِ سرای مردم گردی؟
در دایرهٔ وجود تو دایره ای ست/زین دایره گر برون روی گم گردی

🌿 Bābā Afzal Kāshāni 🌿

Grief revolves around the hearts of the wise,

While joy cycles around the ignorant.

Beware! The axis of the heavens, like a cycles,

Revolves in the eyes of those with insight.[817]

🌿 Iraqi 🌿

Last night, I saw angels knocking at the tavern door,

They molded a human's shell of clay and measured it by the cup.[818]

🌿 Hāfez 🌿

For some, the garment of sin is a temporary state.

For others, the garment of righteousness is borrowed.[819]

🌿 **Shams al-Dīn Tabrīzī**; Maqālāt-e Shams 🌿

Who am I? Who am I, with so many doubts and uncertainties?

At times, they pull me from this side, at times from that.

I am like a bent bow in the hands of pullers,

Destiny falls from the roof when I close the door to my house.

Am I a star of the heavens, moving from one sign to another,

Crying in its malice, laughing in its fortune?

Amongst the heavens and its constellations, its descents and ascensions,

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[817] غم گرد دل پر هنران می‌گردد/شادی همه بر بی‌خبران می‌گردد
زنهار! که قطب فلک دایره‌وار/در دیدهٔ صاحب‌نظران می‌گردد

[818] دوش دیدم که ملایک درِ میخانه زدند/ گِلِ آدم بِسِرِشتَند و به پیمانه زدند

[819] بر بعضی لباس فسق، عاریتی است. بر بعضی لباس صلاح، عاریتی است.

At one moment, I rise with the wind; at another, I descend with the tempest.

At times, I am a burning fire, at other times, a fleeing flood,

What is my origin? What is my lineage? What market would buy me?

At times, I am above the heavens; at other times, I am Iraq and Syria,

At times, I drown in separation, at other times, I am the secret of your desires.

At times, I walk with the moon, at other times, I am intoxicated with the divine,

At times, I am Joseph in the well, and at other times, I am all calamity.

At times, I am a thief and devil, at other times, I am swift and weary,

At times, I rise above these two, standing on that lofty roof.[820] 🍃 Jalāl al-Dīn Rūmī 🍃

The intellects are the focal point of the compass of existence, but

Only love knows that in this cycle, they wander aimlessly.[821] 🍃 Hāfez 🍃

Untie the knot from your heart and do not think of the heavens,

For no engineer has ever solved such a knot.

Do not be amazed by the revolutions of time,

For the celestial wheel has witnessed thousands of such stories.[822]

🍃 Hāfez 🍃

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[820] چه کس ام من؟ چه کس ام من؟ که بسی وسوسه‌مند ام/گه از آن سوی کشند م گه از این سوی کشندم
زِ کشاکش چو کمان ام به کف ِگوش‌کشان‌ام/ قدَر از بام درافتد چو در ِخانه ببندم
مگر استاره‌یِ چرخ ام! که ز برجی سوی برجی/به نُحوسی‌ش بگریم به سُعودی‌ش بخندم
به سما و به بروج‌اش، به هبوط و به عروج‌اش/نفسی هم‌تک ِباد م نفسی من هَلَپَند ام
نفَسی آتش ِسوزان، نفَسی سیل ِگریزان/ز چه اصل ام؟ ز چه فصل ام؟ به چه بازار خرندم
نفسی فوق ِطباق ام، نفسی شام و عراق ام/نفسی غرق ِفراق ام نفسی راز ِتو رَندم
نفسی همره ِماه ام، نفسی مست ِاله ام/نفسی یوسف ِچاه ام نفسی جمله گزندم
نفسی ره‌زن و غول ام، نفسی تند و ملول ام/نفسی ز این دو برون ام؛ که بر آن بام ِبلند ام

[821] عاقلان نقطه پرگار وجودند ولی/عشق داند که در این دایره سرگردانند

[822] گره ز دل بگشا وز سپهر یاد مکن/که فکر هیچ مهندس چنین گره نگشاد
ز انقلابِ زمانه عجب مدار که چرخ/از این فسانه هزاران هزار دارد یاد

When you witness a setting, look towards the rising,

Why should the setting of the sun and moon be a loss?

It appears to you as a setting, but in truth, it is a rising,

The grave seems like a prison, but it is the soul's release.

What seed has ever gone into the earth and not sprouted?

Why would you have such doubts about the seed of humanity?

What bucket has ever descended into a well and not returned full?

Why would the soul of Joseph cry out from the well of despair?

When you close your mouth on this side, open it on the other,

For your cries and calls resound in the realm of Lāmakān.[823] 🍃 Jalāl al-Dīn Rūmī 🍃

"In the shadow of God's protection, you shall find refuge from all the cold and death; you will be adorned with the attributes of the Divine, gaining awareness of the Ever-Living and Sustainer. Death, upon seeing you from afar, will die, and you will attain divine life. At first, it will be so subtle that no one will notice. This knowledge is not acquired in schools, nor in six thousand years of study, not even with six lifetimes of Noah. A hundred thousand years will not amount to the value of one moment in union with God that a servant may experience in a single day."

What can we say of a mystic who, before seeking to be a poet, yearns for a language free from the entanglements of "words," "speech," and "sound"—all of which are veils on the perilous path to union? As he proclaims: "I will break apart words, speech, and sound, so that I may commune with You without them." And if he is the source of abundant poetry, it is not because he has accepted the title of poet for himself; rather, it is the love for the Beloved that brings him to life, and the pain of separation and longing that makes him sing ghazals.[824]

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[823] فروشدن چو بدیدی برآمدن بنگر/غروب شمس و قمر را چرا زیان باشد
تو را غروب نماید ولی شروق بود/لحد چو حبس نماید خلاص جان باشد
کدام دانه فرورفت در زمین که نرست/چرا به دانه انسانت این گمان باشد
کدام دلو فرورفت و پر برون نامد/ ز چاه یوسف جان را چرا فغان باشد
دهان چو بستی از این سوی آن طرف بگشا/که های هوی تو در جو لامکان باشد

[824] «در سایه ظل الله درآیی، از جمله سردیها و مرگها امان یابی، موصوف به صفات حق شوی، از حی قیوم آگاهی یابی، مرگ تو را از دور می‌بیند می‌میرد، حیات الهی یابی، پس ابتدا آهسته تا کسی نشنود، این علم به مدرسه حاصل نشود و به تحصیل شش هزار سال که شش بار عمر نوح بود، برنیاید. آن صدهزار سال چندان نباشد که یك دم با خدا برآرد بنده‌ای به یك روز.»
باری، چه می‌توانیم گفت درباره عارفی که پیش از آن که سودای شعر و شاعری داشته باشد، جویای زبانی است عاری از شائبه «حرف» و «گفت» و «صوت»؛ که این همه حجاب راه پرمخاطره وصلند: حرف و گفت و صوت را بر هم زنم تا که بی این هر سه با تو دم زنم و اگر سرچشمه فیاض شعر است، نه بدان سبب است که تعلق شاعری را بر خویش پذیرفته است؛ بلکه عشق یار است که به جوشش آورده، و درد دوری و اشتیاق غزلخوانش کرده است

🍃 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🍃

Chapter 3-5 : Spiritual Freedom; Jivan Mukti

Spiritual seekers are not desperate to escape this world or avoid rebirth.

As a conscious **vice-president with God** (or the divine), Soul is never truly "finished" with its work — there is always more to learn, serve, and unfold.

However, at a certain stage of realization, Soul may no longer **need** to inhabit a physical body.

Reincarnation continues only for those who still need the lessons or choose to return; otherwise, it becomes optional.

A living spiritual guide (or inner teacher) can help Soul:

- Navigate out of the worlds of illusion (the lower realms of matter, energy, space, and time).
- Rise above the laws of **karma** and **reincarnation**.

This freedom is called **Liberation** —

- **Life everlasting** while still in the body.
- **Liberation** or **salvation** of Soul during this lifetime.
- Deliverance from the endless cycles of birth and death through the **Sound Current** (the living spiritual vibration).

It is achieved through **Self-Realization** — the direct knowing of one's true Soul nature.

This liberation frees Soul from the illusion of bondage and servitude, and it immediately precedes the **fifth initiation** — a profound milestone of inner awakening.

In essence:

True freedom is not about running away from life — it's about completing the lessons of this world while still living fully in it.

Once Soul awakens to its divine nature and aligns with the higher current, it can choose whether to return or move on — no longer bound by karma or the wheel of rebirth.

This is the state of **Liberation**: liberated while alive, eternally free, and forever a conscious partner in the divine flow.

Now, let’s turn our attention to the poetry of Rumi and Hāfez:

This world is a prison, and we are its prisoners.

Dig a hole in this prison and free yourself.

I remain imprisoned in this world for a purpose,

But what have I stolen that I should be locked away?

Drenched in blood and tears,

I drag my stained garment across the ground.

Like a child in the womb, I am nourished by blood.

Though a person is born once, I have been born countless times.

🌿 Jalāl al-Dīn Rūmī 🌿

Refresh your heart and Soul,

Turn the prison into a garden for these imprisoned Souls.

With this key I have brought, if the door does not open,

I will make another key and clarify it with repetition.[825]

O sea full of coral, by God, my soul has been lightened.

This wandering Soul of mine has tired from the wheel of this mill.[826]

🌿 Jalāl al-Dīn Rūmī 🌿

How can I describe the pain of separation, I, the bird of the celestial garden?

For how did I fall into this realm of worldly calamities?

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[825] این جهان ، زندانُ و ما زندانیان/حُفره کُن زندانُ و خود را وا رَهان
من از برای مصلحت در حبس دنیا مانده‌ام/حبس از کجا من از کجا مال که را دزدیده‌ام
در حبس تن غرقم به خون وز اشک چشم هر حرون/دامان خون آلود را در خاک می مالیده‌ام
مانند طفلی در شکم من پرورش دارم ز خون/یک بار زاید آدمی من بارها زاییده‌ام

[826] مروح کن دل و جان را، دل تنگ پریشان را/گلستان ساز زندان را، برین ارواح زندانی
بدین مفتاح کآوردم، گشاده گر نشد مخزن/کلیدی دیگرش سازم، به ترجیعش کنم روشن
ای بحر پرمرجان من والله سبک شد جان من/این جان سرگردان من از گردش این آسیا

I was an angel, with paradise as my dwelling,

But Adam brought me into this ruined inn of worldly chaos.

The beggar at your doorstep is free from the desires of the eight heavens,

The captive of your love is liberated from both worlds.[827]

🍃 Hāfez 🍃

When there is no way out of the field of life,

You must, like the ball, endure the strikes of the mallet.[828]

🍃 Jalāl al-Dīn Rūmī 🍃

As I Soul-Travel© to the heavens, passing through seven parallel worlds,

When I go beyond cycles , I gain spiritual freedom from both the nine cycles and their leashes.[829]

🍃 Jalāl al-Dīn Rūmī 🍃

The turning of the wheel has a cause,

Not seeing the turner of the wheel is an error.

These ropes of causes in the world,

Oh, do not mistake this turning wheel for mere wandering!

So that you are not left empty and spinning like a wheel,

Lest you burn from your lack of wisdom like a bird without wings.

By God's command, the wind becomes fire,

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[827] طایرِ گلشنِ قدسم چه دهم شرحِ فراق؟/که در این دامگهِ حادثه چون افتادم
من مَلَک بودم و فردوسِ بَرین جایَم بود/آدم آورد در این دیرِ خراب آبادم
گدای کوی تو از هشت خُلد مستغنیست/اسیرِ عشقِ تو از هر دو عالم آزادست

[828] چو نیست راه برون آمدن ز میدانت/ضرورتست چو گوی احتمال چوگانت

[829] چون رو به معراج آورم از هفت کشور بگذرم/چون پای برگردون نهم نُه چرخ و چنبر بشکنم

Both are intoxicated with the wine of His command.[830]

🍃 Jalāl al-Dīn Rūmī 🍃

I am one Soul with a hundred thousand bodies,

What is the Soul, what is the body, when both are truly myself?

I have crafted myself into another,

So that the other may delight in being me.[831]

🍃 Jalāl al-Dīn Rūmī 🍃

In the end, he became wise and mature,

He escaped the bondage of the world and became free.[832]

🍃 Jalāl al-Dīn Rūmī 🍃

Stuff your ears with cotton so you won't hear every word,

For your simple Soul is easily stained by the noise.

Anyone whose soul has risen beyond the seventh heaven is saved,

Drink from the breath of his spirit, for his Soul is pure and sacrificed.

This worldly air lies in wait, watching when you're alone,

It whispers, "Look, the man is unaware and heedless."

If you seek initiation, sit with those who are connected,

Seek from someone who is initiated in truth, united.

Linger near the intoxicated, even if you drink little, the scent will still reach you,

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[830] گردش چرخه رسن را علتست/چرخه گردان را ندیدن زلتست
این رسنهای سببها در جهان/هان و هان زین چرخ سرگردان مدان
تا نمانی صفر و سرگردان چو چرخ/تا نسوزی تو ز بی‌مغزی چو مرخ
باد آتش می‌شود از امر حق/هر دو سرمست آمدند از خمر حق

[831] من یک جانم که صد هزار است تنم/چه جان و چه تن که هر دو هم خویشتنم
خود را به تکلف دگری ساخته‌ام/تا خوش باشد آن دیگری را که منم

[832] عاقبت او پخته و استاد شد/جست از رق جهان و آزاد شد

For how can the taste of wine be known by someone who only relies on reason?

You memorize words and learn answers to every question,

So when the time of testing comes, they'll call you wise.

But if you cannot rise from your own lack toward perfection,

Know that **Shams al-Dīn Tabrīzī** is now complete in his perfection.

By the soul of all the intoxicated ones, I am God-intoxicated,

O beloved, take my hand!

By the Soul of all the sacrificed ones, my Soul belongs to you,

By the Soul of the redeemed, I am redeemed!

The eyes of reason are drunk on your beauty, the lowly heavens revolve around you,

The ear of joy is in your hand, without you, I cannot go on. [833]

🌿 Jalāl al-Dīn Rūmī 🌿

I have returned, I have returned from the presence of that beloved,

Look at me, look at me, I have come as your comforter.

I have come joyful, I have come free from all,

It has been thousands of years since I came to speak again.[834]

🌿 Jalāl al-Dīn Rūmī 🌿

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[833] پنبه‌ها در گوش کن تا نشنوی هر نکته‌ای/زانک روح ساده تو زنگ‌ها را قابلست
هر که روحش از هوای هفتمین بگذشت رست/می خور از انفاس روح او که روحش بسملست
این هوا اندر کمین باشد چو بیند بی‌رفیق/مرد را تنها بگوید هین که مردک غافل‌ست
وصل خواهی با کسان بنشین که ایشان واصلند/وصل از آن کس خواه باری کو به معنی واصل‌ست
گرد مستان گرد اگر می کم رسد بوی رسد/خود مذاق می چه داند آنک مرد عاقلست
نکته‌ها را یاد می‌گیری جواب هر سوال/تا به وقت امتحان گویند مرد فاضلست
گر بنتوانی ز نقص خود شدن سوی کمال/شمس تبریزی کنون اندر کمالت کاملست
به جان جمله مستان که مستم/بگیر ای دلبر عیار دستم
به جان جمله جانبازان که جانم/به جان رستگارانش که رستم
دیده عقل مست تو چرخه چرخ پست تو/گوش طرب به دست تو بی‌تو به سر نمی‌شود

[834] باز آمدم باز آمدم از پیش آن یار آمدم/در من نگر در من نگر بهر تو غمخوار آمدم
شاد آمدم شاد آمدم از جمله آزاد آمدم/چندین هزاران سال شد تا من به گفتار آمدم

One day he is like a prince, another day like a leopard or dog,

Sometimes an enemy, other times like parents or relatives.

Sometimes he's a thorn, sometimes a flower, sometimes vinegar, sometimes honey,

Sometimes a drummer, sometimes the drum, taking blows from the stick.

Sometimes in love with this world of five and six, sometimes seeking pure souls,

Pulled this way and that, like a lost camel searching for its place.

Until Your grace guides him, freeing him from madness and inconsistency,

Our deceiver becomes enraptured, becoming single-hearted like the morning sun.

Like fish dwelling in his ocean, his ocean is their garden and home,

His ocean is their grave and shroud, knowing nothing but the sea.

He escapes both shame and shamelessness, both distance and nearness,

Freed from "Go away" and "Come here," like a stone beneath the millstone.[835]

🍃 Jalāl al-Dīn Rūmī 🍃

If you say, "I know," it's a boast and a claim,

If you say, "What do I know?" it's blasphemy and ingratitude.

People have become wandering, knowing and not knowing,

Wandering, blindfolded, like donkeys in a mill.

You circle like a millstone, whether you will it or not,

Don't twist your neck, for you are bound by a prison.

Joseph was sold by a blind man for a mere eighteen coins,

Bought by a blind dealer, envied by a jealous huckster.

You too are like Joseph, trapped in the pit of the body,

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[835] روزی محمدبک شود روزی پلنگ و سگ شود/گه دشمن بدرگ شود گه والدین و اقربا
گه خار گردد گاه گل گه سرکه گردد گاه مل/گاهی دهلزن گه دهل تا می‌خورد زخم عصا
گه عاشق این پنج و شش گه طالب جان‌های خوش/این سوش کش آن سوش کش چون اشتری گم کرده جا
گاهی چو چه کن پست رو مانند قارون سوی گو/گه چون مسیح و کشت نو بالاروان سوی علا
تا فضل تو راهش دهد وز شید و تلوین وارهد/شیاد ما شیدا شود یک رنگ چون شمس الضحی
چون ماهیان بحرش سکن بحرش بود باغ و وطن/بحرش بود گور و کفن جز بحر را داند وبا
رست از وقاحت وز حیا وز دور وز نقلان جا/رست از برو رست از بیا چون سنگ زیر آسیا

Here is the rope, climb out, don't remain grounded in dust.

Oh peaceful Soul, turn towards the attributes of Truth,

Here is the robe of honor, why remain in this tattered cloth?

If I don’t recite ghazals, my mouth will split open,

It says, "Increase the joy, at least bring a cup."

From the sound of the goblet, the moon opens its mouth,

The moon, I am the one taken; strike the cup if you are the goblet.

Adam ate from a hyacinth which eventually withered,

But you are the hyacinth of hyacinth initiation, safe from the reaper's blade.[836]

🍃 Jalāl al-Dīn Rūmī 🍃

Your imagination is a branch, a mere reflection of your reflection,

You are not the moon; you are dust, not gold but copper.

Though all the men of spirit are united as one,

They remain bound under the grinding wheel of the heavens like oxen.

But if you lift your head above the wheel of the heavens,

You will be free from the cycle and become an angel, no longer human.[837]

🍃 Jalāl al-Dīn Rūmī 🍃

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[836] گر گویی می‌شناسم لاف بزرگ و دعوی/ور گویی من چه دانم کفر است و ناسپاسی
بردانم و ندانم گردان شده‌ست خلقی/ گردان و چشم بسته چون استر خراسی
می‌گرد چون خراسی خواهی و گر نخواهی/گردن مپیچ زیرا دربند احتباسی
یوسف خرید کوری با هیجده قلب آری/ از کوری خرنده وز حاسدی نخاسی
تو هم ز یوسفانی در چاه تن فتاده/ اینک رسن برون آ تا در زمین نتاسی
ای نفس مطمئنه اندر صفات حق رو/اینک قبای اطلس تا کی در این پلاسی
گر من غزل نخوانم بشکافد او دهانم/گوید طرب بیفزا آخر حریف کاسی
از بانگ طاس ماه بگرفته می‌گشاید/ماهت منم گرفته بانگی زن ار تو طاسی
آدم ز سنبلی خورد کان عاقبت بریزد/تو سنبل وصالی ایمن ز زخم داسی

[837] خیال فرع تو باشد که فرع فرع تو را شد/تو مه نه‌ای تو غباری تو زر نه‌ای تو نحاسی
به جان جمله مردان اگر چه جمله یکی اند/که زیر چرخه گردون تنا چو گاو خراسی
وگر ز چنبر گردون برون کشی سر و گردن/ز خرگله برهیدی فرشته‌ای و ز ناسی

I have returned like the new year to break the prison locks,

To shatter the fangs and claws of this human-devouring wheel(Wheel of Reincarnation).[838]

How can pure essence be compared to the earthly realm?

Why did you descend here? Pack up; this is no place to remain.[839]

O beautiful Joseph of ours, how gracefully you walk upon our rooftops!

O cup that has been shattered, O trap that has been torn apart!

Come, O Love, for in this body, you are like the Soul,

By your fortune, I have escaped the prison of the body.[840]

🍃 Jalāl al-Dīn Rūmī 🍃

Whoever's heart is alive with love will never die,

Our eternal existence is written in the book of the world.[841]

🍃 Hāfez 🍃

I did not fall from the mosque to the tavern on my own,

This was my fate from the beginning, decreed by eternity.

What can one do but follow the circle's path, like a compass?

Whoever enters the circle of time's rotation must endure its turnings.[842]

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[838] بازآمدم چون عید نو تا قفل زندان بشکنم/وین چرخ مردم خوار را چنگال و دندان بشکنم

[839] گوهر پاک از کجا عالم خاک از کجا/بر چه فرود آمدیت بار کنید این چه جاست

[840] ای یوسف خوش نام ما خوش می‌روی بر بام ما/ای درشکسته جام ما ای بردریده دام ما
بیا ای عشق کاندر تن چو جانی/به اقبالت ز حبس تن برستم

[841] هرگز نمیرد آن که دلش زنده شد به عشق/ثبت است بر جریدهٔ عالم دوام ما

[842] من ز مسجد به خرابات نه خود افتادم/اینم از عهدِ ازل حاصلِ فرجام افتاد
چه کند کز پی دوران نرود چون پرگار؟/هر که در دایرهٔ گردشِ ایام افتاد

Where is the news of your initiation, so I may rise from the depth of my Soul?

I am a bird of the sacred garden, longing to fly free from the world's trap.

By your grace, if you call me your servant,

I will rise above the dominion of time and space. [843]

🍃 Hāfez 🍃

I would overturn the heavens if they defy my will,

I am not one to bow to the humiliation of the turning Wheel(of Reincarnation).

🍃 Hāfez 🍃

This illusory existence is a clear fantasy,

Once I freed from this illusory world, all that remains is Him(IT).[844]

Our destiny does not follow the orbit of the moon,

Thus, we rise beyond the highest stars.

If the heavens do not revolve around my heart, I will uproot their foundation,

If the wheel of time demeans me, I will shatter its turning mechanism.[845]

🍃 Jalāl al-Dīn Rūmī 🍃

Once again, once again, I escaped from chains,

I fled from this snare and this oppressive trap.

The old heavens, full of sorcery and trickery,

By your youthful fortune, I fled from this old fate.

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[843] مژده وصل تو کو کز سر جان برخیزم/طایر قدسم و از دام جهان برخیزم
به ولای تو که گر بنده خویشم خوانی/از سر خواجگی کون و مکان برخیزم

[844] این هستی موهوم، خیالی است صریح/زین هستی موهوم چو رستم، همه اوست

[845] اختر ما نیست در دور قمر/لاجرم فوق ثریا می رویم
چرخ ار نگردد گرد دل از بیخ و اصلش برکنم/گردون اگر دونی کند گردون گردان بشکنم

I ran through night and day, cutting ties with both,

I questioned the heavens, and like an arrow, I fled.

Why should I fear sorrow when I am in league with death?

Why fear the commander when I've escaped the king?

For forty years, reason ensnared me with thought,

At sixty-two, I was captured and escaped from schemes.

The fate has rendered all creatures deaf and blind,

From the grandeur of fate, I too have escaped.[846]

🍃 Jalāl al-Dīn Rūmī 🍃

Who is the master? The one who frees you,

The one who breaks the chains of your servitude.[847]

🍃 Jalāl al-Dīn Rūmī 🍃

The word that holds salvation is the truth.[848]

🍃 Shams al-Dīn Tabrīzī; Maqālāt-Shams 🍃

Like the cypress and lily, He set me free,

Like fortune and wealth, He made my heart happy.

He wrote my name among the pure ones,

I was damned, but He gifted me paradise.

I sighed, and my sigh became a rope,

---

[846] دگربار دگربار ز زنجیر بجستم/از این بند و از این دام زبون گیر بجستم
فلک پیر دوتایی پر از سحر و دغایی/به اقبال جوان تو از این پیر بجستم
شب و روز دویدم ز شب و روز بریدم/و زین چرخ بپرسید که چون تیر بجستم
من از غصه چه ترسم چو با مرگ حریفم/ز سرهنگ چه ترسم چو از میر بجستم
به اندیشه فروبرد مرا عقل چهل سال/به شصت و دو شدم صید و ز تدبیر بجستم
ز تقدیر همه خلق کر و کور شدستند/ز کر و فر تقدیر و ز تقدیر بجستم

[847] کیست مولا آنک آزادت کند/بند رقیت ز پایت بر کند

[848] سخنی که در آن نجات باشد آن راستی است

The rope hung down into my well of despair.

I grasped the rope and emerged,

Joyous, strong, and flourishing like a rose.

I was helpless in the depths of a well,

Now I cannot be contained in the whole world.[849]

🍃 Jalāl al-Dīn Rūmī 🍃

By the soul of all the intoxicated, for I am God-intoxicated,

Hold my hand, O beloved, with precision.

By the Soul of all the self-sacrificing ones, for I too am,

By the Souls of the saved ones, for I am delivered.

I was like Mercury, skilled in writing,

Sitting above the scholars, mastering their ways.

But when I saw the inscription on the forehead of the cupbearer,

I became drunk and broke all the pens.[850]

🍃 Jalāl al-Dīn Rūmī 🍃

In my heart, the heavens whispered secretly:

"Do you know the decree of fate from me?"

If I had control over my own course,

I would free myself from this endless wandering.[851]

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[849] همچو سرو و سوسنم آزاد کرد/همچو بخت و دولتم دلشاد کرد
نام من در نامهٔ پاکان نوشت/دوزخی بودم ببخشیدم بهشت
آه کردم چون رسن شد آه من/گشت آویزان رسن در چاه من
آن رسن بگرفتم و بیرون شدم/شاد و زفت و فربه و گلگون شدم
در بن چاهی همی‌بودم زبون/در همه عالم نمی‌گنجم کنون

[850] به جان جمله مستان که مستم/بگیر ای دلبر عیار دستم
به جان جمله جانبازان که جانم/به جان رستگارانش که رستم
عطارد وار دفتر باره بودم/زبردست ادیبان می نشستم
چو دیدم لوح پیشانی ساقی/شدم مست و قلم‌ها را شکستم

[851] در گوش دلم گفت فلک پنهانی/حکمی که قضا بود ز من میدانی

🌿 Omar Khayyam 🌿

The pride of Tabriz, O Shams of Truth and Faith, come!

So the heart may free its foot from the mire of earthly traps.

In the air where the Lord of Shams of Tabriz reigns,

Neither the boast of the celestial sphere nor the heavens has sway.[852]

🌿 Jalāl al-Dīn Rūmī 🌿

If you claim, "I know," it's a boastful lie,

And if you say, "I know nothing," it's blasphemy and ingratitude.

The people have been made to spin endlessly,

Spinning blind like millstone mules.

You spin whether you will or not,

Don't turn your neck because you are trapped.

Joseph was bought by a blind man with eighteen hearts,

Bought in blindness by an envious broker.

You too are a Joseph, trapped in the well of the body,

Here's the rope—come out, so you don't sink in the earth.

O tranquil soul, walk in the attributes of God,

How long will you stay in this ragged garment when the robe of eternity awaits?

🌿 Jalāl al-Dīn Rūmī 🌿

If the world seems vast and boundless to you,

Before the power of truth, know it's not even a speck.

This world is a prison for your souls,

در گردش خویش اگر مرا دست بدی/خود را برهاندمی ز سرگردانی

[852] مفخر تبریزیان شمس حق و دین بیا/تا برهد پای دل ز آب و گل همچو قیر
در آن هوا که خداوند شمس تبریزیست/نه لاف چرخه چرخست و نی سماواتست

Go towards that open field which is truly yours.

This world is finite, but that other is boundless,

Here, images and forms are barriers before the true essence.

🍃 Jalāl al-Dīn Rūmī 🍃

There is neither a trap nor a chain, yet why are we all bound?

What is this chain or this bond that still exists, O Lord?

All the sorrows of the world once weighed on my heart,

But when I fell into Your love, I was freed from all.

🍃 Jalāl al-Dīn Rūmī 🍃

I am amazed at this Hadith: "The world is the prison of the believer"!

For I have seen no "prison"!

I have seen nothing but joy, nothing but honor,

Nothing but grace and prosperity!

🍃 Shams al-Dīn Tabrīzī; Maqālāt-Shams 🍃

Chapter 3-6 : Soul-Travel©; Mi'raj[853]

One of the most unique and exciting aspects of this spiritual path is learning to recognize, understand, and work with the **Light and Sound of God** — the divine radiance and living vibration that flow from the source of all life.

By becoming attuned to these spiritual currents — their sounds, visual qualities, and vibrational frequencies — through **Mi'raj** or **Soul-Travel©** (conscious inner movement of awareness), a seeker can achieve **Self-Realization** (knowing one's true Soul nature) and even **God-Realization** (direct experience of the divine source) in this very lifetime.

The **God Worlds** (higher spiritual realms) can best be described as planes of reality, each corresponding to a specific state of consciousness and vibration.

God — the ultimate source — is the origin of all planes. From this source flows the **Divine Spirit** (the living current), which supports and sustains all life across every realm.

A spiritual teacher once experienced the **Sea of Love and Mercy** — the pure heart of the spiritual worlds, beyond matter, energy, space, or time — while physically standing on a bridge in Wisconsin.

It is in these higher worlds that the journey from Self-Realization to God-Realization unfolds.

The pressures of modern life often make us forget who we truly are.

Our physical senses and emotions become overwhelmed, and we lose touch with Soul's higher view.Regaining this higher perspective is called **Soul-Travel©**.

It is accomplished through daily **spiritual practices** — practices of inner focus, contemplation, sacred sound repetition, and awareness.Many people experience Soul-Travel© as a gentle expansion of awareness:

- An inner nudge to call a friend.
- A deeper understanding that sees beyond current difficulties. Others may have dramatic experiences filled with spiritual majesty. The key is that you prove spiritual truths for yourself through personal experience.

Understand Who You Really Are

As you begin these practices, you accelerate your spiritual growth.You learn to Soul-Travel© and start to understand your true nature:

- You are here for a spiritual purpose.
- You can let go of the fear of death.

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[853] معراج

- You worry less.
- You invite more love into your life.
- You feel energized, grow, and change.
- Unwanted habits naturally fall away.

You also begin to understand the importance of **dreams**.

Dreams become a powerful teaching tool.The inner guide (the **Dream Master**) helps you face your deepest fears and desires honestly and come to terms with them.The ultimate purpose of dreams is to bring you closer to the Light and Sound of God.

Soul-Travel©

It is the movement of inner consciousness, traveling through the lower states of awareness until it ascends into the ecstatic state — the pure awareness of the religious or mystical experience of **being**.This is achieved through a series of spiritual exercises that focus on inner attunement and direct experience.

for more info try this link :

Soul Travel | Out-of-Body Experiences & Expansion of Consciousness

Let's examine some of the works of Rumi and Hāfez:

We give you wings so you may soar to the heavens like an arrow,
If we have bent this poor body like a bow out of sorrow.
If you are a demon, we will turn the demon into an angel,
And if you are a wolf, we will make the wolf a shepherd.[854]

🌿 Jalāl al-Dīn Rūmī 🌿

Make the journey hidden; journey from body to soul,
Draw the flowing water from the Euphrates and lift it as the water of Khidr.
If you see your desire toward the sky,
Unfurl your wings of fortune like a royal eagle.
But if you see your desire leaning toward the earth,
Weep, do not sit idle in mourning.

Argument, obstinacy, and contention have increased,
Yet his soul has no taste of reason or argument.

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[854] پرّت دهیم که چون تیر بر فلک بپری/اگر ز غم تنِ بیچاره را کمان کردیم
اگر تو دیوی، ما دیو را فرشته کنیم/وگر تو گرگی ما گرگ را شبان کردیم

The path of debate is full of stubbornness, objection, and proof,
While the path of the heart is all vision, taste, honey, and sweetness.[855]

🌿 Jalāl al-Dīn Rūmī 🌿

O people, pass beyond this realm of trials,
Rise and journey toward the higher world.
Free yourself from this demon's snare with high ambition,
Like a bird, find your resting place upon the moon.[856]

🌿 Sanai 🌿

Every night, you release the souls from the body's trap,
Setting free the spirits as if they were tablets.
Every night, the souls are freed from this cage,
Carefree, neither ruler nor ruled.
Prisoners are unaware of their prison at night,
Kings are unaware of their kingdom at night.
No sorrow or thought of gain and loss,
No concern for this one or that one.
The mystic remains in this state, even without sleep,
For God called them "those who sleep" among His people.[857]

🌿 Jalāl al-Dīn Rūmī 🌿

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[855] سفر راه نهان کن سفر از جسم به جان کن/ز فرات آب روان کن بزن آن آب خضر برکن
گر ببینی میل خود سوی سما/ پر دولت بر گشا همچون هما
ور ببینی میل خود سوی زمین/ نوحه می کن هیچ منشین از حنین
به حجت و به لجاج و ستیزه افزون گشت/ز جان و حجت ذوقش نبود هیچ خبر
طریق بحث لجاجتست و اعتراض و دلیل/طریق دل همه دیده ست و ذوق و شهد و شکر

[856] ای قوم ازین سرای حوادث گذر کنید/خیزید و سوی عالم علوی سفر کنید
یک سر بپر همت ازین دامگاه دیو/چون مرغ بر پریده مقر بر قمر کنید

[857] هله عاشقان بکوشید که چو جسم و جان نماند/دلتان به چرخ پرد چو بدن گران نماند
دل و جان به آب حکمت ز غبارها بشویید/هله تا دو چشم حسرت سوی خاکدان نماند
نه که هر چه در جهانست نه که عشق جان آنست/جز عشق هر چه بینی همه جاودان نماند
عدم تو همچو مشرق اجل تو همچو مغرب/سوی آسمان دیگر که به آسمان نماند
ره آسمان درونست پر عشق را بجنبان/پر عشق چون قوی شد غم نردبان نماند
تو مبین جهان ز بیرون که جهان درون دیده‌ست/چو دو دیده را ببستی ز جهان جهان نماند

A dove-like soul appeared on the path of the heart,
How delicate is the journey of the heart—say nothing.
I asked, “O heart, what moon is this?” It signaled,
“This is beyond your measure; pass by—say nothing.”
I asked, “Is this a face of an angel or a human?”
It said, “This is neither angel nor human—say nothing.”
I asked, “What is this? Tell me, for I will be turned upside down.”
It replied, “Be as you are, turned upside down—say nothing.”
O you who sit in this house of painted forms and illusions,
Rise and leave, take your belongings—say nothing.
I asked, “O heart, guide me, is this not a description of God?”
It said, “Yes, it is, my dear soul, but say nothing.”[858]

🍃 Jalāl al-Dīn Rūmī 🍃

I gaze from the heights with the eye of certainty/ I see water in the depths of the earth
To what end, and how deep, and what its hue/ From what it gushes, from soil or stone.[859]

🍃 Jalāl al-Dīn Rūmī 🍃

He who had seen the path beyond the heavens/ Saw it twisted in the pupil of the eye.

Men saw him as small as the pupil/ Yet none could fathom his grandeur.[860]

🍃 Jalāl al-Dīn Rūmī 🍃

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[858] چون ستاره سیر بر گردون کنی/بلک بی گردون سفر بی‌چون کنی
از منازلهای جانش یاد داد/ وز سفرهای روانش یاد داد
وز زمانی کز زمان خالی بدست/ وز مقام قدس که اجلالی بدست
وز هوایی کاندرو سیمرغ روح/ پیش ازین دیدست پرواز و فتوح
هر یکی پروازش از آفاق بیش/وز امید و نهمت مشتاق بیش
پرواز همای کبریایی را/از کیف و چگونگی جدا دیدی
آنک بر افلاک رفتارش بود/ بر زمین رفتن چه دشوارش بود

[859] بنگرم از اوج با چشم یقین/ من ببینم آب در قعر زمین
تا کجایست و چه عمقستش چه رنگ/از چه می‌جوشد ز خاکی یا ز سنگ

[860] کز فلک راه برون شو دیده بود/در نظر چون مردمک پیچیده بود
مردمش چون مردمک دیدند خرد/در بزرگی مردمک کس ره نبرد

The body increases by the soul's growth/ When the soul departs, what remains of the body?
The limit of your body is but two spans/ Yet your soul roams from earth to the heavens
To Baghdad and Samarkand, O noble one/ The soul imagines it as but half a step
Your eyes' fat is worth two dirhams of stone/ Yet the soul's light reaches the skies' reins
Without this light, the eye sees only in dreams/ Without this eye, the light finds ruins and debris
The soul is free from the beard and body/ But the body without soul is carrion, base and vile
This is the register of the animal soul/ Move forward and see the human soul.[861]

🍃 Jalāl al-Dīn Rūmī 🍃

When you make me a ladder to ascend/ Without flying, you rise to the heavens
Just as it moves from west to east/ Without provisions, the heart travels like lightning
Just as the night moves in estrangement/ The sense of people in cities at the time of sleep
Just as the mystic travels through hidden paths/ Comfortably seated, he moves through a hundred worlds.[862]

🍃 Jalāl al-Dīn Rūmī 🍃

O dweller of my soul, where have you gone at last?/ Hidden in the house, or did you soar into the air?
When you saw the promise of my heart, you turned from the covenant/ Like a bird, you flew away, my friend, where have you gone?
You gazed into the soul, and as the soul, you journeyed/ You avoided the people and departed from them.[863]

🍃 Jalāl al-Dīn Rūmī 🍃

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[861] جسم از جان روزافزون می‌شود/چون رود جان جسم بین چون می‌شود
حد جسمت یک دو گز خود بیش نیست/جان تو تا آسمان جولان‌کنیست
تا به بغداد و سمرقند ای همام/روح را اندر تصور نیم گام
دو درم سنگست پیه چشمتان/نور روحش تا عنان آسمان
نور بی این چشم می‌بیند به خواب/چشم بی‌این نور چه بود جز خراب
جان ز ریش و سبلت تن فارغست/لیک تن بی‌جان بود مردار و پست
بارنامهٔ روح حیوانیست این/پیشتر رو روح انسانی ببین

[862] چون ز من سازی به بالا نردبان/ بی پریدن بر روی بر آسمان
آنچنان که می‌رود تا غرب و شرق/بی ز زاد و راحله دل هم‌چو برق
آنچنان که می‌رود شب ز اغتراب/ حس مردم شهرها در وقت خواب
آنچنان که عارف از راه نهان/ خوش نشسته می‌رود در صد جهان

[863] ای ساکن جان من آخر به کجا رفتی/در خانه نهان گشتی یا سوی هوا رفتی
چون عهد دلم دیدی از عهد بگردیدی/چون مرغ بپریدی ای دوست کجا رفتی

If you are a man of the path, the hidden way you must tread/ A hundred deserts must be crossed in an instant
If you desire your journey to reach its end/ The destination is all within the soul, the path you must take.[864]
🌿 Farīd al-Dīn Attār Nishābourī 🌿

We are the ship of Noah in the storm of the soul/ Inevitably, we move without hands and feet
Like a wave, we rise above ourselves/ Yet again, we behold within ourselves as we move
The path of truth is narrow as the eye of a needle/ Like a single thread, we proceed through it
Remember the companions and the destination/ And know that with every breath, we continue onward.[865]
🌿 Jalāl al-Dīn Rūmī 🌿

The soul, freed from the tumult of the body/ Flies with the wings of the heart, without the weight of the flesh
Whoever is awake is deeper in slumber/ For their wakefulness is worse than their sleep
Since our soul is not awake in the truth/ Our wakefulness is as if we are prisoners
All day, the soul is trampled by illusions/ By losses and gains, by fears of decay
Neither clarity remains for it nor grace and splendor/ Nor a path to journey toward the heavens.[866]
🌿 Jalāl al-Dīn Rūmī 🌿

در روح نظر کردی چون روح سفر کردی/از خلق حذر کردی وز خلق جدا رفتی

[864] جسم از جان روزافزون می‌شود/چون رود جان جسم بین چون می‌شود
حد جسمت یک دو گز خود بیش نیست/جان تو تا آسمان جولان‌کنیست
تا به بغداد و سمرقند ای همام/روح را اندر تصور نیم گام
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نور بی این چشم می‌بیند به خواب/چشم بی‌این نور چه بود جز خراب
جان ز ریش و سبلت تن فارغست/لیک تن بی‌جان بود مردار و پست
بارنامهٔ روح حیوانیست این/پیشتر رو روح انسانی ببین

[865] کشتی نوحیم در طوفان روح/لاجرم بی‌دست و بی‌پا می رویم
همچو موج از خود برآوردیم سر/باز هم در خود تماشا می رویم
راه حق تنگ است چون سم الخیاط/ما مثال رشته یکتا می رویم
هین ز همراهان و منزل یاد کن/پس بدانک هر دمی ما می رویم

[866] جان مجرد گشته از غوغای تن/می‌پرد با پر دل بی‌پای تن
هر که بیدارست او در خواب‌تر/هست بیداریش از خوابش بتر
چون بحق بیدار نبود جان ما/هست بیداری چو در بندان ما
جان همه روز از لگدکوب خیال/وز زیان و سود وز خوف زوال

O Lord, how delightful it is to smile without a mouth/ To see the world's creation without the need for (physical/body) eyes.
Sit and journey, for it is the utmost bliss/ To circle the world without the burden of feet.[867]
🌿 Bābā Afzal Kāshāni 🌿

What worlds exist in every strand of your hair/ Unleash your tresses, for I've severed from the world.
In the seventh earth, with you I rise high/ In the seventh heaven, without you, I am lowly.[868]
🌿 Jalāl al-Dīn Rūmī 🌿

I run swiftly, I run swiftly to reach the riders/ I become nothing, I become nothing to reach the Beloved
I have become joyous, I have become joyous, a piece of fire/ I burn the house and go until I reach the desert
I become dust, I become dust so I may flourish through you/ I become water, bowing, until I reach the garden
Since I fell from the heavens, trembling like a particle/ I will become calm and steadfast once I reach the end
The wheel is the place of honor, the dust the place of destruction/ I escape these two perils when I reach the Sultan
The world of this dust and air is but a gem/ I have entered disbelief to find my way to faith.[869]
🌿 Jalāl al-Dīn Rūmī 🌿

نی صفا می‌ماندش نی لطف و فر/نی بسوی آسمان راه سفر

[867] یا رب چه خوش است بی دهان خندیدن/بی منت دیده، خلق عالم دیدن
بنشین و سفر کن، که به غایت نیکوست/بی زحمت پا گرد جهان گردیدن

[868] چه عالم‌هاست در هر تار مویت/بیفشان زلف کز عالم گسستم
که در هفتم زمین با تو بلندم/که در هفتم فلک بی‌روت پستم

[869] تیز دوم تیز دوم تا به سواران برسم/نیست شوم نیست شوم تا بر جانان برسم
خوش شده‌ام خوش شده‌ام پاره آتش شده‌ام/خانه بسوزم بروم تا به بیابان برسم
خاک شوم خاک شوم تا ز تو سرسبز شوم / آب شوم سجده کنان تا به گلستان برسم
چونک فتادم ز فلک ذره صفت لرزانم/ایمن و بی‌لرز شوم چونک به پایان برسم
چرخ بود جای شرف خاک بود جای تلف/بازرهم زین دو خطر چون بر سلطان برسم
عالم این خاک و هوا گوهر/در دل کفر آمده‌ام تا که به ایمان برسم

Though we are distant, we lift the cup in your memory/ The journey of the spirit knows no distance in its path.[870]

🌿 Hāfez 🌿

The intent in ascension was to see the Beloved/ Following the Throne and the angels, it was revealed

If you see your desire drawn to the heavens/ Spread your wings of fortune like the phoenix.[871]

🌿 Jalāl al-Dīn Rūmī 🌿

The light of Truth rides upon the light of perception/ Then the soul becomes eager to journey toward the Truth

What does a riderless horse know of the path?/ A king is needed to understand the royal way

Turn toward perception, for its light is the rider/ This light is a noble master to perception

The light of perception is adorned by the light of Truth/ This is the meaning of "Light upon Light"

The light of perception pulls toward the earth/ While the light of Truth carries upward toward the sublime.[872]

🌿 Jalāl al-Dīn Rūmī -Masnavi 🌿

Drunk from the cup of Truth, I become utterly annihilated/ I spread my wings in the void, soaring in the placeless realm.[873]

🌿 Jalāl al-Dīn Rūmī -Ghazaliat 🌿

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[870] گر چه دوریم به یاد تو قدح می‌گیریم/بعد منزل نبود در سفر روحانی

[871] قصد در معراج دید دوست بود/ در تبع عرش و ملایک هم نمود
گر ببینی میل خود سوی سما/پر دولت بر گشا همچون هما

[872] نور حق بر نور حس راکب شود/آنگهی جان سوی حق راغب شود
اسپ بی راکب چه داند رسم راه/شاه باید تا بداند شاه‌راه
سوی حسی رو که نورش راکبست/حس را آن نور نیکو صاحبست
نور حس را نور حق تزیین بود/معنی نور علی نور این بود
نور حسی می‌کشد سوی ثری/نور حقش می‌برد سوی علی

[873] یا برهان ز فکرتم یا برسان به فطرتم/یا بتراش نردبان باز کن از فلک دری

Either deliver me from my thoughts or return me to my essence/ Or carve a ladder and open a door to the heavens.

🌿 Jalāl al-Dīn Rūmī 🌿

Your feet in the mud are my mud turned to flowers/ Your mourning is my celebration with drums and flutes

With you, I dwell on earth in place and time/ Yet I run on the seventh sphere like Saturn

I am not your companion; my shadow is/ Higher than thoughts is where my station lies

For I have passed beyond all thoughts/ I wander outside the realm of thought.[874]

🌿 Jalāl al-Dīn Rūmī 🌿

O dervish, make no more journeys from the abode of the Beloved/ For the spiritual journey and the solitude of the retreat suffice.[875]

🌿 Hāfez 🌿

With each breath, they ascend to the inner ladder of the heavens/ Behold the goblets full of blood, for they are the verses of Truth.[876]

🌿 Jalāl al-Dīn Rūmī 🌿

Once again, you set the world aflame, aflame/ You charged to the seventh heaven, you charged

You tore through the veil of the seven skies, you tore/ You cast the ball into the placeless realm, you cast

You rose toward the Beloved, with flowing hem, with flowing hem/ Recognizing every soul, one by one, you recognized

You ignited a new fire on Mount Sinai, a new fire/ Melting the mountain and the stones, you melted

There were waves upon waves in the sea of truths/ Upon that sea of life, you sacrificed, you sacrificed

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[874] پای تو در گل مرا گل گشته گل/مر ترا ماتم مرا سور و دهل
در زمینم با تو ساکن در محل/می‌دوم بر چرخ هفتم چون زحل
همنشینت من نیم سایهٔ منست/برتر از اندیشه‌ها پایهٔ منست
زانک من ز اندیشه‌ها بگذشته‌ام/خارج اندیشه پویان گشته‌ام

[875] دگر ز منزلِ جانان سفر مَکُن درویش/که سِیرِ معنوی و کُنجِ خانقاهت بس

[876] ز نردبان درون هر نفس به معراجند/پیاله‌های پر از خون نگر که آیاتست

You endured until the sea was tamed, was tamed/ Then raised the sail for the ship, you raised.[877]
🌿 Jalāl al-Dīn Rūmī 🌿

Rise, Khajoo, for the bird of the garden of the heart/ Is in ecstasy, and the spirit is soaring high
Open the eye of the soul, for the sacred bird/ Will not be caught save by the awakened eye.[878]
🌿 Khajooy-e- Kermani 🌿

The bird of his spirit, a phoenix from the sanctuary of holiness/ Has flown toward the garden of paradise, escaping the snare of this sorrowful abode.[879]
🌿 Hāfez 🌿

Suhrawardi describes such philosophers (*Hakim Muta'alleh*) in his book *Al-Mashari' wa Al-Mutarahat* as follows:
"A person can only be called a *Hakim Muta'alleh* when the body for him is like a garment—one that he can remove and set aside whenever he wishes, and wear whenever he desires." [880]

🌿 Suhraward-*Al-Mashari' wa Al-Mutarahat* 🌿

In the being of man, the soul and spirit/ Arrive from the unseen, like flowing water
From the unseen, new and new they arrive/ And from the realm of the body, they depart.[881]
🌿 Jalāl al-Dīn Rūmī 🌿

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[877] بار دیگر در جهان آتش زدی آتش زدی/ تا به هفتم آسمان برتاختی برتاختی
پرده هفت آسمان بشکافتی بشکافتی/گوی را در لامکان انداختی انداختی
سوی جانان برشدی دامن کشان دامن کشان/جان‌ها را یک به یک بشناختی بشناختی
درزدی در طور سینا آتشی نو آتشی/کوه را و سنگ را بگداختی بگداختی
بود در بحر حقایق موج‌ها در موج‌ها/بر سر آن بحر جان می‌باختی می‌باختی
صبر کردی تا که دریا رام گشت و رام گشت/بهر کشتی بادبان افراختی افراختی

[878] خیز خواجو که مرغ گلشن دل/در سماعست و روح در پرواز
باز کن چشم جان که طائر قدس/نشود صید جز بدیده باز

[879] مرغ روحش کاو همای آشیان قدس بود/شد سوی باغ بهشت از دام این دار محن

[880] سهروردی، این‌گونه حکیمان (حکیم متأله) را در کتاب «المشارع و المکارمات»، این‌گونه می‌شناساند:
«موقعی می‌توان او را حکیم متأله نامید که کالبد برای او، در حکم پیراهن باشد. هرگاه بخواهد، بدر آورد، رها کند و هر گاه بخواهد، به تن کند.»

[881] در وجود آدمی جان و روان/می‌رسد از غیب چون آب روان

Rise, Khajoo, for the bird of the garden of the heart/ Is in ecstasy, and the spirit is soaring high
Open the eye of the soul, for the sacred bird/ Will not be caught saved by the awakened eye.[882]
🌿 Khajoo Kermani 🌿

Like a bird, I soared from the cage of earth/ To a height where only the royal hawk can catch me
How can I explain the separation of the sacred bird of my heart?/ For how did I fall into this snare of calamities?[883]
🌿 Hāfez 🌿

This length and shortness belong to the body/ What is length and shortness where God resides?
When God transforms the body/ Its journey needs no distance or miles.[884]
🌿 Jalāl al-Dīn Rūmī 🌿

O celestial bird, the time has come to soar/ O antelope of meanings, the time has come to graze.[885]
🌿 Jalāl al-Dīn Rūmī 🌿

To the tower of the soul of Shams al-Din of Tabriz/ My soul flies, resting not even for a moment.[886]
🌿 Jalāl al-Dīn Rūmī 🌿

هر زمان از غیب نو نو میرسد/وز جهان تن برون شو میرسد

[882] خیز خواجو که مرغ گلشن دل/در سماعست و روح در پرواز
باز کن چشم جان که طائر قدس/نشود صید جز بدیده باز

[883] مرغْ سان از قفسِ خاک هوایی گشتم/به هوایی که مگر صید کُنَد شهبازم
طایرِ گلشنِ قدسم چه دهم شرحِ فراق؟/که در این دامگهِ حادثه چون افتادم

[884] این دراز و کوتهی مر جسم راست/چه دراز و کوته آنجا که خداست
چون خدا مر جسم را تبدیل کرد/رفتنش بی‌فرسخ و بی‌میل کرد

[885] ای مرغ آسمانی آمد گه پریدن/وی آهوی معانی آمد گه چریدن

[886] به برج روح شمس الدین تبریز/بپرد روح من یک دم نپاید

A call came from Love: O soul, journey forth/ For I have created an abode of hardship
I shall tear through seven heavens and cross seven seas/ When you gaze lovingly into my wandering soul.[887]

🌿 Jalāl al-Dīn Rūmī 🌿

To speak of what I uncovered in this spiritual journey/ I go to the monastery with my lute and goblet
How can I soar in the sacred realm?/ When in this house of elements, my body binds me.[888]

🌿 Hāfez 🌿

If without you, I soar to the heavens like a dark cloud, I am sorrowful/ And if without you, I am in a garden, it is my prison, by your soul
Travel away from this estrangement and return home/ We are weary of this separation, make your decision
With my soul, I ascended to the sky of love/ Though in form, I remain in this lowly place tonight
I shall pass beyond the nine heavens if you come to my abode/ I shall set foot on the heavens if you grant me peace
The heavens are adorned with branches of loyalty/ Its roots are firm, and its branches in the sky
When the heart grows wings of love, it soars to the heavens/ How can it not bloom in the heart of the world's expanse?[889]

🌿 Jalāl al-Dīn Rūmī 🌿

With the resolve for the path of love, take a step forward/ For you will gain much if you can embark on this journey
You, who remain within the realm of nature/ How can you pass through the path of truth?
The phoenix of a lover's heart cannot be trapped in a snare/ The flight of such a bird is beyond

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[887] ندا آمد ز عشق ای جان سفر کن/که من محنت سرایی آفریدم
هفت آسمان را بردرم وز هفت دریا بگذرم/چون دلبرانه بنگری در جان سرگردان من

[888] تا بگویم که چه کشفم شد از این سیر و سلوک/به در صومعه با بربط و پیمانه روم
چگونه طوف کنم در فضایِ عالمِ قدس؟/که در سراچهٔ ترکیب، تخته بندِ تنم

[889] اگر بی‌تو بر افلاکم چو ابر تیره غمناکم/وگر بی‌تو به گلزارم به زندانم به جان تو
سفر کنید از این غربت و به خانه روید/از این فراق ملولیم عزم فرمایید
به جان با آسمان عشق رفتم/ به صورت گر در این پستم من امشب
برگذرم ز نه فلک گر گذری به کوی من/پای نهم بر آسمان گر به سرم امان دهی
برفلک پرهاست ز اشجار وفا/اصلها ثابت و فرعه فی السما
چون برست از عشق پر بر آسمان/چون نروید در دل صدر جهان

existence.[890]

🌿 Hāfez 🌿

When Soul departs from the body, it enters again/ Show this truth to the deniers, enter the house, as it is so
Wherever you hear a lover's lament/ It is all our tale, by God's truth, as it is so
My heart, the abode of every angel, has turned bruised/ Lift your eyes and gaze joyfully toward the heavens, as it is so.[891]

🌿 Jalāl al-Dīn Rūmī 🌿

Remember the companions and the destination/ And know that with every breath, we move onward.[892]

🌿 Jalāl al-Dīn Rūmī 🌿

Suddenly, the enchanting bird arose/ It flew in the manner of Magians
When Shirin saw the visage of Shapur/ From afar, she gave him a sign of familiarity.[893]

🌿 Nizami 🌿

We became intoxicated, and the heart departed/ It fled from us—where has it gone?
When it saw that the bonds of reason were torn/ At once, my heart became a runaway
It has not gone elsewhere/ It has turned toward the solitude of God
Do not seek it in the house, for it is ethereal/ It is a bird of the air and has flown into the sky

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[890] به عزمِ مرحلهٔ عشق پیش نِه قدمی/که سودها کنی ار این سفر توانی کرد
تو کز سرایِ طبیعت نمی‌روی بیرون/ کجا به کویِ طریقت گذر توانی کرد
سیمرغ دل عاشق در دام کجا گنجد/پرواز چنین مرغی از کون برون باشد

[891] جان ز بدن جدا شود باز درآید اندرون/هین بنما به منکران خانه درآ که همچنین
هر طرفی که بشنوی ناله عاشقانه‌ای/قصه ماست آن همه حق خدا که همچنین
خانه هر فرشته‌ام سینه کبود گشته‌ام/چشم برآر و خوش نگر سوی سما که همچنین

[892] هین ز همراهان و منزل یاد کن/پس بدانک هر دمی ما می رویم

[893] برآمد ناگه مرغ فسون ساز/به آیین مغان بنمود پرواز
چو شیرین دید در سیمای شاپور/ نشان آشنائی دادش از دور

It is a white falcon, a royal bird/ It flew toward the King and became one with the Sovereign.[894]
🍃 Jalāl al-Dīn Rūmī 🍃

We are from above, and to the heights we ascend/ We are from the sea, and to the sea we return
We are not of here, nor of there/ We are from the placeless, and to the placeless we go.[895]
🍃 Jalāl al-Dīn Rūmī 🍃

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[894] ما مست شدیم و دل جدا شد/از ما بگریخت تا کجا شد
چون دید که بند عقل بگسست/در حال دلم گریزپا شد
او جای دگر نرفته باشد/او جانب خلوت خدا شد
در خانه مجو که او هواییست/او مرغ هواست و در هوا شد
او باز سپید پادشاهست/پرید به سوی پادشا شد

[895] ما ز بالاییم و بالا می رویم/ما ز دریاییم و دریا می رویم
ما از آن جا و از این جا نیستیم/ما ز بی‌جاییم و بی‌جا می رویم

Chapter 3-7 : Immature Souls; human consciousness

This refers to the ordinary, undeveloped human consciousness — the everyday mind dominated by:

- The five passions (lust, anger, greed, attachment, vanity)
- Fear, worry, envy, and sentimental emotionalism
- Attachment to matter, ego, desires, and illusion
- Duality (good/bad, me/others, gain/loss)
- The pull of time, space, karma, and reincarnation

At this level, consciousness is still under the influence of the lower worlds (physical, astral, causal, mental planes) and acts as the tool through which the negative force operates — keeping Soul bound, distracted, and unaware of its true divine nature.

This immature state is the starting point for most people.

Through spiritual practices, inner awakening, and guidance, consciousness matures — rising above the negative channel to become aligned with higher awareness, love, and the divine current (the ECK©).

Next, we'll look at the verses of Rumi and Hāfez:

O fly, the domain of the Simorgh[896] is no place for you/ You merely display your insignificance and trouble us
The value of a bouquet of flowers is known only to the morning bird/ Not everyone who reads a page understands its meanings
You were deprived of this door due to your own shortcomings/ Why do you complain and cry out in protest?
The dervishes of truth would not value even a half-penny/ The silk robe of one who is devoid of talent.[897]
🍃Hāfez🍃

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[896] Simorgh embodies the concept of unity in diversity. In **Attar's** famous Sufi allegory, *The Conference of the Birds (Mantiq al-Tayr)*, the journey of the birds to find the Simorgh represents the spiritual journey of the seeker towards the realization that the Spirit resides within them. The word **Simorgh** itself is derived from "si" (thirty) and "morgh" (bird), reflecting the 30 birds who reach the Simorgh in Attar's allegory. This numerical symbolism underscores the unity of multiplicity and the collective striving for divine truth.

[897] ای مگس عرصه سیمرغ نه جولانگه توست /عرض خود می‌بری و زحمت ما می‌داری
قدر مجموعهٔ گل مرغِ سحر داند و بس/که نه هر کو ورقی خواند، معانی دانست

If patience exceeds its limit/ The brave may be thought weak.[898]
🌿 Ferdowsi 🌿

If the black stone gives its life, it will not turn into a ruby/ What can be done with base nature, when it is inherently flawed?
Do not be so harsh that people turn away from you, nor so gentle that they grow bold against you
A shepherd said to his father: O wise one/ Teach me a single piece of advice, in your old age
He said: Be kind, but not so much/ That a sharp-toothed wolf becomes audacious.[899]
🌿 Saadi 🌿

Excessive anger brings fear, and untimely kindness takes away reverence. Do not be so harsh that people turn away from you, nor so gentle that they grow bold against you.
Harshness and gentleness together are best/ Like the surgeon who both cuts and heals
The wise do not adopt harshness/ Nor weakness that diminishes their worth
They do not overly elevate themselves/ Nor completely surrender to humiliation
A shepherd said to his father: O wise one/ Teach me a single piece of advice, in your old age
He said: Be kind, but not so much/ That a sharp-toothed wolf becomes audacious.[900]
🌿 Saadi 🌿

تو به تقصیر خود افتادی از این در محروم/ از که می‌نالی و فریاد چرا می‌داری
قلندرانِ حقیقت به نیم جو نخرند/قبایِ اطلس آن کس که از هنر عاریست

[898] وگر بردباری ز حد بگذرد/ دلاور گمانی به سستی برد

[899] گر جان بدهد سنگِ سیه، لعل نگردد/با طینتِ اصلی چه کُند، بدگهر افتاد
نه چندان درشتی کن که از تو سیر گردند و نه چندان نرمی که بر تو دلیر شوند
شبانی با پدر گفت: ای خردمند/مرا تعلیم ده پیرانه یک پند
بگفتا: نیکمردی کن نه چندان/که گردد خیره گرگ تیز دندان

[900] خشم بیش از حد گرفتن وحشت آرد و لطف بی وقت هیبت ببرد. نه چندان درشتی کن که از تو سیر گردند و نه چندان نرمی که بر تو دلیر شوند.
درشتی و نرمی به هم در به است/چو فاصد که جراح و مرهم نه است
درشتی نه گیرد خردمند پیش/نه سستی که ناقص کند قدر خویش
نه مر خویشتن را فزونی نهد/نه یکباره تن در مذلت دهد
شبانی با پدر گفت: ای خردمند/مرا تعلیم ده پیرانه یک پند
بگفتا: نیکمردی کن نه چندان/که گردد خیره گرگ تیز دندان

There is no understanding of God among these people/ So I will take my gem to another buyer
If you are not prepared to see, do not seek union/ For Jamshid's cup is of no use to the blind.[901]
🌿 Hāfez 🌿

Since many devils have the face of Adam/ One should not shake hands with just any hand.[902]
🌿 Jalāl al-Dīn Rūmī 🌿

A pure gem is needed to become receptive to grace/ For not every stone and clay can turn into pearls and coral
They say a stone becomes ruby through patience/ True, but only with the blood of the heart
The meddler faults me for my recklessness and love/ For he dares to question the secrets of divine knowledge
If a companion departs and forgets the old bond of friendship/ God forbid that I follow another companion
For a single sip that harms no one/ I endure the trouble of the ignorant; do not ask how.[903]
🌿 Hāfez 🌿

Who are the claimants of religion? None other than outwardly Muslims, inwardly disbelievers.[904]
🌿 Shams al-Dīn Tabrīzī 🌿

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[901] معرفت نیست در این قوم خدا را سَبَبی/تا بَرَم گوهرِ خود را به خریدارِ دگر
چو مستعد نظر نیستی وصال مجوی/که جام جم نکند سود وقت بی‌بصری

[902] چون بسی ابلیس آدم روی هست/پس به هر دستی نشاید داد دست

[903] گوهرِ پاک بباید که شود قابلِ فیض/ور نه هر سنگ و گِلی لؤلؤ و مرجان نشود
گویند سنگ لَعل شود در مَقامِ صبر/ آری شود، ولیک به خونِ جگر شود
مرا به رندی و عشق، آن فضول عیب کُنَد/ که اعتراض بر اسرارِ علمِ غیب کُنَد

یار اگر رفت و حقِ صحبتِ دیرین نشناخت/حاشَ لِلّه که رَوَم من ز پِی یارِ دگر
به یکی جرعه که آزارَ گسَش در پِی نیست/زحمتی می‌کشم از مردمِ نادان که مپرس

[904] مدعیان دین کیستند؟ جز مسلمان-برونان کافر-اندرون؟

O Dervish! Know with certainty that most humans have the appearance of humanity but lack its essence.[905]

🌿 Aziz al-Din Nasafi 🌿

The ways of remembrance do not remain clear to you/ Yet we will reveal a mystery to you
Let go of reason, and then become truly aware/ Close your ears, and then truly listen
I will not say it, for you are still unripe/ You are in spring and have not yet seen summer
This world is like a tree, O noble ones/ And we are like its unripe fruits
The unripe fruit clings tightly to the branch/ For in its rawness, it cannot endure the heights
When it ripens and becomes sweet and delightful/ It lets go of the branches with ease
When sweetness fills its taste and lips/ The dominion of the world grows cold for the human
Rigidity and fanaticism are signs of immaturity/ As long as you are an embryo, bloodshed is your task.[906]

🌿 Jalāl al-Dīn Rūmī 🌿

Most people devour others like beasts/ Do not seek safety in their greetings
Their hearts are the homes of demons/ Avoid the murmurs of such demonic folk
From the demon's breath, those who chant “La hawl”/ Become like that donkey, entangled in battle
Whoever in this world succumbs to the demon's deceit/ Honors and flatters the enemy disguised as a friend
This world and its people are without worth/ Both are united in their disloyalty
Born of this world, as faithless as the world itself/ Even if it faces you, its face is truly turned away
The people of that higher realm, like their realm above/ Are forever steadfast in their promises and pacts
What I say is according to your level of understanding/ Yet I die yearning for perfect comprehension
Understanding is like water, and the body a jug/ When the jug breaks, the water spills out.[907]

🌿 Jalāl al-Dīn Rūmī 🌿

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[905] ای درویش! به یقین بدان که بیشتر آدمیان صورت آدمی دارند و معنی آدمی ندارند

[906] راههای آمدن یادت نماند/لیک رمزی بر تو بر خواهیم خواند
هوش را بگذار و انگه هوش‌دار/گوش را بر بند و انگه گوش دار
نه نگویم زانک خامی تو هنوز/در بهاری تو ندیدستی تموز
این جهان همچون درختست ای کرام/ما برو چون میوه‌های نیم‌خام
سخت گیرد خامها مر شاخ را/زانک در خامی نشاید کاخ را
چون بپخت و گشت شیرین لب‌گزان/سست گیرد شاخها را بعد از آن
چون از آن اقبال شیرین شد دهان/سرد شد بر آدمی ملک جهان
سخت‌گیری و تعصب خامی است/تا جنینی کار خون‌آشامی است

[907] آدمی خوارند اغلب مردمان/از سلام علیکشان کم جو امان

Come to the tavern and color your face with the hue of roses/ Do not go to the monastery, for there dwell the evildoers.[908]

🌿 Hāfez 🌿

Every weed claims the voice of David,
Anyone without discernment claps for them.
A hunter's call mimics the song of birds,
Yet the foolish bird flies in that direction.
A perfected soul turns dust into gold,
An imperfect one turns gold to ashes untold.[909]

🌿 Rumi 🌿

The light of the righteous won't take root in a corrupted foundation,
Training the unworthy is like balancing walnuts on a dome.
Not everyone can be called a person of insight,
Loving God is one thing, self-worship is another.
Not every eye that sees black and white
Truly perceives the difference with vision's light.[910]

🌿 Saadi 🌿

خانهٔ دیوست دلهای همه/کم پذیر از دیومردم دمدمه
از دم دیو آنک او لا حول خورد/همچو آن خر در سر آید در نبرد
هر که در دنیا خورد تلبیس دیو/وز عدو دوست‌رو تعظیم و ریو
این جهان و اَهْلِ او بی‌حاصل‌آند/هر دو اَنْدَر بی‌وَفایی یک دل‌آند
زاده ی دنیا چو دنیا بی‌وَفاست/گرچه رو آرَد به تو آن رو قَفاست
اهل آن عالم چو آن عالم ز بر/تا ابد در عهد و پیمان مستمر
آنچه می‌گویم به قدر فهم توست/مُردم اندر حسرت فهم درست
فهم آب است و وجود تن سبو/چون سبو بشکست ریزد آب ازو

[908] بیا به میکده و چهره ارغوانی کن/مرو به صومعه کآنجا سیاه کارانند

[909] هر خسی دعوی داودی کند/ هر که بی تمییز کف در وی زند
از صیادی بشنود آواز طیر/مرغ ابله می‌کند آن سوی سیر
کاملی گر خاک گیرد زر شود/ناقص ار زر برد خاکستر شود

[910] پرتو نیکان نگیرد هر که بنیادش بد است/تربیت نا اهل را چون گردکان بر گنبد است
هر کسی را نتوان گفت که صاحب نظر است/عشقبازی دگر و نفس پرستی دگر است.
نه هر آن چشم که بینند سیاه است و سپید/یا سپیدی ز سیاهی بشناسد بصر است

Come and hear the state of the broken-hearted,
With few words, and meaning vast imparted.
The Chinese idol is the enemy of hearts and faith,
Oh Lord, guard my heart and faith from its wraith.
Reveal not the secrets of ecstasy to the veiled,
Speak not the soul's tale to walls, where it's derailed.[911]
🍃Hāfez🍃

Teaching knowledge and skills to the wicked
Is like handing a sword to a bandit.
Better to give a drunken rogue a blade
Than to let the base possess knowledge unswayed.

Knowledge, wealth, rank, and scripture in their hands
Become weapons of chaos in corrupted lands.
Thus, battle becomes a duty for the faithful,
To wrest the spear from the reckless, hateful.

His soul mad, his body a sword—
Take the blade from that dishonorable lord.
What rank and power do to fools in sway,
A hundred lions could not in disarray.

His faults remain hidden until he gains tools,
Then the snake leaps from its den, breaking all rules.
The fields fill with serpents, their venom vast,
When fools are given power at last.

Wealth and rank in the hands of the base
Become their own disgrace.
They either hoard or give sparingly,
Or squander gifts disastrously.

When authority falls to the misguided,
It's as if dignity in a pit has subsided.

---

[911] بیا و حالِ اهلِ درد بشنو/به لفظِ اندک و معنی بسیار
بُتِ چینی عدویِ دین و دل‌هاست/خداوندا دل و دینم نگه دار
به مستوران مگو اسرارِ مستی/حدیثِ جان مگو با نقشِ دیوار

The blind lead, claiming paths they don’t know,
While their vile essence sets the world aglow.

"Come, I’ll show you the moon," they deceitfully say,
Though they’ve never seen its light a single day.
How can one reveal what they've never beheld,
Not even the moon's reflection in water's weld?

Fools rise as leaders, instilling fear,
While the wise pull back and disappear.[912]
🍃 Jalāl al-Dīn Rūmī; Masnavi 🍃

It’s not just me who is weary of this world’s lack of action,
Even the scholars tire of knowledge without application.[913]
🍃 Hāfez 🍃

Go away, pretender, for I have no business with you.
My beloved ones are present; what need have I for enemies?
O beggar-lover, the soul-refreshing lips of the beloved
Know your duty well; why must you make demands?
Hāfez, let it end here, for your art is evident;

---

[912] بدگهر را علم و فن آموختن/دادن تیغی به دست راه‌زن
تیغ دادن در کف زنگی مست/به که آید علم ناکس را به دست
علم و مال و منصب و جاه و قران/فتنه آمد در کف بدگوهران
پس غزا زین فرض شد بر مؤمنان/تا ستانند از کف مجنون سنان
جان او مجنون تنش شمشیر او/واستان شمشیر را زان زشت‌خو
آنچ منصب می‌کند با جاهلان/از فضیحت کی کند صد ارسلان
عیب او مخفیست چون آلت بیافت/مارش از سوراخ بر صحرا شتافت
جمله صحرا مار و کژدم پر شود/چونک جاهل شاه حکم مر شود
مال و منصب ناکسی که آرد به دست/طالب رسوایی خویش او شدست
یا کند بخل و عطاها کم دهد/یا سخا آرد بنا موضع نهد
حکم چون در دست گمراهی فتاد/جاه پندارید در چاهی فتاد
ره نمی‌داند قلاووزی کند/جان زشت او جهان‌سوزی کند
که بیا تا ماه بنمایم ترا/ماه را هرگز ندید آن بی‌صفا
چون نمایی چون ندیدستی به عمر/عکس مه در آب هم ای خام غمر
احمقان سرور شدستند و ز بیم/عاقلان سرها کشیده در گلیم

[913] نه من ز بی عملی در جهان ملولم و بس/ملالتِ عُلما هم ز علمِ بی عمل است

Why argue and debate with the pretender?[914]
🍃Hāfez🍃

In the corner of my mind, there's no room for advice,
This nook is filled with the melodies of lute and harp.
Drinking wine free of deceit and hypocrisy
Is better than flaunted piety steeped in pretense.
If you hear the words of the soulful, don't dismiss them as wrong;
If you cannot discern true speech, my dear, the fault lies here.
Go, O ascetic, and don't reproach the drinkers of dregs,
For no other gift was granted to us on the day of eternity.
O heart, how will you tread the path in old age?
Alas, the days of youth were wasted in folly.[915]
🍃Hāfez🍃

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[914] ای مدعی برو که مرا با تو کار نیست/احباب حاضرند، به اعدا چه حاجت است
ای عاشقِ گدا چو لبِ روح بخش یار/ می‌داندت وظیفه، تقاضا چه حاجت است
حافظ! تو ختم کن که هنر خود عیان شود/با مدعی نزاع و مُحاکا چه حاجت است

[915] در کُنجِ دِماغم مطلب جای نصیحت/کاین گوشه پر از زمزمهٔ چنگ و رَباب است
باده نوشیَ که در او روی و ریایی نَبُوَد/بهتر از زهدفروشی، که در او روی و ریاست
چو بشنوی سخن اهل دل مگو که خطاست/سخن شناس نه‌ای جان من، خطا این جاست
برو ای زاهد و بر دُردکشان خرده مگیر/که ندادند جز این تحفه به ما روز الست
تا در ره پیری به چه آیین رَوی ای دل/باری به غلط صرف شد ایام شبابت

Chapter 3-8 : Black/White Magic

Magic = using rituals or objects to control events or make things happen.

It's real power… but it's KAL power (the lower, negative current).

That's why — no matter how well it seems to work — it always ends up dumping karma right back on the person doing it.

Next, we'll look at the verses of Rumi and Hāfez:

He says, "O God, do this, O God, don't do that!"

They act as if saying:

"O King! Take that jug, place it here—do this, don't do that!"[916]

🍃 Shams al-Dīn Tabrīzī 🍃

Many prayers are rejected because of that scent,

That crooked heart reveals itself in words.[917]

If there's a dragon on the path of love, it's like an emerald,

With the flash of this emerald, beware, repel the dragon.[918]

🍃 Jalāl al-Dīn Rūmī 🍃

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[916] می گوید ای خدا چنین کن و ای خدا چنان مکن..!
چنان باشند که گویند:
ای پادشاه!! آن کوزه را بگیر اینجا بنه.. این بکن و آن مکن..!

[917] بس دعاها رد شود از بوی آن/آن دل کژ می‌نماید در زبان

[918] گر اژدهاست بر ره عشق است چون زمرد/از برق این زمرد هین دفع اژدها کن

All this magic he performed here,

The Samaritan did before the staff and the white hand.[919]

🌿 Hāfez 🌿

A thief stole a snake from a snake-charmer,

Foolishly thinking it a prize.

The snake-charmer escaped the snake's bite,

But the snake killed the thief, leaving him in agony.

The snake-charmer saw him, recognized him,

Said, "My snake took his life in return."

In prayer, I sought my life from him,

To find him and take my snake back.

Thanks to God that prayer was denied,

What I thought was loss turned into gain.

Many prayers lead to harm and ruin,

Yet out of mercy, pure God does not heed them.[920]

🌿 Jalāl al-Dīn Rūmī 🌿

Art was debased, sorcery gained value,

Truth hidden, harm made apparent.

The deeds of the wise were concealed,

---

[919] این همه شعبده خویش که می‌کرد این جا/سامری پیش عصا و ید بیضا می‌کرد

[920] دزدکی از مارگیری مار برد/ ز ابلهی آن را غنیمت می‌شمرد
وا رهید آن مارگیر از زخم مار/مار کشت آن دزد او را زار زار
مارگیرش دید پس بشناختش/گفت از جان مار من پرداختش
در دعا می‌خواستی جانم ازو/کش بیابم مار بستانم ازو
شکر حق را کان دعا مردود شد/من زیان پنداشتم آن سود شد
بس دعاها کان زیانست و هلاک/وز کرم می‌نشنود یزدان پاک

The desires of the mad were scattered abroad.[921]

🌿 Ferdowsi 🌿

He said, “Truly, the sorcery is strong,

That you’ve cast here with deceit, causing division.”

You turned a united people into two factions,

Sorcery can pierce even stone and mountain.

He replied, “I am immersed in God’s message,

What sorcery can stand against God’s name?

Negligence and disbelief are the root of sorcery,

The torch of faith is the soul of Moses.

How do I resemble sorcerers, O shameless one,

When my breath fills Christ with awe?

How do I resemble sorcerers, O vile one,

When my soul gives light to the scriptures?” [922]

🌿 Jalāl al-Dīn Rūmī 🌿

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[921] هنر خوار شد جادویی ارجمند/نهان راستی آشکارا گزند
نهان گشت کردار فرزانگان/پراگنده شد کام دیوانگان

[922] گفت الحق سخت استا جادوی/که در افکندی به مکر اینجا دوی
خلق یک‌دل را تو کردی دو گروه/جادوی رخنه کند در سنگ و کوه
گفت هستم غرق پیغام خدا/جادوی کی دید با نام خدا
غفلت و کفرست مایهٔ جادوی/مشعلهٔ دینست جان موسوی
من به جادویان چه مانم ای وقیح/کز دمم پر رشک می‌گردد مسیح
من به جادویان چه مانم ای جنب/که ز جانم نور می‌گیرد کتب

Chapter 3-9 Living Water/ Water of Life

See 3-10 :Holy SPiRiT = (ECK® = It)

Now, let's delve into the poetry of Rumi and Hāfez:

With love, our steed galloped from non-existence,

Our night is ever bright with the wine of union.

From that wine, which in our creed is not forbidden,

Till the dawn of non-existence, our lips won't be dry.

A life without love, count it as nothing,

Love is the water of life, let it fill your heart and soul.

Without effort, you won't reach the realm of meanings,

You won't attain eternal life.

Until, like Khalil, you step into the fire,

You won't reach the water of life like Khidr.

That garden bloomed, whose scent's radiance,

Uproots your thorns without a sickle or axe.

Khidr became eternal, having seen the water of life,

He became eternal and saw that he endures.[923]

---

[923] با عشق روان شد از عدم مرکب ما/روشن ز شراب وصل دائم شب ما
زان می که حرام نیست در مذهب ما/تا صبح عدم خشک نیابی لب ما
عمر که بی‌عشق رفت هیچ حسابش مگیر/آب حیاتست عشق در دل و جانش پذیر
بی جهد به عالم معانی نرسی/زنده به حیات جاودانی نرسی
تا همچو خلیل آتش اندر نشوی/چون خضر به آب زندگانی نرسی
آن گلشنی شکفت که از فر بوی او/بی داس و تیش خار تو برکنده می‌شود
پاینده گشت خضر که آب حیات دید/پاینده گشت و دید که پاینده می‌شود

🌿 Hāfez 🌿

When a drunkard from the tavern goes astray,

He becomes the mockery and plaything of children.

He stumbles from side to side on every path,

Every fool laughs at him as he falls in the mud.

He’s like this, with children ahead,

Unaware of his drunkenness and the delight of wine.

People are children, except those drunk on God,

None are mature except those free from ego.[924]

🌿 Jalāl al-Dīn Rūmī 🌿

Hāfez, if you seek the eternal water of life,

Its source is the dust at the doorstep of dervishes.

Cupbearer, bring the wine that is the elixir of life,

So my earthly body may become pure eternity.[925]

🌿 Hāfez 🌿

Khaju Kermani:

Wine is the elixir of life in the darkness of night,

---

[924] چونک از میخانه مستی ضال شد/ تسخر و بازیچهٔ اطفال شد
می‌فتد او سو به سو بر هر رهی/در گل و می‌خنددش هر ابلهی
او چنین و کودکان اندر پیش/ بی‌خبر از مستی و ذوق میش
خلق اطفالند جز مست خدا/نیست بالغ جز رهیده از هوا

[925] حافظ ار آب حیات ازلی می خواهی/ منبعش خاک در خلوت درویشان است
ساقیا باده که اکسیر حیات است بیار/تا تن خاکی من عین بقا گردانی

When you are like Khidr, where is the water of life?

Before they turn our earthly being into a jug,

Reveal openly, where is that hidden jug?

This gloomy night has wearied me with its stars,

Where is the glow of the celestial candle's radiance?[926]

🍃 Khaju Kermani 🍃

Be silent, O cupbearer, for this steed of your life,

Draws the water of life—unleash its bell.

The water of life, due to its nobility, reaches not every unworthy soul,

Thus, it remains hidden in the dawn's darkness.

If the water of life, like Khidr's, comes into my hand,

I'll adorn it with the dust of your lane.[927]

🍃 Jalāl al-Dīn Rūmī 🍃

This is not the world of the soul as you've imagined,

Nor is this the path to union you've taken.

The spring from which Khidr drank the water of life,

Is in your own abode, yet you've filled it up.[928]

---

[926] می است کاب حیاتست در سیاهی شب/ چو خضر وقت توئی آب زندگانی کو
وجود خاکی ما پیش از آنکه کوزه کنند/ بگوی فاش که آن کوزهٔ نهانی کو
گرفت این شب دیجورم از ستاره ملال/ فروغ شعشعهٔ شمع آسمانی کو

[927] خامش باش ای سقا کاین فرس الحیات تو/آب حیات می‌کشد بازگشا از او جرس
آب حیات از شرف خود نرسد به هر خلف/زین سببست مختفی آب حیات در غلس
اگر به دست من آید چو خضر آب حیات/ز خاک کوی تو آن آب را طراز کنم

[928] این نیست جهان جان که پنداشته ای/وین نیست ره وصل که برداشته ای

🍃 Bābā Afzal Kāshāni 🍃

Last night at dawn, they freed me from sorrow,

And in that dark night, they gave me the water of life.

They made me selfless with the radiance of essence's glow,

They gave me wine from the cup of attribute's manifestation[929].

🍃 Hāfez 🍃

I know why the sea's waves surge and boil,
Listen to me, for I am the sea, and the sea is within me.

It feels confined and seeks a wider space,

Thus, the water leaps toward the sky, inevitably.
For that water has traveled from the heavens,

Through the air, floods, mountains, and streams, O idol.
Our water of life is no less than that sea's water,

We surge from existence toward non-existence.
The soul finds no rest in this earthy world,

Nor in the air of this dome, curve after curve.
When I enter your sea, I blend with the water of life,

آن چشمه که خضر خورد از او آب حیات/در منزل توست، لیک انباشته ای

[929] دوش وقتِ سَحَر از غُصه نجاتم دادند/ واندر آن ظلمتِ شب آبِ حیاتم دادند
بیخود از شَعْشَعِهٔ پرتوِ ذاتم کردند/باده از جامِ تَجَلّیِ صفاتم دادند

But toward the shore of separation, I turn to stone and matter.

If the water of life, like Khidr's, comes into my hand,
I'll adorn it with the dust of your lane.

The water of life is speech that comes from my divine knowledge,
Don't empty your soul of it, so it may yield deeds.

A decree has come, a decree—set up the candle of the decree,
Khidr has come, Khidr—bring the water of life.[930]

🌿 Jalāl al-Dīn Rūmī 🌿

May the life of our delicate soul endure forever,

The soul persists while the body, like a worn robe, frays.

In darkness, seek His attributes,

For He is light, and darkness fades in His essence.

In that darkness, you'll reach the water of life,

But not every darkness holds His water of life.

You've drunk special wine, eaten the sweets of freedom,

Don't put melon in your mouth, it reeks of wine.

On the Day of Alast, your soul drank wine from your table,

---

[930] دانی که بحر موج چرا می زند به جوش/از من شنو که بحریم و بحر اندرم
تنگ آمده‌ست و می طلبد موضع فراخ/بر می جهد به سوی هوا آب لاجرم
کان آب از آسمان سفری خوی بوده‌ست/اندر هوا و سیل و که و جوی ای صنم
آب حیات ما کم از آن آب بحر نیست/ما موج می زنیم ز هستی سوی عدم
نی در جهان خاک قرار است روح را/نی در هوای گنبد این چرخ خم به خم
چو به بحر تو درآیم به مزاج آب حیاتم/و فتم جانب ساحل حجرم سنگ و جمادم
اگر به دست من آید چو خضر آب حیات/ز خاک کوی تو آن آب را طراز کنم
آب حیات آمد سخن کاید ز علم من لدن جان را از او خالی مکن تا بردهد اعمال‌ها
برات آمد برات آمد بنه شمع براتی را/خضر آمد خضر آمد بیار آب حیاتی را

You are the master of placelessness, don’t serve a place.

Last night you poured wine and fled from us,

I’ve caught you again—don’t do that again.

Love, the water of life, came to save you from death,

O king who throws himself into love.

Let the water of life of love flow through our veins,

Make the mirror of morning a translation of the night.

The water of life is God, and he who flees into God,

Becomes a soul—His servant, a holy spirit, lulled to sleep.

O water of life, when you arrived,

Fire, earth, and wind began to laugh.[931]

🍃 Jalāl al-Dīn Rūmī 🍃

Wisdom cannot grasp and is bewildered by the creed of love,

Even if it knows all other creeds.

A Khidr-hearted one who tasted the water of life through love,

Found the pure streams of others worthless.

---

[931] پاینده عمر باد روان لطیف ما/جان را بقاست تن چو قبا ژنده می‌شود
درون ظلمتی می جو صفاتش/که باشد نور و ظلمت محو ذاتش
در آن ظلمت رسی در آب حیوان/نه در هر ظلمتست آب حیاتش
باده خاص خورده‌ای نقل خلاص خورده‌ای بوی شراب می زند خربزه در دهان مکن
روز الست جان تو خورد میِ ز خوان تو/خواجه لامکان تویی بندگی مکان مکن
دوش شراب ریختی وز بر ما گریختی/بار دگر گرفتمت بار دگر چنان مکن
عشق آب حیات آمد برهاندت از مردن/ ای شاه که او خود را در عشق دراندازد
آب حیات عشق را در رگ ما روانه کن/ آینه صبوح را ترجمه شبانه کن
آب حیات حقست وان کو گریخت در حق/هم روح شد غلامش هم روح قدس لالا
ای آب حیات چون رسیدی/ شد آتش و خاک و باد خندان

Don’t toil in the garden, look within the lover,

Damascus, Ghouta, rose gardens, and narcissus fields.

What of Damascus? A paradise full of angels and houris,

Intellects dazed by those faces and chins.

No blossoms or hangovers from its delicious wine,

No sores or fevers from the sweetness of its halva.

From king to beggar, all are caught in the struggle of greed,

Through love, the soul is freed from greed and desires.

What pride does love gain from its suitors?

What strength does a lion gain from foxes?

Atop the world’s palm, I find no ripe fruit,

My teeth have dulled from all the sinners.

Soar with the wings of love in the air and heavens,

Like the sun, pure from all mounts.

Though Khidr is sated with the water of life,

He still yearns deeply for your ruby lips.

Why fear death when the water of life has come?

Why fear taunts when He has become my shield?[932]

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[932] خرد نداند و حیران شود ز مذهب عشق/اگر چه واقف باشد ز جمله مذهب‌ها
خضردلی که ز آب حیات عشق چشید/کساد شد بر آن کس زلال مشرب‌ها
به باغ رنجه مشو در درون عاشق بین/دمشق و غوطه و گلزارها و نیرب‌ها
دمشق چه که بهشتی پر از فرشته و حور/عقول خیره در آن چهره‌ها و غبغب‌ها
نه از نبیذ لذیذش شکوفه‌ها و خمار/نه از حلاوت حلواش دمل و تب‌ها
ز شاه تا به گدا در کشاکش طمعند/به عشق بازرهد جان ز طمع و مطلب‌ها
چه فخر باشد مر عشق را ز مشتریان/چه پشت باشد مر شیر را ز ثعلب‌ها
فراز نخل جهان پخته‌ای نمی‌یابم/که کند شد همه دندانم از مذنب‌ها
به پر عشق بپر در هوا و بر گردون/چو آفتاب منزه ز جمله مرکب‌ها
اگر چه خضر سیرآب حیاتست/به لعلت آرزومند عظیمست

از مرگ چرا ترسم کو آب حیات آمد/وز طعنه چرا ترسم چون او سپرم آمد

Chapter 3-10 : Holy SPiRiT = (ECK® = It)

ECK©. *EHK* The ECK is the Voice of God, the audible Life stream or SOUND CURRENT. It is the heartbeat and the pulse of God's creation.

It is all that is life. It encompasses all the teachings of religions and philosophies. It is the Life Force, or Holy Spirit, the GOD CURRENT we know as source or our being. It is the fountain of Love.

Ism-i-Azam[933] *EESM-ee-AHSM* and ,**Sultan-ul-Azkar**[934] *SOOL-tahan-ool-AZ-kahr* Another names for the ECK,

🌿 Harold Klemp 🌿 ECKOPEDIA; The ECKANKAR LEXICON

Let us now explore the poems of Rūmi and Hāfez:

If the grace of the Holy Spirit aids me once more,

Others too can do what Christ did.

An angel in truth, the herald of the unseen world,

Whose garden of grace outshines paradise.

On the path of love, the devil's temptations are many,

Step forward, lend your heart's ear to the herald's message.[935]

🌿 Hāfez 🌿

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[933] **اسم اعظم**
[934] **سلطان الاذکار**
[935] فیضِ روحُ القُدُس ار باز مدد فرماید/دیگران هم بکنند آنچه مسیحا می‌کرد
فرشته‌ای به حقیقت سروش عالم غیب/که روضهٔ کرمش نکته بر جنان گیرد
در راه عشق وسوسه اهرمن بسی ست/پیش آی و گوش دل به پیام سروش کن

The scent of musk-laden locks, the Holy Spirit,

Comes like a soul into the body.

The water of life is God, and he who flees into God,

Becomes a soul—His servant, the Holy Spirit lulled to sleep.

When the Holy Spirit kissed the hoof of his steed,

A cry rose from the hoof—behold this state and work.

These forms all stem from His radiance,

Yet the Holy Spirit is pure, free from forms, simple.

Whether of earthly parts or a faithful spirit,

When you see that state, say, “Glory, glory!” [936]

🍃 Jalāl al-Dīn Rūmī 🍃

Something else remains, but speaking it,

The Holy Spirit will tell you without me.

You won’t speak, yet hear it yourself,

Not I, nor another—I am you, you are me.

With each breath, the world renews, and we,

Unaware of renewal in eternity.

Life, like a stream, arrives ever anew,

It seems constant in the body.[937]

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[936] بوی زلف مشکبار روح قدس/همچو جان اندر بدن می آید
آب حیات حقست وان کو گریخت در حق/هم روح شد غلامش هم روح قدس لالا
چو روح قدس ببوسید نعل مرکب او/ ز نعل نعره برآمد که حال و کار نگر
این صورت‌ها جمله از پرتو او باشد/و آن روح قدس پاک است از صورت‌ها ساده
گر اجزای زمینی وگر روح امینی/چو آن حال ببینی بگو جل جلالا

[937] چیز دیگر ماند اما گفتنش/با تو روح القدس گوید بی منش
نه تو گویی هم بگوش خویشتن/نه من ونه غیرمن ای هم تو من

🌿 Jalāl al-Dīn Rūmī 🌿

The judge of faith, King Shoja, whose command,

The Holy Spirit holds as a ring to its ear.

Come to Shiraz, seek the grace of the Holy Spirit,

From its people of perfect virtue.

They made me selfless with the radiance of essence’s glow,

They gave me wine from the cup of the attribute's manifestation.

What can I tell you? Last night, drunk and ruined in the tavern,

The herald of the unseen world gave me such tidings.[938]

🌿 Hāfez 🌿

Gaze into the mirror of Spirit's beauty,

So your heart and soul may find news from the Spirit.

If you wish your heart and soul to be illuminated,

You must pass by His lane at dawn.[939]

🌿 Baabaa-Afzal-Kashani 🌿

O heart, if you cleanse yourself of the dust of the body,

هر نفس نو می‌شود دنیا و ما/بی‌خبر از نو شدن اندر بقا
عمر همچون جوی نو ، نو می‌رسد/مستمری می‌نماید در جسد

[938] داور دین شاه شجاع آن که کرد/روح قدس حلقه امرش به گوش
به شیراز آی و فیض روح قدسی/ بجوی از مردم صاحب کمالش
بیخود از شعشعه پرتو ذاتم کردند/باده از جام تجلی صفاتم دادند
چه گویمت که به میخانه دوش مست و خراب/سروشِ عالَمِ غیبم چه مژده‌ها دادست

[939] در آینهٔ جمال حق کن نظری/تا جان و دلت بیابد از حق خبری
خواهی که دل و جانت منور گردد/باید که به کویش گذری سحری

You'll become a holy Spirit, ascending to the heavens.

The divine throne is your dwelling—shame on you,

If you come and settle in the realm of dust.[940]

🌿 Bābā Afzal Kāshāni 🌿

Speak not of houris/female-angles, moons, spirits, or fairies,

For they don't compare to Him—He is something else.

Whoever saw His face and wasn't ruined,

Isn't human—they're a marble stone.

Every believer aware of His fire,

In the eyes of the truthful on love's path, is a disbeliever.

O you who deny the wine of His lips,

Look in my eyes, they're filled with wine like a goblet.

The Holy Spirit knocked at my moon's door, asking, "Who is it?"

He called out, "Your humble servant at your command."

It asked, "Who is with you?" He said, "Your love."

It asked, "Where is love?" He said, "Here at this door."[941]

🌿 Jalāl al-Dīn Rūmī 🌿

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[940] ای دل ز غبار تن اگر پاک شوی/ تو روح مقدسی، بر افلاک شوی
عرش است نشیمن تو، شرمت بادا/کآبی و مقیم خطهٔ خاک شوی

[941] از حور و ماه و روح و پری هیچ دم مزن/کان‌ها به او نماند او چیز دیگرست
هر کس که دید چهره او نشد خراب/او آدمی نباشد او سنگ مرمرست
هر مؤمنی که ز آتش او باخبر بود/در چشم صادقان ره عشق کافرست
ای آنک باده‌های لبش را تو منکری/در چشم من نگر که پر از می چو ساغرست
زد حلقه روح قدس مه من بگفت کیست/آواز داد او که کمین بنده بر درست
گفتا که با تو کیست بگفت او که عشق تو/گفتا کجا است عشق بگفت اندر این برست

Know with certainty that divine revelation is the holy Spirit,

And the reasoning of partial intellect lies beneath it.

Intellect, through the Soul, gains perception and wit,

But how can the Soul be subject to its gaze?

Yet the soul influences the intellect,

And through that influence, the intellect devises plans.

Intellect mistakes the effect for the Soul,

But the sun's light is far from its disk, indeed.

God sent this water flowing into your stream,

Praise be to your hand and your arm.

Thus, know the earth and heavens as intelligent,

For they perform the work of the wise.

See the flying arrow, but not the hidden bow,

Souls are visible, yet the Soul of souls is concealed.

Don't break the arrow, for this is a royal arrow,

Not a ray from the thumb of awareness.

The spinning wheel (of Reincarnation) is the cause of the rope's motion,

Failing to see the wheel's spinner is a fault.

These ropes of causes in the world,

Beware, don't think this wheel is aimless.[942]

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[942] نص وحی روح قدسی دان یقین/وان قیاس عقل جزوی تحت این

عقل از جان گشت با ادراک و فر/روح او را کی شود زیر نظر
لیک جان در عقل تاثیری کند/زان اثر آن عقل تدبیری کند
عقل اثر را روح پندارد ولیک نور خور از قرص خور دورست نیک

🌿 Jalāl al-Dīn Rūmī 🌿

Your support is God, not the staff,

Cast aside the staff and let it go.[943]

Our Soul’s palace is not a heap of ruins,

Our companion, our friend, is not a stranger’s breath.

The path of the heart is a daunting wilderness—how can one reach it,

Unless a brave heart, a heroic Rostam, steps forth?

Not to defeat a foe’s heart, but to cast aside your own,

Not to nurture the body’s heart, but to be a lover of the soul.

When his body is sold to the grave’s dust,

A tree of acceptance sprouts from the seed’s root.

Who is the lover of that light but a radiant heart?

What is the moth’s turmoil but the body around that flame?

The stage of the Spirit of God is the splendor of the Holy Spirit,

For the sun is its eternal abode[944].

راند حق این آب را در جوی تو/آفرین بر دست و بر بازوی تو

پس زمین و چرخ را دان هوشمند/چونک کار هوشمندان می‌کنند
تیر پران بین و ناپیدا کمان/جانها پیدا و پنهان جان جان
تیر را مشکن که این تیر شهی ست/نیست پرتاوی ز شصت آگهی ست

گردش چرخه رسن را علتست/چرخه گردان را ندیدن زلتست
این رسن های سببها در جهان/هان و هان زین چرخ سرگردان مدان

[943] تکیه گه تو حق شد نه عصا/انداز عصا و آن را یله کن

[944] قصر بود روح ما نی تل ویرانه‌ای/ همدم ما یار ما نی دم بیگانه‌ای
بادیه‌ای هایلست راه دل و کی رسد/جز که دل پردلی رستم مردانه‌ای

To the soul, Spirit’s unity is most delightful,

The apparent other is but another hand and foot.[945]

🍃 Jalāl al-Dīn Rūmī 🍃

Something else remains, but speaking it,

The Holy Spirit will tell you without me.

You won’t speak, yet hear it yourself,

Not I, nor another—I am you, you are me.

Like when you dream and see,

You go from yourself to yourself.

You hear from yourself and think someone,

In your dream, spoke that hidden thing.

You are one, yet not one, O dear friend,

But a cosmos, a deep sea.[946]

🍃 Jalāl al-Dīn Rūmī 🍃

Don’t speak, so you may hear from the breathers,

نی دل خصم افکنی بل دل خویش افکنی/نی دل تن پروری عاشق جانانه‌ای
چونك فروشد تنش در تك خاك لحد/رست درخت قبول از بن چون دانه‌ای
عاشق آن نور کیست جز دل نورانی/فتنه آن شمع چیست جز تن پروانه‌ای
مسرح روح الله است جلوه روح القدس/زانك ورا آفتاب هست عزبخانه‌ای

[945] روح را توحید الله خوشترست/غیر ظاهر دست و پای دیگرست

[946] چیز دیگر ماند اما گفتنش/ با تو روح القدس گوید بی منش
نه تو گویی هم بگوش خویشتن/نه من ونه غیرمن ای هم تو من
همچو آن وقتی که خواب اندر روی/تو ز پیش خود به پیش خود شوی
بشنوی از خویش و پنداری فلان/ با تو اندر خواب گفتست آن نهان
تو یکی تو نیستی ای خوش رفیق/بلک گردونی و دریای عمیق

What cannot come through words or expression.

Don’t speak, so you may hear from that Sun,

What isn’t in books or speeches.

Don’t speak, so the Spirit may speak for you,

Let the familiar guide you into Noah’s ark.[947]

🍃 Jalāl al-Dīn Rūmī 🍃

With each breath, the world renews, and we,

Unaware of renewal in eternity.

Life, like a stream, arrives ever anew,

It seems constant in the body.

If you shake a fiery branch in rhythm,

The fire appears long in your sight.

This length comes from the swiftness of creation,

It shows the speed of creation’s vigor.[948]

In human existence, the soul and spirit,

Arrive from the unseen like flowing water.

Each moment, they arrive anew from the unseen,

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[947] دم مزن تا بشنوی از دم‌زنان/آنچ نامد در زبان و در بیان
دم مزن تا بشنوی زان آفتاب/آنچ نامد در کتاب و در خطاب
دم مزن تا دم زند بهر تو روح/آشنا بگذار در کشتی نوح

[948] هر نفس نو می‌شود دنیا و ما/بی‌خبر از نو شدن اندر بقا
عمر همچون جوی نو نو می‌رسد/مستمری می‌نماید در جسد
شاخ آتش را بجنبانی به ساز/در نظر آتش نماید بس دراز
این درازی مدت از تیزی صنع/می‌نماید سرعت‌انگیزی صنع

And depart beyond the world of the body.[949]

🍃 Jalāl al-Dīn Rūmī 🍃

Know with certainty that divine revelation is the Holy Spirit,

And the reasoning of partial intellect lies beneath it.

Intellect, through the soul, gains perception and wit,

But how can the soul be subject to its gaze?

Yet the soul influences the intellect,

And through that influence, the intellect devises plans.

If the spirit strikes you with Noah's truth,

Where is the sea, the ark, and Noah's flood?

Intellect mistakes the effect for the soul,

But the sun's light is far from its disk, indeed.[950]

🍃 Jalāl al-Dīn Rūmī 🍃

God created me from the wine of love,

That same love remains, even if death erases me.

I am drunkenness, my essence is the wine of love,

Tell me, what comes from wine but drunkenness?

To the tower of Shams al-Dīn Tabrīzī's spirit,

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[949] در وجود آدمی جان و روان/می‌رسد از غیب چون آب روان
هر زمان از غیب نو نو میرسد/وز جهان تن برون شو میرسد

[950] نص وحی روح قدسی دان یقین/وان قیاس عقل جزوی تحت این
عقل از جان گشت با ادراک و فر/روح او را کی شود زیر نظر
لیک جان در عقل تاثیری کند/زان اثر آن عقل تدبیری کند
نوح‌وار ار صدق زد در تو روح/کو یم و کشتی و کو طوفان نوح
عقل اثر را روح پندارد ولیک/نور خور از قرص خور دورست نیک

My soul flies—it cannot linger for a moment.[951]

🍃 Jalāl al-Dīn Rūmī 🍃

Know the lover's creed as the opposite of norms,

From the beloved, falsehoods turn to truth and kindness.

His state is impossible, his reward a burden,

His justice all oppression, his fairness mere slander.

His harshness is soft, his synagogue a Kaaba,

A thorn from the beloved's paradise sweeter than roses and basil.

When he's sour, it's better than a house of sugar,

When the heart grows weary, his kiss and embrace are joy.

When he says, "By God, I'm done with you,"

That's the water of Khidr from the spring of life.

When he says "no" with a thousand "yeses" in his sting,

His estrangement is kinship in the creed of the kinless.

His disbelief turns to faith, his stone to coral,

His stinginess to generosity, his fault to forgiveness.

If you taunt, saying, "You follow a crooked creed,"

I bought the creed of his brow and gave my soul.

I'm drunk on this crooked creed, I've done and sealed my lips,

Lift your bright heart, the rest recites itself.

Shams-ul-Haqq Tabrizi, O Lord, what sweetness you pour,

As if from my mouth come a hundred proofs and reasons.[952]

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[951] مرا حق از می عشق آفریده‌ست/همان عشقم اگر مرگم بساید
منم مستی و اصل من می عشق/بگو از می به جز مستی چه آید
به برج روح شمس الدین تبریز/بپرد روح من یک دم نپاید

[952] رو مذهب عاشق را برعکس روش‌ها دان/کز یار دروغی‌ها از صدق به و احسان

🍃 Jalāl al-Dīn Rūmī 🍃

Today is the day to meet the beloved,

Today the sun of greatness rises.

Yesterday the beloved was wrathful and bloodthirsty,

But today, full of absolute grace, nurturing the helpless.

Speak not of houris, moons, spirits, or fairies,

For they don't compare to Him—He is something else.

Whoever saw His face and wasn't ruined,

Isn't human—they're a marble stone.

Every believer aware of His fire,

In the eyes of the truthful on love's path, is a disbeliever.

O you who deny the wine of His lips,

Look in my eyes, they're filled with wine like a goblet.

The Holy Spirit knocked at my moon's door, asking, "Who is it?"

He called out, "Your humble servant at your command."[953]

حال است محال او مزد است وبال او/عدل است همه ظلمش داد است از او بهتان
نرم است درشت او کعبه‌ست کنشت او/خاری که خلد دلبر خوشتر ز گل و ریحان
آن دم که ترش باشد بهتر ز شکرخانه/وان دل که ملول آید خوش بوس و کنار است آن
وان دم که تو را گوید والله ز تو بیزارم/آن آب خضر باشد از چشمه گه حیوان
وان دم که بگوید نی در نیش هزار آری/بیگانگیش خویشی در مذهب بی‌خویشان
کفرش همه ایمان شد سنگش همه مرجان شد/بخلش همه احسان شد جرمش همگی غفران
گر طعنه زنی گویی تو مذهب کژ داری/من مذهب ابرویش بخریدم و دادم جان
زین مذهب کژ مستم بس کردم و لب بستم/بردار دل روشن باقیش فرو می خوان
شمس الحق تبریزی یا رب چه شکرریزی/گویی ز دهان من صد حجت و صد برهان

[953] امروز روز نوبت دیدار دلبرست/امروز روز طالع خورشید اکبرست
دی یار قهرباره و خون خواره بود لیک/امروز لطف مطلق و بیچاره پرورست
از حور و ماه و روح و پری هیچ دم مزن/کان‌ها به او نماند او چیز دیگرست
هر کس که دید چهره او نشد خراب/او آدمی نباشد او سنگ مرمرست
هر مؤمنی که ز آتش او باخبر بود/در چشم صادقان ره عشق کافرست
ای آنک باده‌های لبش را تو منکری/در چشم من نگر که پر از می چو ساغرست

🌿 Jalāl al-Dīn Rūmī 🌿

My heart is not anyone's treasury; it is God's treasury.[954]

🌿 Shams al-Dīn Tabrīzī 🌿

Context (Moses on Mount Sinai):

Moses to God: "Show me Yourself."

God: "You will never see Me."

When you reach Mount Sinai, don't say "Show me," and pass by,

For this desire isn't worth the reply, "You will never see Me."

🌿 Saadi: 🌿

When you reach Mount Sinai, say "Show me" and pass by,

Listen to the friend's voice, not the reply, "You will never see Me."

🌿 Hāfez 🌿

"Show me" is said by one who hasn't seen You,

You who are always with me—what "see" or "never see Me"?

Rise to the heavens like Jesus, say "Show me" like Moses,

So God won't tell you, "Be silent, you will never see Me."

You are that beloved who sees the unseen,

زد حلقه روح قدس مه من بگفت کیست/ آواز داد او که کمین بنده بر درست

[954] دل من خزینه کسی نیست، خزینه حق است.

They never told you, “You will never see Me.”

A speck became sunlit from drinking wine,

In the realm of manifestation, free from the taunt, “You will never see Me.”

By the aid of His grace, I’m safe from hearing,

The Sultan of the unseen say, “You cannot see Me.”

He trusts in the love of the friend,

Even if he hears the refrain, “You will never see Me.”

On Mount Sinai, you’re like many a Moses,

Out of jealousy, He said, “No, you will never see Me.”

And all these glass houses,

You shatter with “You will never see Me.”

When you set down the pen, give it a script without a pen,

A trait that takes light from the command, “You will never see Me.”

From divine jealousy, the throne falls into bewilderment,

For the message “You will never see Me” came from jealousy.

A speck became sunlit from drinking wine,

In the realm of manifestation, free from the taunt, “You will never see Me.”

You are that beloved who sees the unseen,

They never told you, “You will never see Me.”

You, too, see the unseen, you, too, are beloved,

They never told you, “You will never see Me.”[955]

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[955] موسی خطاب به خداوند در کوه طور:
اَرَنی (خود را به من نشان بده)/خداوند: لن ترانی (هرگز مرا نخواهی دید)
👈سعدی: چو رسی به کوه سینا ارنی مگو و بگذر/که نیرزد این تمنا به جواب "لن ترانی"
👈حافظ: چو رسی به طور سینا ارنی بگو و بگذر/تو صدای دوست بشنو، نه جواب "لن ترانی"
👈مولانا: "ارنی" کسی بگوید که ترا ندیده باشد/تو که با منی همیشه، چه "تری" چه "لن ترانی“
به فلک برآ چو عیسی ارنی بگو چو موسی/که خدا تو را نگوید که خموش لن ترانی
تو آن نازنینی که در غیب بینی/نگفتند هرگز تو را لن ترانی
شد ذره آفتابی از خوردن شرابی/در دولت تجلی از طعن لن ترانی
از مدد لطف او ایمن گشتم از آنک/گوید سلطان غیب: «لَستَ تَرانی» مرا

Chapter 3-11 : Sound Experience[956]

Audible Life Stream (also called **Audible Life Current**) is the divine expression of the Supreme Being — a radiant, living current that flows like a radio wave from the heart of the ultimate Creator of all universes.

In plain language:

- It is both **audible** (can be heard as spiritual sound) and **visible** (seen as inner light) with the spiritual senses.
- This current is the **Life Force** itself — the all-embracing spiritual energy that sustains every living thing, including the essence of **Soul**.
- It is known by many names across traditions: the divine spirit, **Sraosha**, **Kalam-i-Ilahi** (the divine word), and more.
- It flows outward from the divine source (the Supreme One), fills the lower worlds with life, and returns to its origin.

Sound

The sound is the vibration of spiritual atoms moving in space.

It is the **manifestation** of the divine current as it flows from the source into the lower worlds and back again — the living pulse of creation.

The Pursuit of Happiness Is Really the Pursuit of God

Many people search for happiness in the wrong places — chasing material things like new gadgets, cars, clothes, or endless entertainment — as if happiness could be bought at a market.

اعتمادی دارد او بر عشق دوست/گر سماع لن ترانی می‌کند
به کوه طور تو بسیار موسی/ز غیرت گفته نی نی لن ترانی
وین جمله شیشه خانه‌ها را/درهم شکنی به لن ترانی
چو قلم ز دست بنهی بدهیش بی‌قلم تو/صفتی که نور گیرد ز خطاب لن ترانی
از غیرت الهی در عرش حیرت افتد/زیرا ز غیرت آمد پیغام لن ترانی
شد ذره آفتابی از خوردن شرابی/در دولت تجلی از طعن لن ترانی
تو آن نازنینی که در غیب بینی/نگفتند هرگز تو را لن ترانی
تو هم غیب بینی تو هم نازنینی/نگفتند هرگز تو را لن ترانی

[956] سروش عالم غیب

True happiness comes from seeking God, and that takes **discipline** — not luck.

There is no great mystery to finding God:

Simply follow the **Sound of the Divine Voice** (the Audible Life Stream) back home.

Nothing could be simpler — yet for most people, it feels as unlikely as a flying rabbit.

Why? Because it hasn't yet entered their consciousness that the destiny of every Soul is to become a **conscious Deputy with God** — not just to eat, play, and pass time eternally.

Many treat life like a trip to a casino:

They place their talents, dreams, and hopes on the table, then bet everything on chance or fortune.

That becomes the extent of their spiritual life — hoping happiness is blind luck.

People want happiness, but they go about it backward.

They keep **looking for** happiness in outer things, spending money and energy on more possessions.

Instead, they could first seek **freedom** — perhaps through meditation (like the Buddhists) or contemplation (a lighter, heart-centered form of inner practice).

Some people do have a genuine desire for God and use prayer or worship to draw closer.

But often their prayers are one-way streets: they do all the talking and never pause to **listen**.

God may be waiting to speak.

For more info try this link:
Light and Sound of God | Experience Divine Spirit | ECKANKAR

https://www.eckankar.org/experience/light-and-sound/

Find here a collection of vital poems and lyrics from Rumi, Hāfez, and beyond:

Stuff cotton in the ear of your base senses,

Unbind the knot of sense from your own eyes.

The cotton in that ear is the secret of your head,

Lest this deaf one makes that inner essence deaf.

Become senseless, earless, and thoughtless,

So you may hear the call of “Return to Me.”

Until through the conversation of wakefulness you arrive,

How will you escape the scent of sleep’s speech?

Our words and deeds are an outward journey,

The inner journey lies beyond the heavens.

Sense saw dryness, born from dryness,

Jesus placed His soul’s foot upon the sea.

The journey of the dry body fell on land,

The journey of the soul stepped into the sea’s heart.

The wave of earth is our illusion, understanding, and thought,

The wave of water is oblivion, intoxication, and annihilation.

Until in this intoxication, you’re far from that GOD-intoxication,

Until from this drunkenness, you shun that cup(of Living Water).

The speech of the outward came like dust,

For a time, stay silent, keep your mind alert.[957]

🌿Jalāl al-Dīn Rūmī 🌿

O minstrel of the heart, with that sweet melody,

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[957] پنبه اندر گوش حس دون کنید/بند حس از چشم خود بیرون کنید
پنبهٔ آن گوش سِرّ گوش سَرست/تا نگردد این کر آن باطن کرست
بی‌حس و بی‌گوش و بی‌فکرت شوید/تا خطاب ارجعی را بشنوید
تا به گفت و گوی بیداری دری/تو زگفت خواب بویی کی بری
سیر بیرونیست قول و فعل ما/سیر باطن هست بالای سما
حس خشکی دید کز خشکی بزاد/عیسی جان پای بر دریا نهاد
سیر جسم خشک بر خشکی فتاد/سیر جان پا در دل دریا نهاد
موج خاکی وهم و فهم و فکر ماست/موج آبی محو و سکرست و فناست
تا درین سکری از آن سکری تو دور/تا ازین مستی از آن جامی نفور
گفت و گوی ظاهر آمد چون غبار/مدتی خاموش خو کن هوش‌دار

fill my brain with that celestial melody,
🍃Jalāl al-Dīn Rūmī 🍃

All parts in motion or stillness,
The speaking ones who say, “To IT we return.”
The hidden parts’ remembrance and glorifications,
Stir a tumult in the heavens.

We hear, we see, and we are joyful,
With you strangers, we remain silent.
As you turn toward the inanimate,
How can you become confidants of the soul in the lifeless?
From the inanimate world, souls arise,
Listen to the rustling of the world’s parts.
The clear glorification of the inanimate reaches you,
Let not the whispers of interpretations sway you.

Since man has not emerged from outer senses,

He remains a stranger to the invisible worlds.[958]

🍃Jalāl al-Dīn Rūmī 🍃

I’ve heard no sound sweeter than the voice of love’s speech,

A memento that lingers in this revolving dome.[959]

🍃Hāfez🍃

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[958] جمله اجزا در تحرک در سکون/ناطقان که انا الیه راجعون
ذکر و تسبیحات اجزای نهان/ غلغلی افکند اندر آسمان
ما سمیعیم و بصیریم و خوشیم/با شما نامحرمان ما خامشیم
چون شما سوی جمادی می‌روید/محرم جان جمادان چون شوید؟
از جمادی عالم جانها روید/غلغل اجزای عالم بشنوید
فاش تسبیح جمادات آیدت/وسوسه‌یْ تاویلها نربایدت
چون ز حس بیرون نیامد آدمی/باشد از تصویر غیبی اعجمی

[959] از صدای سخن عشق ندیدم خوشتر/ یادگاری که درین گنبد دوّار بماند.

Pray so much in secret, lament so much in the night,
That from the seven-layered dome of heaven, a voice reaches your ear.
The cry of Shuaib and his wails, his tears like dewdrops,
When they exceeded bounds, a call came from heaven at dawn.[960]

Jalāl al-Dīn Rūmī

If I drank water from your imagined jug, I saw you in it,
If I breathed a moment without you, I regret it, by your soul.
If I rise to the heavens without you, like a dark cloud of sorrow I am,
If I'm in the garden without you, I'm in prison, by your soul.
The music of my ear is your name, the music of my mind is your cup,
Build me up at last, for I am ruined by your Soul.[961]

Jalāl al-Dīn Rūmī

Yours is the station of listening. You speak, drifting further from the goal, and lead the goal itself further from you. The beloved comes before you in adornment, you go to greet her, and she turns away again.[962]

Shams al-Dīn Tabrīzī

Whose voice resounds in the mountains of hearts,
Now full from its call, now empty?
Wherever He is, He is the wise, the master,
May His call never leave this mountain of the heart empty.
Some turn one into a hundred with His voice,
Some make a hundred into one with His sound.

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[960] چندان دعا کن در نهان چندان بنال اندر شبان/کز گنبد هفت آسمان در گوش تو آید صدا
بانک شعیب و ناله‌اش وان اشک همچون ژاله‌اش/چون شد ز حد از آسمان آمد سحرگاهش ندا

[961] گر آبی خوردم از کوزه خیال تو در او دیدم/وگر یک دم زدم بی‌تو پشیمانم به جان تو
اگر بی‌تو بر افلاکم چو ابر تیره غمناکم/وگر بی‌تو به گلزارم به زندانم به جان تو
سماع گوش من نامت سماع هوش من جامت/عمارت کن مرا آخر که ویرانم به جان تو

[962] ترا مقام استماع است. تو سخن می‌گویی، از مقصود دورتر می‌مانی، و دورتر می‌رانی از خود مقصود را. معشوقه پیش تو می‌آید در زر و زیور، تو پیشباز می‌روی، باز می‌رود.

The mountain pours forth with that voice and tumult,
A hundred thousand springs of pure water.[963]

Jalāl al-Dīn Rūmī

The garment was in the tailor's hands,
Otherwise, how could it sew itself or suffer?
Musk was with the cupbearer, O ultimate one,
Otherwise, how could it be full or empty on its own?
Each moment you're filled, each moment emptied,
So know you're in the grip of His creation.
When will the blindfold fall from the eye of fate?
How can creation become mad without the Creator?
Guard your sight with your own eyes,
Don't look through the ignorant fool's unseeing gaze.
Listen with your own ears,
Why be a hostage to the ears of deceivers?
Make observation your trade, free of imitation,
And think for your own intellect.[964]

Jalāl al-Dīn Rūmī

When you come, every part of me claps with joy,
When you leave, why do they all fall into lament?
With your image, every part of me smiles with lips,
Why does it turn tooth by tooth against your enemy?

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[963] این صدا در کوه دلها بانگ کیست/گه پرست از بانگ این که گه تهیست
هر کجا هست او حکیمست اوستاد/بانگ او زین کوه دل خالی مباد
هست که کواز مثنا می‌کند/هست که کآواز صدتا می‌کند
می‌زهاند کوه از آن آواز و قال/صد هزاران چشمهٔ آب زلال

[964] جامه اندر دست خیاطی بود/ورنه از خود چون بدوزد یا درد
مشک با سقا بود ای منتهی/ورنه از خود چون شود پر یا تهی
هر دمی پر می‌شوی تی می‌شوی/پس بدانک در کف صنع وپی
چشم‌بند از چشم روزی کی رود/صنع از صانع چه سان شیدا شود
چشم‌داری تو به چشم خود نگر/منگر از چشم سفیهی بی‌خبر
گوش داری تو به گوش خود شنو/گوش گولان را چرا باشی گرو
بی ز تقلیدی نظر را پیشه کن/هم برای عقل خود اندیشه کن

Without your line and dot, this intellect was blind,
Why does it become a reader of lines when it sees yours?[965]

🌿 Jalāl al-Dīn Rūmī 🌿

The act of old prophets were immersion (meditation/contemplation) within oneself,
For the act is the act of the heart, service is the service of the heart,
And that immersion is in the Beloved.
But when he realized that not everyone finds the true path through that act,
And few achieve certain immersion,
He prescribed for them the five prayers, fasting, and rituals,
So they wouldn't be deprived, and the others would be distinguished,
Attaining liberation, and perhaps even catching the scent of that immersion.
If hunger is one thing and servitude to God another,
And these outward formalities and recitations from where,And worship from where.[966]

🌿 Shams al-Dīn Tabrīzī 🌿

My ear lingers in wait for that sound,

That suddenly comes from some side with delight.

My ear has grown accustomed to the ear of the wine-drinking minstrel,

Who hears the sweet music from both earth and sky.

The music of the heavens is the root, this earth's music its branch,

And the music of the body is a branch of the music of mind and soul.

Look at the thunder's roar—what effect it has on trees,

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[965] چون تو آیی جزو جزوم جمله دستک می‌زنند/چون تو رفتی جمله افتادند در افغان چرا
با خیالت جزو جزوم می‌شود خندان لبی/می‌شود با دشمن تو مو به مو دندان چرا
بی خط و بی‌خال تو این عقل امی می‌بود/چون ببیند آن خطت را می‌شود خط خوان چرا

[966] عمل محمد استغراق(مدیتیشن/مراقبه) بودی در خود،که عمل، عمل دل است، خدمت ، خدمت دل است،
و آن استغراق است در معبود خود، اما چون دانست که هر کس را با آن عمل حقیقی راه نباشد،
و کم کسی را استغراق مسلم شود،ایشان را این پنج نماز و روزه و مناسک فرمود تا محروم نباشند، و آن دگران را ممتاز باشند و خلاص یابند و باشد که بآن استغراق نیز بوی برند،اگر گرسنگی کجا و بندگی خدا کجا،و این ظواهر تکلفات ذکر از کجا، و عبادت از کجا.

How many blossoms and fruits sprout from that cry.

A call reached non-existence, and it said, “Yes, amen,”

I plant a step there—fresh, green, and joyful.

The listener of Alast ran with eager feet and became drunk,

To him, non-being and being became tulips, willows, and jasmines.

That call, the origin of every sound and melody,

Is itself the call, and all else is mere echo.

Turk, Kurd, Persian, and Arab,

Understood that call without ear or lip.

What place is there for Turk, Tajik, or African,

Even wood and stone comprehended that call. [967]

🍃 Jalāl al-Dīn Rūmī 🍃

Someone told that deaf man, “Add more cause,”

“For your neighbor has grown weary.”

The deaf man thought to himself, with his heavy ears,

“How can I grasp what that young man says?”

Especially since his voice grew weak and faint,

Yet I must go—there’s no harm in that.

When I see his lips tremble,

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[967] مانده شده‌ست گوش من از پی انتظار آن/ کز طرفی صدای خوش دررسدی ز ناگهان
خوی شده‌ست گوش را گوش ترانه نوش را/کو شنود سماع خوش هم ز زمین هم آسمان
فرع سماع آسمان هست سماع این زمین/و آنک سماع تن بود فرع سماع عقل و جان
نعره رعد را نگر چه اثر است در شجر/ چند شکوفه و ثمر سر زده اندر آن فغان
بانگ رسید در عدم گفت عدم بلی نعم/می نهم آن طرف قدم تازه و سبز و شادمان
مستمع الست شد پای دوان و مست شد/نیست بد او و هست شد لاله و بید و ضیمران
آن ندایی کاصل هر بانگ و نواست/خود ندا آنست و این باقی صداست
ترک و کرد و پارسی‌گو و عرب/فهم کرده آن ندا بی‌گوش و لب
خود چه جای ترک و تاجیکست و زنگ/فهم کردست آن ندا را چوب و سنگ

I’ll deduce its meaning myself.

When I ask, “How are you, O afflicted one?”

He might want to say, “I’m well” or “I’m good.”

I’ll say, “What sugar have you eaten, father?”

He might reply, “A syrup” or “mung beans with it.”

I’ll ask, “Who wrote the prescription?”

He’ll say, “One of the doctors who came to you.”

I’ll say, “He’s truly blessed,”

“For when he comes, your work turns good.”

We’ve tested his feet,

Wherever he goes, desires are fulfilled.

These answers made his deductions seem right,

And that good man approached the weary one.

He asked, “How are you?” People said, “Sugar,”

This made the weary one full of pain and bitterness.

“What kind of sugar is this—perhaps it’s poison to us?”

The deaf man’s deduction went awry.

Then he asked, “What did you eat?” He said, “Poison.”

He said, “The wind wrote it”—anger grew stronger.

Then he asked, “Which doctor comes to treat you?” [968]

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[968] آن کری را گفت افزون مایه‌ای/ که ترا رنجور شد همسایه‌ای
گفت با خود کر که با گوش گران/من چه دریابم ز گفت آن جوان
خاصه رنجور و ضعیف آواز شد/لیک باید رفت آنجا نیست بد
چون ببینم کان لبش جنبان شود/من قیاسی گیرم آن را هم ز خود
چون بگویم چونی ای محنت‌کشم/او بخواهد گفت نیکم یا خوشم
من بگویم شکر چه خوردی ابا/او بگوید شربتی یا ماش با
من بگویم صحه نوشت کیست آن/از طبیبان پیش تو گوید فلان
من بگویم بس مبارک‌پاست او/چونک او آمد شود کارت نکو
پای او را آزمودستیم ما/هر کجا شد می‌شود حاجت روا
این جوابات قیاسی راست کرد/پیش آن رنجور شد آن نیک‌مرد

They said, “The Angel of Death is coming, go!”

He said, “His feet are blessed—rejoice!”

The deaf man came out, full of joy, and said:

“Thank God! I showed him respect at this very moment.”

But the sick man answered, “This is the enemy of our soul!

We did not know that he is the one who brings injustice.”

The sick man’s mind became agitated and distressed,

Until he could deliver his message in every possible way.

Just like someone who has eaten bad food

And keeps stirring his stomach until he vomits it out—

So too is suppressing anger: do not vomit it out,

So that in the end you may receive sweet words as recompense.

But since he had no patience, he kept twisting and turning, saying:

“Where is this dog-faced, shameless, vile woman?!

So I may pour upon her all that she said to me—

For at that time the lion of my conscience was asleep!”

گفت چونی گفت مردم گفت شکر/شد ازین رنجور پر آزار و نکر
کین چه شکرست او مگر با ما بدست/کر قیاسی کرد و آن کژ آمدست
بعد از آن گفتش چه خوردی گفت زهر/گفت نوشت باد افزون گشت قهر
بعد از آن گفت از طبیبان کیست او/که همی‌آید به چاره پیش تو
گفت عزرائیل می‌آید برو/گفت پایش بس مبارک، شاد شو
کر برون آمد بگفت او شادمان/شُکر کَش کردم مراعات این زمان
گفت رنجور این عَدوی جان ماست/ما ندانستیم کاو کان جفاست
خاطر رنجور جویان شد سَقط/تا که پیغامش کند از هر نَمَط
چون کسی که خورده باشد آش بَد/می‌بشوراند دلش تا قی کند
کظم غیظ اینست آن را قی مکن/تا بیابی در جزا شیرین سُخن
چون نبودش صبر، می‌پیچید او/کین سگ زن‌روسپیِ حیز کو
تا بریزم بر وی آنچه گفته بود/کان زمان شیر ضمیرم خفته بود
چون عیادت بهر دل‌آرامیست/این عیادت نیست، دشمن کامیست
تا ببیند دشمن خود را نزار/تا بگیرد خاطر زشتش قرار
بس کسان، کایشان ز طاعت که رهند/دل به رضوان و ثواب آن دهند
خود حقیقت، معصیت باشد خفی/بس کِدر، کان را تو پنداری صفی
همچو آن کر، کو همی پنداشتست/کو نکویی کرد و آن بر عکس جَست

“Visiting the sick is meant to bring comfort to the heart;

This is not a visit—it is fulfilling the wish of an enemy!

So that the enemy may see himself not in misery,

So that his ugly heart may find some peace and rest.”

How many people there are who, when freed from acts of obedience,

Direct their hearts toward Paradise and its rewards—

Yet in truth, their very obedience is a hidden sin(Negative Karma),

So impure that you mistake its murkiness for purity!

Just like that deaf man who kept thinking

That he had done a good deed—when in fact the opposite had happened.

🍃Jalāl al-Dīn Rūmī🍃

Chapter 3-12 : Light experience

Light

Light is the visible glow or radiance produced by spiritual energies (like tiny spiritual particles or atoms) moving through space. It flows outward from the highest divine source into the lower realms of creation and then returns back to that source.

Light and Sound

Light and Sound together represent the living, active expression of the supreme divine reality as it manifests and becomes perceptible in the lower worlds (the created universe).

For more info try this link:
Light and Sound of God | Experience Divine Spirit | ECKANKAR

https://www.eckankar.org/experience/light-and-sound/

Next, we'll look at the verses of Rumi and Hāfez;

I am the radiant sun, I lift the veils from my door,

I am the spring, come to uproot the thorns.[969]

🍃Jalāl al-Dīn Rūmī 🍃

In the tavern of the Magians, I see God's light,

What a wonder—where does this light come from, I see?

Don't sell me your splendor, O owner of pilgrimage's title,

You see a house, but I see the house of God. [970]

🍃Hāfez 🍃

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[969] من آفتاب انورم خوش پرده‌ها را بردرم/ من نوبهارم آمدم تا خارها را برکنم

[970] در خرابات مغان نور خدا می‌بینم/ این عجب بین که چه نوری ز کجا می‌بینم
جلوه بر من مفروش ای ملک الحاج که تو/خانه می‌بینی و من خانه خدا می‌بینم

If the light of God’s love falls on your heart and Soul,

By God, you’ll become fairer than the sun in the sky.

For a moment, drown in the sea of God—don’t think,

That the water of seven seas will wet even a hair of you.

From head to toe, you’ll become all God’s light,

On the path of the Majestic, as if without head or feet.

If God’s face becomes the focus of your gaze,

From then on, no doubt remains that you’re a true seer.[971]

🌿 Hāfez 🌿

In the tavern of the Maqān, I see God’s light,

What a wonder—where does this light come from, I see?

Don’t sell me your splendor, O angel of pilgrimage,

You see a house, but I see the house of God.

🌿 Jalāl al-Dīn Rūmī 🌿

If the light of God’s love falls on your heart and soul,

By God, you’ll become fairer than the sun in the sky.

For a moment, drown in the sea of God—don’t think,

That the water of seven seas will wet even a hair of you.

From head to toe, you’ll become all God’s light,

---

[971] گر نور عشق حق به دل و جانت اوفتد/ بالله کز آفتاب فلک خوبتر شوی
یک دم غریق بحر خدا شو گمان مبر/کز آب هفت بحر به یک موی تر شوی
از پای تا سرت همه نور خدا شود/در راه ذوالجلال چو بی پا و سر شوی
وجه خدا اگر شودت منظر نظر/زین پس شکی نماند که صاحب نظر شوی

On the path of the Majestic, as if without head or feet.

If God’s face becomes the focus of your gaze,

From then on, no doubt remains that you’re a true seer.

🍃 Hāfez 🍃

Chapter 3-13 : Let it go (detachment)

One of the key virtues and the antidote to attachment (moha). It involves releasing strong emotional ties to surroundings, possessions, and worldly things—without denying their existence or role in daily life. The goal is inner freedom: becoming independent of them, mentally unburdened by love for the material world or its desires.

"There is a certain technique about this art of indifference which I find difficult to explain. It's an indifference that arises from not allowing anything to touch the core of your being. By stepping outside material and emotional concerns, the spiritual seeker can travel through the higher realms to the purest light. True indifference kills a thing—completely ends its hold—by simply withdrawing attention from it."

Next, we'll look at the verses of Rumi and Hāfez:

Turn from the back of the world, see its face,

Turn away from yourself, so the world's face may appear.[972]

Jalāl al-Dīn Rūmī

But abandon despair, for God's warmth is boundless,
Before this sun, even a speck of fire is intense,

Be silent and let go of words—focus only on God.

When you tune yourself to annihilation (fana), everything becomes the Doer (the One who accomplishes all)..[973]

Jalāl al-Dīn Rūmī

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[972] پُشتِ جهان دیده‌ای رویِ جَهان را ببین/پُشت به خود کن که تا روی نَماید جَهان

[973] لیک نومیدی رها کن گرمی حق بی‌حدست/پیش این خورشید گرمی ذره‌ای باشد سعیر
خمش و سخن رها کن جز اله را تو لا کن/به فنا چو ساز گیری همه کارساز گردد

If you are a lover, abandon sorrow,
See the wedding and let go of mourning.

Be the sea and wreck the ship,
Be the universe and release the world.

Like Adam, repent and ascend to paradise,
What of Adam's prison—let it go.

Rise to the heavens like Jesus, son of Mary,
Leave behind Jesus' donkey.

If in love for Joseph you tore your hands,
Take Him and abandon the salve.

If tangled locks woke you,
Let go of tangled dreams and sleep.

God breathed from "ITS Spirit" to you,
Abandon both great and small griefs.

Surrender your heart from existence's grasp,
Let go of unfaithful hope.

Take, O lion's son, the ways of lions,
Leave the ignorant dogs behind.

See the greedy as liver-bloodied, like Garigin,
Let go of wounds and stubborn sores.

Greed, like Azar, will lead you astray,
So leave Abraham's father behind.

Shorten speech with that kind,
Say "Allah" and let the "most knowing" go.

When the fortune of Shams al-Dīn Tabrīzī rises,
Abandon the narrow, dark world.[974]

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[974] اگر تو عاشقی غم را رها کن/عروسی بین و ماتم را رها کن
تو دریا باش و کشتی را برانداز/تو عالم باش و عالم را رها کن

🌿 Jalāl al-Dīn Rūmī 🌿

You won't find a cluster from the six-sided garden,
Turn your soul to the formless, abandon the six-sided custom.

The whole world groans from you—why then do you complain?
Since not a hair has lessened from you, I don't know what you mourn.[975]

🌿 Jalāl al-Dīn Rūmī 🌿

Your support is Holy Spirit, not the staff,
Cast aside the staff and let it go.[976]

🌿 Jalāl al-Dīn Rūmī 🌿

چو آدم توبه کن وارو به جنت/چه و زندان آدم را رها کن
برآ بر چرخ چون عیسی مریم/خر عیسی مریم را **رها کن**
وگر در عشق یوسف کف بریدی/همو را گیر و مرهم را **رها کن**
وگر بیدار کردت زلف درهم/خیال و خواب درهم را **رها کن**
نفخت فیه من روحی رسیده‌ست/غم بیش و غم کم را **رها کن**
مسلم کن دل از هستی مسلم/امید نامسلم را رها کن
بگیر ای شیرزاده خوی شیران/سگان نامعلم را رها کن
حریصان را جگرخون بین و گرگین/گر و ناسور محکم را **رها کن**
بر آن آرد تو را حرص چو آزر/که ابراهیم ادهم را **رها کن**
خمش زان نوع کوته کن سخن را/که الله گو اعلم را رها کن
چو طالع گشت شمس الدین تبریز/جهان تنگ مظلم را رها کن

[975] ز خرمنگاه شش گوشه نخواهی یافتن خوشه/روان شو سوی بی‌سویان رها کن رسم شش سویی
همه عالم ز تو نالان تو باری از چه می‌نالی/چو از تو کم نشد یک مو نمی‌دانم چه می‌مویی

[976] تکیه گه تو حق شد نه عصا/انداز عصا و آن را **یله کن**

Chapter 3-14 : As Above so Below

The interplay of yin and yang is essential in readying ourselves for Soul-Travel© or conscious exploration of higher realms. In the lower worlds, the law of cause and effect governs everything—this principle is mirrored in the ancient teaching of the Kabbalah: “As above, so below.” This correspondence is among the foundational truths of metaphysical understanding.

The outer, physical world is a reflection of the inner, subtler realms. What exists in the material plane also has its counterpart in the higher, astral world—the first level of the inner dimensions. The macrocosm (the vast universe) is reflected in the microcosm (the individual), and the visible is shaped by the invisible.

Now, let’s turn our attention to the poetry of Rumi and Hāfez:

A Sufi, in the garden, opened wide,

Sufi-like, placed his face upon his knees.

Then he meditated into himself, into a hollow,

Grew weary of his superfluous dream’s form.

“What a loss,” he thought, gazing at the rose,

“Behold these trees, and Khidr’s traces.”

Hear God’s command, which said, “Look,”

Turn toward these traces of mercy.

He said, “Its traces are the heart, O fool,

What’s outside are mere traces of traces.

Gardens and greenery are within the soul,

Their reflection on the outside is like water’s flow.

That garden’s image is in the water,

Stirred by the water’s grace into motion.

Gardens and fruits are within the heart,

Their reflection of grace is on this water and shell of clay.

If there were no reflection of that cypress lord,

Then you’d call God’s abode a delusion.

This delusion is that very illusion,

Born from the heart and soul of men.

All the deluded have come upon this reflection,

On the assumption that this was a paradise.[977]

🍃 Jalāl al-Dīn Rūmī 🍃

All that appears in it is His reflection,

Like the moon's image in a clear stream.

The reflection hid and drove into the unseen,

You thought that star had vanished.

That inauspicious star exists in the sky,

Toward it, a remedy must be sought.

Rather, bind your heart to the formless,

For the inauspicious here is the reflection of the formless inauspicious.

The justice and generosity of the True One are proclaimed,

Their reflection appears in the five and six.

If the justice of the miser were more than sand,

You would die, and it would remain a dead weight.

How long can a reflection linger in sight?

Seek the original, O shortsighted one.

Reflections remain as this, yet they are not the image,

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[977] صوفی در باغ از بهر گشاد/صوفیانه روی بر زانو نهاد
پس فرو رفت او به خود اندر نغول/ شد ملول از صورت خوابش فضول
که چه خسپی آخر اندر رز نگر/این درختان بین و آثار و خضر
امر حق بشنو که گفتست انظروا/سوی این آثار رحمت آر رو
گفت آثارش دلست ای بوالهوس/آن برون آثار آثارست و بس
باغها و سبزه‌ها در عین جان/بر برون عکسش چو در آب روان
آن خیال باغ باشد اندر آب/که کند از لطف آب آن اضطراب
باغها و میوه‌ها اندر دلست/عکس لطف آن برین آب و گلست
گر نبودی عکس آن سرو سرور/پس نخواندی ایزدش دار الغرور
این غرور آنست یعنی این خیال/هست از عکس دل و جان رجال
جمله مغروران برین عکس آمده/ بر گمانی کین بود جنت‌کده

In the example of God’s reflection, this cannot be shown.

When in this stream he saw the apple’s reflection,

He filled his lap, seeing it laden with apples.[978]

🍃 Jalāl al-Dīn Rūmī 🍃

The same one person is father to one and son to another;

The very same roof lies below Zayd and above Amr.(This is one of Rūmī’s most famous examples of how multiplicity and opposites arise from the perspective of the perceiver, while the Reality (God / the Whole) remains one and unchanging).

The relation of above and below came from those two,

The roof toward itself is but one thing.

If you turn and your head turns,

Your gaze will see the house revolving.

Or if you’re on a ship facing a flowing stream,

You’ll see the shore moving too.

In what Hole-of-World did these ages fall?

Each saw their own reflection within.

That changed in this stream how many times,

The moon’s image, the star’s image, steadfast.

So its foundation isn’t on flowing water,

But on the quarters of the sky’s expanse.

These attributes are like spiritual constellations,

Know that they stand upright on the wheel of meanings.

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[978] هرچه در وی می‌نماید عکس اوست/هم‌چو عکس ماه اندر آب جوست
عکس پنهان گشت و اندر غیب راند/تو گمان بردی که آن اختر نماند
آن ستارهٔ نحس هست اندر سما/ هم بدان سو بایدش کردن دوا
بلک باید دل سوی بی‌سوی بست/نحس این سو عکس نحس بی‌سو است
داد داد حق شناس و بخششش/عکس آن دادست اندر پنج و شش
گر بود داد خسان افزون ز ریگ/ تو بمیری وآن بماند مردریگ
عکس آخر چند پاید در نظر/ اصل بینی پیشه کن ای کژنگر
عکس‌ها را ماند این و عکس نیست/در مثال عکس حق بنمودنیست
چون درین جو دیدعکس سیب مرد/دامنش را دید آن پر سیب کرد

The fair-faced are the mirror of His beauty,

Their love is the reflection of His desire.

Even this mole and beauty mark returns to its origin,

How long can an image linger in water?

All images are reflections in a stream,

When you close your eyes, you see all of it ITSELF.[979]

🍃 Jalāl al-Dīn Rūmī 🍃

On the quince tree's top, you see a branch so,

Descend from it, lest that illusion linger.

You saw a reflection in it, not outside,

Like a lion chasing a mirage in the well.

Know from without all that your well shows,

Or else that lion that descended into it.

You've cast a crooked eye, seeing two moons,

This gaze, being a question, is in error.

Straighten your eye in the moonlight,

So you see one moon, not a rebuttal.

Let your mind not see askew, look well,

979

یک تنی او را پدر ما را پسر /بام زیر زید و بر عمرو آن زبر
نسبت زیر و زبر شد زان دو کس/ سقف سوی خویش یک چیزست بس
گر تو برگردی و بر گردد سرت/ خانه را گردنده بیند منظرت
ور تو در کشتی روی بر یم روان/ ساحل یم را همی بینی دوان
در چه دنیا فتادند این قرون/ عکس خود را دید هر یک چه درون
آن مبدل شد درین جو چند بار/عکس ماه و عکس اختر بر قرار
پس بنااش نیست بر آب روان/ بلک بر اقطار عرض آسمان
این صفتها چون نجوم معنویست/ دانک بر چرخ معانی مستویست
خوب‌رویان آینهٔ خوبی او/عشق ایشان عکس مطلوبی او
هم به اصل خود رود این خد و خال/دایما در آب کی ماند خیال
جمله تصویرات عکس آب جوست/چون بمالی چشم خود خود جمله اوست

For it is both light and the radiance of that gem.[980] 🌿 Jalāl al-Dīn Rūmī 🌿

[980] بر سَرِ آمرود بُن بینی چُنان/ ز آن فرود آ ، تا نمانَد آن گمان
عکس در چه دید و در بیرون ندید/ همچو شیر گول اندر چه دوید
از برون دان هر چه در چاهت نمود/ ور نه آن شیری که در چه شد فرود

چشم کژ کردی دو دیدی قرص ماه/چون سؤالست این نظر در اشتباه
راست گردان چشم را در ماهتاب/ تا یکی بینی تو مه را نک جواب
فکرتت که کژ مبین نیکو نگر/هست هم نور و شعاع آن گهر

Chapter 3-15 : Re-Chemicalization

Rechemicalization refers to the process of burning off or purifying karma—the accumulated effects of past actions—while still living in the physical world. Every individual must undergo this cleansing during earthly life.

Only by walking the balanced, middle path of divine flow (ECK©) can one step beyond the endless cycle of reincarnation—the Wheel of the Eighty-Four—and approach the true gates of liberation and higher realms.

Now, let's turn our attention to the poetry of Rumi and Hāfez:

When the mirror of the heart becomes polished and pure,

You will behold images beyond water and clay.

You will see both the image and the Painter of images,

Both the royal carpet and the Carpet-spreader.

Do you know why your mirror reveals nothing at all?

Because the rust is not separated from its face.[981]

🍃 Jalāl al-Dīn Rūmī 🍃

PART IV – REALIZATION AND INTEGRATION

This final part brings the journey full circle. It focuses on the fruits of the path—Self-realization, Soul-awareness, and ultimately God-realization—along with the attitude of the Seeker and

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[981] آینهٔ دل چون شود صافی و پاک/نقشها بینی برون از آب و خاک
هم ببینی نقش و هم نقاش را/فرش دولت را و هم فراش را
آینه ات دانی چرا غماز نیست/زانکه زنگار از رخش ممتاز نیست

practical integration of spiritual understanding into daily life. It is both a conclusion and a new beginning.

Chapter 4-1 : Self-realization

(Socrates: Hey Man! Know thyself; **Gnothi Seauton** GNOH-thee sah-ah-oo-TAHM "**know thyself**"; this is written over the doors of ancient temples, that man's first duty is to know himself.)

Self-realization is the direct recognition of Soul in its purest essence: the moment when Soul enters the Soul Plane—the first true spiritual realm—and beholds itself as pure Spirit, free from all traces of materiality. This is the awakening on the Fifth Plane (Atma Lok), where Soul knows itself as it truly is.

Self-realization occurs precisely at the boundary between the higher spiritual worlds and the lower psychic/material realms. The Soul Plane is the lowest of the purely spiritual planes, and the only one where Soul still appears with a subtle form or "body." Each plane—psychic or spiritual—has its own distinctive sound current; on the Soul Plane, this is the pure, single note of the flute.

The divine current flows outward from the heart of the ultimate Source, extending even into the lower worlds of matter, energy, space, and time. These lower realms, where most human experience unfolds, operate at progressively denser vibrations—the coarsest and slowest being the Physical Plane.

Life here is brief, and deep spiritual insight is rare. Yet through conscious inner practice, one begins to transcend the limits of this plane. Over time, the seeker may reach a point where, at the close of this lifetime, the choice to return or continue onward becomes real and conscious.

Now, let's turn our attention to the poetry of Rumi and Hāfez:

What concern do you have with the eternal nature of the world?

Seek to understand your own eternity — are you eternal or temporal?

Spend the few years, you have to KNOW THYSELF,

Why waste them investigating the eternity of the world?[982]

🍃 Shams al-Dīn Tabrīzī; Maqālāt-e Shams 🍃

You know what is permissible and what is not,

But first, look closely at whether you yourself are righteous or not.

You know the value of every item,

But not knowing your own worth is pure ignorance.

You understand auspicious and inauspicious times,

Yet do not look at whether you are pure or unclean.

The essence of all knowledge is this:

To know who you are on the Day of Judgment.

You have learned the principles of religion,

But have you looked deeply at your own essence and whether it is good?

Your own foundation is better than the principles you've learned,

Know your own essence, O noble man.[983]

🍃 Jalāl al-Dīn Rūmī 🍃

For years, the heart sought the Cup of Jamshid(Metaphor for Soul's Eye) from us,

Yet it was asking of strangers for what it already possessed.

The pearl that lies beyond the shell of space and time,

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[982] تو را از قِدَم عالَم چه؟ تو قِدم خویش را معلوم کن که تو قدیمی یا حادث. این قدر عمر که تو را هست در تفحّص حال خود خرج کن، در تفحّص قِدم عالم چه خرج می‌کنی؟

[983] این روا و آن ناروا دانی ولیک/ تو روا یا ناروایی بین تو نیک
قیمت هر کاله می‌دانی که چیست/قیمت خود را ندانی احمقیست
سعدها و نحسها دانسته‌ای/ ننگری سعدی تو یا ناشسته‌ای
جان جمله علمها اینست این/ که بدانی من کیم در یوم دین
آن اصول دین بدانستی ولیک/ بنگر اندر اصل خود گر هست نیک
از اصولینت اصول خویش به/ که بدانی اصل خود ای مرد مه

Was sought by the lost on the shore of the sea.[984]

🍃 Hāfez 🍃

Spend the years you have to live investigating your own condition.[985]

🍃 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🍃

It never became clear why I came or where I went,

Alas, I am unaware of my own affairs.[986]

🍃 Hāfez 🍃

You are the king of the beautiful, yet the desire of beggars,

How is it that you do not recognize the value of this rank?

Look upon your own face as the manifestation of God's creation,

For He sends you as a mirror reflecting the Divine.[987]

🍃 Hāfez 🍃

If you could realize from where you came,

For what reason, and for what purpose you arrived,

If you recognize this, you will return to your origin,

Otherwise, like cattle, you have come merely to graze.[988]

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[984] سال‌ها دل طلبِ جامِ جم از ما می‌کرد/وآنچه خود داشت ز بیگانه تمنّا می‌کرد
گوهری کز صدفِ کَون و مکان بیرون است/طلب از گمشدگانِ لبِ دریا می‌کرد

[985] این‌قدر عمر که تو را هست در تفحص حال خود خرج کن

[986] عیان نشد که چرا آمدم، کجا رفتم/دریغ و درد که غافل ز کارِ خویشتنم

[987] شاه خوبانی و منظور گدایان شده‌ای/قدر این مرتبه نشناخته‌ای یعنی چه
در رویِ خود تَفَرُّجِ صُنع خدای کن/کآیینهٔ خدای نما می‌فرستمت

[988] گر دریابی که از کجا آمده‌ای/وز بهر چه وز بهر چرا آمده‌ای
گر بشناسی، به اصل خود بازرسی/ ور نه چو بهایم به چرا آمده‌ای

🌿 Bābā Afzal Kāshāni 🌿

O you who seek God day and night,

You are blind if you seek Him apart from yourself.

God speaks the secret to you with a hundred tongues:

From head to toe, I am with you — whom are you seeking?[989]

🌿 Bābā Afzal Kāshāni 🌿

If you've become separated from your own origin,

At least reflect on where you have fallen.

You lost God within your own house,

That's why you've wandered to seek Him in another's home.[990]

🌿 Bābā Afzal Kāshāni 🌿

If there's a single hair's breadth of connection with you,

Every strand of your heart is bound by it.

You said the path ahead is long,

But return to yourself — see how short it really is.[991]

🌿 Bābā Afzal Kāshāni 🌿

Do not look to every beggar, for you belong to a special place,

Do not sell yourself cheaply, for you are of great value.

Man is like a mountain, and when he becomes enchanted,

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[989] ای آن که شب و روز خدا می طلبی/کوری گرش از خویش جدا می طلبی
حق با تو به صد زبان همی گوید راز/ سر تا قدمت منم، که را می طلبی؟

[990] از معدن خویش اگر جدا افتادی/آخر بنگر که خود کجا افتادی
در خانهٔ خود خدای را گم کردی/ زان در ره خانهٔ خدا افتادی

[991] با یک سر موی تو اگر پیوند است/بر پای دلت هر سر مویی بند است
گفتی که رهی دراز دارم در پیش/از خود به خود آی، دوست بین تا چند است

How does a mountain become bewildered by a snake?

Poor man doesn't know himself,

He came from greatness, and now he sinks into pettiness.

Man sold himself cheaply,

Sewed his silk threads onto a beggar’s robe.

Hundreds of thousands of snakes and mountains are bewildered by him,

Yet he is the one who is confused and enamored by snakes.[992]

🍃 Jalāl al-Dīn Rūmī 🍃

One day, during his travels, Shams al-Dīn Tabrīzī encountered a Sheikh who was engrossed in the infatuation with physical beauty and the contemplation of outward forms(eye-humping). Shams asked him:

– "Hey, what are you immersed in?"

The Sheikh replied:

– "The faces of the beautiful are like mirrors. I see the Divine in those mirrors of clay and water!"

Shams al-Dīn Tabrīzī responded:

– "Oh fool! Since you see the Divine in the mirror of flesh and shell of clay, why don't you seek it in the mirror of the Soul and heart, and seek yourself instead?"[993]

🍃 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🍃

"Until when will you continue to ride in the field of men without a horse on the ground?

And until when will you lean on the crutch of others?

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[992] منگر به هر گدایی که تو خاص از آن مایی/مفروش خویش ارزان که تو بس گران بهایی
آدمی کوهیست چون مفتون شود/کوه اندر مار حیران چون شود
خویشتن نشناخت مسکین آدمی/از فزونی آمد و شد در کمی
خویشتن را آدمی ارزان فروخت/پود اطلس خویش بر دلقی بدوخت
صد هزاران مار و که حیران اوست/او چرا حیران شدست و ماردوست

[993] روزی {شمس}در اسفار خود به...شیخی رسید که او را علت شاهد بازی و تفرج صورت بود.فرمود:
-هی،در چیستی؟گفت:-صور خوبان، چون آئینه است. حق را در آن آئینه مشاهده می کنم!...فرمود:
-ای ابله! از آنکه حق را در آئینه ی آب و گل می بینی، چرا در آینه ی جان و دل، نبینی و خود را نطلبی؟!...

The words you speak of — the traditions, interpretations, wisdom, and so forth — belong to the people of those times. Each of them sat in their own era as men of authority, expressing meanings from their own states. Now that you are the men of this era, where are *your* secrets and words?

They all, out of shame, lowered their heads. And then he said:

Some were scribes of revelation, and some were the recipients of revelation. Now strive to be both: be the recipient of Divine inspiration, and also the scribe of your own revelation."[994]

🌿 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🌿

Oh, you who seeks to untangle knots but have died in initiation,

And fallen in the trap of separation, even in closeness.

You, thirsty on the shores of the ocean, yet asleep,

Standing atop a treasure, dying in poverty.[995]

Thirsty, you distance yourself from the sea,

Standing atop a treasure, begging for alms.

How strange, so many dwell in pain and hardship,

Standing on treasures, yet still seeking treasure.

Until the Soul of Adam became manifest,

They knew not the path to the Creator.

When Adam appeared, the path became clear,

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[994] -تا کی...بر زمین بی اسب،سوار گشته،در میدان مردان می تازید؟...و تا کی به عصای دیگران بپارویدِ؟...
این سخنان که می گویید از حدیث و تفسیر و حکمت و غیره،سخنان مردم آن زمان است که هر یکی در عهد خود به مسند مردی نشسته بودند،و از...حالات خود،معانی گفتند. و چون مردان این عهد شمائید،اسرار و سخنان شما،کو؟همشان...از شرمساری،سر در پیش انداختند. و بعد از آن فرمود که...: -بعضی کاتب وحی بودند،و بعضی محل وحی،اکنون جهد کن که هر دو باشی: هم محل وحی حق،و هم کاتب وحی خود باشی!...

[995] ای در طلب گره گشایی مرده/در وصل فتاده وز جدایی مرده
ای بر لب بحر تشنه در خواب شده/ای بر سر گنج وز گدایی مرده
تشنه ازدریا جدائی میکنی/بر سر گنجی گدائی میکنی
ای عجب چندان ملک در دردورنج/بر سر گنجند و میجویند گنج
تا نیامد جان آدم آشکار/ره ندانستند سوی کردگار
ره پدید آمد چو آدم شد پدید/زو کلید هر دو عالم شد پدید

From him, the key to both worlds was revealed.[996]

🍃 Jalāl al-Dīn Rūmī 🍃

We are like pieces on a chessboard, in victory and defeat,

Our victory and defeat are by Your will, O One of perfect qualities.

Who are we, O You, the Soul of our Souls,

That we may exist, standing with You in between?

We are nothingness, and our being is from You,

You are the Absolute Existence, appearing as if fleeting.

We are all lions, but lions of the banner,

Our charge comes from the wind, like a breath.

The banner is visible, but the wind unseen,

And may the unseen wind never be lost.

We and our being come from Your grace,

Our existence is entirely from Your creation.

You showed the joy of existence to nothingness,

And made nothingness a lover of You.

Do not take away the pleasure of Your generosity,

Do not withhold the wine, the cup, or the delight.[997]

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[996]

[997] ما چو شطرنجیم اندر برد و مات/ برد و مات ما ز تست ای خوش صفات
ما که باشیم ای تو ما را جان جان/تا که ما باشیم با تو درمیان
ما عدمهاییم و هستیهای ما/تو وجود مطلق فانی‌نما
ما همه شیران ولی شیر علم/حمله‌شان از باد باشد دم‌بدم
محمله‌شان پیداست و ناپیداست باد/ آنک ناپیداست هرگز گم مبادباد
ما و بود ما از داد تست/ هستی ما جمله از ایجاد تست
لذت هستی نمودی نیست را/عاشق خود کرده بودی نیست را
لذت انعام خود را وامگیر/ نقل و باده و جام خود را وا مگیر

We have realized that we are not this body,

Beyond the body, we live with God.

Blessed is the one who knows their true essence,

Building a palace in the eternal safety of the Divine.[998]

🌿 Jalāl al-Dīn Rūmī 🌿

For ages, we sought the purpose of life with all our Soul,

While the beloved was at home, we wandered the world.

His tent of honor was beyond any place,

Yet, in pursuit of Him, we circled all places.

What better gift than this: that you come to realize yourself?[999]

🌿 Saadi 🌿

The whole universe is within man; when one knows himself,he knows all.

The conqueror(Tattars) is in your hand—conqueror signifies power, and it is within you.[1000]

🌿 Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams 🌿

Learn the gem of wisdom, for it is what you will take with you;

While gold and silver are left for others to inherit.[1001]

🌿 Hāfez 🌿

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[998] ما بدانستیم ما این تن نه‌ایم/از ورای تن به یزدان می‌زییم
ای خنک آن را که ذات خود شناخت/اندر امن سرمدی قصری بساخت

[999] عمرها در پی مقصود به جان گردیدیم/دوست در خانه و ما گرد جهان گردیدیم
خود سراپرده قدرش ز مکان بیرون بود/آن که ما در طلبش جمله مکان گردیدیم
چه از این به ارمغانی که تو خویشتن بیایی

[1000] همه عالم در یك کس است چون خود را دانست، همه را دانست ، تتار در دست توست. تتار صفت قهر است، در توست.

[1001] گوهرِ معرفت آموز که با خود ببَری/که نصیبِ دگران است نِصابِ زر و سیم

Reveal the gem of your true self—this is perfection and nothing else;

Discover yourself within yourself—this is perfection and nothing else.[1002]

🌿 Unknown 🌿

The wave rises from itself and contemplates itself,

Bowing in reverence, exclaiming: "Oh, what a boundless self I am!"

All souls are one, these are merely reflections of the divine,

Open your eyes, oh cross-eyed one, and if wise, see the truth.[1003]

The path of eternity, both beginning and end, lies within your tongue and secret,

And that precious gem, which none has ever mined, resides in your own realm.

Why seek anything when you have lost nothing?

Search within yourself, for the treasure you seek is already in your embrace.[1004]

🌿 Jalāl al-Dīn Rūmī 🌿

[1002] گوهر خود را هویدا کن کمال این است و بس/خویش را در خویش پیدا کن کمال این است و بس

[1003] موج برآید ز خود و در خود نظاره کند/سجده کنان کای خود من آه چه بیرون ز حدی
جمله جان‌هاست یکی وین همه عکس ملکی/دیده احول بگشا خوش نگر ار باخردی

[1004] راه ازل و ابد، زیان و سرِ توست/و آن دّر که کسی نسفت، در کشور توست
چیزی چه طلب کنی؟ که گم کرده نه ای/از خود بطلب، که نقد تو در بر توست

Chapter 4-2 : You are Soul

In many traditional views, the soul is seen as something you possess—a distant, separate entity that only truly matters after the physical body dies.

In contrast, the understanding here is that **you are Soul**. Soul is not something you have; it is the essential, unchanging core of your being—the permanent center from which you live and experience everything. Soul can never be lost or separated from you; it is who you truly are at the deepest level.

“Soul is the true being that you are. You are Soul. Every Soul is a spark of God. Soul is a joyful, creative, and active being.”

Type of bodies in different spiritual systems:

	Taoism	Sufism /Persia	Ayur-Veda	Zoroastrianism	Tibet / Lamaism	Neopaltonisam	Egypt
Physical Body	Shenti	Latifh-e-Qalbieh	Annamaya Kosha	Tanu/Giti	Lü	Soma	Khat
Astral Body	Qingshen		Pranamaya Kosha	Gyan	Sem Lü	Psyche	
Casual Body				Daena	Rigpa’i Lü		
Mental Body	Yishen		Manomaya Kosha		Yid Lü	Nous	
Etheric Body		Latifeh-e-Serrieh				Noetic	
Soul	Lingshen	Latifeh-eRouhieh	Anandayama Kosha	Urvan		Spiritus	Ba
Divine Body	Yuzhoushen	Latifeh-e-Haghieh		Khavarenah		Monad	Akh

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In explaining how the body is like a garment for the Soul, and the hand is like the sleeve of the hand of the soul, and the foot is the shoe of the foot of the soul:

When the soul dies, it discards its body like an old garment. The body that has been destroyed will be restored to its former glory. The body will be transformed into dust and dust again Note: Weapons cannot tear it, fire cannot burn it, water cannot drown it, and wind cannot dry it.

2. Distinguishing the soul from the body

The teacher explains that the material body is mortal, but the soul that resides in the body is immortal.

Simile: Just as a person takes off old clothes and puts on new clothes, the soul also leaves old and worn-out bodies and adopts new ones (the cycle of return, death, and new lives).

3. The invisible nature and beyond the intellect

The soul is neither seen with the eyes of the head nor can it be perceived with the material senses. The soul is beyond the mind and thought.

Teaching: He who knows the soul to be unknowable has known it correctly. The wise know it beyond knowledge and intellect.

4. Individual Soul, Part of the Universal Soul

Krishna points out that the individual soul in the body of living beings is an inseparable part of the Supreme Soul (him).

5. The Path to Knowing the Soul

Knowledge of the soul is achieved through revelation, deep thought and meditation, not through superficial and worldly knowledge.

This conversation in the Bhagavad Gita is to dispel Arjuna's fear of death and to understand that the ultimate truth (the soul) is not destroyed in any war or accident.

Next, we'll look at the verses of Rumi and Hāfez:

Know that the body is like a garment,

Seek the wearer, do not cling to the clothes.

You see hands and feet in dreams, moving and interacting—

Understand this truth, it is not just fantasy.

For the soul, the unity of God is most pleasing;

Beyond the appearance, there are other hands and feet.

You are the one who, without a physical body, still a Soul (Atma),

So fear not leaving the body or Soul behind.

This Soul of ours shone from your Spirit,

Long before it ever touched the earth.

We were on the earth, yet unaware of the ground,

Unaware of the treasure buried deep within it.

When we were ordered to depart from that realm,

The bitterness of that transition left us pained.[1005]

🍃 Jalāl al-Dīn Rūmī 🍃

The heart is the essence of truth, the body is merely a shell—behold!

In the robe of the Soul, see the face of the Beloved(Inner Master).

Every particle that bears the mark of existence,

Is either a shadow of His light or is He Himself—look and see.[1006]

🍃 Bābā Afzal Kāshāni 🍃

This "I" is not me—who then am I?

If I say "I am," who is this speaking in my mouth?

I am nothing but a garment from head to toe,

The one who wears me—who is he, tell me who?

[1005] در بیان آنکِ تن روح را چون لباسی است و این دست، آستینِ دستِ روحَست واین پای، موزهٔ (کفش) پایِ روحست

تا بدانی که تَن آمد، چون لباس/ رو بِجو لابِس، لباسی را مَلیس
دستُ و پا در خواب بینی و ایتلاف/آن حقیقت دان مَدانش از گزاف
روح را توحید الله خوشترست/ غیر ظاهر دست و پای دیگرست
آن توی که بی بدن، داری بدن/ پس مَترس، از جسم و جان ، بیرون شدن

این که جان ما ز روحت یافتست/ پیش پیش از خاک آن می‌تافتست
در زمین بودیم و غافل از زمین/غافل از گنجی که در وی بد دفین
چون سفر فرمود ما را زان مقام/تلخ شد ما را از آن تحویل کام

[1006] دل مغز حقیقت است تن پوست ببین/در کسوت روح صورت دوست ببین
هر ذره که او نشان هستی دارد/ یا سایهٔ نور اوست یا اوست ببین

🍃 Jalāl al-Dīn Rūmī 🍃

We know now that we are not this body;

Beyond the body, we live in the Divine.

In love for the Inner Guid(Godman), give up your Soul;

Without love, no knot will ever untie.

Oh spirit, be intoxicated here;

Oh intellect, be bewildered here.

Do not make your home in the land of mortals,

Do your own work, and not the work of strangers.

Who is the stranger but your earthly body,

For whom your sorrow persists.[1007]

🍃 Jalāl al-Dīn Rūmī 🍃

Who is it—this Soul that was breathed into the body,

Or the noble intellect, which became a companion to the Soul?[1008]

🍃 Saadi 🍃

All parts of the earth are filled with love, just like us,

But you, O pure Soul, are a rare and unique lover.

The body is not hidden from the Soul, nor is the Soul from the body,

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[1007] این من نه منم آنکه منم گوئی کیست/گویا نه منم در دهنم گوئی کیست
من پیرهنی بیش نیم سر تا پای/ آن کس که منش پیرهنم گوئی کیست
ما بدانستیم ما این تن نه‌ایم/از ورای تن به یزدان می‌زییم
در عشق جانان جان بده/بی‌عشق نگشاید گره
ای روح این جا مست شو/وی عقل این جا دنگ شو
در زمین مردمان خانه مکن/کار خود کن کار بیگانه مکن
کیست بیگانه تن خاکی تو/کز برای اوست غمناکی تو

[1008] گویی کدام؟ روح که در کالبد دمید/ یا عقل ارجمند که با روح یار کرد

Yet no one has permission to truly see by the Soul's eye.

I have left, but my Soul-bird remains with you,

Like a pigeon, it will bring messages back from you.[1009]

🍃 Jalāl al-Dīn Rūmī 🍃

We have two mouths, speaking like a reed flute,

One mouth hidden in His lips.

One mouth wails towards you,

Crying out, echoing into the air.

But whoever has insight knows,

That this hidden lament also comes from that Source.

The breath in this reed is from His breath,

The sound of the soul is from His whispers.

If the reed were not in conversation with His lips,

The world wouldn’t be filled with its sweetness.

With whom did you sleep, and from which side did you rise,

That you now overflow like the sea with so much energy?

🍃 Jalāl al-Dīn Rūmī 🍃

What is the essence of the connection of gaze,

By which one finds a path to the other?

That gaze which Spirit placed secretly in him,

When IT places it in you, you become of the same essence.

Whatever pulls the body, wherever it goes,

[1009] جمله اجزای خاک هست چو ما عشقناک/لیک تو ای روح پاک نادره‌تر عاشقی
تن ز جان(روح) و جان(روح) ز تن مستور نیست/لیک کس را دید جان(چشم روح/چشم دل) دستور نیست
من رفتم و مرغ روح من پیش تو ماند/تا همچو کبوتر از تو آرد نامه

It cannot pull the ignorant as it pulls the aware.

When God places the nature of a woman in a man,

He becomes effeminate and a gay.

And when God places the nature of a man in a woman,

That woman becomes masculine and a lesbian.

🍃Jalāl al-Dīn Rūmī🍃

O you who have escaped from "us" and "me",

O subtle Spirit within men and women,

When men and women become one, you are that One,

When the many disappear, you are that One.

This "I" and "we" you have constructed,

So that you may play the game of service with yourself.

Until all "I"s and "we"s become one Soul,

In the end, they will be immersed in the Divine.[1010]

You are immortal spirit, inwardly beautiful,

You belong to the Majestic One, you are a ray of God.

You are still unseen, what have you glimpsed of your beauty?

Like the morning sun, rise from within yourself.

It’s a pity that you are hidden, like a moon beneath clouds,

Tear apart the cloud of the body, for you are the moon, beautiful and radiant.

There is no gem like you, no life like yours,

For the world is diminishable, and you are the life that renews life.[1011]

[1010] ای رهیده جان تو از ما و من/ای لطیفهٔ روح اندر مرد و زن
مرد و زن چون یک شود آن یک توی/چونک یکها محو شد انک توی
این من و ما بهر آن بر ساختی/ تا تو با خود نرد خدمت باختی
تا من و توها همه یک جان شوند/عاقبت مستغرق جانان شوند

[1011] تو به روح بی‌زوالی، ز درونه باجمالی/تو از آن ذوالجلالی، تو ز پرتو خدایی
تو هنوز ناپدیدی، ز جمال خود چه دیدی/سحری چو آفتابی ، ز درون خود برآیی

🍃 Jalāl al-Dīn Rūmī 🍃

The bird of my Soul, which soared above the Sidrah’s summit,

In the end, was ensnared by the mole of your beauty.

The bird of his Soul, once the phoenix of the pure realm,

Flew to the garden of paradise from the trap of this sorrowful world.

His command, swift as the wind, spread through the lands and seas,

His love hidden, like the Soul, within the bodies of men and Spirits.[1012]

🍃 Hāfez 🍃

I am the servant of the one who, at every station,

Does not consider themselves connected at the banquet table.

There are many stations that must be left behind,

Until one day, the man reaches his true home.

Though iron may become red-hot, it’s not truly red,

Its redness is borrowed from the flame’s heat.

If a Rouzan(Chakra) or house becomes full of light,

Know that it’s not truly bright unless from the sun.

Every wall and door may claim, "I am bright,

I have no light from another; this is me!"

But the sun says, "O foolish ones,

When I set, your true nature will appear."

The grass claims, "We are green by our own nature,

تو چنین نهان دریغی که مهی به زیر میغی/بدران تو میغ تن را که مهی و خوش لقایی
چو تو لعل کان ندارد چو تو جان جهان ندارد/ که جهان کاهش است این و تو جان جان فزایی

[1012] مرغ روحم که همی زد ز سر سدره صفیر/عاقبت دانه خال تو فکندش در دام
مرغ روحش کاو همای آشیان قدس بود/شد سوی باغ بهشت از دام این دار محن
حکمش روان چو باد در اطراف بر و بحر/مهرش نهان چو روح در اعضای انس و جان

We are joyful, laughing, and so beautiful!"

But the summer declares, "O nations,

See yourselves when I pass away."

The body boasts of its beauty and grace,

While the Spirit hides its splendor and wings.

The Spirit tells the body, "O filthy heap who are you?,

You lived for just a couple of days by my light."[1013]

🍃 Jalāl al-Dīn Rūmī 🍃

O you who have fallen asleep in the vessel of the body,

You saw water, but look beyond, at the water within the water.

Water has a source that moves it along,

And the Soul has a ىpirit that calls it forth.[1014]

🍃 Jalāl al-Dīn Rūmī 🍃

Neglect comes from the body, but when the body becomes spirit,

It sees all mysteries without any flaws.

When the earth rises from beneath the celestial spheres,

There is no night, no shadow, no darkening.

[1013] من غلام آن که او در هر رباط/خویش را واصل نداند بر سماط
بس رباطی که بباید ترک کرد/تا به مسکن در رسد یک روز مرد
گرچه آهن سرخ شد او سرخ نیست/پرتو عاریت آتش‌زنیست
گر شود پر نور روزن یا سرا/تو مدان روشن مگر خورشید را
هر در و دیوار گوید روشنم/پرتو غیری ندارم این منم
پس بگوید آفتاب ای نارشید/چونک من غارب شوم آید پدید
سبزه‌ها گویند ما سبز از خودیم/شاد و خندانیم و بس زیبا خدیم
فصل تابستان بگوید ای امم/خویش را بینید چون من بگذرم
تن همی‌نازد به خوبی و جمال/روح پنهان کرده فر و پر و بال
گویدش ای مزبله تو کیستی/یک دو روز از پرتو من زیستی

[1014] ای تو در کشتی تن رفته به خواب/ آب را دیدی نگر در آب آب
آب را آبیست کو می‌راندش/ روح را روحیست کو می‌خواندش

Wherever there is shadow, night, or dimness,

It is from the earth, not from the heavens or the moon.

Smoke always comes from wood,

Not from the blazing fires of the stars.

Illusion falls into error and confusion,

Only reason attains correctness and truth.

All heaviness and laziness stem from the body,

While the Soul is light and soars freely.

In truth, the Creator is the source of all effects,

But those trapped in appearances see only the cause.

The soul flies like the sun in the horizon,

With the bride of truth, veiled like a celestial garment.

But it soars beyond the horizon and the skies,

It is without place, like the spirits of the righteous.

Even our intellects are but shadows of its light,

Falling like shadows at its feet.[1015]

🍃 Jalāl al-Dīn Rūmī 🍃

I was created by God from the wine of love,

Even if death touches me, I remain that love.

I am God-intoxicated, and my essence is the wine of love,

[1015] غفلت از تن بود چون تن روح شد/بیند او اسرار را بی هیچ بد
چون زمین برخاست از جو فلک/نه شب و نه سایه باشد نه دلک
هر کجا سایه‌ست و شب یا سایگه/از زمین باشد نه از افلاک و مه
دود پیوسته هم از هیزم بود/نه ز آتشهای مستنجم بود
وهم افتد در خطا و در غلط/عقل باشد در اصابتها فقط
هر گرانی و کسل خود از تنست/جان ز خفت جمله در پریدنست
در حقیقت خالق آثار اوست/ لیک جز علت نبیند اهل پوست
می‌پرد چون آفتاب اندر افق/با عروس صدق و صورت چون تتق
بلک بیرون از افق وز چرخها/بی مکان باشد چو ارواح و نهی
بل عقول ماست سایه‌های او/می‌فتد چون سایه‌ها در پای او

Tell me, what comes from wine other than ecstasy?[1016]

🍃 Jalāl al-Dīn Rūmī 🍃

Your attributes are the sun of wisdom,

And like the sun, they are bound by no singular form.

At times, you are the sun, at times the sea,

Sometimes the Mount Qaf, and sometimes the mythical Anqa bird.[1017]

🍃 Jalāl al-Dīn Rūmī 🍃

You are neither this nor that in your true essence,

O you, who transcends all thought and boundless realms.

The Soul is bound with knowledge and reason,

What need has the Soul for language or nationality?

From you, O formless one with countless forms,

Both the metaphorist and the monotheist are bewildered.[1018]

🍃 Jalāl al-Dīn Rūmī 🍃

In his book *"Al-Mashariq wa al-Mutarjim"* (The Oriental Illumination and Transcendence), **Sohrewardī** defines these **philosopher-mystics** (Hakīm Muta'alleh) as those who transcend the body. He writes:

"One can be called a Sage Muta'allih (divine philosopher) only when the body becomes for them as a garment; they can shed it whenever they wish, and wear it again whenever they choose."[1019]

[1016] مرا حق از می عشق آفریدست/همان عشقم اگر مرگم بساید
منم مستی و اصل من می عشق/بگو از می بجز مستی چه آید

[1017] ای صفاتت آفتاب معرفت/و آفتاب چرخ بند یک صفت
گاه خورشیدی و گه دریا شوی/گاه کوه قاف و گه عنقا شوی

[1018] تو نه این باشی نه آن در ذات خویش/ای فزون از وهمها وز بیش بیش
روح با علمست و با عقلست یار/ روح را با تازی و ترکی چه کار
از تو ای بی نقش با چندین صور/هم مشبه هم موحد خیره‌سر

[1019] سهروردی، این‌گونه حکیمان (حکیم متأله) را در کتاب «المشارع و المکارمات»، این‌گونه می‌شناساند:

🌿 Sohrewardī 🌿

But the Soul has no concern with femininity,

The Soul shares not with man nor woman.

It is beyond feminine and masculine,

This is not the Soul that increases by bread,

Or that changes, now like this, now like that.[1020]

🌿 Jalāl al-Dīn Rūmī 🌿

I(Rumi) asked him(Shams), "From where are you?" He(Shams) laughed and said, "O soul,

Half of me is from Turkestan, the other half from Farghana,

Half of me is made of water and clay, half of Soul and heart,

Half resides at the sea’s shore, and the other is all pearl."

I(Rumi) said, "Be my companion, for I am your kinsman,"

He(Shams) said, "I do not recognize myself from a stranger."[1021]

🌿 Jalāl al-Dīn Rūmī 🌿

"One who remains a little in their own being, but the rest has become Soul," they say of those who are mostly SOul. "My Soul was in a place beyond which it could not go. I used to say, 'There is no station beyond this for my Spirit’s dominion(Soul Plane; Atma lok),' yet it flew further in the utmost grace and mercy."

«موقعی می‌توان او را حکیم متأله نامید که کالبد برای او، در حکم پیراهن باشد. هرگاه بخواهد، بدر آورد، رها کند و هرگاه بخواهد، به تن کند.»

[1020] لیک از تانیث جان را باک نیست/ روح را با مرد و زن اشراک نیست
از مؤنث وز مذکر برترست/ این نِی آن جانست کز خشک و ترست
این نه آن جانست کافزاید ز نان/یا گهی باشد چنین گاهی چنان

[1021] گفتم: ز کجایی تو؟ تسخر زد و گفت: ای جان/ نیمیم ز ترکستان نیمیم ز فرغانه
نیمیم ز آب و گِل نیمیم ز جان و دل/ نیمیم لبِ دریا نیمی همه دردانه
گفتم که: رفیقی کن با من که منم خویشت/ گفتا که: بنشناسم من خویش ز بیگانه

At times, **Shams al-Dīn Tabrīzī** addressed **Rumi** with these words: "Come, O pure Soul!"[1022]

🌿 **Shams al-Dīn Tabrīzī; excerpt from Maqālāt-e Shams** 🌿

What gift worthy of you shall I bring?

The Soul, perhaps—but it's not enough for even a glance. [1023]

🌿 Saadi 🌿

If your lovers bring their souls as offerings to you,

I swear, it's like bringing cumin to Kerman.[1024]

🌿 Sanai 🌿

I bring cumin to Kerman,

If I bring my heart and soul before you.[1025]

🌿 Jalāl al-Dīn Rūmī 🌿

O Soul, raise a hand in the state of joyful God-intoxication,

God-intoxicated, how blissful you are in the unity of oneness!

O Soul, why do you fear? You are spirit, not body or breath;

The body is the source of fear, but you are celebration and beauty.[1026]

🌿 Jalāl al-Dīn Rūmī 🌿

[1022] «آن را گویند که از او به هستی او اندکی مانده باشد باقی همه روح شده باشد.» «روح من در مقامی بود که از آن پیش‌تر نمی‌رفت. می‌گفتمی که از آن پیش‌تر مقامی نباشد برای تصرف روح من تا بدان جا رفت و در عین لطف و رحمت پرواز کرد.»
گاهی مولانا را با این کلمه مورد خطاب قرار می‌دهد: «بیا ای روح محض»

[1023] من درخور تو چه تحفه آرم/جانست و بهای یک نظر نیست

[1024] عاشقانت سوی تو تحفه اگر جان آرند/به سر تو که همی زیره به کرمان آرند

[1025] زیره را من سوی کرمان آورم/گر به پیش تو دل و جان آورم

[1026] ای روح بزن دستی در دولت سرمستی/مستی و چه خوش هستی در وحدت یکتایی
ای روح چه می‌ترسی روحی نه تن و نفسی / تن معدن ترس آمد تو عیش و تماشایی

Who is the ear that listens to my voice?

Or what is the tongue that speaks within my mouth?

Who is in my eyes that looks out from them?**

Or what soul do you say I am, only wearing this as a garment?[1027]

🍃 Jalāl al-Dīn Rūmī 🍃

The dust of my body veils the face of my soul;

How joyous the moment when I lift that veil!

Such a cage does not suit a songbird like me;

I shall fly to the garden of paradise, for I am a bird of that meadow.[1028]

🍃 Hāfez 🍃

How can I soar in the realm of sacred space,

When my soul is bound in this earthly frame?

Come, take my existence from me, Hāfez pleads,

For with you near, none would hear me say, "I am."[1029]

🍃 Hāfez 🍃

I am a bird from the garden of the heavens, not of this world of clay;

For a few days, I have built myself a cage of this body. [1030]

[1027] کیست آن گوش که او می شنود آوازم/یا کدام است سخن می کند اندر دهنم کیست
در دیده که از دیده برون می نگرد/یا چه جان است نگویی که منش پیرهنم

[1028] حجابِ چهرهٔ جان می‌شود غبارِ تنم/خوشا دَمی که از آن چهره پرده برفکنم
چُنین قفس نه سزایِ چو من خوش اَلحانیست/رَوَم به گلشنِ رضوان، که مرغِ آن چمنم

[1029] چگونه طوف کنم در فضایِ عالمِ قدس؟/که در سراچهٔ ترکیب، تخته بندِ تنم
بیا و هستیِ حافظ ز پیشِ او بردار/که با وجودِ تو کَس نَشنَوَد ز من که منم

[1030] مرغ باغ ملکوتم نیم از عالم خاک/ چند روزی قفسی ساخته ام از بدنم

🌿 Hāfez 🌿

What can I say of the separation, being a bird of the celestial garden?

How did I fall into this snare of worldly calamities?

You asked, "Hāfez, what are all these colors and illusions?"

Do not mistake the painted image, for we are the pure, unmarked tablet.[1031]

🌿 Hāfez 🌿

At the threshold of the tavern of love, O angel, chant your praises;

For it is here that the essence of Adam is formed.[1032]

🌿 Hāfez 🌿

Winter and summer are the conditions of the body;

But now, we are no longer bodies, we are individual souls.[1033]

🌿 Hāfez 🌿

If you think yourself to be before or after,

You are bound to the body and deprived of the soul.

Above and below, before and after, these describe the body,

But the essence of the soul is clear, beyond directions.

Open your vision with the pure light of the King,

So you don't mistake yourself, like the shortsighted.

Are you merely joy and sorrow, and nothing more?

[1031] طایرِ گلشنِ قدسم چه دهم شرحِ فراق؟/که در این دامگَهِ حادثه چون افتادم
گفتی که حافظ این همه رنگ و خیال چیست/ نقش غلط مبین که همان لوح ساده‌ایم

[1032] بر در میخانه عشق ای ملک تسبیح گوی/کاندر آن جا طینت آدم مخمر می‌کنند

[1033] زمستان و تموز احوال جسم است/نه جسمیم این زمان ما روح فردیم

Where is the nothingness that has neither before nor after?

Today it rains, journey until the night,

Not from this rain, but from the rain of the Lord.[1034]

🍃 Jalāl al-Dīn Rūmī 🍃

Chapter 4-3 : The Law of CHANGE

In the worlds of time and space, conditions are never permanent—they will always shift and transform at some point. True stability cannot be found here.

Let’s examine some of the works of Rumi and Hāfez:

In short, place no trust in the constancy of time,
For this grand machine is forever in flux and decline.

Do you not see that this field of existence holds no steadiness?
Cast a fire from the depths of your cup upon its false premises.

Marvel not at the shifts of fate and the world’s disguise,
For the heavens have witnessed this tale a thousand times.

If fortune’s wheel turns not in your favor for a day or two,
Do not despair—such is the nature of time, ever askew.

Rejoice, for the message has arrived:
"The days of sorrow shall not last."
Just as it was not always so,
Neither shall it forever be so.
🍃 Hāfez 🍃

[1034] گر تو خود را پیش و پس داری گمان/بستهٔ جسمی و محرومی ز جان
زیر و بالا پیش و پس وصف تنست/بی‌جهتها ذات جان روشنست
برگشا از نور پاک شه نظر/تا نپنداری تو چون کوته‌نظر
که همینی در غم و شادی و بس/ای عدم کو مر عدم را پیش و پس
روز بارانست می‌رو تا به شب/نه ازین باران از آن باران رب

Chapter 4-4 : God-realization

Experience God for Yourself :A cornerstone of Eckankar is the value of personal spiritual experience. Reading a book or listening to a friend will give you only a small understanding of the spiritual worlds and your role in them.

To master your life, you must apply self-discipline and have a true desire to experience God for yourself. Your experience with the spiritual Light and Sound of God will enrich your life and help you put daily problems into a loving perspective.

Soul-Travel© Makes It Possible to Achieve God-Realization in This Lifetime: Learning to recognize, understand, and work with the Light and Sound of God is one of the most unique and exciting aspects of Eckankar. Becoming attuned to the sounds, visual characteristics, and vibrational rates of the God Worlds via Soul-Travel© makes it possible for the seeker to achieve Self-Realization and even God-Realization in this lifetime.

The God Worlds can best be described as planes of reality. Each plane corresponds to a certain state of consciousness and vibration. God, or the SUGMAD®, is the source of all the planes. From out of the SUGMAD® flows the ECK. It is the ECK, Divine Spirit, which supports and sustains all life in all planes.

Harold Klemp experienced the Ocean of Love and Mercy in the pure spiritual worlds of God while physically on that bridge in Wisconsin. SUGMAD® exists at the heart of the spiritual worlds, in the Ocean of Love and Mercy, beyond matter, energy, space, or time. It is in these worlds that you take the journey from Self- to God-Realization.

🌿 Harold Klemp 🌿 ; ECKANKAR Ancient Wisdom for today

Here are some important poems/lyrics of Rumi, Hāfez and etc:

It is not surprising that a gem might be set in a thick ring, wrapped in a black cloth, hidden within ten layers, and tucked into a sleeve or a coat without being seen. Just as the mystic, who had sensed the scent of the soul and the joy it brings, had not actually seen his own soul. The stage of merely feeling the joy of the soul is far removed from truly seeing the soul. After seeing the soul, one must then follow the path of God, to fully and clearly see God in this life.

🌿 **Shams al-Dīn Tabrīzī** 🌿 **; " Maqālāt-e Shams**".

If they bring me to the gates of Paradise, I would first look to see if IT(God) is there. If IT is not, I would ask, "Where is IT?" It is not enough for me to merely know IT is there; I need to see Him directly, face-to-face. If IT is not there, I would rather go to Hell.

🍃 **Shams al-Dīn Tabrīzī** 🍃 **; “ Maqālāt-e Shams**”

Chapter 4-5 : The Seeker

Those who earnestly search for the Essence—the pure, unchanging, and immortal Spirit itself.

They are the ones who, with sincerity and at any cost, dedicate themselves to attaining Truth.

Next, we'll look at the quotes of Shams al-Dīn Tabrīzī:

These materials are from Shams al-Dīn Tabrīzī, written in the book "Maqālāt-e Shams" compiled by Hesamodin Chalabi. This story demonstrates that **Shams al-Dīn Tabrīzī** left home at a young age and was always a seeker. He was homeless and spent his entire life living in caravanserais, always either working to make ends meet or studying under the guidance of Sufi masters. This continued until he met Jalāl al-Dīn Rūmī and spent some time living in his home:

Some sentences from 🍃 **Shams al-Dīn Tabrīzī** 🍃 , from "**Maqālāt-e Shams**":
From childhood, this preacher had experienced something extraordinary, yet no one was aware of his state, not even my father. He used to say to me, "First of all, you are not mad; I don't know what manner you have. It's neither ascetic training nor anything else."

I said to him, "Listen to a word from me: It's like they placed duck eggs under a domestic hen. The hen hatched them, and the ducklings grew larger. They came with us to the edge of a stream, then went into the water. Their mother, the domestic hen, goes pecking at the grain near the water, She cannot enter the water. Now, Father! I see the ocean. It has become my vessel, and this is my belief and my state, If you are from me, or I am from you, come into this water, Otherwise, go back to the domestic fowls, and that is your affair."

My father said, "If you do this with a friend, what would you do to an enemy?" He was a good man and had generosity. You spoke two words, Tears came down his beard, surely he was not a lover. A good man is one thing, a lover another. Indeed, some people remain in doubt, Others stay in certainty.

Chapter 4-6 : Spiritual Joy ; be Happy

A spiritual seeker must cultivate genuine happiness because the path of inner awakening demands a light, unburdened heart. The lower worlds of time, space, and constant change are governed by impermanence—conditions shift endlessly, and clinging to them breeds suffering, attachment, and the heavy weight of karma. Happiness, in this context, is not fleeting pleasure or external satisfaction; it is an inner state of detachment and freedom from the illusions that bind the soul. When the seeker walks the middle path—neither suppressing life's joys nor drowning in its pains—they remain open to the divine flow. A joyful, creative, and active spirit naturally aligns with higher vibrations, allowing the soul to recognize its true essence without the distortions of fear, resentment, or despair. Without this lightness, the seeker risks becoming trapped in the wheel of endless cycles, unable to burn off old patterns or rise beyond the material veil.

Furthermore, happiness serves as the natural expression of soul-realization itself. The seeker who truly knows they are soul—a spark of the eternal, unchanging Spirit—cannot help but radiate contentment, for they have glimpsed their immortal nature beyond the rags of temporary identity. This inner joy acts as both fuel and proof: it dissolves the prison of self-imposed ignorance, enabling conscious journeys into higher realms where the soul beholds itself in purity. A chronically unhappy or heavy-hearted seeker, by contrast, remains anchored to the lower planes, where attention feeds illusion and karma thickens. Happiness, therefore, is not optional—it is the sign of alignment, the doorway through which the soul steps freely toward liberation, and the quiet assurance that the journey homeward is already underway.

Now, let's turn our attention to the poetry of Rumi and Hāfez:

In calamity too I taste His delights,

I am dazed by Him, dazed by Him, dazed by Him.

What difference does sorrow or joy make to the knower?

O cupbearer, pour the wine—let joy come, for this sorrow too is from Him.

🍃 Jalāl al-Dīn Rūmī 🍃

Rosary and dervish robe will never give you the pleasure of intoxication,

Set your heart on this deed and buy it from the wine-selling elder.

Count it a priceless gift, O friend, the Jesus-breath of dawn,

That perhaps it may revive a dead heart—for this breath is from Him.

🍃 Hāfez 🍃

I am joy, I am the joy, Venus plays my melody,

Love among lovers makes its custom for me.

Every moment I grow younger, more hidden from myself,

I become ever more inward by the grace of my even path.

I came joyful, I came joyful, I came free from all,

Thousands upon thousands of years passed until I came to speech.

I was dead and became alive, I was weeping and became laughter,

The kingdom of love arrived, and I became an everlasting kingdom.

He turned the world into paradise with laughter of sugar,

He who taught me to laugh like a spark.

Though I was born from nothingness, joyful and smiling,

Love taught me a different way to laugh.[1035]

🍃 Jalāl al-Dīn Rūmī 🍃

O child of the cupbearer, come, pass beyond sorrow,

O companion of the Holy Spirit, pass beyond the breath.

You said, “I fled sorrow and became joyful,”

Pass even beyond this joy of your soul.

If you are narrow-hearted from affliction,

The whole world will seem narrow to you.

If you are joyful in the company of friends,

This world will appear to you like a rose garden.

[1035] من طربم طرب منم زهره زند نوای من/عشق میان عاشقان شیوه کند برای من
هر دم جوانتر می شوم وز خود نهانتر می شوم/همواره آنتر می شوم از دولت هموار من
شاد آمدم شاد آمدم از جمله آزاد آمدم/چندین هزاران سال شد تا من به گفتار آمدم
مرده بدم زنده شدم گریه بدم خنده شدم/دولت عشق آمد و من دولت پاینده شدم
جنتی کرد جهان را ز شکر خندیدن/ آنک آموخت مرا همچو شرر خندیدن
گر چه من خود ز عدم دلخوش و خندان زادم/عشق آموخت مرا شکل دگر خندیدن

You made me headless and footless, sleepless and foodless,

Come before Jacob, O my Joseph of Canaan!

The fiery wine has come—O demon of grief, sit in a corner!

O soul that thinks of death, begone! O eternal cupbearer, enter![1036]

🍃 Jalāl al-Dīn Rūmī 🍃

Fill the cup, for in the kingdom of love

I am the world's fortunate youth, though I am old.[1037]

🍃 Hāfez 🍃

If you buy a pomegranate, buy one that is smiling,

So its seeds may tell you the secret of laughter.

O blessed is that smile which rises from the mouth,

Revealing the heart like a pearl from the casket of the soul.

The ill-omened smile of the tulip was dark,

For from its mouth it showed the heart's blackness.

A smiling pomegranate makes the garden smile,

The company of men of heart makes you a man of heart.

Even if you are hard as rock or marble,

When you reach the possessor of heart, you become a jewel.

Set the love of the pure ones as a mark within your soul,

Give your heart only to the love of those whose hearts are glad.

Do not walk the lane of despair—hopes lie there,

[1036] ای زاده ی ساق هله از غم بگذر/ای همدم روح قدس از دم بگذر
گفتی که ز غم گریختم شاد شدم/شادی روان خود از این هم بگذر
گر تو باشی تنگ‌دل از ملحمه/تنگ بینی جمله دنیا را همه
ور تو خوش باشی به کام دوستان/این جهان بنمایدت چون گلستان
بی پا و سر کردی مرا بی‌خواب و خور کردی مرا/در پیش یعقوب اندرآ ای یوسف کنعان من
آمد شراب آتشین، ای دیو غم کنجی نشین/ای جان مرگ اندیش رو ای ساق باقی درآ

[1037] قدح پُر کن که من در دولتِ عشق/ جوانبخت جهانم گر چه پیرم

Do not walk toward darkness—there are suns there.[1038]

Jalāl al-Dīn Rūmī

Hāfiz, since the world's sorrow and joy are fleeting,

Better that I keep my own heart content.

Fill the cup, for in the kingdom of love

I am the world's fortunate youth, though I am old.

I've made a pact with the wine-sellers:

On the day of grief, I'll accept nothing but the goblet.

Hāfiz, lament not your poverty—for if this is poetry,

No joyful heart would wish you to be sorrowful.

A single moment spent with grief is not worth the whole world—

Sell my patched cloak for wine, for nothing better is worth it.[1039]

Hāfez

You made me headless and footless, sleepless and foodless,

Come in drunken and laughing, O my Joseph of Canaan!

Be content with what is given and live with justice,

Do not fall into affectation—live free.

[1038] گر اناری می‌خری خندان بخر/تا دهد خنده ز دانهٔ او خبر
ای مبارک خنده‌اش کو از دهان/می‌نماید دل چو دُر از دُرج جان
نامبارک خندهٔ آن لاله بود/کز دهان او سیاهی دل نمود
نارِ خندان باغ را خندان کند/صحبت مردانت از مردان کند
گر تو سنگ صخره و مرمر شوی/چون به صاحب دل رسی گوهر شوی
مهر پاکان درمیان جان نشان/دل مده الا به مهر دلخوشان
کوی نومیدی مرو اومیدهاست/سوی تاریکی مرو خورشیدهاست

[1039] حافظا چون غم و شادیِّ جهان در گذر است/بهتر آن است که من خاطرِ خود خوش دارم
قدح پُر کن که من در دولتِ عشق/جوانبخت جهانم گر چه پیرم
قراری بسته‌ام با مِی فروشان/ که روزِ غم به جز ساغر نگیرم
حافظ از فقر مکن ناله که گر شعر این است/هیچ خوشدل نپسندد که تو محزون باشی
دمی با غم به سر بردن جهان یکسر نمی‌ارزد/بمی بفروش دلق ما کزین بهتر نمی‌ارزد

Do not look at yourself with too much “I,” do not grieve,

Look with less “I” and you shall live in joy.[1040]

🍃 Jalāl al-Dīn Rūmī 🍃

...Whenever you see someone whose nature and disposition are spacious and open, whose speech is generous and wide-hearted, who offers good prayers for the whole world,

whenever his words bring expansion to your heart and make you forget the narrowness of this world and its troubles... (that one is an angel and belongs to paradise);

See me ever fresh and new, for I never grow old. The warp and weft of the world of possibility are woven together: whoever makes one heart glad, has made an entire world glad.

And whoever you see in whom there is contraction, tightness, and coldness; whose words chill you so that the warmth you had gained from another’s speech now vanishes because of his coldness, that one is a devil and belongs to hell.[1041]

🍃 Shams al-Dīn Tabrīzī 🍃

To dwell in the house of sorrow is a mark of low aspiration,

and in a heart of low aspiration, how could Your secrets find a place?

Whatever makes you tremble, know that it is your true worth;

that is why the lover’s heart surpasses the very Throne.

Since I beheld Your face, O moon and radiant candle of mine,

wherever I sit, I am in joy; wherever I go, I am in a rose-garden.

Wherever the image of the King appears, there is garden and spectacle;

in every station I enter, I don the robe of delight.

[1040] بی‌پا و سر کردی مرا بی‌خواب و خور کردی مرا/سرمست و خندان اندرآ ای یوسف کنعان من
با داده قناعت کن و با داد بزی/در بند تکلف مرو، آزاد بزی
در به ز خودی نظر مکن، غصه مخور/در کم ز خودی نظر کن و شاد بزی

[1041] ...هر که را خُلق و خوی فراخ دیدی، و سخن گشاده و فراخ‌حوصله، که دعای خیر همه عالم کند،
هر که از سخن او تو را گشادِ دل حاصل می‌شود، و این عالم و تنگی‌اش بر تو فراموش می‌گردد... (آن فرشته است و بهشتی)؛
مرا تازه و نو بین که من هیچ کهن نشوم. تار و پود عالم امکان به هم پیوسته است. عالمی را شاد کرد آن کس که یک دل شاد کرد.
و آنکه اندر او و اندر سخن او قبضی می‌بینی و تنگی و سردی، که از سخن او چنان سرد می‌شوی که از سخن آنکس گرم شده بودی،
اکنون به سبب سردی او، آن گرمی نمی‌یابی، آن شیطان است و دوزخی.

I was Venus, I became the moon; I was a wheel, I became a hundredfold wheel;

I was Joseph, and now I have become the Joseph who begets Josephs.

You are the famous moon—look into me and into yourself,

for through the effect of Your smile, I have become a laughing rose-garden.

The Beloved and the sought-after are present with us;

my soul is ever grateful in the shower of His mercy.

In our heart is a bed of tulips and a rose-garden;

old age and withering have no path here.

We are ever fresh, ever young, ever tender,

ever new, ever sweet, ever laughing, ever graceful.[1042]

🌿 Jalāl al-Dīn Rūmī 🌿

For many years sorrow has passed; this too will pass.

A true man is one who remains happy in unhappiness, joyful in sorrow.

For he knows that the Beloved's will is still entwined within the unwanted.[1043]
🌿 Shams al-Dīn Tabrīzī 🌿

When the Beloved opens His lips in laughter, the heart opens wide;

in those lips lies forever the solution to every difficulty—why then?
Even if the flood of the world rises and every wave becomes a camel,

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[1042] در خانه غم بودن از همت دون باشد/و اندر دل دون همت اسرار تو چون باشد
بر هر چه همی‌لرزی می‌دان که همان ارزی/زین روی دل عاشق از عرش فزون باشد
تا من بدیدم روی تو ای ماه و شمع روشنم/هر جا نشینم خرمم هر جا روم در گلشنم
هر جا خیال شه بود باغ و تماشاگه بود/در هر مقامی که روم بر عشرتی بر می تنم
زهره بدم ماه شدم چرخ دو صد تاه شدم/یوسف بودم ز کنون یوسف زاینده شدم
از توام ای شهره قمر در من و در خود بنگر/کز اثر خنده تو گلشن خندنده شدم
دلبر و مطلوب با ما حاضرست/در نثار رحمتش جان شاکرست
در دل ما لاله‌زار و گلشنیست/پیری و پژمردگی را راه نیست
دایما تر و جوانیم و لطیف/تازه و شیرین و خندان و ظریف

[1043] چندین سالینه غصّه برفت ؛ این هم برود.مرد آن باشد که در ناخوشی خوش باشد. در غم شاد باشد. زیرا که داند که آن مراد در بی‌مرادی همچنان درپیچیده است.

what grief has the water-bird that the sky-bird should grieve?
As long as you remain dark, gloomy, and turbid, know

that you are sister to the accursed devil.[1044]
🌿 Jalāl al-Dīn Rūmī 🌿

Like an ant in this harvest, I am content,

carrying a load far greater than myself.

We are the ones who rejoice in the cup-less wine,

every morning radiant, every evening joyful.

They say, “You have no end, no final goal,”

we are the ones who are blissful without any end at all.

Look upon the face of Love until you become a true man;

do not sit with the cold-hearted, lest their breath make you cold.

Seek from the face of Love something beyond mere form,

the work is to become one pain with Love itself.[1045]

🌿 Jalāl al-Dīn Rūmī 🌿

Someone was complaining about the people of the world.

They said: “To true men, the world is nothing but play and jest;

to children it is not play, it is serious, an obligation.

Now, if you cannot bear play and jest, do not play.

[1044] چو لب به خنده گشاید گشاده گردد دل/در آن لبست همیشه گشاد کار چرا
گر سیل عالم پر شود هر موج چون اشتر شود/مرغان آبی را چه غم تا غم خورد مرغ هوا
تا تو تاریک و ملول و تیره‌ای دان/ که با دیو لعین همشیره‌ای

[1045] همچو موری اندرین خرمن خوشم/ تا فزون از خویش باری می‌کشم
ماییم که از بادهٔ بی‌جام خوشیم/ هر صبح منوریم و هر شام خوشیم
گویند سرانجام ندارید شما/ماییم که بی هیچ سرانجام خوشیم
ر رخ عشق نگر تا به صفت مرد شوی/نزد سردان منشین کز دمشان سرد شوی
از رخ عشق بجو چیز دگر جز صورت/کار آن است که با عشق تو هم درد شوی

But if you can bear it, then strike and be struck, laughing.

For the salt of play is laughter, not tears.”[1046]

🍃 Shams al-Dīn Tabrīzī 🍃

Last night at the hour of dawn they freed me from sorrow,

and in the darkness of that night they gave me the Water of Life.

They made me beside myself with the radiance of the Essence’s rays,

they poured me wine from the goblet of the Attributes’ manifestation.

It was the aspiration of Hāfiz and the breaths of the dawn-risers

that delivered me from the chains of the days’ grief.[1047]

🍃 Hāfiz 🍃

[1046] یکی شکایت می‌کرد از اهل دنیا. گفتند: دنیا لعب است و مزاح است در نظر رجال؛ در نظر کودکان لعب نیست، جِد است، فریضه است. اکنون اگر بازی و مزاح بر نمی‌تابی بازی مکن. و اگر بر می‌تابی می‌زن و می‌خور خندان. که بازی را نمکِ او خنده است نه گریه.

[1047] دوش وقتِ سَحَر از غُصه نجاتم دادند/واندر آن ظلمتِ شب آبِ حیاتم دادند
بیخود از شَعْشَعِهٔ پرتوِ ذاتم کردند/باده از جامِ تَجَلّی صفاتم دادند
همّتِ حافظ و انفاسِ سحرخیزان بود/که ز بندِ غمِ ایّام نجاتم دادند

Chapter 4-7 : King of the Death

King of the Dead: In many ancient spiritual and religious teachings, Yama is the angelic figure who presides over the realm of the departed. He acts as the impartial judge who reviews the actions and life of each soul after death. According to these traditions, every soul that has not attained higher spiritual liberation must pass before him in his court, where judgment is made based on the deeds performed during life. But fot the initiate of the spiritual path, they bypass this process and will be escorted by the godman to the spiritual realms.

Now, let's turn our attention to the poetry of Rumi and Hāfez:

On the night of my departure, I shall rise from my bed straight into the palace of the heavenly houris,

if at the moment of death You are the candle beside my pillow.

Joyful the day I leave this ruined caravanserai,

I shall seek the soul's repose, going after my Soul-Beloved.[1048]

🍃 Hāfiz 🍃

🍃 Jalāl al-Dīn Rūmī 🍃

I will not place You in my heart, lest You become troubled;

I will not place You in my eyes, lest You be pricked by thorns.

I will settle You in my soul, neither in eye nor heart,

so that at the last breath You become my companion.

Angle of Death(Izraeel) has no hand or path to the lovers;

lovers are slain by Love itself and by its sweet madness.

Do not quarrel; seek the kingdom of Love,

[1048] شب رحلت هم از بستر روم در قصر حورالعین/اگر در وقت جان دادن تو باشی شمع بالینم
خرم آن روز کزین منزل ویران بروم/راحت جان طلبم از پی جانان بروم

for this kingdom will free you from the Angel of Death.[1049]

Jalāl al-Dīn Rūmī

[1049] در دل نگذارمت که افگار شوی/در دیده ندارمت که بس خار شوی
در جان کنمت جای نه در دیده و دل/تا در نفس بازپسین یار شوی
نیست عزرائیل را دست و رهی بر عاشقان/عاشقان عشق را هم عشق و سودا می‌کشد
استیزه مکن مملکت عشق طلب کن/کاین مملکتت از ملک الموت رهاند

Chapter 4-8 : Exteriorization

Exteriorization (also known as out-of-body experience, Soul-Travel©, or astral projection in various traditions):

The experience in which the soul (or consciousness/awareness) temporarily operates independently of the physical body.

During this state:

- The individual feels fully present and aware in a different location or dimension.
- Perception and knowing occur directly, without relying on the body's physical senses (sight, hearing, touch, etc.).
- The experience is often vivid and can feel more real than ordinary waking consciousness.

This phenomenon is described across many spiritual, mystical, and cultural traditions as a natural capacity of consciousness to function beyond the limits of the physical form.

Now, let's turn our attention to the poetry of Rumi and Hāfez:

"How long... will you ride horseless on the ground, galloping in the arena of true men?

And how long will you fly on the crutches of others?

These words you speak (hadith, exegesis, philosophy, and the rest) are the words of men of former times, each of whom in his own era sat upon the throne of manhood and spoke meanings out of his own states.

Since you are the men of this era, where are your secrets and your words?

At this, all of them lowered their heads in shame.

Then he continued:

"Some were scribes of revelation, others were the very locus of revelation.

Now strive to be both: be the locus of divine revelation, and be the scribe of your own revelation!"[1050]

[1050] -تا کی...بر زمین بی اسب،سوار گشته،در میدان مردان می تازید؟...و تا کی به عصای دیگران بپارویدِ؟...
این سخنان که می گویید از حدیث و تفسیر و حکمت و غیره،سخنان مردم آن زمان است که هر یکی در عهد خود به مسند مردی نشسته بودند،و از...حالات خود،معانی گفتند. و چون مردان این عهد شمائید،اسرار و سخنان شما،کو؟همشان...از شرمساری،سر در

In the corner of the heart’s solitude, dwell quietly,

so that you may be safe from every affliction.

In the corner of the heart’s solitude, circle and reach union;

in solitude, attain your true aim.

In the corner of the heart’s solitude, seek the secret,

seek again that very thing you have lost.

In the corner of the heart’s solitude, behold the Beloved,

with certainty, without the trouble of strangers.

In the corner of your own solitude, become One,

here be pure Essence, beyond all doubt.

In the corner of the heart’s solitude, seek the Soul-Beloved,

for suddenly the Sultan will reveal Himself to you.

When you enter the private chamber of the soul,

you will behold the Truth and see the Divine.

Know that nothing is better than this solitude;

seek a Presence beyond the realm of nature.[1051]

پیش انداختند. و بعد از آن فرمود که...:-بعضی کاتب وحی بودند،و بعضی محل وحی،اکنون جهد کن که هر دو باشی: هم محل وحی حق، و هم کاتب وحی خود باشی!...

[1051] بکنج خلوت دل باش ساکن/ که تا باشی ز هر آفات ایمن
بکنج خلوت دل گرد واصل/تو در خلوت بکن مقصود حاصل
بکنج خلوت دل راز میجوی/همان گم کردۀ خود باز میجوی
بکنج خلوت دل یار می بین/یقین بی زحمت اغیار می بین
بکنج خلوت خود در یکی باش/تو ذات صرف اینجا بی شکی باش
بکنج خلوت دل جوی جانان/که بنماید رخت ناگاه سلطان
چو در خلوت سرای جان درآئی/حقیقت بنگری دید خدائی
به از خلوت مدان اینجا حقیقت/حضوری جوی بی عین طبیعت

🍃 Farīd al-Dīn ʿAṭṭār 🍃

Last night the call of Your love rang within my depths;

Hāfiz's breast is still filled with echoes.[1052]

🍃 Hāfiz 🍃

He said: "You too, dance, and you will reach God.

I swear God, the Unseen(invisible worlds) is manifest and the veils have been lifted,

but only before the one whose (Spiritual; inner) eye is truly wide open.[1053]

🍃 Shams al-Dīn Tabrīzī 🍃 (From the Maqālāt)

Everyone sees the Unseen according to the clarity of his heart;

the more one polishes, the more one sees.

Whoever polishes more, sees more;

more forms become manifest to him.[1054]

🍃 Jalāl al-Dīn Rūmī 🍃

I will never leave this solitude,

for I am occupied with the states within.[1055]

🍃 Jalāl al-Dīn Rūmī 🍃

[1052] ندای عشق تو دیشب در اندرون دادند/فضای سینه حافظ هنوز پر ز صداست

[1053] والله که غیب آشکار است و پرده بر انداخته اند، لیکن پیش آن کس که دیده ی او باز است."

[1054] هر کسی اندازه ی روشن دلی/ غیب را بیند به قدر صیقلی
هر که صیقل بیش کرد او بیش دید/ بیشتر آمد بر او صورت پدید

[1055] من نخواهم شد از این خلوت برون / ز آن که مشغولم به احوال درون

Chapter 4-9 : Four stages: Sharīyat; Tarīqat, Marafat, Haqīqat[1056]

Sharīat. shah-ree-AHT; Outer law / religious discipline; A beginning stage of spiritual development in which clear rules and external practices are necessary to guide daily religious and moral life.

Tarīqat. tah-ree-KAHT; Inner path / way of conduct; A more advanced stage that emphasizes higher ethical and spiritual behavior. It is a disciplined practice that gradually leads to direct spiritual awakening and realization.

Marafat. MAHR-faht ; Nearness / intimate knowing;The stage in which a person comes very close to direct communion with the divine presence or higher Self; this is the level of genuine self-realization.

Haqīqat, tah-ree-KAHT ; Truth / complete merging; The final stage recognized by many spiritual teachers: full absorption into ultimate Truth and complete realization of God / the Divine.

Here's a selection of important poems and lyrics by Rumi, Hāfez, and others:

In the school of Haqīqat (truths; GOD-REALIZATION), before the teacher of love,

O son, strive so you may one day become a father.

Hāfez's poetry is a treasury of Marafat (SELF-REALIZATION),

Bravo to his captivating soul and the grace of his words.

In the Tarīqat (path), whatever comes to the wayfarer is for his good,

On the straight path, O heart, no one is lost.

Do not seek to harm, and do as you will,

For in our Sharīat (creed), nothing else is a sin.[1057]

[1056] **شریعت; طریقت; معرفت; حقیقت**

[1057] در مکتب **حقایق** پیش ادیب عشق/هان ای پسر بکوش که روزی پدر شوی
شعر حافظ همه بیت الغزل **معرفت** است/آفرین بر نفس دلکش و لطف سخنش

در **طریقت** هرچه پیش سالک آید خیر اوست/در صراط مستقیم ای دل کسی گمراه نیست
مباش در پی آزار و هرچه خواهی کن/که در **شریعت** ما غیر از این گناهی نیست

Chapter 4-10 : Miscellaneous

For the following terminologies, It is recommend to studying ECKANKAR books, but here are the most important poems of Rumi and Hāfez without correspond ECK terms:

4-9-1: No more Alkohol:

Every wine is a servant to your stature and Lord,

All the drunkards envy you.

You need no rosy wine,

Abandon the rose-like, for you are rose-like.

O face like Venus, your Shams al-Duha,

O beggar of color, you are the rosebuds.

The wine that boils secretly in the vat,

Boils with longing for your face in that way.

O all-sea, what will you do with dampness?

O all-existence, what do you seek in nothingness?

O shining moon, what will you do with dust?

O one before whom the moon pales with envy.

The crown of Kerman adorns your head,

A necklace of grace hangs upon you.

You are beauty and goodness, and all that is lovely,

Why then do you seek the favor of wine?

Humanity is the essence, and the cosmos its attribute,

All are branches and foundations, while you are the purpose.

O servant of reason, strategy, and intellect,

Since you are such, why sell yourself cheap?

Service to you is obligatory for all existence,

How can an essence like you seek from an attribute?[1058]

[1058] هر شرابی بندهٔ این قد و خد/ جمله مستان را بود بر تو حسد

🍃 Jalāl al-Dīn Rūmī 🍃

Aware, aware, when the gnostic spoke of wine,

Before the gnostic, could any thing be nonexistent?

Your understanding was like the devil's wine,

How could your illusion be the wine of the Merciful?

The sorrowful drink wine, but we are merrier with it,

Turn to the grief-bound, O cupbearer, give them your opium.

Our blood is forbidden to grief, and grief's blood is lawful to us,

Any sorrow that circles us dissolves in its own blood.

Wine is rose-like on the faces of grief-stricken patients,

We rejoice in our own hue and our rosy cheeks.[1059]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-2: No wounds remembered, no resentment taken:

In the path, let there be no vexation of the heart—bring wine,

Every cloud you see, like purity, comes and goes.

هیچ محتاج می گلگون نه‌ای/ترک کن گلگونه تو گلگونه‌ای
ای رخ چون زهره‌ات شمس الضحی/ای گدای رنگ تو گلگونه‌ها
باده کاندر خنب می‌جوشد نهان/ز اشتیاق روی تو جوشد چنان
ای همه دریا چه خواهی کرد نم/ وی همه هستی چه می‌جویی عدم
ای مه تابان چه خواهی کرد گرد/ای که مه در پیش رویت روی‌زرد
تاج کرمناست بر فرق سرت/طوق اعطیناک آویز برت
تو خوش و خوبی و کان هر خوشی/تو چرا خود منت باده کشی
جوهرست انسان و چرخ او را عرض/جمله فرع و پایه‌اند و او غرض
ای غلامت عقل و تدبیرات و هوش/چون چنینی خویش را ارزان فروش
خدمتت بر جمله هستی مفترض/جوهری چون نجده خواهد از عرض
[1059] الله الله چونک عارف گفت می/پیش عارف کی بود معدوم شی
فهم تو چون بادهٔ شیطان بود/کی ترا وهم می رحمان بود

باده غمگینان خورند و ما ز می خوش دلتریم/ رو به محبوسان غم ده ساقیا افیون خویش
خون ما بر غم حرام و خون غم بر ما حلال/هر غمی کو گرد ما گردید شد در خون خویش
باده گلگونه‌ست بر رخسار بیماران غم/ ما خوش از رنگ خودیم و چهره گلگون خویش

Love’s play requires endurance, O heart, stand firm,

If there’s weariness, it passes; if there’s fault, it goes.

Troubles arose from the words of backbiters, yet

If insults arise among companions, they too come and go.

Let’s be loyal, bear reproach, and stay joyful,

For in our path, to take offense is disbelief.

The company of a friend banishes gloom from Hāfez’s heart,

Behold the pure intent of the righteous and the devout.[1060]

🍃 Hāfez 🍃

What harm does the sourness of people do to a dervish?

What harm does it do to a duck if the whole world turns to sea?

Since tomorrow we’ll be kings in all of Egypt,

Why grieve today if we’re in prison?

As long as we’re in this form, let’s neither

Take offense from anyone nor cause it.

A vast sea doesn’t darken from a stone,

A sage who takes offense is still a jug of water.[1061]

4-9-3: Flute of god:

[1060] در طریقت رنجشِ خاطر نباشد می بیار/هر کدورت را که بینی چون صفایی رفت رفت
عشقبازی را تحمل باید ای دل، پای دار/گر ملالی بود بود و گر خطایی رفت رفت
از سخن چینان ملالت‌ها پدید آمد ولی/گر میانِ همنشینان ناسزایی رفت رفت
وفا کنیم و ملامت کشیم و خوش باشیم/که در طریقت ما کافریست رنجیدن
کدورت از دل حافظ ببرد صحبت دوست/صفای همت پاکان و پاکدینان بین

[1061] درویش را از ترشی خلق چه زیان ؟/همه عالم را دریا گیرد بط را چه زیان ؟
چونک فردا شهیم در همه مصر/چه غم امروز اگر به زندانیم
تا در این صورتیم از کس ما/ هم نرنجیم و هم نرنجانیم
دریای فراوان نشود تیره به سنگ/عارف که برنجد تنک آب است هنوز

We seem to have two mouths like a reed,

One mouth is hidden within its lips.

One mouth laments toward you,

A “ha, ha” cast into the air.

Yet he who gazes upon it knows,

That this secret’s cry stems from that source.

The melody of this reed comes from his breaths,

The “ha, ha” of the soul from his cries.

If you weren’t with his lips, O reed, in conversation,

You wouldn’t have filled the world with sweetness.

Lovers lament like a reed, and love plays it like a reed player,

What wonders does this love breathe into the reed of the body?

This head is unseen, and there’s a hidden reed,

From the wine of his lips, my reed became drunk.

Sometimes the reed plays sweetly, sometimes it stings,

Alas, for this reed with its sweet, heart-breaking tune![1062]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-4: You are the Prince:

O brother, know you are a prince,

Born anew in this ancient world.

[1062] دو دهان داریم گویا هم‌چو نی/ یک دهان پنهانست در لبهای وی
یک دهان نالان شده سوی شما/های هویی در فکنده در هوا
لیک داند هر که او را منظرست/که فغان این سری هم زان سرست
دمدمهٔ این نای از دمهای اوست/های هوی روح از هیهای اوست
گر نبودی با لبش نی را سمر/نی جهان را پر نکردی از شکر

عاشقان نالان چو نای و عشق همچون نای زن/تا چه‌ها در می دمد این عشق در سرنای تن
هست این سر ناپدید و هست سرنایی نهان/از می لب‌هاش باری مست شد سرنای من
گاه سرنا می نوازد گاه سرنا می گزد/آه از این سرنایی شیرین نوای نی شکن

Behold, the old sage has a warm spell,

That has enslaved kings with its breath.

Like a prince, reach your beloved,

Then pull the thorn from your own foot.

I was born from nothingness, I placed you on a throne,

I gave you a mirror, may you grow familiar with us.

O prince, grant yourself freedom from yourself,

Remember the day of fate, may you grow familiar with us.[1063]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-5: Do not lay Claim to salvation:

O Hāfez, if on the day of fate you hold a cup,

They'll whisk you from the tavern's lane straight to paradise.

On love's path, beyond annihilation, a hundred dangers lie,

So you won't say, "Now that my life is done, I've rested."

As long as you see grace and reason without knowledge,

Let me tell you one thing—don't deem yourself saved.

At the threshold of the Beloved, don't think of the heavens,

Lest from the peak of pride you fall to the dust of lowliness.[1064]

[1063] ای برادر دانک شه‌زاده توی/در جهان کهنه زاده از نوی
هین فسون گرم دارد گنده پیر/کرده شاهان را دم گرمش اسیر
هم‌چو شه‌زاده رسی در یار خویش/پس برون آری ز پا تو خار خویش

من از عدم زادم تو را بر تخت بنهادم تو را/آیینه‌ای دادم تو را باشد که با ما خو کنی
ای شاه زاده داد کن خود را ز خود آزاد کن/روز اجل را یاد کن باشد که با ما خو کنی

[1064] حافظا روزِ اجل گر به کف آری جامی/یک سر از کویِ خرابات بَرَندَت به بهشت
در رَهِ عشق از آن سویِ فنا صد خطر است/تا نگویی که چو عمرم به سر آمد، رَسْتَم

تا فضل و عقل بینی بی‌معرفت نشینی/یک نکته‌ات بگویم خود را مبین که رستی
در آستان جانان از آسمان میندیش/کز اوج سربلندی افتی به خاک پستی

🌿 Hāfez 🌿

4-9-6: law unto himself:

You've tied an anchor from the treasures below to your soul's foot,

Each day you sink lower with your own Qarun.

I saw Yunus sitting by the sea of love's shore,

I asked him how he was, and he answered by his own law.[1065]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-7: Zero-sum path:

Time gives nothing that it won't take back,

Seek not chivalry from ignoble, for they are worthless than nothing.[1066]

🌿 Hāfez 🌿

4-9-8: Ask the Master:

Last night I took my problem to the **Pir-e-Moqān**(Magi-Adept)—

he solves every riddle with a single confirming glance.[1067]

🌿 Hāfiz 🌿

🌿 Jalāl al-Dīn Rūmī 🌿

Strike with both hands constantly in seeking (in requesting),

for seeking itself is the best guide on the path.[1068]

🌿 Jalāl al-Dīn Rūmī 🌿

[1065] لنگری از گنج مادون بسته‌ای بر پای جان / تا فروتر می‌روی هر روز با قارون خویش
یونسی دیدم نشسته بر لب دریای عشق / گفتمش چونی جوابم داد بر قانون خویش

[1066] زمانه هیچ نبخشد که بازنستاند/مجو ز سفله مروت که شیئه لا شی

[1067] مشکل خویش بر پیر مغان بردم دوش/ کاو به تایید نظر حل معما می کرد

[1068] در طلب زن دائما تو هر دو دست/ که طلب در راه نیکو رهبر است

4-9-9: LOVE's Creed/RERLIGION:

Learn oppression from a glance, for in love's creed,

Every act has its reward, every deed its penalty.[1069]

🍃 Hāfez 🍃

Know with certainty, a lover is not an Orthodox follower,

In love's creed, there is neither disbelief nor faith.[1070]

🍃 Abu Sa'id Abul Khair 🍃

O friend, the religion and creed of lovers is love itself,

Their faith is the beauty of the Beloved. He who is illusory, you call him a witness;

Whoever loves God truly follows this.

What a wondrous creed is the creed of love,

Where king and servant are equal.

Those who are drunk from love's cup still,

Remain under the sway of Alast.

If they know of this world and the hereafter,

In love's religion, they still worship idols.[1071]

🍃 Ayn al-Quzat Hamadani 🍃

A love that doesn't thus ignite the heart,

In love's religion, is not worth seeking.[1072]

[1069] ستم از غمزه میاموز که در مذهبِ عشق/هر عمل اجری و هر کرده جزایی دارد

[1070] عاشق به یقین دان که مسلمان نبود/در مذهب عشق کفر و ایمان نبود

[1071] ای دوست عاشقان را دین و مذهب عشق باشد که دین ایشان جمال معشوق باشد آنکه مجازی بود تو او را شاهد خوانی هر که عاشق خدا باشد

بوالعجب مذهبیست مذهب عشق/اندرو شاه و بنده یکسانست

آنانکه ز جام عشق مستند هنوز/در تحت تصرف الستند هنوز

از دنیی و آخرت اگر آگاهند/در مذهب عشق بت پرستند هنوز

[1072] عشقی که دل اینچنین نورزد/در مذهب عشق جو نیرزد

🌿 Nizami 🌿

Know with certainty that here, the religion of love,

Transcends the seventy-two sects.[1073]

🌿 Farīd al-Dīn Attār Nishābourī 🌿

Ask me, for I'll issue an executive order in love's religion,

Gazing at your face may grant them permanence.

The wise was thoughtful and prudent,

In love's creed, come and rise above such concerns.

In the creed of love, whoever has a soul,

Turns their heart's face away from worldly matters.[1074]

🌿 Jalāl al-Dīn Rūmī 🌿

Each heart holds a hundred desires,

But this is not the creed of love and affection.

The beloved came, making love's day a sun,

That face's sun veils it like a mask.

They say till night, "Our day knows no night,"

In love's religion, and love has no religion.[1075]

🌿 Saadi 🌿

4-9-10: Immortality

[1073]

یقین می‌دان که اینجا مذهب عشق/ورای مذهب هفتاد و اند است

[1074] هر یکی را هست در دل صد مراد/این نباشد مذهب عشق و وداد

یار آمد عشق را روز آفتاب/آفتاب آن روی را هم‌چون نقاب

تا شب میگو که روز ما را شب نیست/در مذهب عشق و عشق را مذهب نیست

[1075] ز من بپرس که فتوی دهم به مذهب عشق/نظر به روی تو شاید که بر دوام کنند

عاقل متفکر بود و مصلحت اندیش/در مذهب عشق آی و از این جمله برستی

در مذهب عشق هر که جانی دارد/روی دل ازو به هر که دنیی نکند

Alexander the Great, the renowned Greek conqueror, led his army across the rugged Hindu Kush mountains, descending through the Khyber Pass into the fertile plains that unfolded before him like a vivid landscape painting.

Once he had completed this crossing, he commanded his diviners and soothsayers to locate the legendary Fountain of Youth. They ventured ahead and, near the source of the Jhelum River deep in the mountains, discovered a pure, icy spring known as Nirmala Charan. There, they performed a ritual sacrifice and interpreted the omens, which proved favorable. Eagerly, they filled a waterskin with the sacred liquid and rushed back to Alexander's camp on the Peshawar plains.

As Alexander lifted the skin to his lips to drink, a frail, toothless elder with withered hands and a hollow, aged face stepped forward, crying out in alarm. The old man threw himself at the king's feet and pleaded: "O mighty King, do not drink! If you taste this water, you will become like me—too ancient to live, yet too ancient to die. I drank from it centuries ago. Behold what it has done to me!"

To many, this tale sounds like mere legend, yet it holds truth. The elderly figure was no ordinary mortal but a spiritual traveler, a guardian of sacred knowledge. Disguised in the form of an decrepit old man, he sought to shield the hidden spring from profane hands and prevent its misuse. By appearing before Alexander, this protector of awakened souls successfully stopped what could have become a reckless quest for physical immortality.

The vision of Khidr's water and Alexander's cup,

Was claimed by the sip of Sultan Abul-Fawaris.

What Alexander sought but fate denied him,

Was a sip from the clear, life-giving cup of your essence.

Alexander's mirror is the cup of wine, behold,

So it may reveal to you the state of Dara(Darius)' realm.

They won't grant Alexander even a drop of water,

This task isn't achieved through force or wealth.

Fill the goblet, for in the realm of love's fortune,

I am the world's blessed youth, though I am old.

Had eternal grace been gained through force or gold,

Khidr’s water would have been Alexander’s share. [1076]

🍃 Hāfez 🍃

4-9-11: Desires:

Be content with little air and desire, O friend,

As it turns away from the path… that is He.

Likewise, every desire you harbor,

You draw a veil over its flaw.

If you reveal the cause of that desire,

Your soul would tremble from that inquiry.

Patience brings desire, not haste,

Be patient, for Allah knows best what is right.

This world is a trap, and desire its bait,

Turn your face away to escape these snares.

Likewise, every lust in this world,

Be it wealth, rank, or bread,

Each of these intoxicates you,

And when you don’t attain it, it strikes you with stupor.

This stupor of grief is the proof,

That in its absence, your intoxication is lost.

Take only what’s needed for necessity,

[1076] خیالِ آبِ خِضِر بست و جامِ اسکندر/ به جرعه‌نوشیِ سلطان ابوالفَوارِس شد
آنچه اسکندر طلب کرد و ندادش روزگار/جرعه‌ای بود از زلال جام جان افزای تو
آیینهٔ سکندر، جام می است بنگر/تا بر تو عرضه دارد احوال مُلک دارا
سِکَندَر را نمی‌بخشند آبی/به زور و زر مُیَسَّر نیست این کار
قدح پُر کن که من در دولتِ عشق/جوانبخت جهانم گرچه پیرم
فیض ازل به زور و زر ار آمدی به دست/آب خضر نصیبه اسکندر آمدی

Lest it overpower you and become your master.[1077]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-12: Politeness:

Let us seek from God the success of courtesy,

The discourteous are deprived of the Lord's grace.

The discourteous not only ruin themselves,

But also ignite fire across all horizons.

Through courtesy, this firmament has become radiant,

And through courtesy, the angels came pure and innocent.[1078]

🍃 Jalāl al-Dīn Rūmī 🍃

Though sin may not be of our choosing, Hāfez,

Stay on the path of courtesy, even if it's my fault.

Hāfez, be courteous, for there's no recall,

If the king sends no message to his servant.

My step toward the tavern is only with courtesy's condition,

For the wayfarers there are the king's confidants.

Hāfez, practice knowledge and courtesy, for in the king's assembly,

---

[1077] با هوا و آرزو کم باش دوست/چون یضلک عن سبیل .... اوست
همچنین هر آرزو که می‌بری/تو ز عیب آن حجابی اندری
ور نمودی علت آن آرزو/خود رمیدی جان تو زان جست و جو
صبر آرد آرزو را نه شتاب/صبر کن والله اعلم بالصواب
این جهان دامست و دانه آرزو/در گریز از دامها روی آر زو
همچنین هر شهوتی اندر جهان/خواه مال و خواه جاه و خواه نان
هر یکی زینها ترا مستی کند/چون نیابی آن خمارت می‌زند
این خمار غم دلیل آن شدست/که بدان مفقود مستی‌ات بدست
جز به اندازهٔ ضرورت زین مگیر/تا نگردد غالب و بر تو امیر

[1078] از خدا جوییم توفیق ادب/بی ادب محروم ماند از لطف رب
بی ادب تنها نه خود را داشت بد/ بلکه آتش در همه آفاق زد
از ادب پرنور گشته ست این فلک/وز ادب معصوم و پاک آمد ملک

Whoever lacks courtesy is unfit for conversation.[1079]

🌿 Hāfez 🌿

4-9-13: GRACE:

When will your memory accept the mark of grace? Alas,

Unless you simplify the scattered pages of your book.

If the Holy Spirit's grace aids once more,

Others too will do what the Messiah did.[1080]

🌿 Hāfez 🌿

4-9-14: Bless the moment:

True ease lies in this,

That whatever God Almighty brings before you,

You consider it your own felicity![1081]

🌿 Shams al-Dīn Tabrīzī 🌿

4-9-15: Soul exists because God loves it

Know the sphere's turning as a wave of love,

Were it not for love, the world would wither.[1082]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-16: Live at the present moment

[1079] گناه اگرچه نبود اختیار ما حافظ/تو در طریق ادب باش گو گناه من است
حافظ به ادب باش که واخواست نباشد/گر شاه پیامی به غلامی نفرستاد
قدم منه به خرابات جز به شرط ادب/که سالکان درش محرمان پادشهند
حافظا علم و ادب ورز که در مجلس شاه/هر که را نیست ادب لایق صحبت نبود

[1080] خاطرت کی رقم فیض پذیرد؟ هیهات/مگر از نقش پراگنده ورق ساده کنی
فیضِ روحُ‌القُدُس ار باز مدد فرماید/دیگران هم بکنند آنچه مسیحا می‌کرد

[1081] راحت در آن است،که هر چه خدای تعالی،تو را در پیش آورد،آن را سعادت خود دانی !

[1082] دور گردون را ز موج عشق دان/گر نبودی عشق بفسردی جهان

The Sufi is a child of the moment, O companion,

Speaking of tomorrow is not part of the path's condition.

Are you not yourself a Sufi man?

Being arises from deferred nothingness.

Step out of time for an hour, O heart,

To escape the "how" and the "why."

In that hour, the soul is freed from time,

For time turns the young into old.

All illusions stem from time,

Freedom from illusion comes when you break from time.

When you step out of time for an hour,

You become a confidant without "how," unburdened.

Time knows not of timelessness,

For beyond it, only bewilderment lies as the path.[1083]

🍃 Jalāl al-Dīn Rūmī 🍃

Your thoughts belong to the past and future,

When freed from these two, the problem resolves.[1084]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-17: I am dragged by an unseen hand of Holy Spirit

Do not step on the path and ask nothing,

[1083] صوفی ابن‌الوقت باشد ای رفیق/ نیست فردا گفتن از شرط طریق
تو مگر خود مرد صوفی نیستی/هست را از نسیه خیزد نیستی
ساعتی بیرون شو از ساعت دلا/تا زچونی وارهی و از چرا
هم در آن ساعت ز ساعت رست جان/زانک ساعت پیر گرداند جوان
جمله تلوینها ز ساعت خاستست/رست از تلوین که از ساعت برست
چون ز ساعت ساعتی بیرون شوی/چون نماند محرم بی‌چون شوی.
ساعت از بی‌ساعتی آگاه نیست/زانکش آن سو جز تحیر راه نیست

[1084] فکرت از ماضی و مستقبل بود/چون از این دو رست مشکل حل شود

The path itself will tell you how to go.[1085]

🌿 Farīd al-Dīn Attār Nishābourī 🌿

I’ve said it many times, and again I say,

That I, a heart-broken traveler, don’t tread this path by myself.

They’ve held me behind the mirror like a parrot,

What the Eternal Master said, I repeat.[1086]

🌿 Hāfez 🌿

We don’t run eagerly after anyone,

It’s He who leads, for we are bound by His lasso.

Don’t call it futile advice, O wise one,

How can I not go when they lure me with a noose?[1087]

🌿 Saadi 🌿

Shams al-Dīn Tabrīzī, O Lord, what gratitude You pour,

You make a hundred proofs and arguments flow from my mouth.

🌿 Jalāl al-Dīn Rūmī 🌿

O my broken repentance, where can I flee from You?

O You who dwell in my heart, where can I flee from You?

O light of both my eyes, how can I see without You?

O You who’ve bound my neck, where can I flee from You?

The whirling robe falls from the body, and the body dances from the soul,

Love for the Beloved has bound the soul’s neck with a lasso.[1088]

[1085] تو پای به راه در نه و هیچ مپرس/خود راه بگویدت که چون باید رفت

[1086] بارها گفته‌ام و بار دگر می‌گویم/که من دلشده این ره نه به خود می‌پویم
در پس آینه طوطی صفتم داشته اند/ آنچه استاد ازل گفت بگو می گویم

[1087] ما خود نمی‌رویم دوان در قفای کس/ آن می‌برد که ما به کمند وی اندریم
بی‌فایده پندم مده ای دانشمند/من چون نروم که می‌برندم به کمند؟

[1088] شمس الحق تبریزی یا رب چه شکرریزی/گویی ز دهان من صد حجت و صد برهان
ای توبه‌ام شکسته از تو کجا گریزم/ای در دلم نشسته از تو کجا گریزم
ای نور هر دو دیده بی‌تو چگونه بینم/وی گردنم ببسته از تو کجا گریزم

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-18: The Middle-Path

The middle path, as taught by Buddha and echoed in spiritual wisdom, is the balanced center: neither for nor against, neither forcing nor passive. It is the neutral way that avoids extremes. When the seeker calms the mind through this poised outlook, agitation fades, and inner stillness emerges. In that quiet space, the true battle—on any plane—reveals itself as one fought entirely in imagination.

Through awakened imagination, we gain the power to become anything we envision, disarm worldly violence, and transform even our most ordinary relationships. As we awaken to this hidden mystery, imagination becomes the key to reshaping reality from a place of balance, freeing the soul from reaction and opening the way to conscious creation.

What place is there for thanks or complaint over good or bad designs?

For on the page of existence, no mark will remain.[1089]

🌿 Hāfez 🌿

Jalāl al-Dīn Rūmī :

Colorlessness is the essence of all colors,

Peace is the essence of all wars.

What difference does grief or joy make to the gnostic?

O cupbearer, give wine, for joy is born from this grief.

I am a lover in His wrath and in His grace alike,

What a wonder—I love these two opposites.[1090]

🌿 Jalāl al-Dīn Rūmī 🌿

خرقه رقصان از تن است و جسم رقصان است ز جان/ گردن جان را ببسته عشق جانان در رسن

[1089] چه جای شکر و شکایت ز نقش نیک و بد است/چو بر صحیفه هستی رقم نخواهد ماند

[1090] هست بی‌رنگی اصول رنگها/ صلحها باشد اصول جنگها

غم و شادی بر عارف چه تفاوت دارد/ساقیا باده بده شادی آن کاین غم از اوست

عاشقم بر قهر و بر لطفش به جد/بو العجب من عاشق این هر دو ضد

Step aside from every form that appears,

So the Absolute Painter may emerge from within you.

Pass beyond the designs of both worlds, be they good or bad,

So from your formlessness, an eternal design may emerge.

If you hide from your own eyes and become manifest,

A hidden treasure will reveal itself within your Soul.[1091]

🍃 Farīd al-Dīn Attār Nishābourī 🍃

4-9-19: Social Consciousness

Don’t fault Hāfez, O preacher, for leaving the monastery,

What chain binds the foot of freedom? If I leave, I have left forever.

If I moved from the mosque to the tavern, don’t criticize,

The sermon’s assembly is long, and time will tell.

Friends, don’t fault Hāfez for his gazing,

For I see him among your lovers.

Don’t blame the rogues, O pure-hearted ascetic,

For others’ sins won’t be written against you.

Friends, don’t fault me, this bewildered heart,

I have a gem and seek a discerning eye.

Only the meddler faults me for roguery and love,

Who dares protest the secrets of unseen knowledge.[1092]

🍃 Hāfez 🍃

[1091] برکناری شو ز هر نقشی که آن آید پدید/تا تو را نقاش مطلق زان میان آید پدید
بگذر از نقش دو عالم خواه نیک و خواه بد/تا ز بی نقشیت نقشی جاودان آید پدید
تو ز چشم خویش پنهانی اگر پیدا شوی/در میان جان تو گنجی نهان آید پدید

[1092] عیب حافظ گو مکن واعظ که رفت از خانقاه/ پای آزادی چه بندی؟ گر به جایی رفت رفت
گر ز مسجد به خرابات شدم خرده مگیر/مجلس وعظ دراز است و زمان خواهد شد
دوستان عیب نظربازی حافظ مکنید/ که من او را زمحبّان شما می‌بینم
عیب رندان مکن ای زاهد پاکیزه سرشت/که گناه دگران بر تو نخواهند نوشت
دوستان عیب من بی‌دل حیران مکنید/گوهری دارم و صاحب نظری می‌جویم
مرا به رندی و عشق، آن فضول عیب کُنَد/ که اعتراض بر اسرارِ علمِ غیب کُنَد

Friends fault me, asking why I gave my heart to you (Master),

I should have first asked you why you're so beautiful (spiritually).[1093]

🌿 Saadi 🌿

4-9-20: Wisdom

Hāfez, draw a cup from the spring of wisdom,

So the mark of ignorance may fade from your heart's tablet.[1094]

🌿 Hāfez 🌿

Wash heart and soul with the water of wisdom, cleansing them of dust,

Come, so both eyes of regret don't linger toward the ash heap.[1095]

If the book's purpose was that art,

Even if you use it as a pillow, it still serves.

Yet that pillow's intent was not this,

It was knowledge, understanding, and guidance for profit.[1096]

🌿 Jalāl al-Dīn Rūmī 🌿

In the name of God (owner) of Souls and Wisdom,

Beyond which thought cannot transcend.[1097]

🌿 Ferdowsi 🌿

4-9-21: Relativity

There is no absolute evil in the world,

[1093] دوستان عیب کنندم که چرا دل به تو دادم/ باید اول به تو گفتن که چنین خوب چرایی

[1094] حافظ از چشمهٔ حکمت به کف آور جامی/بو که از لوحِ دلت نقشِ جهالت برود

[1095] دل و جان به آب حکمت ز غبارها بشویید/هله تا دو چشم حسرت سوی خاکدان نماند

[1096] گرچه مقصود از کتاب آن فن بود./گر توآش بالش کنی هم می‌شود
لیک ازو مقصود این بالش نبود/علم بود و دانش و ارشاد سود

[1097] به نام خداوند جان و خرد/کزین برتر اندیشه بر نگذرد

Evil is relative—know this too.

In this time, there's neither pure poison nor sugar,

For one is a cure, the other a chain.

For one, it's a cure; for another, a fetter,

For one, it's poison; for another, like sugar.

The snake's poison is life for the snake,

Its relation to man is death.[1098]

🌿 Jalāl al-Dīn Rūmī 🌿

I've given each their nature,

I've granted each their own term.

For one, praise; for you, blame,

For another person, honey; for you, poison.[1099]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-22: You become what you put your ATTENTION on it

As long as you seek the gem, stone by stone,

As long as you crave a morsel, bread by bread,

If you grasp this secret's clue, you'll know,

Whatever you pursue, that you become.[1100]

🌿 Jalāl al-Dīn Rūmī 🌿

[1098] پس بد مطلق نباشد در جهان/بد به نسبت باشد این را هم بدان
در زمانه هیچ زهر و قند نیست/که یکی را پا دگر را بند نیست
مر یکی را پا دگر را پای‌بند/ مر یکی را زهر و بر دیگر چو قند
زهر مار آن مار را باشد حیات/نسبتش با آدمی باشد ممات

[1099] هر کسی را سیرتی بنهاده‌ام/هر کسی را اصطلاحی داده‌ام
در حق او مدح و در حق تو ذم/در حق او شهد و در حق تو سم

[1100] تا در طلب گوهر کانی کانی/ تا در هوس لقمهٔ نانی نانی
این نکتهٔ رمز اگر بدانی دانی/ هر چیز که در جستن آنی آنی

Where? The very place where his heart and thought,

Are ever there, like a lion and its lair.

Likewise, every thought that holds warmth within,

The flaw in that thought was hidden from you.[1101]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-23: WANNABE

From the true seeker to the imitator, there's a difference,

One is like David, the other mere echo.

Their imitation ruined me,

May two hundred curses be upon that imitation!

Especially the imitation of such fruitless ones,

Who've spilled the kohl from the sea of bread.

You wish to purify eye, intellect, and ear,

Yet you've hung curtains of greed on your doors.

For that imitation of a Sufi stems from greed,

Sealing his intellect from light and radiance.

Greed for loot, and greed for taste and music,

Blocked his intellect from true awareness.

If greed arises in the mirror,

It turns that mirror into hypocrisy like dough.

If the scale were swayed by greed for wealth,

How could you call the scale a true measure of state?[1102]

[1101] کو؟ همان جا که دل و اندیشه اش/ دایم آنجا بد چو شیر و بیشه اش
هم چنین هر فکر که گرمی در آن/عیب آن فکرت شدست از تو نهان

[1102] از محقق تا مقلد فرق‌هاست/ کاین چو داود است و آن دیگر صداست
مر مرا تقلیدشان بر باد داد/ که دو صد لعنت بر آن تقلید باد
خاصه تقلید چنین بی‌حاصلان/کابرو را ریختند از بحر نان
صاف خواهی چشم و عقل و سمع را/ بر دران تو پرده‌های طمع را
زانک آن تقلید صوفی از طمع/ عقل او بر بست از نور و لمع

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-24: Becoming a conduit/vehicle for INNER-MASTER (*SPIRIT)*

Beloved Tabrizian, Shams of hak and Faith, speak,

For it is your voice that is all my speech.[1103]

🌿 Jalāl al-Dīn Rūmī 🌿

They've held me behind the mirror like a parrot,

What the Eternal Master said, "Say," I say.[1104]

🌿 Hāfez 🌿

4-9-25: I am HAK (that)[1105]; unification with god; Tat Twam Asi

union with Go: Soul unites with the essence of God, but not with the Godhead directly.

Tat Tvam Asi," is one of the four **Mahāvākyas** (great sayings) from the **Upanishads**, specifically repeated in the **Chandogya Upanishad** (6.8.7, 6.9.4, etc.).

- **Tat** = That (the ultimate reality or universal consciousness).
- **Tvam** = Thou / You (referring to the individual self or **Atman; Atma: Soul**).
- **Asi** = Art / Are.

So, it literally means **"That Thou Art"** or **"You Are That"**.

He who says bluff of HAK (Truth) is a fool,

And he who says all is false is wretched.

We in Baghdad once boasted "I am the HAK (Truth),"

طمع لوت و طمع آن ذوق و سماع/مانع آمد عقل او را ز اطلاع
گر طمع در آینه بر خاستی/در نفاق آن آینه چون ماستی
گر ترازو را طمع بودی به مال/راست کی گفتی ترازو وصف حال

[1103] مفتخر تبریزیان شمس حق و دین بگو/بلك صدای تو است این همه گفتار من

[1104] در پس آینه طوطی صفتم داشته‌اند/آن چه استاد ازل گفت بگو می‌گویم

[1105] **انالحق**

Before this gallows and affair belonged to Mansur.

🌿 Jalāl al-Dīn Rūmī 🌿

He who kept boasting “I am the HAK (Truth),”

Was so hung on this rope.

Mansur Hallaj… if you had known the reality, you wouldn’t have said “I am the Truth!”

Mansur’s “Spirit” had not yet fully attained the total beauty of HAK(Truth).

Otherwise, how could he say “I am the Truth”? Where is the Truth, and where is the “I”?

What is this “I”? What is this word?…

🌿 Shams al-Dīn Tabrīzī 🌿

4-9-26: Remain individual; Stay independent of the crowd

From the vantage point of individuality, Spirituals are safer than those entangled in worldly struggles, freer from the pull of collective opinion, and genuinely happier—not through denial or escape, but through a deep, unshakable knowing. They hold fast because they have glimpsed the truth: there is real hope for humanity, a path beyond the noise, and they choose to dwell in that certainty.

For Jesus sent me this message,

To be apart from all friends and kin.

Turn your face to the wall, sit alone,

And from your own existence, choose solitude.

From now, there’s no need for spoken commands,

From now, I have no business with conversation.

Farewell, O friends, I am dead,

I’ve packed my bags, ascending to the fourth heaven.

Until beneath the fiery wheel, like firewood,

I burn not in torment or ruin.

I’ll sit beside Jesus from now on,

Atop the fourth sky.

If solitude and retreat are your capital,

Your foundation will never reach delusion.[1106]

🌿 Jalāl al-Dīn Rūmī 🌿

Gradually grow distant from the crowd,

For the HAK(Truth) has no conversation or attachment with the crowd.

Until you pass from the collective to the singular, you won’t arrive,

Until you pass from yourself to manhood, you won’t arrive.

Until on the path of the Friend you become headless and footless,

You’ll remain without pain and never reach it.

🌿 Bābā Afzal Kāshāni 🌿

If solitude and retreat are your capital,

Your foundation will never reach delusion.

Like the phoenix, soar alone until you see,

The lords of felicity all in your shadow.

🌿 Bābā Afzal Kāshāni 🌿

May my pure soul emerge from this body,

The sea of purity said, “Fulfillment comes not without effort.”

🌿 Jalāl al-Dīn Rūmī 🌿

[1106] که مرا عیسی چنین پیغام کرد/کز همه یاران و خویشان باش فرد
روی در دیوار کن تنها نشین/وز وجود خویش هم خلوت گزین
بعد ازین دستوریِ گفتار نیست/ بعد ازین با گفت و گویم کار نیست
الوداع ای دوستان من مرده‌ام/رخت بر چارم فلک‌بر برده‌ام
تا به زیر چرخ ناری چون حطب/من نسوزم در عنا و در عطب
پهلوی عیسی نشینم بعد ازین/ بر فراز آسمان چارمین

4-9-27:How to change the world around by inner peace

Through imagination, we hold the creative force to become whatever we truly envision and desire. It is the tool by which we can disarm the violence that surrounds us and transform conflict into harmony—not by fighting it outwardly, but by reshaping its inner image and energy. As this awakening deepens, even our most casual encounters and closest relationships turn imaginative: we begin to see others not as fixed roles or threats, but as expressions of the same hidden mystery that has been veiled across the ages.

When asked, “How did you attain peace?”

He replied:“The promise was to calm myself, not the world around me,

But a miracle occurred, and the world around me grew calm too.”[1107]

🍃 Shams al-Dīn Tabrīzī 🍃

4-9-28 : Love your godlike/higher Self

Face yourself, O lover,

For none but your own self is your true self.

The lover the whole, he himself is the whole,

The lover loves his Divine Self, and he seeks his love.

I am a lover of my own pain and sorrow,

For the pleasure of my own eternal King.

Everyone in the world became Majnun for a Layla,

The gnostics are Majnun for their own Layla, moment by moment.

The gnostics need no candle or witness from outside themselves,

Drinking no grape’s blood, their wine is their own blood.[1108]

[1107] از شمس تبریزی پرسیدند:چه شد که به آرامش رسیدی؟پاسخ داد:وعده این شد خود را آرام کنم نه جهان اطراف را! اما معجزه شد و جهان اطراف نیز آرام گشت.

[1108] روی در روی خود آر ای عشق‌کیش /نیست ای مفتون ترا جز خویش خویش
عاشق کلست و خود کلست او/عاشق خویشست و عشق خویش‌جو
عاشقم بر رنج خویش و درد خویش/بهر خوشنودیّ شاه فردِ خویش

🍃Jalāl al-Dīn Rūmī 🍃

I'll pass a hundred stages beyond the soul of reason,

Free from the existence of good and evil I'll become.

So much beauty lies behind my veil,

O ignorant ones, I'll become a lover of myself.[1109]

🍃Jalāl al-Dīn Rūmī 🍃

Life's bond hangs by a hair—be wise,

Be your own comforter; what is the grief of the world?[1110]

When you find yourself, rejoice!

If you find another, embrace them,

And if you don't, embrace yourself![1111]

هر کسی اندر جهان مجنون لیلایی شدند/عارفان لیلای خویش و دم به دم مجنون خویش
عارفان را شمع و شاهد نیست از بیرون خویش/خون انگوری نخورده باده شان هم خون خویش

[1109] صد مرحله زانسوی خرد خواهم شد/فارغ ز وجود نیک و بد خواهم شد
از بس خوبی که در پس پرده منم /ای بیخبران عاشق خود خواهم شد

[1110] پیوندِ عمر بسته به مویيست هوش دار/غمخوارِ خویش باش، غم روزگار چیست؟

[1111] چون خود را بدست آوردی ، خوش می رو !اگر کسی دیگر را یابی ، دست به گردن ِاو در آور !و اگر نیابی ، دست به گردن ِخویشتن در آور !

4-9-29 : Anxiety

If you're narrow-hearted from affliction,

The whole world will seem narrow to you.

If you're joyful in the company of friends,

This world will appear to you like a rose garden.[1112]

If you make regret your habit, you'll be consumed by it,

From that regret, you'll grow even more regretful.

Half your life will pass in confusion,

The other half in remorse.

Abandon this thought and confusion, say,

Seek a better state, companion, and work.

If you can't find a better work at hand,

Then what's the regret for what's lost? [1113]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-30 : Likes attract Likes

Every kind is drawn by its own kind with a chain,

What kind am I, caught in this trap here?

For every bird flies toward its own kind,

It lags behind, while its soul leads ahead.

As long as you seek the gem, stone by stone,

As long as you crave a morsel, bread by bread,

[1112] گر تو باشی تنگ‌دل از ملحمه/ تنگ بینی جمله دنیا را همه
ور تو خوش باشی به کام دوستان/این جهان بنمایدت چون گلستان

[1113] ور کنی عادت پشیمان خور شوی/زین پشیمانی پشیمان‌تر شوی
نیم عمرت در پریشانی رود/نیم دیگر در پشیمانی رود
ترک این فکر و پریشانی بگو/حال و یار و کار نیکوتر بجو
ور نداری کار نیکوتر به دست/پس پشیمانیت بر فوت چه است

If you grasp this secret's clue, you'll know,

Whatever you pursue, that you become.

He sought it with the effort of a servant,

Inevitably, the seeker found what he sought.

The good attracts the good, this to that,

Call upon the pure and the purified for it.

In the world, everything draws its like,

Warmth pulls warmth, and cold pulls cold.[1114]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-31 : You are a cup for the living water

Cover up, cover up—neither weep nor sell,

You're drunk with wine, rise for a moment.

God created me from the wine of love,

That love is me, even if death consumes me.

I am intoxication, and my essence is love's wine,

Tell me, what comes from wine but ecstasy?

It's a wine, a wine, hidden by God,

From which the world and you too are but a sip of that.[1115]

🍃 Jalāl al-Dīn Rūmī 🍃

[1114] هر جنس سوی جنسش زنجیر همی‌درد/من جنس کیم کاین جا در دام گرفتارم
زانک هر مرغی بسوی جنس خویش/می‌پرد او در پس و جان پیش پیش
تا در طلب گوهر کانی کانی/تا در هوس لقمهٔ نانی نانی
این نکتهٔ رمز اگر بدانی دانی/هر چیز که در جستن آنی آنی
جُست او را تاش چون بنده بود/لاجرم جوینده یابنده بود
خوب خوبی را کند جذب این بدان/طیبات و طیبین بر وی بخوان
در جهان هر چیز چیزی جذب کرد/گرم گرمی را کشید و سرد سرد

[1115] فروپوش فروپوش نه بخروش نه بفروش/تویی باده مدهوش یکی لحظه بپالا
مرا حق از می عشق آفریده‌ست/همان عشقم اگر مرگم بساید
منم مستی و اصل من می عشق/بگو از می به جز مستی چه آید
شرابیست شرابیست خدا را پنهانی/ که دنیا و شما نیز ز یک جرعه آنید

4-9-32 : Naught; non-existence

Just as you came from non-existence into being,

Come now, tell me, how did you arrive drunk?

I was born from nothingness, I placed you on a throne,

I gave you a mirror, may you grow familiar with us.

From non-existence to being, at every moment,

O Lord, a caravan within a caravan exists.

You flee my existence into non-existence,

In my non-existence, I am king and master of knowledge.

Set yourself down, for my shop is in nothingness,

Suddenly, my form stands before non-existence.[1116]

🍃 Jalāl al-Dīn Rūmī 🍃

Though I myself was born from nothingness, joyful and smiling,

Love taught me a different way to laugh.[1117]

🍃 Hāfez 🍃

4-9-33 : Illusion of space

The bird soars high, and beneath it, its shadow,

Runs on the ground, a fleeting bird-thing.

The foolish hunter chases that shadow,

Running until he becomes exhausted.

Unaware that the image of that bird is air,

[1116] آنچنان کز نیست در هست آمدی/هین بگو چون آمدی مست آمدی
من از عدم زادم تو را بر تخت بنهادم تو را/آیینه‌ای دادم تو را باشد که با ما خو کنی
از عدمها سوی هستی هر زمان/هست یا رب کاروان در کاروان
از وجودم می‌گریزی در عدم/در عدم من شاهم و صاحب علم
خود بنه و بنگاه من در نیستی ست/یکسواره نقش من پیش نیستی ست

[1117] گر چه من خود ز عدم دلخوش و خندان زادم/عشق آموخت مرا شکل دگر خندیدن

Unaware of where the true shadow lies.

He shoots an arrow toward its shadow,

His quiver empties from this pursuit.

His life’s quiver ran dry, his life spent,

Wasted in chasing the hunt of a shadow.[1118]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-34 : Illusion of time

Before us, a hundred years and an hour are one,

For length and brevity are detached from us.

That length and brevity belong to bodies,

Where is that length and brevity in the soul?

In that hour, the soul is freed from time,

For time turns the young into old.

All illusions arise from time,

Freedom from illusion comes when you break from time.

When you step out of time for an hour,

You become a confidant without “how,” unburdened.

Time knows not of timelessness,

For beyond it, only bewilderment lies as the path.[1119]

🌿 Jalāl al-Dīn Rūmī 🌿

[1118] مرغ بر بالا و زیر آن سایه‌اش/می‌دود بر خاک پران مرغ‌وش
ابلهی صیاد آن سایه شود/می‌دود چندانکه بی‌مایه شود
بی‌خبر کان عکس آن مرغ هواست/بی‌خبر که اصل آن سایه کجاست
تیر اندازد به سوی سایه او/ترکشش خالی شود از جست و جو
ترکش عمرش تهی شد عمر رفت/از دویدن در شکار سایه تفت

[1119] پیش ما صد سال و یکساعت یکیست/که دراز و کوته از ما منفکیست
آن دراز و کوتهی در جسمهاست/آن دراز و کوته اندر جان کجاست
هم در آن ساعت ز ساعت رست جان/زانک ساعت پیر گرداند جوان
جمله تلوینها ز ساعت خاستست/رست از تلوین که از ساعت برست
چون ز ساعت ساعتی بیرون شوی/چون نماند محرم بی‌چون شوی
ساعت از بی‌ساعتی آگاه نیست/زانکش آن سو جز تحیر راه نیست

4-9-35 : Detached Love; Love without expectation

Every service I rendered was without reward or favor,

O Lord, may no one serve a master lacking grace.

Don't serve like beggars bound by the condition of reward,

For the Friend knows the way of nurturing servants.[1120]

🌿 Hāfez 🌿

He gives purely, seeking no reward,

As purely as he takes, free from desire.

God grants existence without cause,

And a noble soul surrenders without reason.

For nobility lies in giving without cause,

Pure play is beyond any creed.

Since creeds seek favor or salvation,

The pure-hearted are the chosen sacrifices.

They neither test God,

Nor engage in profit or loss.

Don't judge their state by human standards,

Nor place them in the realm of justice or charity.[1121]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-36 : Spiritual unfoldment never stops; it goes on and on(+1)

[1120] بی مزد بود و مِنَّت هر خدمتی که کردم/یا رب مباد کس را مخدومِ بی عنایت
تو بندگی چو گدایان به شرطِ مزد مکن/که دوست خود روشِ بنده پروری داند

[1121] پاک می‌بازد نباشد مزدجو/آنچنان که پاک می‌گیرد ز هو
می‌دهد حق هستیش بی‌علتی/می‌سپارد باز بی‌علت فتی
که فتوت دادن بی علتست/پاک‌بازی خارج هر ملتست
زانک ملت فضل جوید یا خلاص/پاک بازانند قربانان خاص
نی خدا را امتحانی می‌کنند/نی در سود و زیانی می‌زنند
تو قیاس از حالت انسان مکن / منزل اندر جور و در احسان مکن

Wherever I went, it only increased my desolation,

Take heed from this wilderness and this infinite path.

Where can the end of this path's form be bound?

Stretch a hundred thousand stages beyond its beginning.

The path of love is one with no shore,

There, the only remedy is to surrender one's soul.

Each moment, this path grows more endless,

Every hour, creation grows more bewildered.

From the limit of earth to humanity, how many stages are there?

City by city, I've led you, lest you remain on the way.

The station of freedom cannot be taken by force,

O caravan leader, for this path has no end.[1122]

🍃 Hāfez 🍃

4-9-37 : Dark Night of the Soul

A dark night, the fear of waves and such a whirlpool,

How can those light-hearted on the shores know our state?

In this black night, the path to my goal is lost,

Come forth from a corner, O guiding star.[1123]

🍃 Hāfez 🍃

[1122] از هر طرف که رفتم جز وحشتم نَیَفزود/زِنهار از این بیابان وین راهِ بی‌نهایت
این راه را نهایت صورت کجا توان بست؟/کِش صد هزار منزل بیش است در بِدایت
راهیست راهِ عشق که هیچش کناره نیست/ آنجا جز آن که جان بسپارند، چاره نیست
هر زمان این راه بی‌پایان تراست/خلق هر ساعت درو حیران ترست
از حد خاک تا بشر چند هزار منزلست/ شهر به شهر بردمت بر سر ره نمانمت
سرمنزلِ فراغت نَتْوان ز دست دادن/ای ساروان فروکَش کاین ره کران ندارد

[1123] شبِ تاریک و بیمِ موج و گردابی چنین هایل/ کجا دانند حالِ ما سبکبارانِ ساحل‌ها.
در این شبِ سیاهم گم گشت راهِ مقصود/از گوشه‌ای برون آی ای کوکبِ هدایت

For every night, there exists a moon, even that night and darkness deep within your being...[1124]

🍃 Shams al-Dīn Tabrīzī 🍃

4-9-38 : Even this shall pass away

As the ship passes over the flowing sea,

It thinks the reeds are passing by.

We pass through this world in every state,

Yet I think it is this world that passes.

Centuries have passed, and this is no new century,

The moon is that moon, but the water is not that water.

Justice is that justice, and grace is that grace too,

Yet that century and its peoples have been replaced.

Centuries upon centuries have gone, O noble one,

But these meanings remain steadfast and enduring.

That changed in this stream how many times,

The moon's image, the star's image, steadfast.

So its foundation isn't on flowing water,

But on the quarters of the sky's expanse.

These attributes are like spiritual constellations,

Know that they stand upright on the wheel of meanings.

The fair-faced are the mirror of His beauty,

Their love is the reflection of His desire.

Even this mole and beauty mark returns to its origin,

How long can an image linger in water?

All images are reflections in a stream,

When you close your eyes, you see all of it yourself.[1125]

[1124] برای هر شبی ماه وجود داره، حتی آن شب و تاریکی که در اعماق وجودت هست... •

[1125] کشتی چو به دریای روان می‌گذرد/می‌پندارد که نیستان می‌گذرد
ما می‌گذریم ز این جهان در همه حال/می‌پندارم کاین جهان می‌گذرد

4-9-39 : Action in inaction; inaction in action

My state resembles sleep at times,

yet sleep itself regards me as lost and astray.

Know that my eyes are asleep while my heart is awake;

consider my idle form to be ever at work.[1126]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-40 : Guard your words with care

This tongue is like stone and iron too;

whatever leaps from the tongue is fire.

Do not strike stone and iron together idly—

sometimes out of jest, sometimes out of boast.

If you wish to speak words sweet as sugar,

have patience; do not devour this halva out of greed.

Tyrannical are the folk who stitched their eyes shut

and with such words set a whole world ablaze.

قرنها بگذشت و این قرن نویست/ماه آن ماهست آب آن آب نیست
عدل آن عدلست و فضل آن فضل هم/لیک مستبدل شد آن قرن و امم
قرنها بر قرنها رفت ای همام/وین معانی بر قرار و بر دوام
آن مبدل شد درین جو چند بار/عکس ماه و عکس اختر بر قرار
پس بنااش نیست بر آب روان/بلک بر اقطار عرض آسمان
این صفتها چون نجوم معنویست/دانک بر چرخ معانی مستویست
خوب‌رویان آینهٔ خوبی او/عشق ایشان عکس مطلوبی او
هم به اصل خود رود این خد و خال/دایما در آب کی ماند خیال
جمله تصویرات عکس آب جوست/چون بمالی چشم خود خود جمله اوست
[1126] حالت من خواب را ماند گهی/خواب پندارد مر آن را گم‌رهی
چشم من خفته دلم بیدار دان/شکل بی‌کار مرا بر کار دان

A single word can lay waste to a world;

it can turn jackals into lions over a carcass.[1127]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-41 : Worship of Personality

I never yielded to any outward-adoring ascetic

who secretly wore the girdle (Zonnar) beneath his robe.

The outward-adoring ascetic knows nothing of our state;

whatever he says about us, we take no offense.[1128]

🍃 Hāfiz 🍃

The Soul of the Khwāja find its way in heaven,

yet in the eyes of the form-worshippers, the Khwāja has departed in glory.

Strive for the meaning, O form-worshipper,

for meaning rides upon the body of the form-worshipper.

They are like the figures painted in bathhouses—“they do not see”;

they only display forms, O form-worshipper.

Do not lean on existence; be a man in non-existence.

How can the King dwell in the house of a form-worshipper?[1129]

[1127] این زبان چون سنگ و هم آهن وشست/وانچ بجهد از زبان چون آتشست
سنگ و آهن را مزن بر هم گزاف/گه ز روی نقل و گه از روی لاف
گر سخن خواهی که گویی چون شکر/صبر کن از حرص و این حلوا مخور
ظالم آن قومی که چشمان دوختند/زان سخنها عالمی را سوختند
عالمی را یک سخن ویران کند/روبهان مرده را شیران کند

[1128] به هیچ زاهد ظاهرپرست نگذشتم/که زیر خرقه نه زنار داشت پنهانی
زاهدِ ظاهرپرست از حالِ ما آگاه نیست/در حقِ ما هر چه گوید جایِ هیچ اکراه نیست

[1129] ضمیر خواجه وطنگه ز کبریا سازد/به چشم مردم صورت پرست خواجه برفت
رو بمعنی کوش ای صورت پرست/زانک معنی بر تن صورت پرست

4-9-42 : Thought are things

Our thoughts create the world around us:

Let your thought not see crookedly—look well!

It is both light and the radiance of that jewel.

When you see that every craft in the world

is sustained by a single thought,sa

from one thought that emerges into the open,

a hundred worlds are overturned in an instant.

The thought that opens a path is the true one;

the path that brings a King before you is the true one.

Every fantasy is devoured by another fantasy;

one thought grazes upon another thought.

Except the remembrance of the Beautiful—neither his religion nor his remembrance—

any other thought drags him down to the lowest depths.

The particles of stray thoughts and fancies

are manifest before the Sun of Truth.

Behold how endless creation is born of a single thought,

rushing like a flood across the earth.[1130]

نقش حمامند هم لا یبصرون/می نماید صورت ای صورت پرست
تکیه بر هستی مکن در نیستی مردانه باش/کی بود جای ملک در خانه صورت پرست
[1130] فکرتت که کژ مبین نیکو نگر/هست هم نور و شعاع آن گهر
پس چو می بینی که از اندیشه ای/قایمست اندر جهان هر پیشه ای
از یک اندیشه که آید در برون/صد جهان گردد به یک دم سرنگون
فکر آن باشد که بگشاید رهی/راه آن باشد که پیش آید شهی
هر خیالی را خیالی می خورد/فکر آن فکر دگر را می چرد

🍃 Jalāl al-Dīn Rūmī 🍃

O bro(brother), you are nothing but your thought—

the rest is only bone and root.

If your thought is a rose, you are a rose-garden;

if it is a thorn, you are fuel for the bath-stove.

This world is a single thought from the Universal Intellect;

Intellect is the King, and forms are His messengers.

That pleasant house we saw—

its porch, roof, and door in perfect harmony—

came from the architect’s inner measurements and thoughts;

he brought tools and pillars from the forests.

What is the root and substance of every craft

but imagination, but inner measurement and thought?

Look: none of the parts of the world came into being without purpose

except through inner vision.

First comes thought, last comes action;

know that the foundation of the world was laid thus in pre-eternity.

Fruits first existed in the heart’s thought,

and only at the end do they appear in the realm of deed.[1131]

جز ذکر نی دین او نی ذکر او/سوی اسفل برد او را فکر او
هست ذرات خواطر و افتکار/پیش خورشید حقایق آشکار
خلق بی پایان زیک اندیشه بین/گشته چون سیلی روانه بر زمین
[1131] ای برادر تو همان اندیشه ای / مابقی خود استخوان و ریشه ای
گر گل است اندیشه تو گلشنی / ور بود خاری تو هیمه گلخنی
این جهان یک فکرتست از عقل کل/عقل چون شاهست و صورتها رسل
آن فلان خانه که ما دیدیم خوش/بود موزون صفه و سقف و درش
از مهندس آن عرض و اندیشه‌ها/آلت آورد و ستون از بیشه‌ها
چیست اصل و مایهٔ هر پیشه‌ای/جز خیال و جز عرض و اندیشه‌ای

🍃 Jalāl al-Dīn Rūmī 🍃

“Why did I do it, why did I send that message?

I burned a helpless soul with this raw, unripe word.”

This tongue is stone and iron too;

whatever leaps from it is fire.

Do not strike stone against iron carelessly,

sometimes out of gossip, sometimes out of boast.

For the night is dark and everywhere cotton fields;

how can a spark survive among cotton?

Tyrannical are those who stitched their eyes shut

and with such words set an entire world on fire.

One single word can lay waste to a world;

it can turn cowardly jackals into lions over a corpse.

Souls, in their essence, breathe like Jesus;

at times they wound, at times they heal.

If the veils were lifted from souls,

every soul would declare: “I am the very foundation of the Messiah.”

If you wish your speech to be sweet as sugar,

be patient, do not devour this halva out of greed.[1132]

جمله اجزای جهان را بی غرض/در نگر حاصل نشد جز از عرض
اول فکر آخر آمد در عمل/بُنیَت عالم چنان دان در ازل
میوه‌ها در فکر دل اول بود/در عمل ظاهر به آخر می‌شود
[1132] این چرا کردم چرا دادم پیام/سوختم بیچاره را زین گفتِ خام
این زبان چون سنگ و هم آهن وشست/انچ بجهد از زبان چون آتشست
سنگ و آهن را مزن بر هم گزاف/گه ز روی نقل و گه از روی لاف
زانک تاریکست و هر سو پنبه‌زار/درمیان پنبه چون باشد شرار
ظالم آن قومی که چشمان دوختند/زان سخنها عالمی را سوختند
عالمی را یک سخن ویران کند/روبهان مرده را شیران کند

4-9-43 : All in one; One in all

If you say “the part is ever joined to the Whole,”

then eat thorns—thorns are the companion of the rose!

No single part stands alone, unconnected to the Whole;

otherwise the sending of prophets would be in vain.

Listen now: whence arose the root of denial?

Because the Whole is made of manifold parts.

The grace of the meadow is a part of the grace of the rose;

the nightingale’s cry is a portion of the bulbul’s song.

If a part separates from this Whole,

this is not that Whole which would ever be diminished.

When a part is severed from the Whole, it becomes useless;

when a limb is cut from the body, it becomes carrion.

Until it rejoins the Whole once more,

it remains dead—no breath of life is in it.

O you who are a part mingled with many wholes,

understand the state of every expansive soul from your own![1133]

جانها در اصل خود عیسی‌دمند/یک زمان زخمند و گاهی مرهمند
گر حجاب از جانها بر خاستی/گفت هر جانی مسیح‌آساستی
گر سخن خواهی که گویی چون شکر/صبر کن از حرص و این حلوا مخور
[1133] ور تو گویی جزء و پیوسته کل است/خار میخور خار مقرون گل است
جزو یک رو نیست پیوسته به کل/ ور نه خود باطل بدی بعث رسل
بشنو اکنون اصل انکار از چه خاست/زانکه کل را گونه گونه جزء هاست
لطف سبزه جزء لطف گل بود/ بانگ قمری جزو آن بلبل بود
جزء از این کل گر بر یکسو رود/این نه آن کل است که او ناقص شود
جزء از کل قطع شد بیکار شد /عضو از تن قطع شد، مردار شد
تا نپیوندد به کل بار دگر/مرده باشد، نبودش از جان خبر

Jalāl al-Dīn Rūmī

Since you are a part of the universe, O noble one,

you truly know the Whole just as you know yourself.

We were all one Essence, spread out wide,

headless, footless—yet we were the very Head of all.

We were one jewel, like the sun;

knotless and pure, like water.

When that pure Light took on form,

it became multiplicity—like the shadows cast by battlements.

Even if there are a thousand mirrors, we see only One;

the knower is he who beholds that One within the thousands.

The Creator of spirits, from water and clay,

fashioned a mirror and held it before Himself.

From the mirror arose a hundred images, and each one

grasped whatever was possible for it.

If you count a hundred apples and a hundred waters,

the hundred disappears and becomes One when you press them.

Our beginning has become our end;

the drop is the ocean when it reaches the ocean.[1134]

از خود ای جزوی زکل‌ها مختلط/ فهم میکن حالت هر منبسط
[1134] چون تو جزء عالمی پس ای مهین / کل آن را همچو خود دانی یقین
منبسط بودیم یک جوهر همه/بی‌سر و بی پا بدیم آن سر همه
یک گهر بودیم همچون آفتاب/بی گره بودیم و صافی همچو آب
چون بصورت آمد آن نور سره/شد عدد چون سایه‌های کنگره
گر هزار آینه باشد در همه بینیم یکی/عارف است آنکس که آن یک در هزاران بنگرد
خالق ارواح ز آب و ز گل/آینه‌ای کرد و برابر گرفت

🍃 Jalāl al-Dīn Rūmī 🍃

The whole universe is the form of the Universal Intellect;

it is the father of everyone who possesses a heart.

Make peace with this wise Father, befriend Him,

so that water and clay may spread a carpet of gold beneath your feet.

I who am ever at peace with this Father—

this world appears to me as Paradise.

He is both mother and father and the origin of creation;

blessed is the one who can distinguish the heart from the husk.

Bring forth that heart which is the pole-star of the universe,

the soul of the soul of the soul of the soul of Adam.[1135]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-44 : Donation

Every prophet said to his people out of pure sincerity:

“I seek no reward from you for my message.”[1136]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-45 : Animals Are Souls too

ز آینه صد نقش شد و هر یکی/آنچ مر او راست میسر گرفت
گر تو صد سیب و صد آبی بشمری/صد نماند یک شود چون بفشری
اول ما چو آخر ما شد/قطره دریاست چون به دریا شد

[1135] کل عالم صورت عقل کلست /کوست بابای هر آنک اهل قل است
صلح کن با این پدر عاقل بهل/تا که فرش زر نماید آب و گل
من که صلحم دایما با این پدر/این جهان چون جنتستم در نظر

مادر و بابا و اصل خلق اوست/ ای خنک آنکس که داند دل ز پوست
آن دلی آور که قطب عالم اوست/جان جان جان جان آدم اوست

[1136] هر نبی گفت با قوم از صفا / من نخواهم مزد پیغام از شم

Like Majnūn, who caressed a dog,

kissing it and melting before it,

circling around it humbly in tawāf,

feeding it pure sugar syrup.

A meddlesome fool said: “O raw Majnūn,

what is this madness you keep displaying?”

“This dog’s snout constantly eats filth,

wiping its rear on its own lips!”

He listed many faults of the dog—

the fault-finder had no scent of the knower of the unseen.

Majnūn replied: “You are all surface and body;

come inside and look through my eyes.

This is a spell bound by the Master;

this is the guardian of Layla’s lane.

Look at its companion, its heart, its soul, and understand

where it has chosen to dwell and make its home.”[1137]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-46 :The Law of Reversed Effort

[1137] همچو مجنون کاو سگی را می‌نواخت/بوسه‌اش می‌داد و پیشش می‌گداخت
گرد او می‌گشت خاضع در طواف/هم جلاب شکرش می‌داد صاف
بوالفضولی گفت ای مجنون خام/این چه شیدست این که می‌آری مدام
پوز سگ دایم پلیدی می‌خورد/مقعد خود را به لب می‌استرد
عیبهای سگ بسی او بر شمرد/عیب‌دان از غیب‌دان بویی نبرد
گفت مجنون تو همه نقشی و تن/اندر آ و بنگرش از چشم من
کاین طلسم بستهٔ مولیست این/پاسبان کوچهٔ لیلیست این
همنشین بین و دل و جان و شناخت/کاو کجا بگزید و مسکن‌گاه ساخت

Trying too hard often produces the opposite result. Imagine riding a bicycle down a bumpy road, desperately avoiding every pothole—you'll hit most of them. Or walking a narrow plank two feet off the ground: simple and steady. Raise that same plank between fifteenth-floor windows, and fear of falling makes balance nearly impossible—the very focus on failure causes it.

This is the Law of Reversed Effort. In self-hypnosis or inner practices, the same principle applies: the harder you try to force relaxation, sleep, or stillness, the more tension and resistance arise. The mind rebels against forceful striving. True progress comes not from straining, but from gentle release, trust, and effortless attention.

If on the ground there were a path just half a yard wide,

a man free of imagination would walk it in perfect safety.

But if you walk atop a high wall

even if it is two yards wide, you will stagger.

Indeed, you will fall because of the trembling of your heart caused by imagination.

Look closely at this fear of illusion and understand it well.[1138]

🌿 Jalāl al-Dīn Rūmī 🌿

4-9-47 : Yet man cannot receive more than what Soul can hold

Man cannot receive or hold more truth than his soul is ready to contain. What we encounter outwardly is always a reflection of what already exists within. To truly perceive and embody divine truth, we must become a clear mirror—free of distortions, attachments, and inner clutter—so that the light of reality can shine through undistorted.

Only when the inner vessel is purified and expanded through detachment, balance, and awakened imagination can we reflect the higher essence without limitation. In this clarity, truth is not imposed from outside; it reveals itself as what we have always been.

If you are not ready to truly see, do not seek union—

The Cup of Jamshīd(Inner Eye; Soul's eye) is of no use to the blind.[1139]

[1138] بر زمین گر نیم گز راهی بود/آدمی بی وهم آمن می‌رود
بر سر دیوار عالی گر روی/گر دو گز عرضش بود کژ می‌شوی
بلک می‌افتی ز لرزهٔ دل به وهم/ترس وهمی را نکو بنگر بفهم

[1139] چو مستعد نظر نیستی وصال مجوی/که جام جم نکند سود وقت بی‌بصری

🍃 Hāfiz 🍃

When the mirror of the heart becomes clear and pure,

you will behold images beyond water and clay.

You will see both the image and the Painter,

both the carpet of sovereignty and the One who spreads it.[1140]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-48 : Book of Life

Last night I saw the angels strike the tavern,

They molded the clay of man and struck it with the cup.[1141]

🍃 Hāfez 🍃

4-9-49 : Inversion of vision on the Astral Plane:

I said, “What is this? Tell me, I’ll be turned upside down.”

He said, “Be so, upside down, say nothing.”[1142]

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-50 : 360-degree vision of Soul:

Open your eyes to the six directions, behold the radiance of light,

Open your ears toward the spheres, O you whose eye has become an ear.[1143]

[1140] آینهٔ دل چون شود صافی و پاک/نقشها بینی برون از آب و خاک
هم ببینی نقش و هم نقاش را/فرش دولت را و هم فراش را

[1141] دوش دیدم که ملایک در میخانه زدند/گل آدم بسرشتند و به پیماه زدند

[1142] گفتم: «این چیست؟ بگو، زیر و زبر خواهم شد». گفت: «می‌باش چنین، زیر و زبر، هیچ مگو

[1143] چشم گشا شش جهت شعشعه نور بین/گوش گشا سوی چرخ ای شده چشم تو گوش

🍃 Jalāl al-Dīn Rūmī 🍃

4-9-51 : God created these lower worlds to Experience itself through souls.

"He sought to see his image in the world,
So he pitched his tent in the water and clay of Adam's field."[1144]

🍃 Hāfez 🍃

"This 'I' and 'we' were crafted for this reason,
So that you could play the game of service with yourself."[1145]

🍃 Jalāl al-Dīn Rūmī 🍃

[1144] نظری خواست که بیند به جهان صورت خویش /خیمه در آب و گِل مزرعه ی آدم زد
[1145] این من و ما ، بهرِ آن برساختی /تا تو با خود نردِ خدمت باختی

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Final Disclaimer

“This book is a comparative and interpretive study written from a scholarly and spiritual perspective. It is not intended to represent or reinterpret any faith tradition.”