



# The Path from “I” to i



A Journey of a Western man  
In words and Mirrors  
Through metamorphoses....on his way to Reality





## Introduction:

### Peace Be with You

The drama common to all the 'religions of the Book' ... can be designated as the drama of the "Lost Speech." And this because the whole meaning of their life revolves around the phenomenon of the revealed holy Book, around the true meaning of this Book. If the true meaning of the Book is the interior meaning, hidden under the literal appearance, then from the instant that men fail to recognize or refuse this interior meaning, from that instant they mutilate the unity of the Word, of the Logos, and begin the drama of the 'Lost Speech.'

Dogma corresponds to dogmatic perception, simple and unidimensional, to a rational evidence, demonstrated, established and stabilized... Theophanic perception remains open to all metamorphoses, and perceives the forms through their very metamorphoses... Theophanic perception presupposes that the soul that perceives the theophany... is entirely a mirror, a speculum... It was necessarily a complete degradation for the word "speculative" to end by signifying the contrary of what the visionary realism intended to announce in the etymology of the word: speculum, mirror.

This book shows in words and mirrors the *Journey of a Western man* knowing that this metamorphoses is an never ending work of polishing his mirror till it can reflect Reality.





*Every moment of this life is filled with Your eternal radiance my Beloved, You are the Beneficent One who endlessly showers all of creation with nourishment and blessings, and the One who generously rewards those who live in harmony with Your Divine Will.*

It may befall a soul to 'die' as a soul can die, by falling below itself, below its condition of a human soul: by actualizing in itself its bestial and demonic virtuality.

This is its hell, the hell that it carries in itself - just as its bliss is its elevation above itself, flowering of its angelic virtuality. Personal survival cannot then be thought of as purely and simply prolonging the status of the human condition, the 'acquired dispositions.' The latter doubtless concern what we call the 'personality.' But...the essential person in its posthumous becoming and in its immortality perhaps immeasurably transcends the 'personality' of so-and-so.

The history of the modern West is the history of "l'homme sans Ame." (*a man without Soul*)

It is this Soul which gives its true dimension to the person. The human person is only a person by virtue of this celestial dimension, archetypal, angelic, which is the celestial pole without which the terrestrial pole of his human dimension is completely depolarized in vagabondage and perdition. —

It is not in the power of a human being to destroy his celestial Idea; but it is in his power to betray it, to separate himself from it, to have, at the entrance to the “Door”, nothing face to face with him but the abominable and demonic caricature of his 'I' delivered over to himself without a heavenly support. —

...But he has the choice, Freewill to recognize his soul and follow the way of Servanthood

the path to “ ”





## - The Crisis of the Modern World: (*René Guénon*)

"The civilization of the modern West appears in history a veritable anomaly: among all those which are known to us more or less completely, this civilization is the only one which has developed along purely material lines and this monstrous development, whose beginning coincides with the so-called Renaissance, has been accompanied, as indeed it was fated to be, with a corresponding *intellectual regress*; we say corresponding and not equivalent, because here are two orders of things between which there can be no common measure.

This regress has reached such a point that the Westerners of today no longer know what pure intellect is; in fact they do not even suspect that anything of the kind can exist;“

"hence their disdain, not only for eastern civilization, but also for the Middle Ages of Europe, whose spirit escapes them scarcely less completely.

How is the interest of a purely speculative knowledge to be brought home to people for whom intelligence is nothing but a means of acting on matter and turning it to practical ends, and for whom science, in their limited understanding of it, is above all important in so far as it may be applied to industrial purposes ? “

*Today not everyone would agree to the concept of the "bankruptcy of this civilization", but the symptoms are there and while trends of this kind go on over a long period, they tend to accelerate towards the end of a cycle.*

"Besides, some people are already beginning to feel more or less confusedly that things cannot go on for ever in the way that they are doing and they even speak, as of something possible, of a bankruptcy of the western civilization, which no one would have dared to do a few years ago; but the real causes which may bring about this bankruptcy seem for the most part to escape them still.

*Now-a-days, when the religious vacuum of the West has led many searchers of sacred truth to turn to Eastern - often what is worse - anti-traditional teachings, it is clear how much René Guénon was a real pioneer of thought for the West.*

"We should also take this opportunity to say that where we do not think it suitable to express our thoughts, in a strictly doctrinal form, we none the less draw constant inspiration from the doctrines whose truth we have understood: it is the study of the eastern doctrines which has made us see what the West lacks and the falsity of many ideas which are current in the modern world; it is in this study, and there alone, that we have found, as we have already had occasion to state elsewhere, things of which the West has never offered us the slightest equivalent."

*There were other philosophers both before and after him, but Descartes is the clearest representative of this new god-less trend, which signaled the end of the (enlightened) Middle Ages.*





"We will mention, by way of reminder, that Descartes limited intelligence to reason, that he granted to what he thought might be called "metaphysic" the mere function of serving as a basis for physics, and that this physics itself was by its very nature destined, in his eyes, to pave the way for the applied sciences, mechanical, medicinal and moral, the final limit of human knowledge as he conceived it.

Are not the tendencies which he so affirmed just those which at the first glance may be seen to characterize the whole development of the modern world?

*To deny or to ignore all pure and super-rational knowledge was to open up the path which logically could only lead on the one hand to positivism and agnosticism, which resign themselves to the narrowest limitations of intelligence and of its object, and on the other hand to all those sentimental and "voluntarist" theories which feverishly seek in the infra-rational for what reason cannot give them.*

Indeed, those of our contemporaries who wish to react against rationalism accept none the less the complete identification of intelligence with mere reason, and they believe that it is nothing more than a purely practical faculty, incapable of going beyond the realm of matter."

"But most extraordinary of all is perhaps the claim to set up this abnormal civilization as the very type of all civilization, to regard it as Civilization with a capital letter, and even as the only one which deserves the name. Extraordinary too, and also complementary to this illusion, is the belief in "progress," considered no less absolutely, and naturally identified, at heart, with this material development which absorbs the entire activity of the modern West."

"It is curious to note how promptly and successfully certain ideas come to spread and impose themselves, provided, of course, that they correspond to the general tendencies of the particular environment and epoch; it is so with these ideas of "**civilization**" and "**progress**" which so many people willingly believe universal and necessary, whereas in reality they have been quite recently invented and even to-day, at least three-quarters of mankind persist either in being ignorant of them or in considering them quite negligible."

**They did not have the term, ...**

"The ancients, from whom we still consciously trace our descent, were equally without a term for what we mean by civilization. If this word were given to be translated in a Latin prose, the schoolboy would indeed find himself in difficulties."

**... instead they had the thing itself.**

"The life of words is not independent of the life of ideas. The word civilization, which our ancestors did very well without, perhaps because they had the *thing itself*, spread during the 19th century under the influence of new ideas. The scientific discoveries, the development of industry, of commerce, of prosperity and of material welfare had created a kind of enthusiasm and even a kind of prophetic. The conception of indefinite progress, dating from the second half of the 18th century, helped to convince mankind that it had entered upon a new era, that of absolute civilization."



## "civilization"

"In any case, what westerners call civilization, the others would call barbarity, because it is precisely lacking in the essential, that is to say **a principle of a higher order.**"

## man imprisoned

"When man is imprisoned like this in life and in the conceptions directly connected with it, he can know nothing about what escapes from change, about the transcendent and immutable order, which is that of the universal principles."



### • "freedom of thought"

"Let our meaning be quite clear; we have no intention of blaming practical tolerance as applied to individuals, but only theoretic tolerance, which claims to be applied to ideas as well and to recognize the same rights for them all, which if taken logically can only imply a rooted scepticism. Moreover we cannot help noticing that, like all propagandists, the apostles of tolerance, truth to tell, are very often the most intolerant of men. This is what has in fact happened, and it is strangely ironical : those who wished to overthrow all dogma have created for their own use, we will not say a new dogma, but a caricature of dogma, which they have succeeded in imposing on the western world in general; in this way there have been established, under the pretext of "freedom of thought," the most chimerical beliefs that have ever been seen at any time, under the form of these different idols, of which we have just singled out some of the more important.





Of all the superstitions preached by those very people who profess that they never stop inveighing against "superstition," that of "science " and "reason", is the only one which does not seem, at first sight, to be based on sentiment ; but there is a kind of rationalism which is nothing more than sentimentalism disguised, as is shown only too well by the passion with which its champions uphold it, and by *the hatred which they evince for whatever goes against their inclinations or passes their comprehension*, Besides, since rationalism, in any case, corresponds to a lessening of intellectuality, it is natural that its development should go hand in hand with that of sentimentalism... “

As we have said many times already, the starting point of everything should be knowledge; and thus what appears the most remote from the practical order is nevertheless the most potent even within this order, since it is impossible, here as everywhere else, to accomplish without it anything of real value or anything that will prove more than a vain and superficial agitation. But to return more particularly to the question that concerns us here, it may be said that the modern world would cease to exist at once if men understood what it really is, since its existence, like that of ignorance and all that implies limitation, is purely negative : it exists only through negation of the traditional and superhuman truth



*“Freedom”  
...western man can only see  
through his materialist eye  
He has lost his Spiritual eye....*

Thus, through knowledge, the change could be brought about without the intervention of a catastrophe, a thing that seems scarcely possible in any other way; is it not right, then, to say that such knowledge can have truly incalculable practical consequences? At the same time, however, it is unfortunately very difficult to conceive of all men attaining to such knowledge, from which most of them are further removed than was ever the case before; but as a matter of fact, it is quite unnecessary for them to do so, and it would be enough if there were a numerically small but powerfully established elect to guide the masses, who would obey their suggestions without even suspecting their existence or having any idea of their means of action; is it still possible for this elect to be effectively established in the West ?

We do not intend to repeat here all that we have already had occasion to say elsewhere as to the part that the intellectual elect will have to play in the various circumstances that can be regarded as possible in a not too distant future. We will confine ourself to saying this : in whatever way the change, which may be described as a passage from one world to another, may come about-whether these "worlds" be larger or smaller cycles does not matter - it can never involve absolute discontinuity, since there is always a causal chain linking the cycles together, even though the change may have the appearance of an abrupt breach.

If the elect of which we spoke could be formed while there is still time, they could so prepare the change that it would take place in the most favorable conditions possible, and the disturbances that must inevitably accompany it would in this way be reduced to a minimum; but even if they cannot do this, they will still have before them another yet more important task, that of helping to preserve the elements which must survive from the present world to be used in building up the -one that is to follow.



Once one knows that a re-ascent must come, even though it may prove impossible to prevent the downward movement first ending in some cataclysm, there is clearly no reason for waiting until the descent has reached its nadir before preparing the way for the re-ascent. This means /that whatever may happen the work done will not be wasted : it cannot be useless in so far as the benefit that the elect will draw from it for themselves is concerned, but neither will it be wasted in so far as concerns its later effects on mankind as a whole.

A warning must also be addressed to those who, through their capacity for a higher understanding if not through the degree of, knowledge to which they have actually attained, seem destined to become elements of a possible elect. There is no doubt that the force of modernism, which is truly " diabolic " in every sense of the word, strives by every means within its power to prevent these elements, to-day isolated and scattered; from achieving the cohesion that is necessary if they are to exert any real influence on the general mentality.

It is therefore for those who have already more or less completely become aware of the end towards which their efforts should be directed to stand firm against the difficulties, whatever they may be, that arise in their path and threaten to turn them aside. Those. who have not yet reached the point beyond which an infallible guidance makes it impossible henceforth to stray from the true path, remain always in danger of the most serious deviations; they need to display the utmost prudence; we may even go further and say, that it should be carried to the point of distrust, for the " adversary," who up to this point has not yet been definitely overcome, can take on the most varied lot and, at times, the most unexpected forms.

It happens, that those who think they have escaped from modern materialism fall a prey to things which, while seemingly opposed to it, are really of the same order; and in view of the turn of mind of modern Westerners, a special warning needs to be uttered against the attraction that more or less extraordinary phenomena may hold out for them; it is this attraction that is to a large extent responsible for all the errors of " neo-spiritualism " and it is to be foreseen that the dangers it represents will grow still worse, for the forces of darkness that keep alive the present confusion find in it one of their most potent instruments.

It is even probable that we are not very far from the time referred to by the prophecy of the Gospel to which we have already alluded to elsewhere . For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." The " elect " here referred to is the elect in the fullness of its real meaning, according to the sense in which we have invariably used the word, those who, in virtue of the inner " realization " they have achieved, can no longer be seduced; but this is not the case with those who, as yet, possess in themselves only, the possibilities of knowledge, and who are therefore, properly speaking, only the " called "; and this is why the Gospels say that "many are called but few are chosen."

We are entering upon a period when it will be extremely difficult to " separate the chaff from the grain and carry out effectively what theologians call the " testing of the spirits " owing to disordered manifestations that will only grow stronger and more frequent, and also owing to the want of true knowledge on the part of those whose normal function should be to guide the rest, but who to-day are too often nothing but " blind guides."



We shall see then whether the subtleties of dialectic avail anything in such circumstances, and whether any philosophy, even were it the best possible, can have the strength to prevent the " infernal powers " from being let loose; this also is an illusion against which some people need to guard, for it is too often supposed, in ignorance of what pure intellectuality really is, that a merely philosophical knowledge, which even in the best of cases is a bare shadow of true knowledge, can put everything to rights and lead back the contemporary mentality from its deviation; in the same way, there are those who think they can find in modern science itself a means of raising themselves to the higher truths, whereas this science is in fact founded on the negation of these truths.

All these illusions are so many influences leading people astray, and by means of them many of those who sincerely desire to react against the modern outlook are reduced to impotence, since, having failed to find the essential principles without which all action is absolutely vain, they have been swept aside into blind alleys from which there is no hope of escape.

Doubtless, the number will be small of those who will succeed in overcoming all these obstacles and triumphing over the hostility of an environment opposed to all spirituality; but let it be said once more, it is not numbers that matter, for we are here in a domain whose laws are quite different from those of matter. There is therefore no cause for despair, and, even were there no hope of achieving any visible result before the modern world collapses under some catastrophe, this would still be no valid reason for not undertaking a work whose scope extends far beyond the present time.

Those who might be tempted to give way to despair should realize that nothing accomplished in this order can ever be lost, that confusion, error and darkness can win the day only apparently and in a purely ephemeral way, that all partial and transitory disequilibriums must perforce' contribute towards the great equilibrium of the whole, and that nothing can ultimately prevail against the power of truth their device should be that used formerly by certain initiatory organizations of the West :

Vinuit omnia Veritas. ( *Truth shall always overcome* )

# The Path from “I” to i



## Part I : The “Gille” :

... *Fulco and the “Orange”* ...

- The Descent in to Existence -



## Part II: The Rebel in the Soul :

... *Remembrance of the Soul* ...

- The Begin of the Ascent to Reality -



## Part III: The Path from I to i :

... *Surrendering and servanthood*

- Forward on the Ascent to Reality -



## Conclusion:

-sufi Path of Love: 4 guidelines

- *Ride your Ego*

- *The Importance of a living Master*

-- *Warning for our times*

- *Futuwwa: Chevalry of the Heart*

- *Surat 18 : the Cave, the seven Sleepers*

- *Al Khidr: The Green One*

- *Yahya - John the Baptist*



Part I :

The Gille:

Fulco

and

“The Orange”



One day before Ash Wednesday, was the carnival in Binche  
a small town in Belgium (in the province of Hainaut).  
Dressed in very ancient costume, he celebrated

with parents and grand parents  
one of the oldest European traditions:  
the arrival of spring  
he was three years old.  
Proud and hopeful he did the "Gille"  
But "Gille" Who are you?

We call you the Fool of the North, the straw man,  
The Dancer wearing the mask.  
As in many rites and traditions of Europe, America, Asia and Africa,  
The mask connects you with the creature you propose:  
The animal, the god, the dead spirit.





As your brothers who live for the folklore throughout Europe,  
you are a dancer of renewal rites who by its traditional dances hopes to  
smooth away bad weather, diseases, poverty and hunger

You dance at the critical moment  
which has to ensure a safe connection  
between winter and spring,  
between the death of nature and its revival,  
between infertile and fertile, between death and life.  
As a magician, you make much noise with your bells and whistles,  
and on the rhythm of the drum  
you are bringing your offerings of bread or fruit: "the Orange" ...  
So that the bad spirits and the demons are chased away  
Unconsciously you put forward the ritual heritage  
that your parents and ancestors have left to you  
... I was "Gille" for one day,  
But now, 30 years later, who am I now on Ash Wednesday?

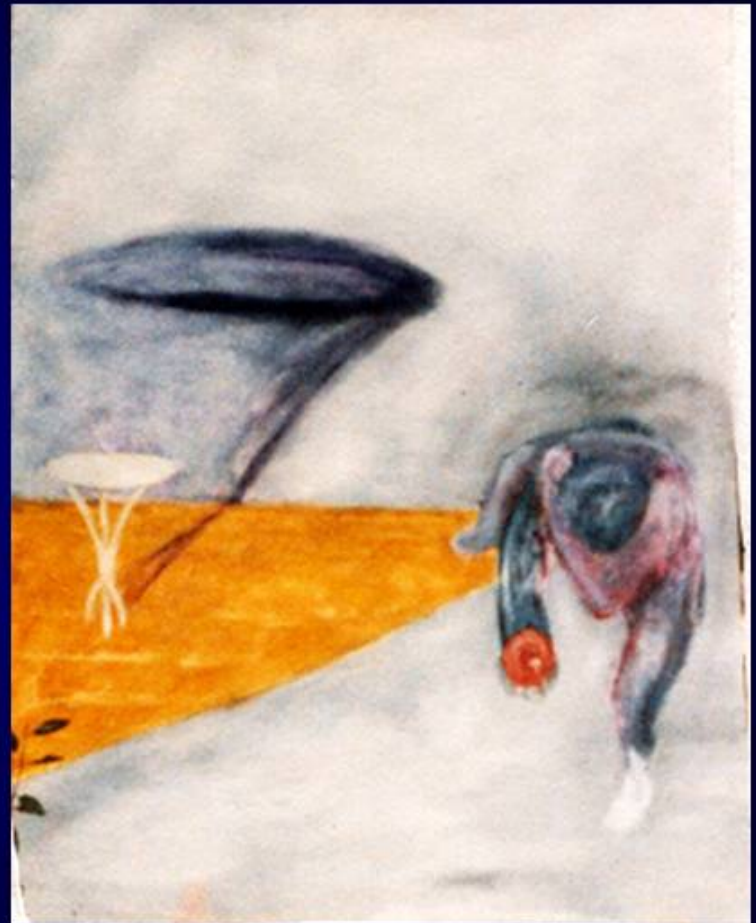


Would the straw man in me  
be able to revive  
And, on the debris of my past,  
be able to dance?  
I must search the fire  
under my ashes

Searching ...

Yes, I must accept the sacrifice,  
I receive the fruit:  
"The Orange"

...





# The Orange:

*The Essence of the Heart or the Heart of the essential*



Begin



Choice



Journey

on the way . . .



Fear



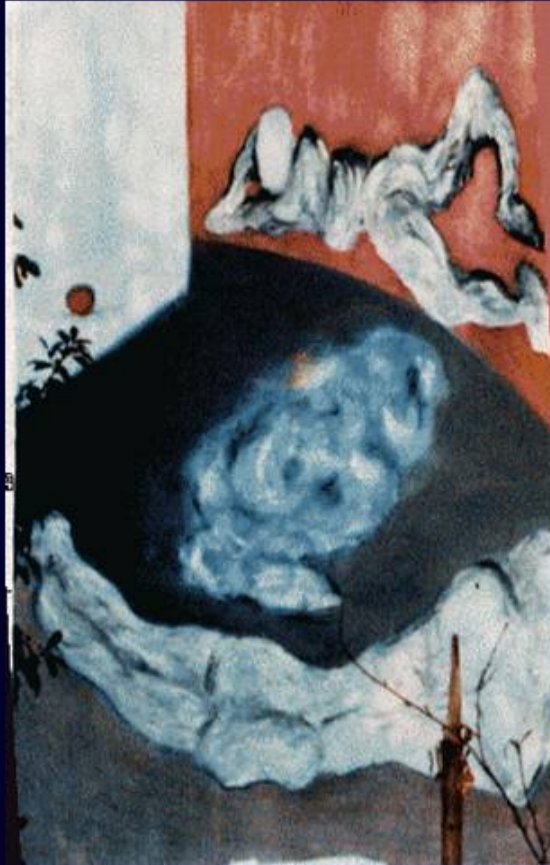
Foreward



Foly



(No)body . . .



**Imagined rapture**



**Paralyzed**



**Cursed**

I am , so I don't think. . .



Self-portrait I



Self-portrait III



Self-portrait II





I am, so I don't think:

Thinking, shaking, feeling being shaken,  
Seeing, feeling being seen  
see with hands, think with feet,  
enjoy?

No, I lost my phallus in the galaxy.

So, what I am thinking?

I remember my shadow, I imagine my mirror,  
but do not understand why ...

I think I see with my eyes,  
feel with my hands,

enjoy with my phallus, thinking in my mind ...

Understanding, thinking to understand  
one thought is the other worth.



So what I am thinking?

My mind, what does that mean?  
In daytime it arranges everything  
At Night my soul has disrupted all.  
In daylight I think to understand my shadow  
My shadow by moonlight does not understand me.  
Am I a slight woman with large amounts of logic, or  
a man with excessive feelings?  
During the day the slight woman would give light to  
the shadow,  
At night my shadow clarify my male mind.  
What am I but a dim light,  
"A chiaroscuro" ...





I am the one and the other  
So two and three at a time  
and **one**, because in fact I'm  
in my mind  
androgynous ...

The Verb. . .

To have. . . or



. . . To Be



The eternal present



The Verb:

To have or to Be ?

The answer is in the question

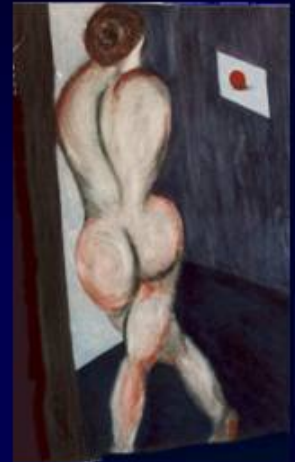
I have a woman, or I am a woman

I have a child, or I am a child

I have a man and a woman, or

I am a man and a woman

I have the world or I am the world ...





To Be or not to Be ...  
is indeed the question!

Has the question to remain forever lodged?  
When the answer has long been known:  
To bring a sacrifice,  
To will to bring a sacrifice  
To want to be a sacrifice ...





To Have or to Be ?

The answer is in the question.  
And when I'm the question,  
is the answer  
beyond being.  
Nothingness, the infinite?  
No, no the finite without limit  
the eternal present,  
transparent:  
The Sacrifice

Kleur: Blue, Red, Green, Yellow



From the deliberate chaos  
of my male colors  
I come up with a feminine verb unconscious.  
The azure blue which caress  
my dark doubted eyes ,  
plunges into the abyss of the cosmic, soggy soil,  
and find the red of the earth,  
my earth ...  
My nature, glowing with an unprecedented value,  
but not unknown to anyone.





Lost I stretch out my hand:  
I need to till the red hot soil...  
In order to live, a choice (freedom)  
to will , to know how to will.  
I can till t the red-hot soil  
to get a beautiful brick,  
but I get a red,  
dry as ashes, dead ...  
I lose the blue of water,  
the blue of the sky,  
the delicate blue of my soul ...  
My unconscious is mixing it with the red  
of my glowing nature, so as to get my green,  
deep green, living green,  
that is longing for the warm, yellow, cosmic  
light,  
the all conscious light of my soul.  
My arbitrary colors want to penetrate the  
archetypal white



I am Noe,  
The cow of the Egyptian or Hindu;  
Above all the human cow.  
I ruminate ...  
Why should I give each day my  
udder  
In order to refresh the thirsty?  
Coincidence or fate?  
No ...  
The will





Coincidence... or



No... The Will



...Fate?



“Stay is nowhere”



A tool for Your  
Peace



Searching....





Searching , thinking to search ...  
What searching for? ... Life?  
The beauty of life?  
No, I do not search, I do not think.  
Life has bargained me  
And I commemorate her  
every day



**Is it not time that lovingly we freed ourselves  
from the beloved and, quivering, endured:  
as the arrow endures the bow-string's tension,  
and in this tense release becomes more than itself.  
For staying is nowhere.**

**R.M. Rilke - Duino Elegies**





Lord, make me an instrument of Thy peace.

*Where there is hatred, let me sow love;*

*where there is injury, pardon;*

*where there is doubt, faith;*

*where there is despair, hope;*

*where there is darkness, light;*

*and where there is sadness, joy.*

*O Divine Master,*

*grant that I may not so much seek*

*to be consoled as to console;*

*to be understood as to understand;*

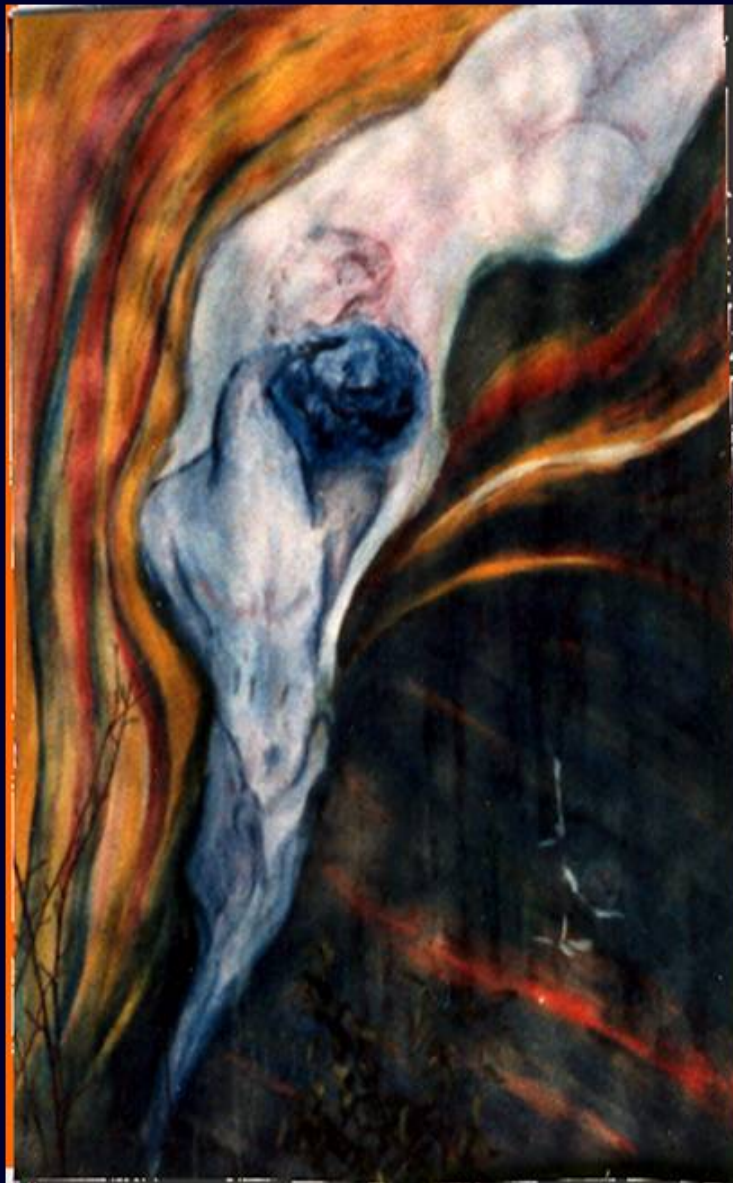
*to be loved as to love.*

*For it is in giving that we receive;*

*it is in pardoning that we are pardoned;*

*and it is in dying that we are born to eternal  
life.*

*Francis of Assisi*



From the springboard of my inner chaos  
I dive again with lots of mirrors,  
My own inner pictures  
they are forming a kind of playing cards,  
a personal tarot.

Fulco decapitated me with this game  
So that I have now lost my own I.

Am I dead?

No, that's an illusion.

Fulco is the end of an illusion,  
The Life, the will.

I'm ready,

I'm going to sacrifice

Beginning or end?

None of two,

a moment that lives,

a surrendering ...





In this re-volution, I look to  
the unreal outside  
of these paintings,  
to the unreal outside  
of the possible.



I look at myself blindfolded,  
I look at all these paintings,  
all these mirrors.  
... I find the reflection of myself as  
a mirror-image ...  
I go from the outside to the inside  
and see the world upside down,  
on his head ...

**The  
Turning  
Back  
To ....  
Reality**



The  
22  
Mirrors  
on...

The Descent  
In Existence

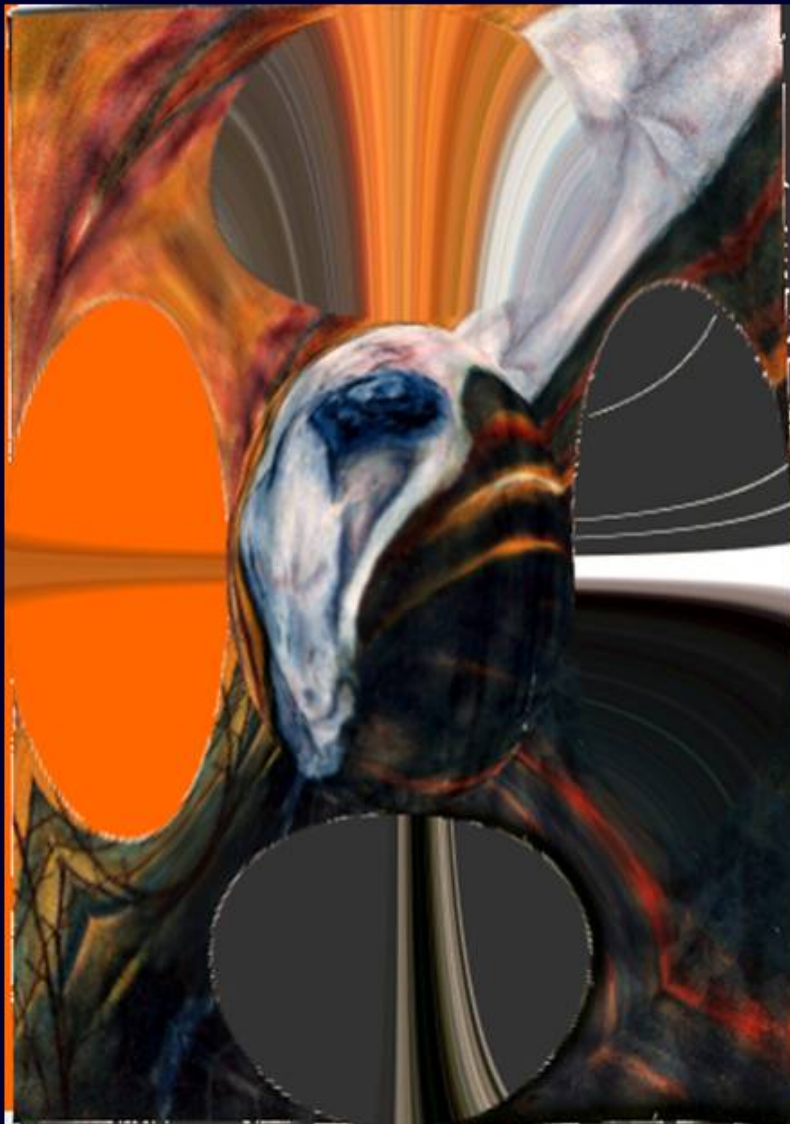


The Ascent:  
Return to  
Reality



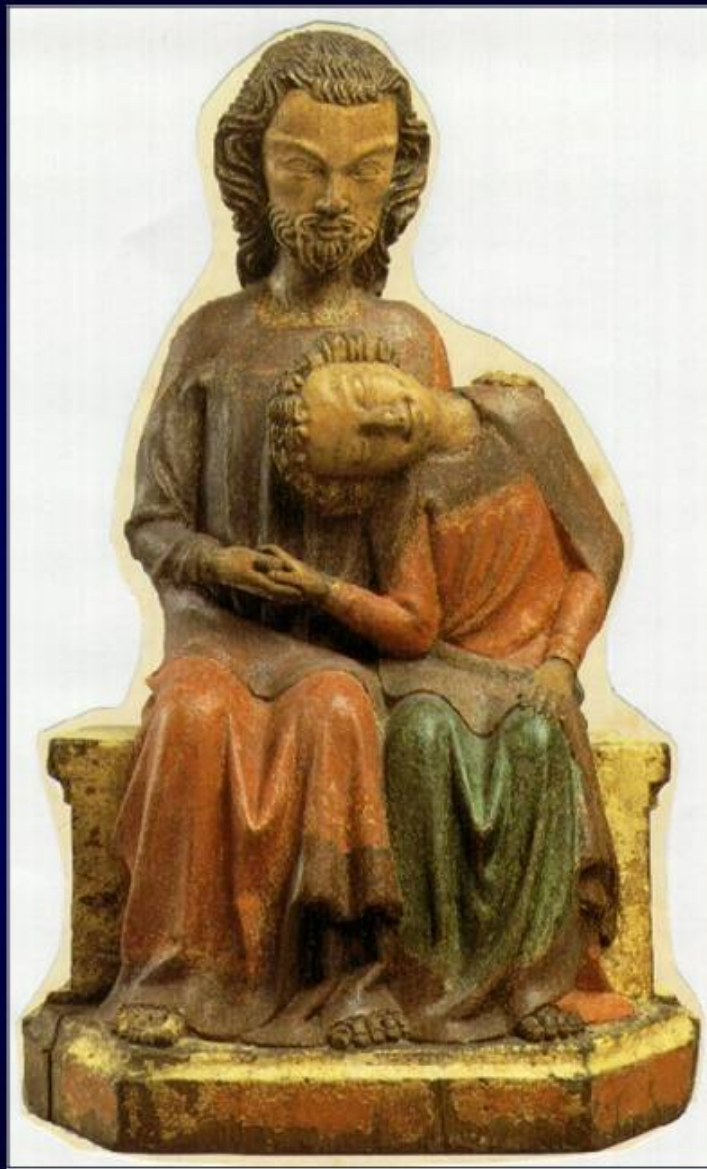
The  
sparkling  
stairs





Who is Fulco?  
Mine is not Fulco  
May be you, no. ..not you  
either  
Am I than you?  
In any case, you're me,  
The other,  
The Other who makes us  
One.

....End part I



Part II:

The Beginning of  
the Ascent to Reality

From I to i



# The Rebel in The Soul







At bottom of the staircase  
of the sparkling stairs,  
I was paralyzed, petrified  
and blinded..

The air had torn me up,  
the water made me congeal  
The fire burned me,  
and the earth where I come from ,  
was cold and hostile,  
its gravity crushed me .





Supplanted by the constant flow  
of impressions from the outer world  
I sought a kind of internal protection and  
I crawled back to the center of my mother,  
the earth, the black virgin.  
I wanted to be reborn in harmony  
with life, with my life  
In the darkest room of my past,  
I want to kill my "old self".  
I want to destroy the evil in me and in the world.  
I want to be purified from this stain, this defilement.

Would it not be nice to die in a way  
which looks like life .  
To die is a passive act but to kill themselves is an act.  
Or I prefer to wear the torn of my torn soul and body  
on an endless road than to dare something,  
To will to dare: the leap forward in the darkness





Fulco's  
First steps  
on the Ascent  
from I to i

•  
•



# The Rebel in The Soul

**Hieratic Papyrus no 3024 at the  
museum in Berlin ( 2000 BC )**

**Translation: Bika Reed**

An Egyptian temple text, related with  
the God IAI, an aspect of the Solar God,  
the stubborn donkey

An initiation text meant for the 'critical  
stadium' of initiation, the  
intellectual rebellion. It is the ninth hour  
of the travels of the bark  
of the Sun in the underworld.







The stubborn, passionate, long-suffering donkey is the perfect natural symbol of our rational personality ( The Ego). It bears, like the donkey , the weight of all our suffering, and carries us through life. It is stubborn, selfish and refuses to go where we think we best.

Yet paradoxically, it is the same stubborn donkey , and only the donkey, that can carry the Rebel to salvation; mounted upon his Ego , man is mounted upon his own rebellion. The donkey/Ego is the father of all rebels, but also the carrier of redemption.

Iai, the Great Ass, is the aspect of the Sun God with Ass's ears. (Osiris in his listening state, listening = wisdom ).

The Book of the Gates depicts the progression of the sun through the night. The Twelve Hours of Night are depicted as regions of the Underworld. Each region is an hour, and each Night has its gate through which to pass. – To pass, we must know the name of the gatekeeper/guardian.





This is the same as identifying the layers of ego's we each have within - an ego is what others might call one of the deadly sins, Pride, Envy, Greed...all those different aspects of the personality that can prevent us from progressing through the gates or stages of spiritual development.

When we look inwardly at the aspects of our personality that rule or affect our lives, we need to recognise what is affecting our spiritual progress; if we learn to use it wisely and become its master, instead of it being master over us, we then recognise the Guardian of that Gate, can name the Guardian, and can "*pass through the Gate*"

Consciousness moves from Gate to Gate. In Ancient Egypt, life and consciousness were synonymous.

To be dead meant to be un-awakened and inert, moved like a leaf in the wind. To be dead, meant to be in a state of consciousness preceding consciousness or "life".

The Great Ass is found in the section known as the Ninth Hour. In this ninth hour, a crisis menaces the Solar Barque as it passes through the hours of the night. A double monster, half snake half crocodile, SHES-SHES, approaches the boat."



The Great Ass is the ego (or all of our individual egos if looked at from a Gnostic point of view) the rebelliousness of our individuality – the Great Ass is sacrificed to the SHES-SHES monster as bait to let the barque pass.

Unless this sacrifice is made, the man cannot traverse the night to the light of dawn; will never integrate with his mystical body.

In the text known as papyrus 3024 from the Berlin Museum, known by names such as “Man tired with his life” “Man in conversation with his Soul” “Man arguing with his Soul” ..we can study one of the earliest accounts of the confrontation with the ego.



In his argument with his soul, in which the man is bargaining for the right to die because he can no longer face the suffering of living in this world without his mentor,

the man's soul tells him that men of greater value than he have suffered from the world, and advises him to gain an insight from his attitude and search to overcome his despair.....



...I spoke to my soul  
I answered to what it said:

*To speak to ones soul is to quiet oneself sufficiently so as to hear that still small voice rising from within, and to communicate with that soul language of dream symbol.*

*The "soul" spoken of in this text is the BA soul, ( Higher Soul) centered in the heart region, which in the Qabbalah is called Ruach. In Islam Ruh, in Christian mystic Pneuma/animus)*

*In all Tradtions the lower soul ( ego) has to communicate with his HigherSoul*



No!



I can't carry this  
My soul doesn't answer  
Indeed, worse than anger  
is this indifference.



*It is not always easy to communicate with the deeper levels of ones being. It is not so much that our individual Higher Soul refuses to talk with us, but rather that we refuse to quiet ourselves sufficiently so as to enter its dimension where communication becomes possible. The marriage of ones Higher soul and lower Soul ( ego) is essential to arising in the Resurrection of the Sanctified. To be divorced and cut off from ones self insures the need for repeated incarnation, for repeated re- creation of an ever new and different lower souls toward the "day come unto us" when the two merge into one thru Messianic Mystery.*



**Don't go away, my Soul!**

**Stay !**

**Only with me will  
you arise**



**If I don't weave you in my body  
as the chord in a net  
you won't perish by your own mistake  
on the day of judgement.**

**They will judge my soul!  
For I have wandered,  
because I did not obey  
and sought death before the Death had  
come  
throwing itself in the flames  
nourishing the soul.**

*The individual lower soul ( ego) within, if not purified, dissolves with the death of the flesh.  
The Higher Soul continues from one incarnation to the next, but it too has a life span which can be prolonged only by sealing itself to a Lower Soul and thus enrobing itself in the Marriage Garment. If the Higher Soul "body" does not enmesh itself in oneness with the lower soul ( ego) "body", the two must go their separate ways at the death of the flesh. The ( Nepheshian / Nafs/ Ego/ anima) Lower soul back into the world soul, and the Ruachian/ Ruh/ / Pneuma/ Animus) Higher Soul back into heaven worlds preparatory to another incarnation and another courtship with a newly created lower soul.*

Penetrate me  
on that day of judgment!  
Thou shalt arise on the Other Side  
and perform the miracle  
of the Creator  
Thus is his nature:  
He comes forth by  
withdrawing himself  
from his self.

*Our lower soul ( ego) must OBEY the principles of Messianic Union for such a marriage to its deeper Higher Soul counterpart to ensue. If ones lower soul does not cooperate with the principles laid down from before the foundations of the earth and body were laid, then one is doomed to dissolve back into the great Void.*

*The essence of the lower soul, or individual consciousness, must be preserved toward the day of union. Carl Jung's dream of walking in the wind with a small candle which he had to keep lit was his dream interpretation of the need to keep the personal consciousness alive whilst enmeshing oneself in the world of universal archetypes and Higher Soul type images. ( see film Tarkosky: Nostalgia)*







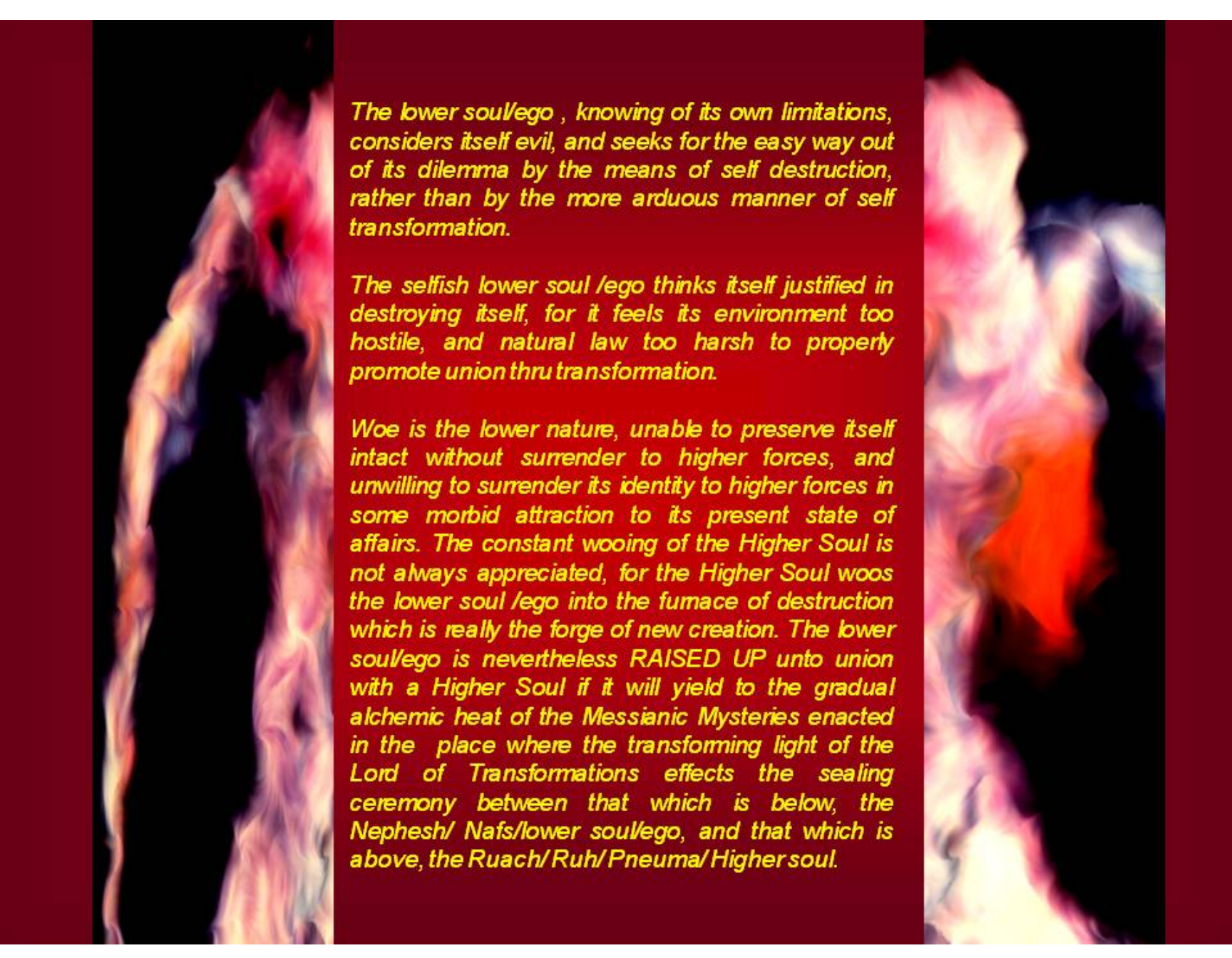
It is strange, my Soul  
You experience the pain of life  
By denying me death  
before death has appeared!  
Through me you enjoy that which is above:  
Would that be worse?

Look! Life is nothing  
but the motion of Eternal Return

....

*The lower soul/ego subconscious is sustained by the Higher Soul which animates it. If one casts their lower soul back into the mass of the world soul before it is sufficiently developed, one will die. One can do this either thru suicide of the flesh or thru suicide of the self, which occurs when one fails to develop sufficient personality and individuality in their quest to be one with others.*

*Our irrational lower soul/ego, sensing the Higher Soul's alienship to the lower world and lower states of consciousness, cannot always see the wisdom in enduring the trial of earth life in order to receive some far away goal of a type of existence which the subjective Higher soul can neither understand nor appreciate.*

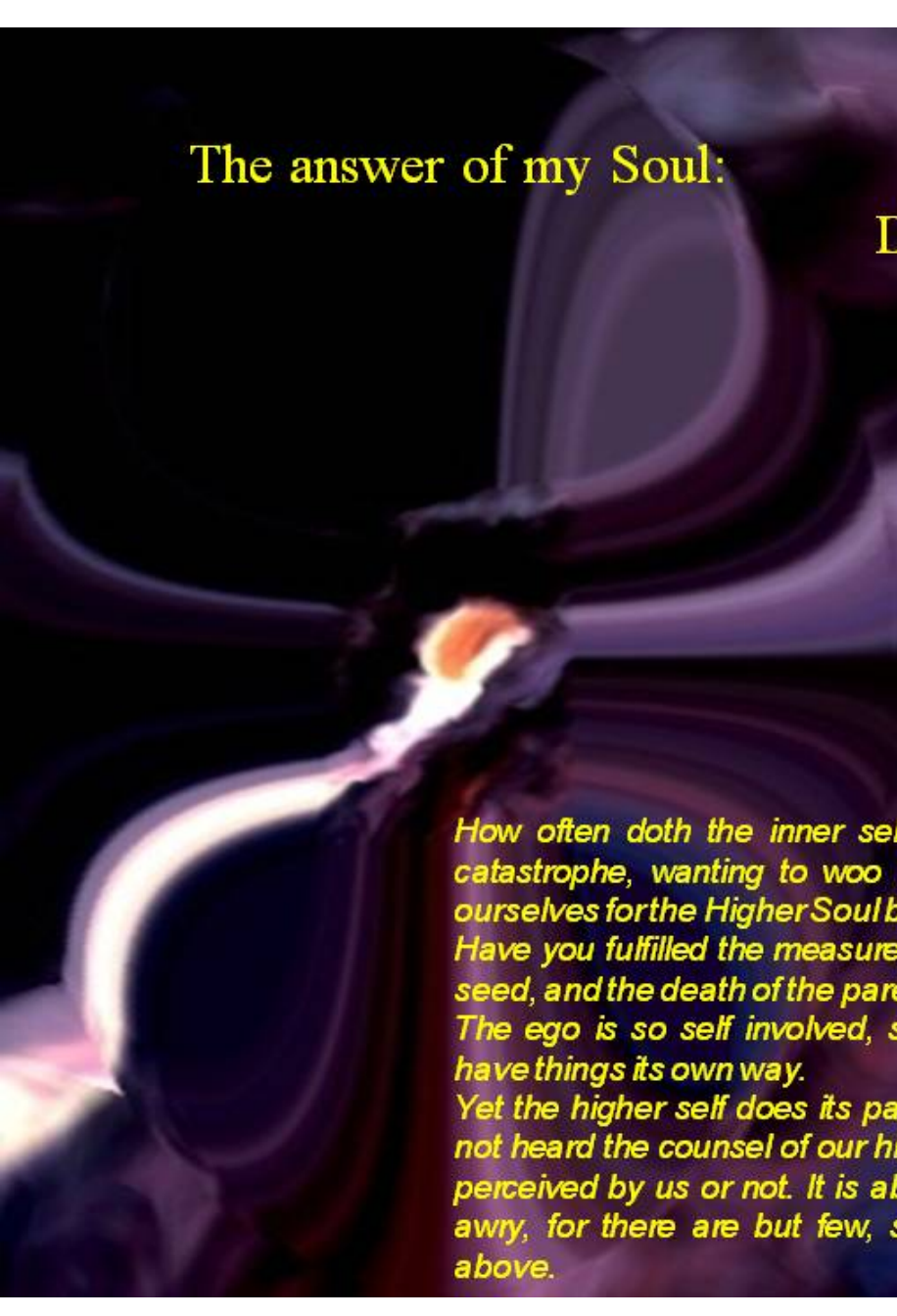


*The lower soul/ego , knowing of its own limitations, considers itself evil, and seeks for the easy way out of its dilemma by the means of self destruction, rather than by the more arduous manner of self transformation.*

*The selfish lower soul /ego thinks itself justified in destroying itself, for it feels its environment too hostile, and natural law too harsh to properly promote union thru transformation.*

*Woe is the lower nature, unable to preserve itself intact without surrender to higher forces, and unwilling to surrender its identity to higher forces in some morbid attraction to its present state of affairs. The constant wooing of the Higher Soul is not always appreciated, for the Higher Soul woos the lower soul /ego into the furnace of destruction which is really the forge of new creation. The lower soul/ego is nevertheless RAISED UP unto union with a Higher Soul if it will yield to the gradual alchemic heat of the Messianic Mysteries enacted in the place where the transforming light of the Lord of Transformations effects the sealing ceremony between that which is below, the Nephesh/ Nafs/lower soul/ego, and that which is above, the Ruach/Ruh/Pneuma/Higher soul.*





The answer of my Soul:

What kind of man are you?  
Did you live your life to the end?  
You whine about life  
as the Lord of Hopes

I have spoken!  
I don't take part in it!

*How often doth the inner self speak unto us, in dream, in vision, in event or catastrophe, wanting to woo us, wanting to wed us, challenging us to prepare ourselves for the Higher Soul bridegroom.*

*Have you fulfilled the measure of your creation, which includes the ripening of the seed, and the death of the parent stalk that the seed might live?*

*The ego is so self involved, so self interested, and so pompous in its desire to have things its own way.*

*Yet the higher self does its part to warn us, to woo us. Even if we think we have not heard the counsel of our higher self, it nevertheless fulfills its function, whether perceived by us or not. It is absolved from all responsibility for a lower soul gone awry, for there are but few, so few, destined to flourish unto union with those above.*



Only through the living /divine  
inspiration  
The intellect is able  
To penetrate the heart.



If you're not careful  
All evil will take possession of you  
You will be halted  
Your name will die!



And can the After-world become  
the Harbour of wrestling against  
the stream.

*One has the choice to either submit to their higher self, their Higher Soul, or to submit to more powerful evil entities thru surrendering ones hold on ones life. Suicide is reckless at this point, for one does not wipe out their lower soul completely, but only kills their control over themselves, like a self induced psychosis that catapults one under the dominion of more strong personalities. When the Nephesh / Nafs/ lower soul ceases to concern itself with itself, its energy is eaten by other entities, either directly or by it first being dissolved back into the great Nephesh lower soul pool that fuels the universe. To kill oneself is only to kill ones control over oneself, relinquishing it to another more focused.*

*If one allows the little flame of their consciousness to blow out, it cannot be relit. Ones name, or identity is then sacrificed, and one returns to the pool of lower soul from whence they came. By negating itself, the lower soul destroys the hope of its higher soul in uniting with higher worlds. Effectively destroying the higher soul's connection to those above it and those below it by destroying the lower soul which resideth in the HUSK of the body. The hearts of the Fathers must be turned to the children, and the hearts of the children must be turned to the Fathers, or higher souls, else the whole house will be burned and melted back into undifferentiated waters of Chaos.*





I spoke to my Soul, answering what she had said:

Woe me! Disgusting my name!  
Woe me! Worse than the stench of cadavers under  
the shimmering sky of a summer day!

Woe me! Disgusting my name!  
Woe me! Worse than fish thrown away  
after it was caught!  
Rotting under a glowing heaven!

Woe me! Disgusting my name!  
Woe me! Worse than the stench of breeding ducks  
nestling in the rush-land!

*In realizing the loathsomeness of its own self serving nature,  
the ego rejects its own worth in preparation for total submission  
to the higher self.*

Woe me! Disgusting my name!  
Woe me! worse than a strong  
young man  
showing himself weak to his  
opponent!

Woe me! Disgusting my  
name!  
Woe me! Worse than a wife  
telling lies to her husband!





Woe me! Disgusting my name!



Woe me! It is a circle around the imprisoned defector aware of his ending.

With whom shall I speak today?  
Brothers are evil.  
Friends are not beloved today.

With whom shall I speak today?  
The hearts are greedy  
Everybody takes possession of his neighbor.



With whom shall I speak today?  
Softness is being trampled  
Violence rules everything.

With whom shall I speak today?  
If dishonor isn't noticed,  
honor is humiliated

With whom shall I speak today?  
He whose villainy hurts the decent  
Is applauded by the herd for his crime.



With whom shall I speak today?  
People are robbers  
Everyone violates the possessions of his neighbor.

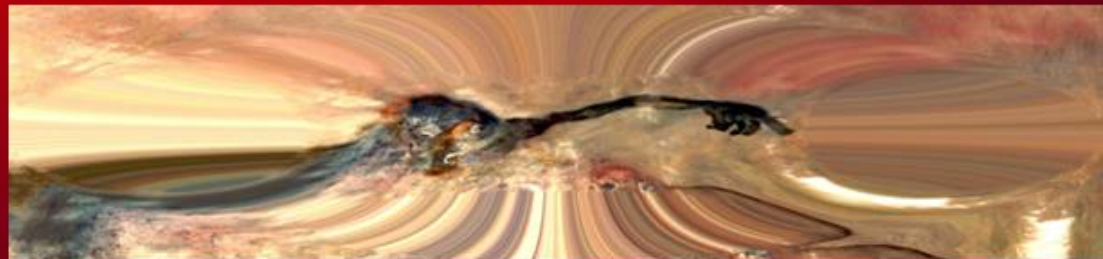
With whom shall I speak today?  
If crime is welcomed as a friend,  
the protesting brother becomes an enemy.

With whom shall I speak today?  
The past is forgotten  
Good deeds remain unanswered

With whom shall I speak today?  
The brothers are evil.  
One goes to the barbarian to find justice.

With whom shall I speak today?  
The faces are disfigured!  
Everybody avoids looking  
at ones 'brothers

With whom shall I speak today?  
the hearts are rapacious.  
There is no heart one can trust.





*The ego, climbing the sacrificial hill of Golgotha, eventually realizes that all ego's, including itself, are unworthy of communication. There is little for the dissolving lower soul to do but to renounce its own lack of virtue, and prepare for renewal and rebirth by virtue of its upcoming marriage.*

With whom shall I speak today?  
The just have disappeared!  
The land has been given to injustice.

With whom shall I speak today?  
There are no friends to be trusted  
You're thrown in the darkness before you  
can call!

With whom shall I speak today?  
I'm laden with sadness  
on having lost Him-Who-Enters-The-Heart.

With  
Whom  
Shall I  
Speak  
Today?  
For putrefaction roams the Earth:  
It doesn't end!





Today is dying for me  
health for the diseases:  
as liberation from slavery.

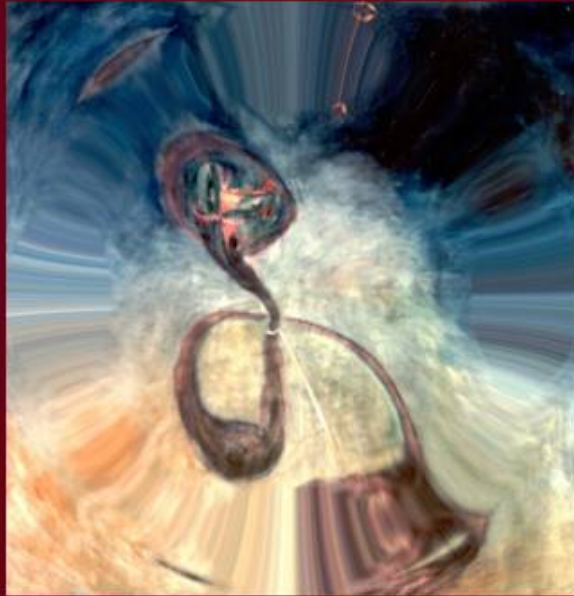
Today is dying for me  
The smell of myrrh;  
as shelter on a windy day.

Today is dying for me  
smelling the lotus;  
as dwelling on the coast of extacy.

Today is dying for me  
the coming flood  
as returning home from a war.

Today is dying for me  
the uncovering of heaven;  
as glorification by the Unknown.

Oh, today is dying for me  
As the desire to return home  
after years of captivity



*To die, for the ego to dissolve  
itself thru surrender to the Higher  
Soul, is bliss exquisite, for it is  
the angelification of that which  
hath been but beastly throughout  
its earthly sojourn.*

Today is dying for me  
health for the diseases:  
as liberation from slavery.

Today is dying for me  
The smell of myrrh;  
as shelter on a windy day.

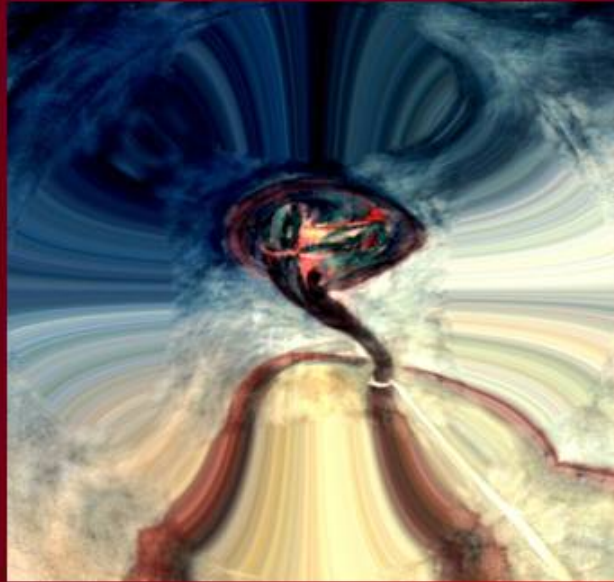
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as dwelling on the coast of  
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Today is dying for me  
the coming flood  
as returning home from a  
war.

Today is dying for me  
the uncovering of heaven;  
as glorification by the  
Unknown.







Indeed, He Who Lives in Me  
will forgive this crime  
and this perpetrator

Indeed, He Who Lives in Me  
Will arise in the Holy Bark of Night  
Offering the Highest Sacrifice  
to the Temples.



With whom shall I speak today?



Today is dying for me...

Woe me! Disgusting my name!



My Soul said to me:



You hang up your misery  
But that Coat Rack is mine!



Brother, as long as you burn  
you're a part of life.

You say you want Me with you  
in the After World?

Forget about the after world!





*The pain of existence is dissolved in the end of duality that occurs above the Abyss Veil.  
The union of oneself to oneself, and to others, is brought about by the NAIL, which is the Hebrew letter Vah  
(the letter waw in Arabic, which is the source of unifying Mysteries.  
Indeed, it is impossible for the lower to live in the Beyond, in the sacred, lest it be in union with the Higher  
Soul. Forget your heavenly reward, for if it is not achieved here in this world, it will not exist in any other.*





If you bring  
your flesh  
to rest  
and attain  
the After-world thus,





In that silence  
I will descend  
upon you



Then we will, united, form the Abode.





Because  
that which is  
Above  
Is heightened  
by that  
which is Below



*The man's soul tells him that men of greater value than he have suffered from the world, and advises him to gain an insight from his attitude and search to overcome his despair.*

*It tells him about the "mythical field of transformations"  
...both the field AND the plough are to be found within mankind.*

*The field is the ground - the earth, where the soul of the man dwells, and is to be cultivated by the plougher.*

*The harvest is what is then offered back to the soul. The "harvest", what is left of the man after his life, is in dangerous hands if left uncultivated.*

*It is exposed to a "storm from the North" said to indicate the Head.. the storm is consciousness threatened by intellectual rebellion.*





# My Soul said to me:



“You hang up your misery  
But that Coat Rack is Mine!”

“ Because that which is Above  
Is heightened by that which is  
Below”

“If you bring your flesh to  
rest. Then we will, united,  
form the abode”



*This mythical field of transformation  
Become the place of theophany.  
It 'is what Rumi calls the spiritual  
resurrection: "The Universal Soul is in  
contact with the part of the soul and the  
latter has received from her a pearl and  
she puts it in her bosom. Due to this  
touch of her bosom, the individual soul  
has become pregnant, like Mary, of a  
Messiah ravishing the heart. Not the  
messiah who travel by land and sea, but  
the Messiah who is beyond the limitations  
of space! So when the soul has been  
fertilized by the soul of the soul, then the  
world is fertilized by such a soul .*





Life/Soul is like  
a clear mirror;  
The body is dust on it.  
Beauty in us  
is not perceived,  
For we are under the dust.

End part II





## Part III :

### The Path from I to i :

... Surrendering and servanthood ...  
- Forward on the Ascent to Reality -





Guénon defines the modern world as being a degeneration of what he calls "the traditional world". According to him, the real separation between the East and West comes from this degeneration; in other words, it comes from an intellectual standpoint, and is not related to any geographical distinction, but to a doctrinal divergence.

Amidst the global period of intellectual confusion and disorder that characterizes modernity according to René Guénon, the East has maintained alive, through uninterrupted spiritual lineages, an intellectual (possibly hidden) elite fully conscious of the original wisdom transmitted to humanity from time immemorial. In some of his books, he states that the present condition of humanity can be explained by the traditional doctrine of "cosmic cycles", as it is described in Hinduism.

However, the current state of the West, characterized by its voluntary and gradual detachment from his own tradition, Christianity, and the degeneration of major branches of one of his last initiatic organization, freemasonry, makes a restoration somewhat unlikely feasible given that this situation is the result of a long evolution through Western history, which according Guénon, follows even a predetermined plan.<sup>12</sup>

Incidentally, in the esoteric domain, René Guénon says that two dates mark historically the fundamental spiritual degeneration of the West: first, the destruction of the Order of the Knight Templars in 1314, which defines precisely what René Guénon called "modern deviation",<sup>1</sup> and the Treaty of Westphalia in 1648 which severed, in the historical and "outer realm", the link between West and what René Guénon defined as the "Supreme Centre" .

According to the doctrine exposed by Guénon, the "spiritual realisation" leads to the effective identification with the states of being that are superior to our transitory human state, and ultimately to the "Supreme Identity" with the Supreme Principle or Absolute Reality. He firmly states the necessity of being fastened to an authentic and living tradition which has kept alive and made available the initiations that were existing in that tradition since its inception. Such living traditions (such as Hinduism, Islam, or Taoism) are characterized by an inspiration (ex. The vedas), or a revelation (ex.the Quran He insists on the notion of "intellectual intuition" (supra-rational or spiritual), "awakened" by concentration and meditation on symbols, either in visual form (yantras) or auditive (mantras or, in Islam, Dhikr.)





**“From the springboard of my inner chaos  
I dive again with lots of mirrors,  
My own inner pictures  
they are forming a kind of playing cards,  
a personal tarot.  
Fulco decapitated me with this game  
So that I have now lost my own I.  
Am I dead?  
No, that's an illusion.  
Fulco is the end of an illusion,  
The Life, the will.  
I'm ready,  
I'm going to sacrifice ...  
Beginning or end?  
None of two,  
a moment that lives, ... a surrendering**

*Individual (ity): Being - when understood from the metaphysical point of view as individual - does not represent any (special) interest. This is so because "the individual does in reality constitute but a relative and fragmented unity," far from constituting an autonomous, independent unity. René Guénon adds concerning this point that "the individual - even if it were considered in all its possible extension to which it is susceptible, is not a total being, but only a particular state of the manifestation of a being, a state which is subject to certain conditions specified and determined by existence, and occupying a certain place in the indefinite series of the states of total being." "We have seen that the individual ("I") in reality per se (by itself) is an illusory unity and that its reality takes from the higher states and lastly the highest unity, which is God. We have further seen that every being carries those higher states within itself, not consciously, or if it has trod the way of realization, ever more consciously.*

Seyyed Hossein Nasr defines **modern** as follows:

*"When we use the term 'modern', we mean neither contemporary nor up-to-date nor successful in the conquest and domination of the natural world. Rather, for us 'modern' means that which is cut off from the transcendent, from the immutable principles [see metaphysics] which in reality govern all things and which are made known to man through revelation in its most universal sense. Modernism is thus contrasted with tradition (al-din); the latter implies all that which is of Divine Origin along with its manifestations and deployments on the human plane while the former by contrast implies all that is merely human and now ever more increasingly subhuman, and all that is divorced and cut off from the Divine Source."*





## To Have or to Be?

The answer is in the question.  
And when I'm the question,  
is the answer  
beyond being.  
Nothingness, the infinite?  
No, no the finite without limit  
the eternal present,  
transparent:  
The Sacrifice



The meaning of unity is to lose oneself and so finding  
what **IS** ( *Sultan Walad* )





### **Servanthood:**

**Happy is he who sacrifices his life  
to understand this mystery,  
he leaves the house and find  
another home.**

**He destroys his individuality and becomes  
free of good and evil.**

**He purifies all his attributes  
and, without feet and without head,  
he is turning around the Ka'aba.**

*Sultan Walad*

**In an instant, rise from time and space.  
Set the world aside  
and become  
a world  
Within yourself**

*Shabistari, Secret Garden*



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

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

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

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

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

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

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

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

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

The soul is given life by the four-elements  
Like a lamp that burns through the night:

The light is from oil and wick, it is not eternal.  
While the oil exists, the lamp burns, but then goes out.

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

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

Like gold, God's value comes from His pure, perfect essence.



**...Give up the body's ear,  
to be able to hear the secret,  
Leave up that body feet  
to be able to walk.  
The head of the body  
doesn't help in this trip:  
Seek this path  
without head and without foot ....**

**To kill lovers is to give them life.  
This kind of murder is not death**

**.. Because each lover is killed by God,  
he gets life because he sacrificed his  
own  
... a lover who gave his life gets Life ...**

***Sultan Walad***



*Sultan Valid (1240? - 1312) was Rumi's son, his biographer, and his spiritual successor. He formally founded in the Mevlevi Order of Sufis following his father's teachings.*

*Sultan Valad is quoted as saying, "When the saints compose poetry they express the essence of the (holy) Qur'an, because they have effaced their own ego in the divine and move according to God's Will."*



**Surrendering**



**The soul that does not  
live  
in God is not alive.**



**Servanthood**





In the dead of night, a Sufi began to weep.

He said, "This world is like a closed coffin, in which we are shut and in which, through our ignorance, we spend our lives in folly and desolation.

When Death comes to open the lid of the coffin,

Each one who has wings will fly off to Eternity,

But those without will remain locked in the coffin....

..... Then, docile, I came to Him

Holding the tip of my leash

In the palm of my submission...

.... And in the proximity,

the vision of me

Absented herself from me

So much that I forgot my name

*Al Hallaj*



...So, my friends, before the lid of this coffin is taken off,  
Do all you can to become a bird of the Way to God;  
Do all you can to develop your wings and your feathers."





"We are the light of God  
in human habitation,  
the light is like Jesus,  
the body like the donkey,  
his mount"



... "Get out of yourself, not of your  
house,  
so you can unite  
with your Beloved ".....  
*Sultan Valad*



Abu Yaqub Nahrajuri says:

"A man's true servanthship lies in annihilation and subsistence,"  
because no one is capable of serving Allah with sincerity until  
renounces all self-interest. Therefore, to renounce humanity is  
annihilation, and to be sincere in servanthship is subsistence.



**Annihilation I**



**Annihilation 3**



**Annihilation 2**





The union with God, says Rumi, occurs when the divine qualities come and cover the attributes of His servant:  
*"The call of God, whether veiled or not, grants what it 's awarded to Maryam.*

*O you who are corrupted by the dead inside your body, return from non-existence to the Voice of the Friend! In truth, this voice is from God, although it comes through the servant of God!*

*God said to the saint:*

*"I am your tongue and your eyes, I'm your senses, I am your contentment and your anger. Go, for you are the one whom God said: 'through Me he hears and through Me he sees !"*

Attar writes,  
The Double only seems, but The One is,  
They-self to Self-annihilation give  
That this false Two in that true One may live.



His friend called out,

"Who is that at the door?"

He answered,

"Only you are at the door, O seizer  
of hearts!"

(The friend) said, "Now, since you  
are me, O me, come in,  
(since) there's no room for two  
'me's' in the house.

"The two ends of the thread are not  
(suitable) for the needle. (So),  
if you are a single strand, come into  
the needle."

*Rumi*





(Only) the thread becomes connected with the needle; the eye of the needle is not appropriate for a camel. The camel's existence can never become thin except by (means of) the shears of strict exercises and work.

(But) for that, O so-and-so, the Power of God is needed -- since it is the "Be! And it was" for every (apparently) impossible (situation)

The friend told him, "Come in, O (you who are) entirely me, (and) not contrary like the rose and thorn of the garden."

(Since) the thread has become single, don't go into error now if you see the letters "B" and "E" [of the word "Be!" as two-fold.

(The letters) "B" and "E" are pulling, like a lasso, in order to draw the non-existent into important matters [in the world of existence].

Therefore, the lasso must be two-fold in (the world) of forms, although those two (strands) are (actually) single in effect.

Know that the world of Unity is beyond the side (known to) the senses. (So) if you want Unity, ride toward that (other) side.

The (Divine) Command of "Be!" was a single act. And (although the letters) "B" and "E" occurred in words, the meaning is pure and unmixed.

Note: the letters "B" and "E" [of the word "Be!"]:

In the text, is Kun in Arabic **كن**

the letters are "K" **ك** and "N" **ن** in the word "kun," which means "Be!." In the earliest Arabic of the Qur'an, only

the consonants were written-- "kn"-- and the vowel "u" **و** " was not (but was added in latter copies as a mark above the consonant letters).

"Although the Creative Word KuN consists of two letters, yet essentially it is one, and its effect, i.e. its bringing the whole contingent universe into being, is single; it may be compared to a noose which, though double in form, has but one meaning and object, namely, to draw the world, hidden in the knowledge of God, from potential into actual existence.





" You are the divine consciousness, how should we say that you possess this divine consciousness? Since you are now, by thy wonder, 'He who belongs to God. I am yours, because 'God belong to him. Sometimes I'll say to you: 'It is You!' 'Sometimes' It is I! " Whatever I say, I am the sun illuminating everything. " Once transcended the illusion of duality, it lives in the soul only the Divine Presence: the soul then find in the depths of her being the likeness of God." *Rumi*



**Hu** - Arabic (formal) huwa or (common) hū: he, it; the Arabic third person personal pronoun; often used to refer to Allāh; also considered to be a mystical sound, often used in chants such as 'Hū Allāh' or simply 'Hū'. This sound Hu is the beginning and the end of all sounds, be they from man, bird, beast, or thing...

The Supreme Being has been called by various names in different languages, but the mystics have known him as Hu, the natural name, not man-made, the only name of the Nameless, which all nature constantly proclaims. The sound Hu is most sacred; the mystics call *Ism-i Azam*, the name of the Most High, for it is the origin and end of every sound as well as the background of each word. The word Hu is the spirit of all sounds and of all words, and is hidden within them all, as the spirit in the body. It does not belong to any language, but no language can help belonging to it. This alone is the true name of God, a name that no people and no religion can claim as their own. The Calligraphy of the Arabic word HU: This reflected Hu stands for the reunification between the resonance of the divine mystery in the outside world and the inner consonance of this resonance in every people.





We are Three →



We are One



← We are Two





.... Be Lovers is the ultimate goal of sincerity ....

*Sultan Valad*

The capital of the Path is, in truth, nothing other than sincerity. Sincerity has been defined as 'showing yourself as you really are' and 'being inwardly what you show yourself to be'. One may speak of three stages of sincerity: sincerity with oneself, sincerity with the master, and sincerity with God.



## Adulthood - Sincerity

Even as the flowerets, by nocturnal chill,  
 Bowed down and closed, when the sun whitens them  
 Uplift themselves all open on their stems  
 Such I became with my exhausted strength,  
 And such good courage to my heart there coursed,  
 That I began, like an intrepid person... *Dante*

I was dead; I have come alive!  
 I was weeping; now I am laughing!  
 The fortune of love has arrived,  
 and I have become everlasting fortune!

*Rumi*

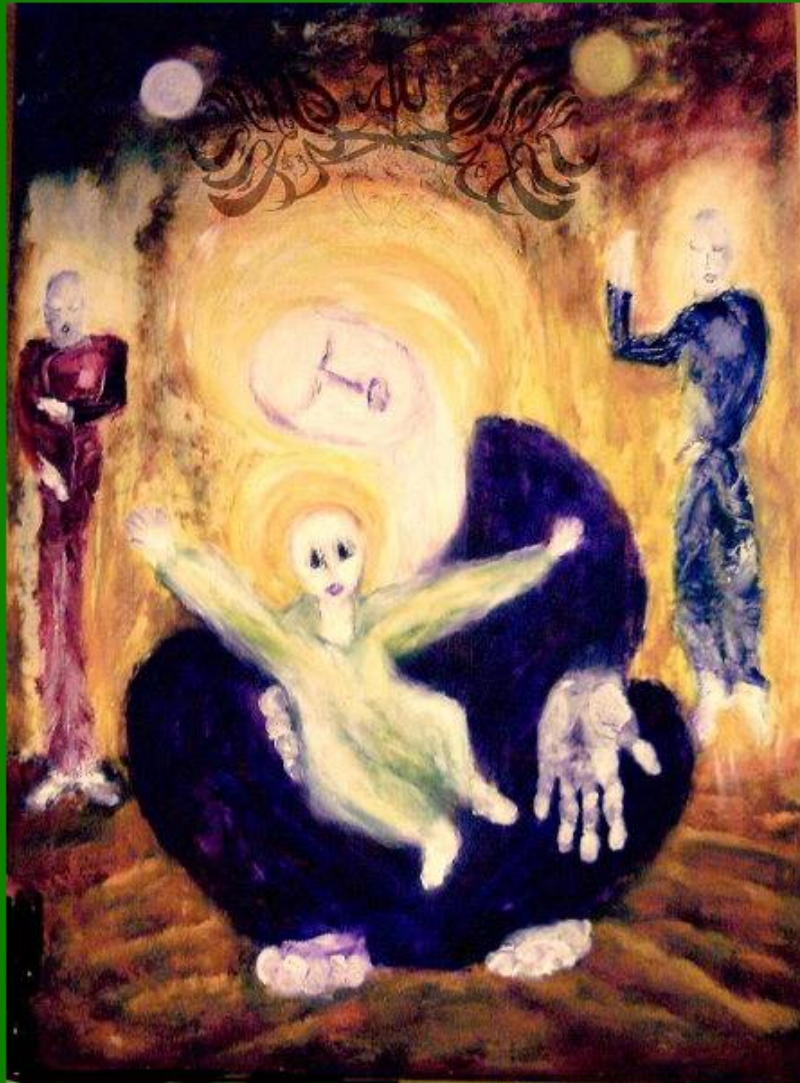


He destroys his individuality and  
 becomes free of good and evil.

He purifies all his attributes and,  
 without feet and without head, he is  
 turning around the Ka'aba.

*Sultan Valad*





## The birth of Jesus in man :

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

And al-Hallaj also evokes the same idea: *"Our minds are one Virgo where only the 'Spirit of Truth may enter'"*

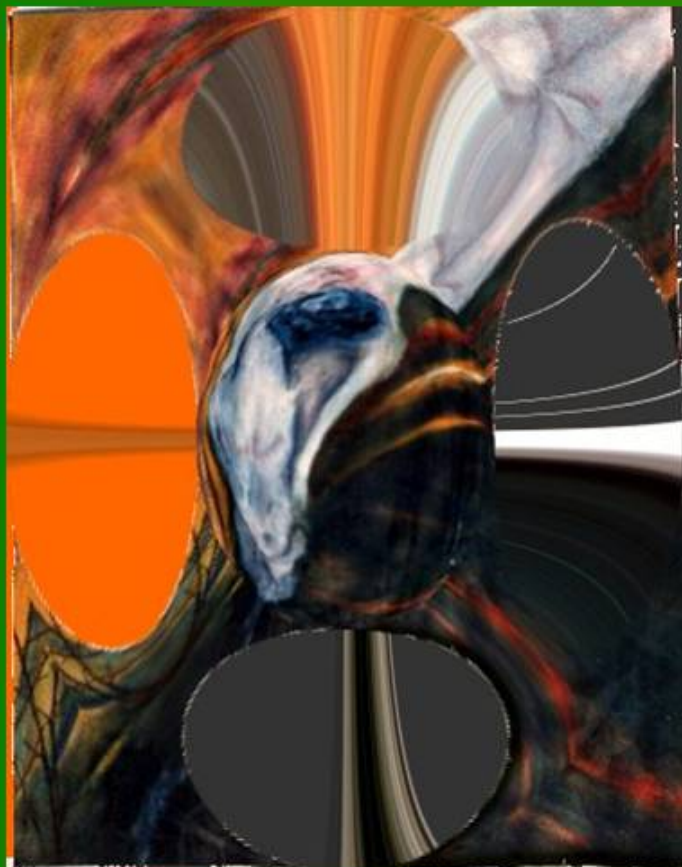
In this context, then Jesus symbolizes the cutting edge of the Spirit present in the Human soul: *"Our body is like Mary, each of us has a Jesus in him, but as the pain of the childbirth do not manifest themselves in us, our Jesus is not born"*

The essential quest is similar to the sufferings of Mary who drove her under the palm tree :

*I said: "O my heart, seeks for the universal mirror, goes to the sea, because you 'will reach your goal not only by the river!'"*

*In this quest, Your servant is finally arrived at the scene of Your House as the pain of the pains of childbirth led Mary to the palm*





Just as the Breath of the 'Holy Spirit', breathed into Mary, was designing to her the Holy Spirit, so when the Word of God (kalam al-Haqq) enters the heart of someone and the divine Inspiration purifies and fills his heart and its soul, its nature is such that then is produced in him a spiritual child (walad ma'nawī) with the breath of Jesus who resurrects the dead. *"The human being is said in the Walad-Nama must be born twice: once for his mother, another from his own body and its own existence."*

The body is like an egg: the essence of man should become in this egg a bird, thanks to the warmth of love, so he escapes from his body and fly into the world's eternal soul beyond space. And Sultan Walad added: "If the bird of the faith (Iman) is not born in Man during its existence, this life on earth is then similar to a miscarriage. The soul, in the prison of the body, is stiff as the embryo in the womb, and she awaits his deliverance. This happens when the "germ" has matured through a descent into oneself, into a painful realization: "The pain will be born from the glance inside oneself, and this suffering let pass beyond the veil. If the mothers are not taken by pains of childbirth, the child has no opportunity to be born...) My mother, that is to say, my nature [my body], by the pain of agony, gives birth to the Spirit ... If the pain at the coming of the child are painful for the pregnant woman, for the embryo, it is like the opening of his prison





It became the place of theophany. It 'is what Rumi calls the spiritual resurrection: "The Universal Soul is in contact with the part of the soul and the latter has received from her a pearl and she puts it in her bosom. Due to this touch of her bosom, the individual soul has become pregnant, like Mary, of a Messiah ravishing the heart. Not the messiah who travel by land and sea, but the Messiah who is beyond the limitations of space! So when the soul has been fertilized by the soul of the soul, then the world is fertilized by such a soul .

The birth of the spiritual child occurs outside time, and thus it occurs in each man who welcome it with his whole being by "Be!" whom is received by Mary at the Annunciation: "From your body, as Maryam, gives birth to Issa fatherless! we must be born twice, once from our mother, another time from ourselves. So, engender yourself again! If the outpouring of the Holy Spirit provides further assistance, others will turn to what Christ himself was: the Father pronounces the Word in the universal Soul, and when the Son was born, each soul becomes Mariy . So Jesus can say: "O son of Israel, verily I say unto you, nobody enter the kingdom of heaven and earth unless he is born twice! By the Will of God, I am among those who are born twice, my first birth was by nature, and the second by the Spirit in the Sky of Knowledge!





**Substitution**

**Simulation**

**Imitation**



### **Qu'ran verse 4:157:**

"And because of their saying (in boast). We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah," -- but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man)..."

The publishers of 'The Noble Qur'an' have printed the original Arabic text, side by side with the English text. The text which reads: "but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man)"

is the translation / interpretation of the Arabic text that reads:

**"wa ma qatala hu wa ma salabu hu wa lakin shubbiha lahum"**

The variations appear in the translation/interpretation of the end portion of the verse which reads: **"wa lakin shubbiha lahum"**

**wa** means: And, also, but, whilst.

**lakin** means; But, still, nevertheless.

**shubbiha** means; To be made like; A likeness or similitude.

(This could refer to: A likeness or similitude (of Jesus), or  
A likeness or similitude (of Killing), or  
A likeness or similitude (of Crucifixion), or  
A likeness or similitude (of Killing &

Crucifixion)

**lahum** means; Was made for them.





The following narration recorded in the Qur'anic exegesis of Ibn Kathir is graded as authentic by orthodox Sunni scholars and provides a plausible explanation for the Qur'anic verse related to the substitution of Jesus:

Ibn Abbas ( 700 AD) said, *"Just before Allah raised Jesus to the Heavens, Jesus went to his disciples, who were twelve inside the house. When he arrived, his hair was dripping with water (as if he had just had a bath) and he said, 'There are those among you who will disbelieve in me twelve times after you had believed in me.' He then asked: 'Who among you will volunteer for his appearance to be transformed into mine, and be killed in my place. Whoever volunteers for that, he will be with me (in Paradise).'* One of the youngest ones among them volunteered stood up and said, "It is I.", but Jesus asked him to sit down. Jesus asked again for a volunteer, and the same young man volunteered and Jesus asked him to sit down again. Then the young man volunteered a **third time** and said, "It is I." At than Prophet Jesus said, "It is you." **'You will be that man,'** and the resemblance of Jesus was cast over that man while Jesus ascended to Heaven from a hole in the roof of the house. When the Jews came looking for Jesus, they found that young man and crucified him.



The *Gospel of Judas* states that Jesus told Judas "You shall be cursed for generations" and then added, "You will come to rule over them" and "You will exceed all of them, for you will sacrifice the man that clothes me "...Elsewhere in the manuscript, Jesus favours Judas above other disciples by saying, "Step away from the others and I shall tell you the mysteries of the kingdom," and "Look, you have been told everything. Lift up your eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."





## Spiritual and mystical death in Judaism:

Of particular note is the role accorded the imagination in **Jewish Mystic** :. Two acts are mentioned. The first comes after the mystic is told to block out the world and its sensations- "**as if**" (ke'ilu) he were dead. This done, he should first "imagine" himself "**as if**" dead and his soul in supernal ascent. Monitoring his transport, the adept should then draw mental images of the divine worlds "**as if**" he stood therein. The hypothetical construction is intriguing. Presumably the dual sense of having a body in this world and a soul in another produces a bifurcated consciousness- and this is captured by the phrase "**as if**." Death and ecstasy are thus experienced from within but viewed from without. This results in screen images of the sensate soul, while in the very process of its simplification.'

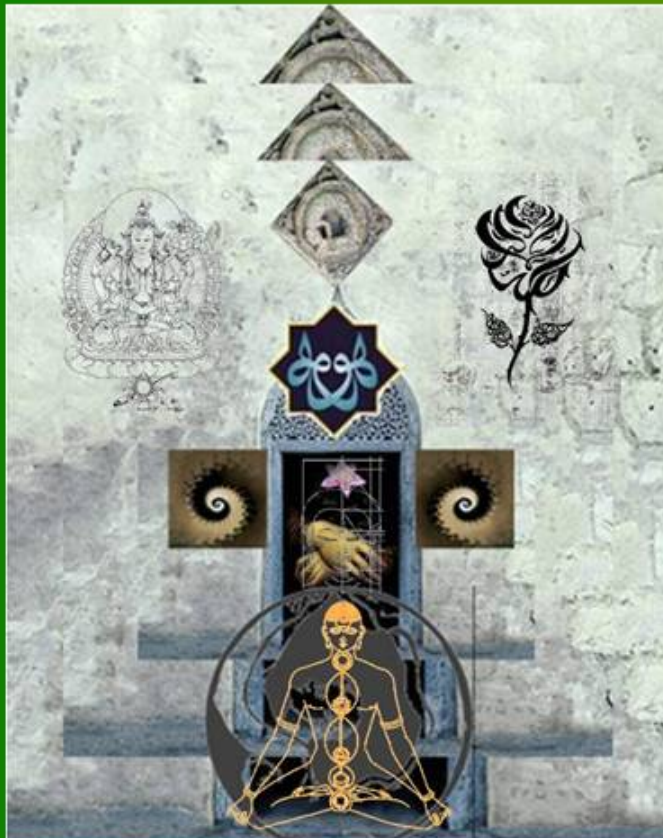
A third contemporary of Albutini and Vital, Rabbi Joseph Karo of Safed, gave exegetical expression to this sense of death when the soul is freed of physical constraints and begins (with increasing intensity) to cleave to the divine. Indeed, he does not focus on the techniques of ecstasy but on their spiritual end when he reports this advice from his celestial mentor:

Let your soul cleave to your Creator, and thus death will be for you a rest. This is the true meaning of what our sages said: "**He who wants to live should die.**" ... and by this path [of mortification] it is like killing oneself. Thereby one truly revives one's soul, and separation from this world will be felt as a profound rest by cleaving to the Creator. For if the soul adhered to the Creator even while imprisoned in this vile body, how much more will it cleave to the Creator and be illumined by the light of life once it has separated itself from matter?





The same dramatic of Jesus death is also be found in the old rituals of the Operative Freemasonry (through the story of the dead of Hiram the architect ) and in the rituals of the Compagnonnage ( through the story of the dead of Pere Soubise), where the candidate to the initiation of Master is asked "if he is ready to take the place of the martyr. But as Rene Guenon says who in the west is still able to understand and live this concept?



*Kill me, my faithful friends,  
For in my being killed is my life.*

*Love is that you remain standing  
In front of your Beloved  
When you are stripped  
of all your attributes;  
Then His attributes become your qualities.  
Between me and You, there is only me.  
Take away the me, so only You remain  
Hallaj*



Hereby ends the ascent in words and mirror

On the Path from I to i

That Divine Love take us, as God Pleases,  
to the Stars of sincerity and the Oceans of Reality



**Descent:**  
**From Reality to Existence**  
...The Path to I...

**Ascent:**  
**Return to Reality**  
...The Path from ...I to i

**From Youth to Manhood**



**3 year old**



**Manhood / Sincerity**

**Ascent: stair 1**

**I said to My Soul**



**With whom shall I speak today?**



**Today is dying for me...**

**Woe me! Disgusting my name!**



Ascent: stair 2

My Soul said to me:



“You hang up your misery  
But that Coat Rack is Mine!”



“ Because that which is Above  
Is heightened by that which is Below”



“If you bring your flesh to  
rest. Then we will, united,  
form the abode”

## Ascent: stair 3



**Surrendering**



The soul that does not live  
in God is not alive.



**Servanthood**



**Ascent: stair 4**



**Annihilation I**



**Annihilation 3**



**Annihilation 2**

Ascent: stair 5



We are Three →



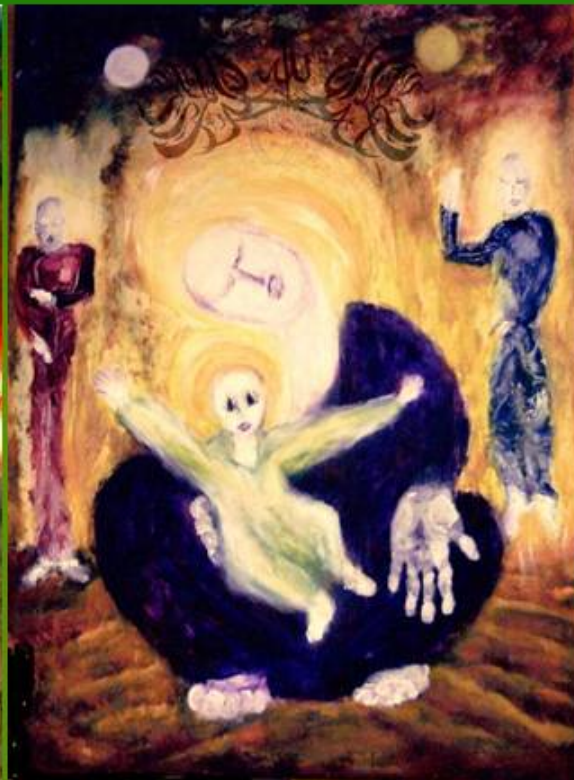
We are One



← We are Two



## Ascent: stair 6



.... Be Lovers is the ultimate goal of sincerity ....

*Sultan Valad*

The capital of the Path is, in truth, nothing other than sincerity. Sincerity has been defined as 'showing yourself as you really are' and 'being inwardly what you show yourself to be'. One may speak of three stages of sincerity: sincerity with oneself, sincerity with the master, and sincerity with God.

## Ascent: stair 7



Hereby ends the ascent in words and mirror

On the Path from I to i

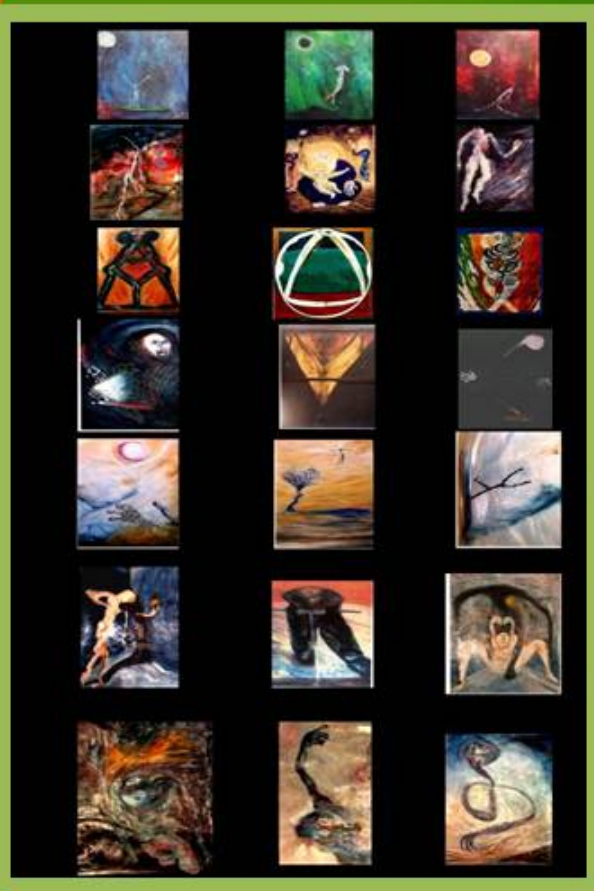
That Divine Love take us, as God Pleases,  
to the Stars of sincerity and the Oceans of Reality



# ...The Path from ...I to i

Descent: 7 steps  
From Reality to Existence

Ascent: 7 steps  
From Existence to Reality







## Conclusion:

With this last mirrors we come halfway on the path from I to i... the work is still going on because the polishing of the mirrors is a never ending practice.

This journey is not new, modern or unknown. It was, is and shall be taken by many from all over the world and since the beginning of time and from different traditions, ...each one on his unique and personal way.

It is a way of life which can be resumed in a way of thinking outside the square minded individuality, and being opened to the imaginal and transcendence of our soul

## Truth

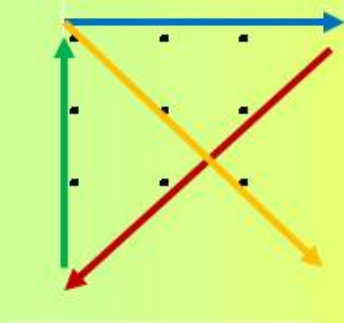
She has confused all the learned of Islam,  
Everyone who has studied the psalms,  
Every Jewish Rabbi  
Every Christian priest.

**Ibn El-Arabi**



## The Sufi Path of Love and 4 guidelines:

This way of thinking or attitude in life can be resume like this: from the square of his life has this Western man tried to join this nine points with only 4 lines. The only way to solve this rebus is to go outside his own boundaries, to meet the "other"..... On his path this 4 lines became 4 guidelines:

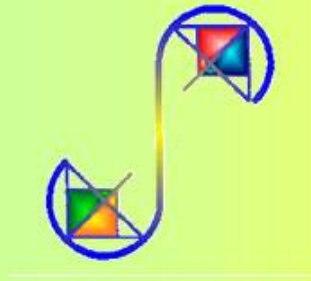


→ **guideline of Islam** : "If Islam means submission to God, We all live and die in Islam." *Goethe*

→ **guideline of "the Faithful of Love"** : "It is the way of servanthood, Love and self-sacrifice in its most varied forms, the generosity in its highest form... it consists, for an individual, to leave always the frames in which he is living and privilege love and self-sacrifice, which exceeds any limitation continuously..." *Faouzi Skali*

→ **guideline of the Living Sufi Master**: "Realizing that in our times the guidance of the Master is to be compared as if he places himself between the hands of the disciple like "the corpse between the hands of the washer of the dead"

→ **guideline of behavior**: "Living as a dry leaf taken by the wind of the divine inspiration which takes it anywhere it wants".  
*Maulana Sheikh Nazim al Haqqani*



With these 4 guidelines he is asked to try continuously to go outside his own boundaries to be able to reach the "other" ( his or her Companion) on the "Rainbow Path of Love"



In his (or her Heart) is graved the Calligraphy of the Arabic word HU. This reflected Hu stands for the reunification between the resonance of the divine mystery in the outside world and the inner consonance of this resonance in every people.





It is resumed in the sanscrit term **Sandhaya** which means *Join, coming together...*

The term is a Sanskrit compound consisting of *saṃdhyā*, meaning "union", or more specifically the union or junctions of day and night which takes place in the morning or evening twilight, In addition to dawn and dusk, noon is considered the third juncture of the day, and hence meditations and prayers are performed daily at those times.

The term **saṃdhyā** is also used by itself in the sense of "daily practice" to refer to the performance of these devotions at the opening and closing of the day

**Sandhi** ("joining") is a cover term for a wide variety of phonological processes that occur at morpheme or word boundaries **Internal sandhi** features the alteration of sounds within words at morpheme boundaries, as in *sympathy* (*syn-* + *pathy*).

**( Sympathy: To suffer together) or (Conspiracy: To breath together)**

**Sandhya** means also intermediar time between two periods or cycles:

The cosmos follows one cycle within a framework of cycles. It may have been created and reach an end, but it represents only one turn in the perpetual "wheel of time", which revolves infinitely through successive cycles of creation and destruction. Within this cycle of creation and destruction of the universe, the soul also undergoes its own version of cycle called samsara, the cycle of rebirth in which individual souls are repeatedly reincarnated. During the lifetime of each Universe, there are partial creations and annihilations. At the beginning of each day of Brahma there is creation and at the end of each day there is partial annihilation. The duration of each of the four yugas has been clearly described in the Mahabharata (188 / 22-26), which is as follows—" The duration of Satya yuga is 4800 divine years inclusive of 800 divine years of Sandhya and Sandhyansh periods. Treta yuga consists of 3600 divine years inclusive of 600 divine years of Sandhya and Sandhyansh periods. In the same manner Dwapar yuga consists of 2400 divine years inclusive of 400 divine years of Sandhya and Sandhyansh periods, while Kaliyuga consists of 1200 divine years inclusive of *100 divine years of Sandhya and Sandhyansh periods respectively.*





## RIDE YOUR EGO to REACH TO THE DIVINE PRESENCE

"All people are so friendly with their egos. They ask of it, "What are you ordering"? "O my ego, O my sultan," "Whatever you want, Whatever you wish, I must prepare it for you" "I am your slave and you are my Sultan." Finally, they will die, and their bodies will have a bad smell. The ego is a fully foolish one, but he is introducing himself as a mighty one. It says, "You must obey me," "I don't like any partner." "I am the first and I am the last for you." "All respect and praise that you give must be for me." People are mostly lazy, and they are following their ego. (which is the laziest one amongst creatures.)

Your physical being cannot reach to the vastness of the world. But your spiritual being, that is something else. As much as we grant it more, from heavenly worlds, our spiritual being may reach to this vastness. In the beginning, when Allah Almighty created our nafs (ego), He said, "Go forward," and the nafs went back. That is its nature, never to accept its Lords commands. Allah Almighty honoured man to be His servants, and his nafs always comes in the way, to prevent him from obeying his Lord.



Every Prophet, brought methods from Allah Almighty, for training our ego so that we can say, "O my Lord, I surrender to you." But your ego says to Allah, "No, I will not surrender." When Allah asked our ego, "Who are you?", the ego answered, "I am myself, and you are yourself." "You are You, and I am myself." So Allah Almighty ordered for the ego to be put in fire for one thousand years. He then took the ego out and asked it the same question. The ego replied, "You are You and I am that me." So he was ordered to be put into the cold hell for one thousand years, after which he was asked, "Who are you?" and it answered in the same way as before. Then it was ordered to be put into the valley of hunger for one thousand years, after which he was again called and asked again this same question, and this time it replied, "You are my Lord, and I am your servant."

*-From discourses of Sheikh Nazim Al Al Haqqani*



## THE GUIDE AND GUIDANCE and the NEED TO FOLLOW A SHEIKH



Sheikh Nazim Al Al Haqqani

MASTER OF SUFISM AND  
THE GRANDSHEIKH  
OF THE NAQSHBANDI TARIQA

Our Grandsheik is saying an important good manner for guidance. Everyone must look for a guide, as we are in need to reach to our destinations and it is so difficult. Look to our Prophet, peace be upon him. All creation is for his honor and sake; Allah made the universe for his Habib (beloved). Yet the Prophet accepted a guide, Jibril (Gabriel) (alai). All Prophets accepted Jibril as their guide. Our Prophet is of the highest station in the Divine Presence, a representative of Allah among his people, and he is taking a guide. It is indicating that for everyone asking to reach the Divine Presence a guide is necessary. This is the most important adab (good manner). Our Prophet was always following the orders of Jibril, doing every action and speaking according to Allah's orders as brought by Jibril. It means that no one may reach the Divine Presence without a guide and guidance.

You must give yourself to the hands of a guide, surrender, or else no benefit can you take. A guide is one who knows your destination. He is an open-eyed person. A blind man can't guide, he is in need for one. In our days very few persons are accepting a guide for themselves, everyone is so proud, saying, "I am clever, I know better". They may know this world's knowledge, but this guidance is not such that you can read in books and follow. You only know it with a murshid. You must have a guide; only pride is keeping people away. There is no reaching the Divine Presence without a real guide.

Whoever is asking improvement in the Way of Allah must ask for a guide. It is the quickest and shortest way. Seyyidina Ali asked the Prophet, "what is the easiest way to our Lord? He said, Oh Ali, look for one Friend of Allah and stay in his shadow. A shadow is not going to separate from a man. Then you may reach easily and quickly to the Lord's Presence". The beginning of the way is to agree with a guide. Our Grandsheik is saying about the signs of a Murshid, one who is leading people into the right ways and is an inheritor of the Prophet. Murshid in Arabic is also one who pilots ships into unfamiliar harbours. Everyone has a special destination; no two persons are alike, thinking the same thoughts. Everyone who does not know how to go on to his destination is in need of a guide. The future is unknown, commonly, but knowledge of it is given to Prophet and Saints. We are in darkness in need of lights, the light of Prophet hood is to inform us what is ahead generally, and the light of sainthood to guide us to our personal destinations. *From discourses of Sheikh Nazim Al Al Haqqani*





## Maulana Sheikh Nazim al Haqqani - About our time:

....” But when Heavenly Power (is) coming, Rules from Heavens and those, whom they are carrying that rules, they are saying... What they are saying? They are saying: O man, obey or you are going to be finished!? But people they are thinking that (there is) no any other one over themselves, (who) can order to them or (that) they may do everything as they like and (they are) making people to run on their imitated ways and **they are falling into darkness, falling through depthless valleys.**

.....We need to believe in Him! We have everything, except belief. People, they have everything from materials, only they lost spirituality and their Lords Commands. Therefore, they are day by day coming down. **Day by day they are falling through (the) darkness of an endless well that no one can take them out, except, if the Lord of Heavens (is) sending to you a rope. That rope it is impossible to be cut off, always (it) is ready. Keep that rope, you should be saved and rewarded and honored and glorified in His divinely Presence.**

*Maulana Sheikh Nazim al Haqqani ( 30-03-08)*

و

The Arabic letter Wāw serves several functions in the Arabic language. Perhaps foremost among them is that it is the primary conjunction in Arabic, equivalent to "and"; it is usually

prefixed to other conjunctions, such as **ولكن** wa-lakin, meaning "but". Another function is the "**oath**", by preceding a noun of great significantly valued by the speaker. It is often literally translatable to "By..." or "I swear to...", and is often used in the Qur'an in this way, and also in the generally fixed

construction **والله** wallah ("By Allah!" or "I swear to God!").



## From Youth to Manhood

The way  
of

## Chivalry of the Heart



**Futuwwa**



**Fulco from minstrel to Knight**  
Maarsbergen ( Netherlands) 1130 AC

Futuwwa Futuwwa, or chivalry, is an ancient system of values which the Sufi tradition adopted, nurtured and preserved. It revolves around the notion of **ithâr, altruism, giving precedence to the other.**

For someone to be nicknamed fatâ (pl. fityân) – youth, chivalrous youth – they have to live by the following principle: the “other” always precedes oneself; the needs of the other, whatever they may be, take precedence over the needs of the self.

The word fata, infinitive form is futuwwah, meaning youth and chivalry, possessed some virtues as generosity, faithful, young and brave man, heroism, munificence, modesty, chastity, loyalty, knowledge, piety. Anne Marie Schimmel gives the example of **Seven Sleepers** (Ashab-I Kahf or *People of the Cave*) who are quoted in Qur'an in terms of fityan (plural of fata, in the sourate of Kahf courageous people are recited. The term futuwwat was widespread in the middle of the **malamatis**. This relation is studied very little except in certain writings. Afifi shows the strong bond between the malamatis and the doctrines of the futuwwa since its birth of malamatiyya and Sulami describes several types of people of futuwwat. In its epistle, Qushayri treats also the futuwwat as a kind of malamatis daily conduct. Most of the studies confirm the connection with Middelage Western Chivalry ( Templars) and Old Operatives Crafts ( Masons Guilds)



## Surat 18 : *Al-Kahf: The Cave*

This chapter deals entirely with the Christian religion and the Christian nations, and that is the reason for giving it the name *The Cave*. The distinctive characteristic of Christianity is its institution of monikery, which required for its practice such corners of solitude as caves. The story of the *Dwellers of the Cave* is in fact the story of the Christian religion, whose first condition was one of dwelling in caves in perfect seclusion, but whose last condition is that of material engagements in trade and industry, hinted at in the word *raqsm* or *inscription*; see v. 9; 9a.

The last chapter is brought to a close by pointing out the error of attributing a son to the Divine Being, while that very doctrine is denounced at the commencement of this chapter, thereby clearly establishing the connection of the two. The chapter opens with a plain denunciation of the Christian doctrine of the sonship of Jesus, and then refers to the earthly "embellishments" which hinder the Christian nations from accepting the truth; yet, we are told, it was their ancestors who cut off all worldly connections for the sake of their religion. **The second and the third sections deal with a certain story of Christian youths ( The Seven Sleepers)** who sought refuge in a cave, but the story has evidently beneath it a deeper significance, and contains prophetic reference to the later history of Christianity itself.

The ninth and tenth sections take us back to the **story of Moses**, whose travels in search of knowledge make him discover a man of God ( **Al Khidr**) superior in knowledge to himself. If the story be taken as speaking of the *Miraj*, or Ascension, of Moses, it may be interpreted as affording a contrast between the narrow limits of the Mosaic dispensation and the universal nature and the high ideals of the Islamic dispensation. The eleventh section speaks of Darius I, the two-horned one of

Daniel's vision, and of his great efforts against two tribes known as Gog and Magog, the real object being a prophetic allusion to their latter-day representatives. The last section of the chapter again refers, not only to the basic doctrine of the Christian religion, but also to the great ingenuity in manufactures of the nations professing that religion, whose *effort goes astray in this world's life*, and thus draws a very true picture of the present condition of the Christian nations.







### The Seven Sleepers (Holy Qu'ran: Surat 18, 10 -22)

10 When the youths sought refuge in the Cave, they said: Our Lord, grant us mercy from Thyself, and provide for us a right course in our affair.

11 So We prevented them from hearing in the Cave for a number of years,

12 Then We raised them up that We might know which of the two parties was best able to calculate the time for which they remained. ....

14 And We strengthened their hearts when they stood up and said: Our Lord is the Lord of the heavens and the earth; we call upon no God beside Him, for then indeed we should utter an enormity.

17 And thou mightest see the sun, when it rose, decline from their Cave to the right, and when it set leave them behind on the left, while they were in a wide space thereof. This is of the signs of Allah. He whom Allah guides, he is on the right way; and whom He leaves

in error, thou wilt not find for him a friend to guide aright.

18 And thou mightest think them awake while they were asleep, and We turned them about to the right and to the left, with their dog outstretching its paws at the entrance.

If thou didst look at them, thou wouldst turn back from them in flight, and thou wouldst be filled with awe because of them.

22 (Some) say: (They were) three, the fourth of them their dog; and (others) say: Five, the sixth of them their dog, making conjectures about the unseen. And (others) say: Seven, and the eighth of them their dog







## The 7 Men

The formal esoteric path of Sufism revolves around the Sufi Developmental concept of “The Seven Men” metaphors for the seven nafs, or personalities that make up the lower energetic consciousness of humans.

These nafs [Arabic for breath] revolve around the ego, or commanding self, the chief in a sense of these lower energies.

Nafs al Ammara is a manifestation of the animal soul in man, while the six steps above the evil commanding ego are the development of the human soul, which is also called the Nafs an Natiqah, the being who can communicate with speech, or the Rational Being. The next six levels are:

- Nafs al Lawwamah, when man hears the voice of his conscience and tries to resist his carnal desires;
- Nafs al Mulhimah, when man receives direct instructions through inspirations from his Lord;
- Nafs al Mutmainnah, when man is freed of self-indulgence and finds peace and tranquility in his state of piety and obedience to his Lord;
- Nafs ar Radiyyah, when man accepts all that happens to him without any resentment or pain, and when good and bad become equal to him, and he is pleased with his lot;
- Nafs al Mardiyyah when man assumes the Divine Attributes, leaving his materiality, and
- Nafs as Safiyyah, when man reaches the purity of perfect harmony. This is a concept that covers the entire lower and higher aspects of the human self that cuts across the entire spectrum of consciousness that includes the lower realm of the mind and body, and the higher realm of soul and spirit.



What this means in real everyday language is that the Sufi just like any spiritual aspirant is involved in a colossal self struggle to free himself from the “commanding self [ego] or the lower, selfish, desirous aspects of his being. Similar to the formulation of the 7 steps mentioned above there are different Sufi variations of this theme, for example in some formulations this seven men are abridged to four:

1.Nafs al Ammara 2.Nafs al Lawwamah 3.Nafs al Mulhimah 4.Nafs al Mutmainnah

Both formulations claim to be based on the Quran. This concept in layman's terms is recognition by Sufis of 7 levels of the self that are always involved with an inner struggle, to gain balance. The “cessation” [sounds familiar] of this struggle basically calms the organism down enough so clarity, through balance can occur. These levels are actually energetic extensions of the lower self that over time formed archetypical energetic “selves” That are entirely illusions. These by the way are the selves that Buddha said were not permanent: his famous non self doctrine.

### ***Fana and Baqa***

***After this level of serenity is reached, typified by the verse in the Quran***

"O soul that art at rest, return to thy Lord, well- pleased, well-pleasing, So enter among My servants, And enter My Garden!" (89:27-30)

Whether the 7 men [Nafs] is completed as saffiya, or the shorter version in the Nafs al Mutmainnah, before the final level the Sufi often times initiates during this development, or after it, what the Sufi's refer to as the activation of the 5 Subtleties, or Arabic Lataifs. These are the subtle organs of perception that the Sufi gains access to after or during this developmental process. Ideally this should be done after reaching the serene self. This is the Sufi method of developing high consciousness. With the activation of these subtleties the aspirant also simultaneously has a real chance at enlightenment, as the Sufis view it. This term though is rarely used in Sufi parlance, for they prefer the more Sufistic appropriate term Fana- annihilation or union [wasl] with god when the self becomes whole, free of the fragmentation of delusion. Baqa is the last stage in this formulation in the condition of the being living with god, or truth, after realization. Fana-annihilation has three steps:

- Annihilation in the Sheik
- Annihilation the Prophet
- Annihilation in God



## Al Khidr – Eliah :



**Khidr** literally means 'The Green One', representing freshness of spirit and eternal liveliness, green symbolizing the freshness of knowledge "drawn out of the living sources of life." Whatever the source for this green may be, it has come to symbolize the benign presence of the divine wisdom as imparted by the Divine Himself to Khidr and to Prophet Muhammad.

Qur'ānic commentators say that al-Khidr ('The Green Man' of pre-Islamic lore) is one of the prophets; others refer to him simply as an angel who functions as **a guide to those who seek God**. And there are yet others who argue for his being a perfect *wali* meaning the one whom God has taken as a friend.

Khidr is associated with the Water of Life. Since he drank the water of immortality he is described as the one who has found the source of life, 'the Eternal Youth.' He is the mysterious guide and immortal saint in popular Islamic lore and **the hidden initiator of those who walk the mystical path**.

In the Muslim tradition Khidr is alive and well and continues to guide the perplexed and those who invoke his name. Khidr or Al-Khidr (Arabic: **الخصر** "the Green One", also transcribed Khidr, Khidar, Khizr, Khizar and (Persian: **خضر**), Turkish: **Hızır**) is an enigmatic figure in Islam; some say he is a 'Abdan Ṣālih (righteous servant of God) while others say he is a prophet.

Al-Khidr is best known for his appearance in the Qur'an in sura al-Kahf.[Qur'an 18:65] Although not mentioned by name in the āyah (verse), al-Khidr is assumed to be the figure that Musa (Moses) accompanies and whose seemingly violent and destructive actions so disturb Moses that he violates his oath not to ask questions.





In western Asia, Moslem or Hindu symbolic art shows the Saint, Al Khizr, dressed in a green coat being carried on top of the water by a fish which conveys him over the river of life.



Islamic tradition sometimes describes al-Khiḍr as Mu'allim al-anbiya (Tutor of the Prophets), for the spiritual guidance he has shown every prophet who has appeared throughout history. The one prophet whom al-Khiḍr did not teach is Muhammad; significantly, it is Muhammad who taught al-Khiḍr. This is an unsurprising reversal of the master-disciple relationship exemplified by al-Khiḍr and Moses. Having the young, unlettered Muhammad teach the wise, ancient al-Khiḍr underscores the superiority of Muhammad's prophethood and the fact that he too is a repository of divine knowledge

To Sufis, al-Khiḍr holds a very dear place. Although amongst the Sunni scholars there is a difference of opinion about him being still alive, amongst Sunni Sufis there is almost a consensus that al-Khiḍr is still alive, with many respected figures and shaykhs, and prominent leaders claiming having had personal encounters with him. Examples of those who had claim this are Ghawth Abd al-Qadir al-Jilani, Imam an-Nawawi, Muhyideen Ibn Arabi, Sidi Abdul Aziz ad-Dabbagh and Ahmad ibn Idris al-Fasi. Ibn 'Ata' Allah in Lata'if al-Minan (1:84-98) states that there is consensus amongst the Sufis that al-Khiḍr is alive. In fact there are orders that claim origin with al-Khiḍr himself, or that al-Khiḍr was part of their chain, for example some of the **Naqshbandiyya**, the Muhammadiyyah, the Idrisiyyah, and the Sanusiyyah are tariqahs that had al-Khiḍr as one of the central figures connecting them to the spiritual outflow of the Prophet Muhammad.



In Sufi tradition, al-Khiḍr has come to be known as one of those who receive illumination direct from God without human mediation. He is the hidden initiator of those who walk the mystical path, like some of those from the Uwaisi tariqa. Uwaisis are those who enter the mystical path without being initiated by a living master. Instead they begin their mystical journey either by following the guiding light of the teachings of the earlier masters or by being initiated by the mysterious prophet-saint al-Khiḍr. Al-Khiḍr has thus gained enormous reputation and popularity in the Sufi tradition due to his role of an initiator. Through this way come several Sufi orders which claim initiation through al-Khiḍr and consider him their master. Al-Khiḍr had thus come to symbolize access to the divine mystery (ghayb) itself. In the writings of Abd al-Karim al-Jili, al-Khiḍr rules over 'the Men of the Unseen' (rijalū'l-ghayb)—the exalted saints and angels. Al-Khiḍr is also included among what in classical Sufism are called the *abdāl* ('those who take turns'). In a divinely-instituted hierarchy of such saints, al-Khiḍr holds the rank of their spiritual head.

Sufis draw many analogies supporting natural theology from this Qur'anic passage, such as the need for earthquakes to act in contrast to earth's stability, disease to contrast good health, and countless other analogies. The question of accountability raised by some is answered through the fact that al-Khiḍr was acting as God's envoy and not according to his personal judgment.

The Sri Lankan Sufi Bawa Muhaiyaddeen gives a unique account of al-Khiḍr. Al-Khiḍr was on a long search for God, until God, out of his mercy, sends the Archangel Gabriel to guide him. Gabriel appears to al-Khiḍr as a wise human sage, and al-Khiḍr accepts him as his teacher. Gabriel teaches al-Khiḍr much in the same way as al-Khiḍr later teaches Moses in the Qur'an, by carrying out seemingly unjust actions. Al-Khiḍr repeatedly breaks his oath not to speak out against Gabriel's actions, and is still unaware that the human teacher is actually Gabriel. Gabriel then explains his actions, and reveals his true angelic form to al-Khiḍr. Al-Khiḍr recognises him as the Archangel Gabriel, and then Gabriel bestows a spiritual title upon al-Khiḍr, by calling him Hayat Nabi, the Eternal Life Prophet.



The French scholar of Sufism, Henry Corbin, interprets al-Khiḍr as the mysterious prophet, the eternal wanderer. The function of al-Khiḍr as a 'person-archetype' is to reveal each disciple to himself, to lead each disciple to his own theophany, because that theophany corresponds to his own 'inner heaven,' to the form of his own being, to his eternal individuality. Accordingly, Al-Khidr is Moses' spiritual guide, who initiates Moses into the divine sciences, and reveals to him the secret mystic truth. Al-Khiḍr also figures into the Alexander Romance as a servant of Alexander the Great. Al-Khidr and Alexander cross the Land of Darkness to find the Water of Life. Alexander gets lost looking for the spring, but al-Khiḍr finds it and gains eternal life (see Alexander the Great in the Qur'an).

Some scholars suggest that al-Khiḍr is also represented in the Arthurian tale, Sir Gawain and the Green Knight, as the Green Knight.[6] In the story, the Green Knight tempts the faith of Sir Gawain three times. The character of al-Khiḍr may have come into European literature through the mixing of cultures during the Crusades.

It is also possible that the story derives from an Irish myth which predates the Crusades in which Cuchulainn and two other heroes compete for the champion's portion at feasts; ultimately, Cuchulainn is the only one willing to let a giant—actually a king who has magically disguised himself—cut off his head, as per their agreement.

The same situation is implied in Rg Veda, VII. 87. 6 with respect to Varuna alone who descends as a white drop (drapsa) and is called a 'traverser of space' (rajasah vimanah) and 'ruler of the deep' (gambhira-sansah), epithets that might well be applied to Khizr.

It remains to be observed that in Christian iconography the figure of the river-god Jordan, commonly found in representations of the Baptism of Jesus, bears a certain likeness to the conception of Glaukos and Khizr.

In some cases the Baptism was thought of as taking place at the junction of two rivers, Jor and Danus. Sometimes there is found a masculine river-god, and a feminine figure representing the sea; both riding on dolphins, like the numerous types of Indian dwarf Yaksas riding on makaras.





Kataragama Mosque & Shrine



H.H. Sheikh Nazim Adil al-Haqqani of Cyprus and murids, seen here within Khidr Maqam

## The City of Al Khidr :Islamic Kataragama( Sri Lanka)

“We Muslims pray to Allah Almighty, and to no one else. However we also pay our respects to the Holy Prophet and his companions, as well as to the other prophets and 124,000 awliya (‘friends of Allah’). Allah in His mercy has sent prophets to every land at every period in history to warn the people to abide in peace, fear God and observe His laws. Moses and Jesus are among the 124,000, and so also is al-Khidr. Now all the 124,000 prophets are departed, except for one. Al-Khidr or Hayat Nabi (‘the ever-living prophet’) still walks upon this earth, and he will live until Judgement Day, because he alone tasted the Ma’ul Hayat (Water of Life). Our traditions tell us that **Kataragama, or Khidr-gama**, is the place where Hayat Nabi found and tasted the Water of Life that gave him knowledge coming from Allah Almighty. Not only we Sri Lankan Muslims believe this, but believers from all over the Islamic world. Great Islamic leaders, like Sheikh Nazim Adil al-Haqqani of Cyprus, come from afar to Khidr-gama to show their respects here. Naturally, Sri Lankan Muslims also come in large numbers year round.

At Kataragama, Muslims pray to Allah and show their respects to Hayat Nabi and awliya like Palkudi Bawa, the ‘milk-drinking recluse’. Palkudi Bawa, who lived a century ago, enjoys the love and respect of people of all faiths to this day.

In the case of Hayat Nabi, orthodox Muslims including the learned ulema believe that he still performs the Haj every year, and may appear before Muslims and non-Muslims to help them to keep to the path of faith and justice. This is why at Kataragama and elsewhere when we Muslims gather to perform zikr (‘remembrance’) and other recitations, we always invite Hayat Nabi to come and join the gathering. Many people have seen Hayat Nabi, and benefited from his spiritual wisdom, which comes from Allah Almighty. The one whom Buddhists and Hindus worship in the Maha Devale, named Skanda or Muruga, we consider to be the same as our Hayat Nabi. We respect him and invite him to be with us during our recitations, but we worship only Allah.”



## Yahya – John the Baptist:



John the Baptist (Hebrew: המטביל יוחנן, Yo-hanan ha-matbil, Arabic: يحيى Yahyá or المعبدان يوحنا Yūhannā al-mamadan, Aramaic: Yokhanan) was an itinerant preacher and a major religious figure who led a movement of baptism at the Jordan River. John was an historical figure who lived until the year 36 AD and followed the example of previous Hebrew prophets, living austerely, challenging sinful rulers, calling for repentance, and promising God's justice. John is regarded as a prophet in Christianity, Islam, the Bahá'í Faith, and Mandaism. He baptised Jesus Christ. Some scholars maintain that he was influenced by the Essenes, who were semi-ascetic, expected an apocalypse, and practiced rituals conferring strongly with baptism, although there is no direct evidence to substantiate this. John's baptism was a purification rite for repentant sinners, performed in "living water" (in this case a running river) in accord with Jewish custom. John anticipated a messianic figure who would be greater than himself. Jesus was among those whom John baptized. Jesus may have been a follower of John. Herod Antipas saw John as a threat and had him executed. Many Christian theologians believe that the ministry of Jesus followed John's, and some of Jesus' early followers had previously been followers of John. Both John and Jesus reportedly preached at times of great political, social, and religious conflict.





There are several passages within the Old Testament which are interpreted by Christians as being prophetic of John the Baptist in this role. These include a passage in the Book of Malachi 3:1 that refers to a prophet who would prepare the way of the Lord:

*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. — Malachi 3:1[42]*

and also at the end of the next chapter in Malachi 4:5-6 where it says,

*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*



The Jews of Jesus' day expected Elijah (Al Khidr in Islam) to come before the Messiah; indeed, some modern Jews continue to await Elijah's coming as well, as in the Cup of Elijah the Prophet in the Passover Seder. This is why the disciples ask Jesus in Matthew 17:10, 'Why then say the scribes that Elias must first come?' The disciples are then told by Jesus that Elijah came in the person of John the Baptist, Jesus replied, *"To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands."* Then the disciples understood that he was talking to them about John the Baptist. — Matt. 17:11-13





Some Sufis tell about visions in which appears the figure of the prophet Yahya. That is particularly the case of Ibrahim ibn Adam who confided to his companions: "I was told [by divine inspiration] that God revealed to Yahya, the son of Zechariah:" **0 Yahya! I agreed with Me that none of my servants would love Me without that I become his hearing that he used to listen, his eyes which he uses to see, his language he used to speak, his heart that allows him to perceive. And this Indeed, I hate to make him look other than me, I prolong his meditation, I will be attending his nights and familiar to his days . 0 Yahya, I shall be the guest of his heart, the goal of his desire and his hope, every day and every hour is a gift from Me, he approaches Me and I approach him, to hear his voice, love his humility. By My Glory and My Greatness, I shall give him a mission that will be envied by the Prophets (nabi) and the messengers (Rassuli)**

Hujwiri specifies the particular nature of the embodiment of Yahya and puts it in parallel with that of Jesus: "It is well known that John has never laughed in his life as Jesus has never cried. In fact, John was in a permanent state of contraction (qabt) and Jesus in a state of expansion (bast). When they met, John asked Jesus if he was fortified against the anger of God. Jesus replied by asking John if he had no hope in His Mercy. Then he concludes with these words: "Your tears did not affect the eternal order of things, nor my joy will not change the divine plan!"

Both spiritual types are, in one respect, the two types of Sufi paths that are frequently mentioned in literature: The Way of Beauty (Jamal) is in resonance with the state of expansion, and the path of Majesty (jalal) and rigor is akin to the state of contraction. The complementary spiritual typologies of John and Jesus also appears in the Night Journey (Miraj) of Prophet Muhammad that ran through the various heavens inhabited by the previous prophets (Adam, Noah, Abraham, Moses ...). The second heaven which visits Muhammad is held jointly by John and Jesus who are thus united in the same station, symbol of the reconciliation of opposites and place where the contraction of the first and the expansion of the second finds harmony in Eternity .

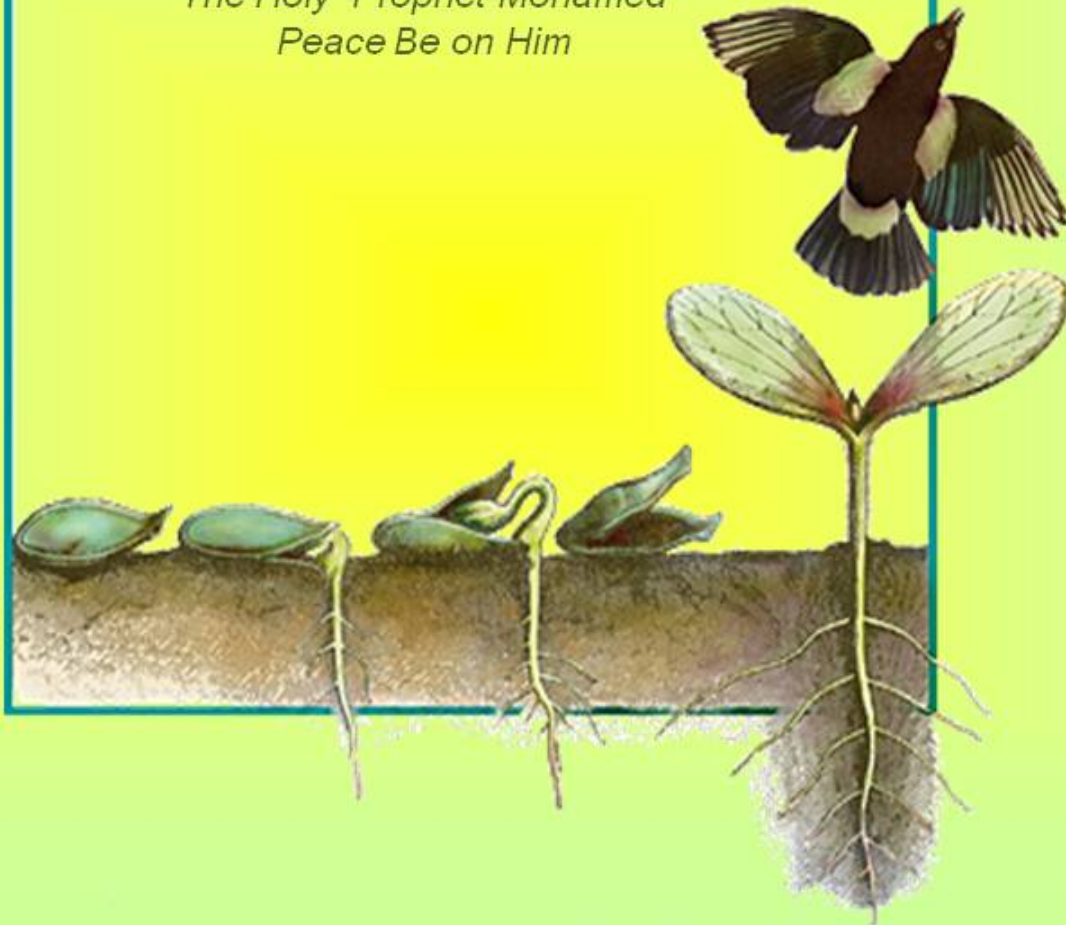


**Maqam of Yahya /  
Grave of John the  
Baptist**

**Damascus Syria**

“Three things in this life  
are destructive:  
Anger, Greed, Self-esteem.”

*The Holy Prophet Mohamed  
Peace Be on Him*











## Epilogue:



## Going Against the Stream

Obviously nothing of this journey on the Path from "I" to "I" could be further from the way in which art is understood and practiced in the *modern world*. Today the artist works as if it were more or less impossible to serve spiritual needs in and through the material and practical life of everyday. The modern artist, set aside from the mass of society, thinks of art as the expression of his personality—a private invention or fabrication which demonstrates his originality and uniqueness. In such circumstances he must always feel the lash of that tyrant innovation—be "different" or be ignored.

All this Coomaraswamy called abnormal for the very reason that it does not, ultimately, correspond to the **nature of reality**, and so does not correspond immediately to the needs of man himself in the wholeness and integrity of his material and spiritual nature. Modern art leads only to a Dead End.

All the force of traditional philosophy/ Art, as he said, "is directed against the delusion 'I am the doer'." "I" am not in fact the doer but the instrument (here illustrated as a simple letter *i*; human individuality is not an end but only a *means*. That is the reason this journey is more a "**detour**": coming from the modern world and going back, against the stream, to a work of a traditional workman.

**The artist is not a special kind of man, but every man is a special kind of artist**

In the production of anything made by art, or the exercise of any art, two faculties, respectively imaginative and operative, free and servile, are simultaneously involved; the former consisting in the conception of some idea in an imitable form, the latter in the imitation... of this *invisible model*... in some material, which is thus in-formed. Imitation, the distinctive character of all the arts, is accordingly two-fold, on the one hand the work of intellect... and on the other of the hands. . . . These two aspects of the creative activity correspond to the "**two in us**," viz. our *spiritual or intellectual Self and sensitive psycho-physical Ego*, working together. . . . The integration of the work of art will depend upon the extent to which the Ego is able and willing to serve the Self, or if the patron and the workman are two different persons, upon the measure of their mutual understanding.

This western workman fully agree with Andre Gide saying that "Toutes choses sont dites déjà", ( *all things are already said*) and what he has sought is to understand what has been said, while taking no account of the "modern philosophers". Holding with Heraclitus that the **Word is common to all**, and **that Wisdom is to know the Will whereby all things are steered**, he is convinced that the human cultures in all their apparent diversity are but the dialects of one and the same language of the Spirit, that there is a "common universe of discourse" transcending the differences of tongues".





Traditional art, in Coomaraswamy's view, was always directed towards a **twin purpose**: a daily utility, towards what he was fond of calling "**the satisfaction of present needs**," and to **the preservation and transmission of moral values and spiritual teachings** derived from the tradition in which it appeared.

A Tibetan thanka, a medieval cathedral, a Red Indian utensil, a Javanese puppet, a Hindu deity image—in such artifacts and creations Coomaraswamy sought a symbolic vocabulary. The intelligibility of traditional arts and crafts, he insisted, does not depend on a more or less precarious recognition, as does modern art, but *on legibility*. Traditional art does not deal in the private vision of the artist but in a symbolic language.



By contrast modern art, which from a traditionalist perspective includes Renaissance and, generally speaking, all post-Renaissance art, **is divorced from higher values**, tyrannized by the mania for "originality," controlled by aesthetic and sentimental considerations, and drawn from the subjective resources of the individual artist rather than from the well-springs of tradition. The comparison, needless to say, does not reflect well on modern art! An example: "Our artists are 'emancipated' from any obligation to eternal verities, and have abandoned to tradesmen the satisfaction of present needs. Our abstract art is not an iconography of transcendental forms but **the realistic picture of a disintegrated mentality**."



This journey of this western workman challenges the post-Renaissance or "post-modern" aesthetic, pointing out its **insufficiency** as a way of understanding man's practical interaction with the world, as well as its diminishment of our understanding of the true nature of man.



**First** the basis of all civilization is essentially spiritual and that, **while modern Europe has repudiated this basic**, the Orient has always held fast to it; **secondly**, that in the East and particularly in India, in Islam and Sufism, all art, literature and philosophy are wholly religious, and hence mainly preoccupied with man's longing to 'reach the divine'; **thirdly**, that traditional art and poetry have, therefore, never been representational and must not be judged or interpreted on the basis of the modern criteria of individual expression or veracity to material reality; **fourthly**, that the social and political organization of the Oriental society has always been perfectly adapted to the fundamentally religious basis of life; and its customs, institutions and economic methods are therefore self-sufficient and harmonious; and **lastly**, *that the way of life evolved by the west as the result of modern industrialism is unreal, destructive of spiritual and aesthetic refinement, degrading, immoral and frustrating; and that the impact of this upon this ancient Oriental societies has been wholly evil.*





## The "detour": the path from I to *í*

So, by way of summary so far, one might outline the following archetypal pattern as underlying all human existence and endeavor however it might appear otherwise because of our entanglement with contingent circumstances.

**The world of becoming—that** is, the world of created things—is the outward expression or manifestation of God who, in proceeding to be many, sacrifices his essential oneness in order to be known. In so far as he is of the created world man is "other" than God. But in so far as he shares in the One he is created in God's image.

As God's image he is called upon to know God by acting as the "**reflector**" of God's consciousness (such terms are obviously analogical). That is, he imitates God, in virtue of his deformity, by reflecting inversely the original sacrifice. He must, in other words, sacrifice multiplicity in order to realize and return to the primordial unity. In Coomaraswamy's words: *The sacrifice undertaken here below is a ritual mimesis of what was done by the Gods in the beginning. . . , (it) reflects the myth, but like all reflections inverts it. What has been a process of generation and division becomes now one of regeneration and composition.*

In this passage "in the beginning" (in principio, or in divinis) means in the first principle. The sacrifice, which is a dismembering of God, is made in order to liberate the possibilities dormant in the divine substance. By means of this generation and division of the One so the many worlds are created, otherwise there would be no worlds—spiritual or sensible.

But what is dismembered must be **remembered**: that is **remembering** in the Platonic sense of recollection. In order to restore our humanity to its divine prototype a "slaying" or "self-naughting" of that part of us that is "other" than God, the psycho-physical self, is required as a sacrifice. Remember Christ's words at the Feast of the Eucharist: "This do in remembrance of Me." This conception of the Sacrifice as an incessant operation and the sum of man's duty finds its completion in a series of texts of the Holy Books as the Qu'ran in which each and every function of the active life, down to our very breathing, eating, drinking and dalliance are sacramentally interpreted and death is nothing but the final catharsis.







In Surat 18, the "People of the Cave" embody the faithful oppressed by a political force preventing them from living freely their faith, then decides to leave the country voluntarily and asking the reliance on God. Their unwavering loyalty has induced the Creator to save them, stressing the need to trust God even in the most desperate moment. Beyond religious story "outside", the young people mentioned in the Surat here embody the archetype of the perfect believer, who have absolute trust in God in all circumstances. In Islamic mysticism, the history of "People of the Cave "is a particularly rich symbolic significance: they represent the eternal youth of God's love and the faithfulness of her lover to the beloved beyond all temporality. The cave also mentioned the reason for the exile, and the need to leave the earthly world to "die for himself" in order to subsequently reach the spiritual rebirth. It also symbolizes the eternal love and mercy, keeping alive a person taking refuge in them. Finally, sleep, which involves "falling asleep" of the five external senses traditionally drowned in the stream of consciousness involved in the world equipment is state of choice for the "inner senses" and spiritual needs of each being to awaken and express the profound awareness of the spiritual man that certain truths can not collect the awake state



From I to *í* : beheading as

**"the perennial symbol for the slaying of the old self/ ego"**

*Caput decollatus amisit, et  
pretioso nunc lapide coronatus  
incedit*

Beheaded, he let go his head,  
and now he goes forth crowned  
with precious stone  
Peter Damian

When you see in the pathway a  
severed head . . . .  
Ask of it, ask of it the secrets of  
the heart  
Rumi







**The Utrecht Psalter** To left and right, at the top of the page, the 'blessed' man and the 'ungodly' one are set in opposition to each other. On the path between them two figures, one of whom holds a book, are discussing these two men. The 'blessed' man is seated outside a circular canopy 'delighting in the law of the Lord' which is represented by the book on the lectern before him. The angel which stands behind him suggests that the iconography of evangelist portraits was responsible for this representation of the blessed man. Indeed the idea of the psalmist himself in this rôle seems to be present,. However, it is important to note that the illustrator shows him 'meditating' the law of the Lord and not 'writing' as he would if it were an author-picture. For it is highly probable that there was such an author-picture of David with his musicians at the beginning of this manuscript. The sun, moon and stars, in the heavens, elaborate the idea expressed in: 'and in his law doth he meditate day and night.

Your free will, your power to choose good or evil,  
Is increased by the inspirations of the angel

And the promptings of the devil!

The angel and the devil presenting

The opposing choices in us,

Force us to exercise our free will

This is a faculty within us!

RUMI

MASNAVI - VI: 2985, 3004-

To know the tradition, is to live the  
tradition." How do we live the  
tradition when traditional lifestyles  
are being destroyed as they are  
considered an impediment to  
modern development?

To bring it into being we must see  
to build secure foundations.

The work we must do is first  
internal, on ourselves, to get rid of  
our hatreds, aggressions, and  
suspicions. All religions have  
techniques for doing this, and all  
are valid.





This Epilogue is more a Prologue because, on his path to Reality, this Western man is only at the beginning. He was saved and invited to follow the Sufi Path of Love by his Master Sheikh Nazim Al Haqqani from the Naqshbandi Brotherhood. The path is a daily practice of Prayers and Remembering-songs trying to learn to be human under the guidance of a master who knows the Path.



A Sufi can exist anywhere, in any form. Sufism is the essential core of all religions. It has nothing to do with Islam in particular. Sufism can exist without Islam. However, Islam cannot exist without Sufism. Only with Sufism does any religion become alive.

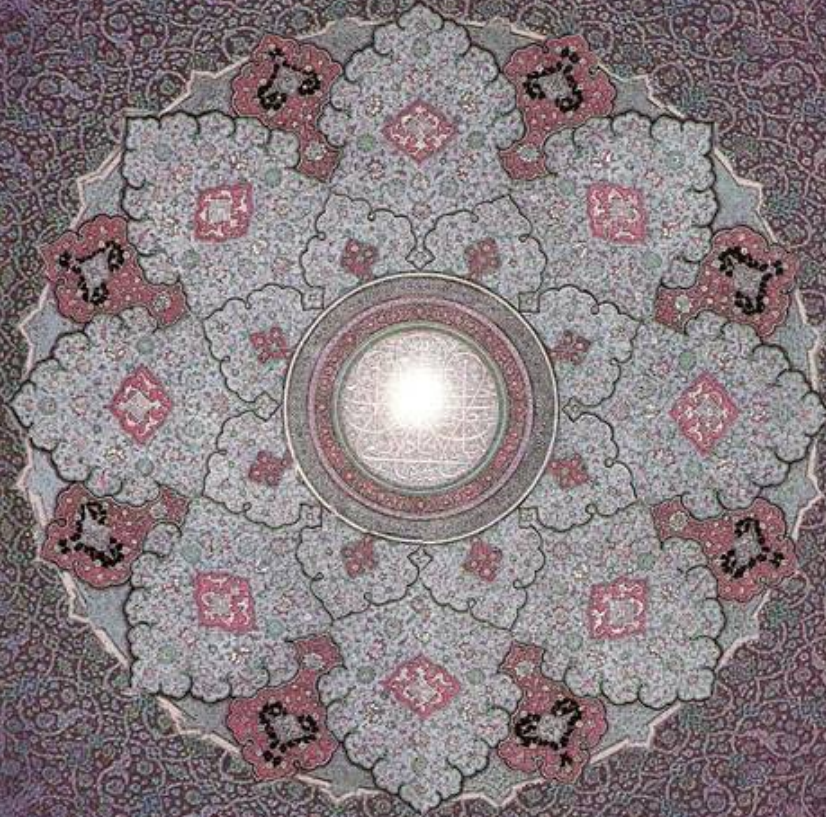
Sufism is the very essence, the very being, the *rooh* or the *soul* of the Holy Prophet. Sufism is the fragrance of the "Perfect One". So it is the being of Holy Prophet Mohammad (PBUH) that echoes through Sufism. Sufism is the breath of "Mohammad" ("The Praised One"). Sufism is *tariqat* – the way to attain to oneness with God just as it happened to the Seal of Prophets, the restorer of an uncorrupted original monotheistic faith (islām) of Adam, Noah, Abraham, Moses, Jesus and other prophets. Proclaiming that "God is One", that complete "surrender" to Him (lit. islām) is the only way (dīn) acceptable to God, and that he himself was a prophet and messenger of God, in the same vein as other prophets.

*Peace be on Him, May God Bless Him from Pre- Eternal to Eternal*





Art is the conversation between lovers.  
Art offers an opening for the heart.



True art makes the divine silence in the soul  
break into applause.

