

...Mirrors...



Mirrors.....



Asalaam Aleikum (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 a 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.



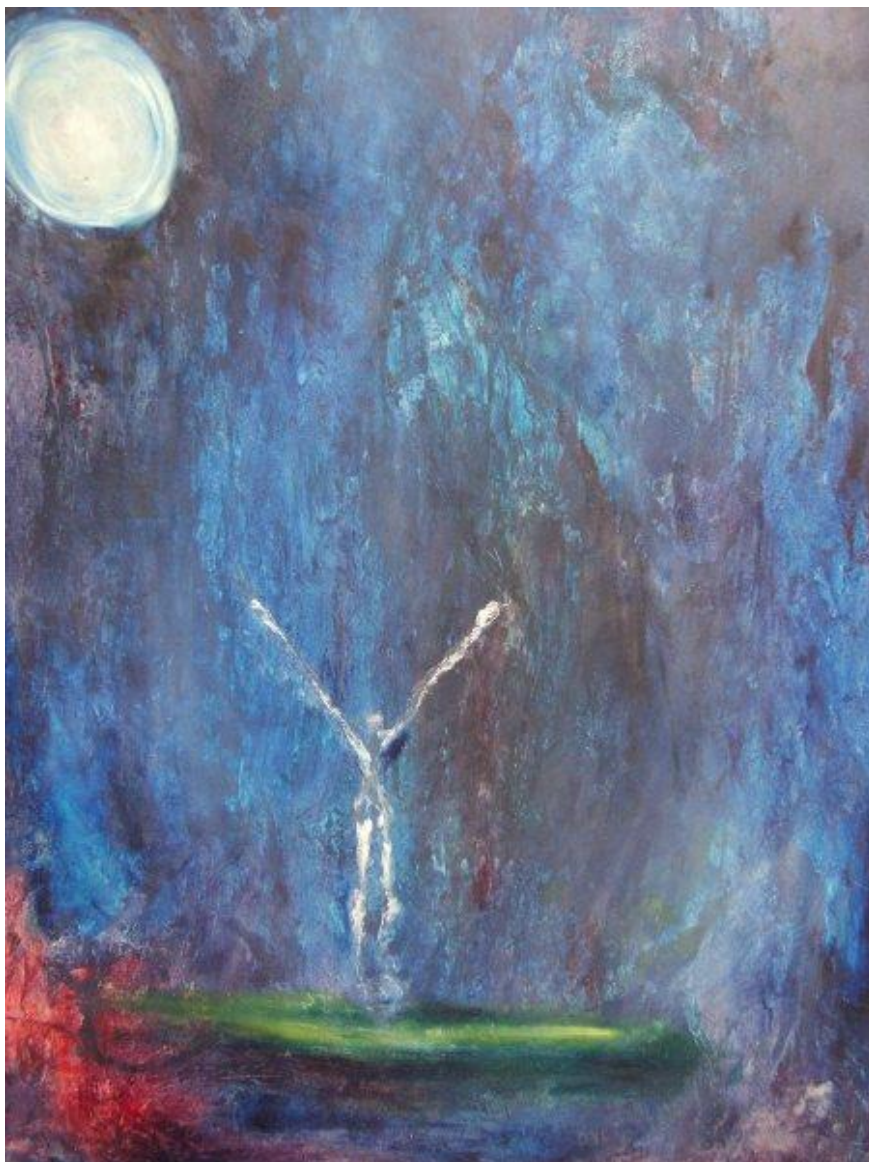
It may befall a soul to 'die' as a soul can die, by falling below itself, below its condition of a human soul: by actualizing in itself its bestial and demonic virtuality. This is its hell, the hell that it carries in itself - just as its bliss is its elevation above itself, flowering of its angelic 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."

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. —



Abu Yaqub Nahrajuri says:

صحة العبودية في الفناء والبقاء

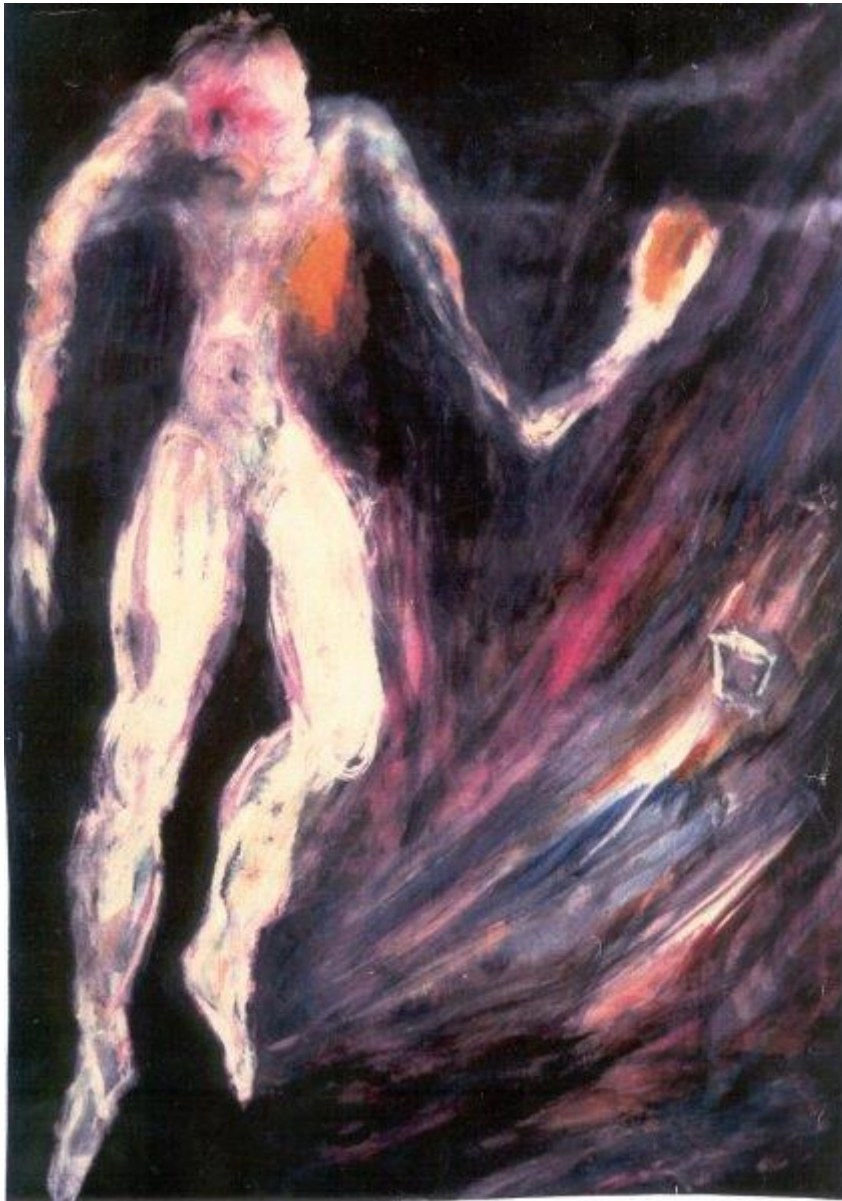
“A man’s true servanthship lies in annihilation and subsistence,” because no one is capable of serving Allah with sincerity until renounces all self-interest. Therefore, to renounce humanity is annihilation, and to be sincere in servanthship is subsistence.



In the dead of night, a Sufi began to weep.
He said, "This world is like a closed coffin, in which
We are shut and in which, through our ignorance,
We spend our lives in folly and desolation.
When Death comes to open the lid of the coffin,
Each one who has wings will fly off to Eternity,
But those without will remain locked in the coffin....



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



"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 ".....

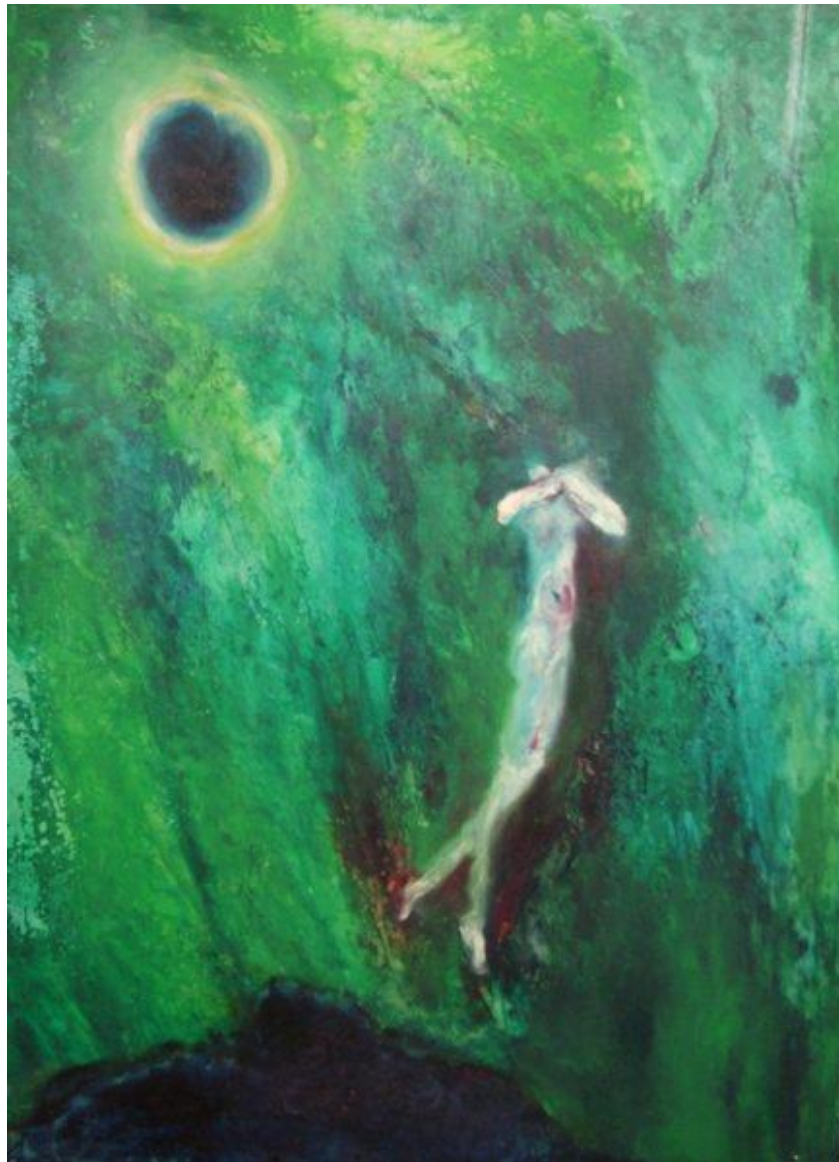


To kill lovers is to give them life. This kind of murder is not death
..... Because each lover is killed by God, he gets life because he sacrificed his own
... a lover who gave his life gets Life ...



. ... 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





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



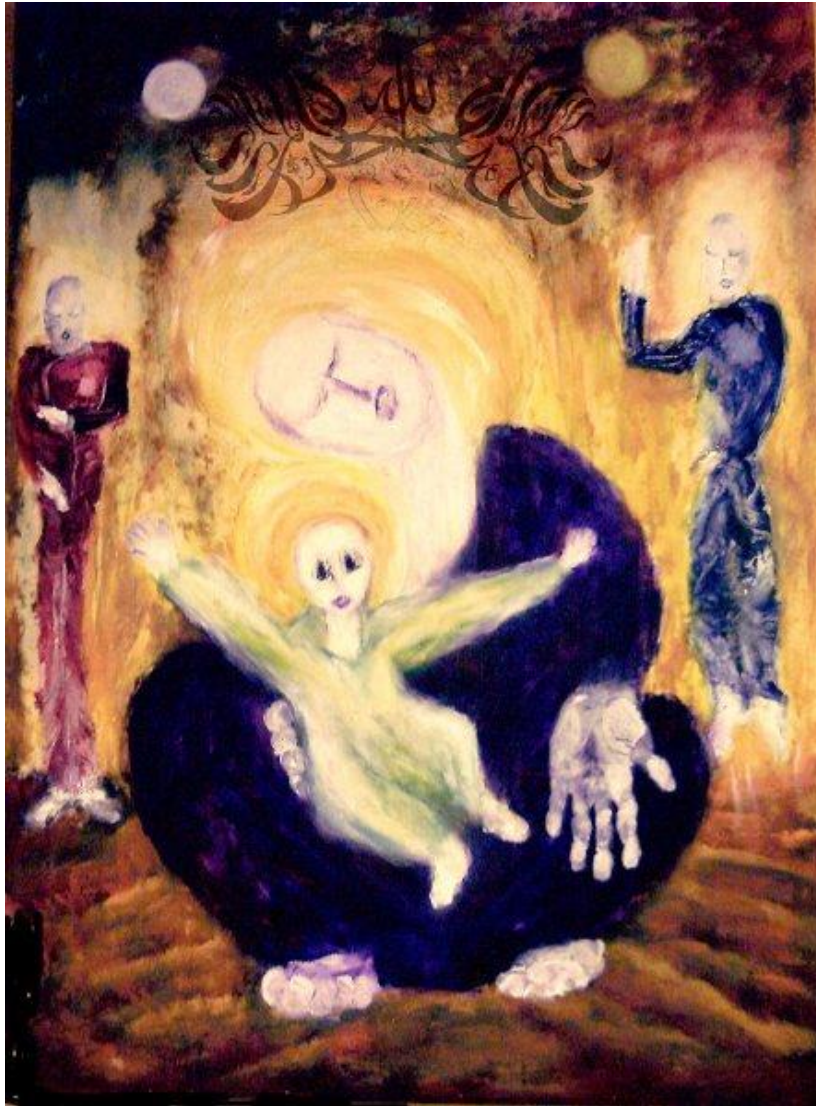
.... Be Lovers is the ultimate goal of sincerity



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

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

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 Marie to the palm

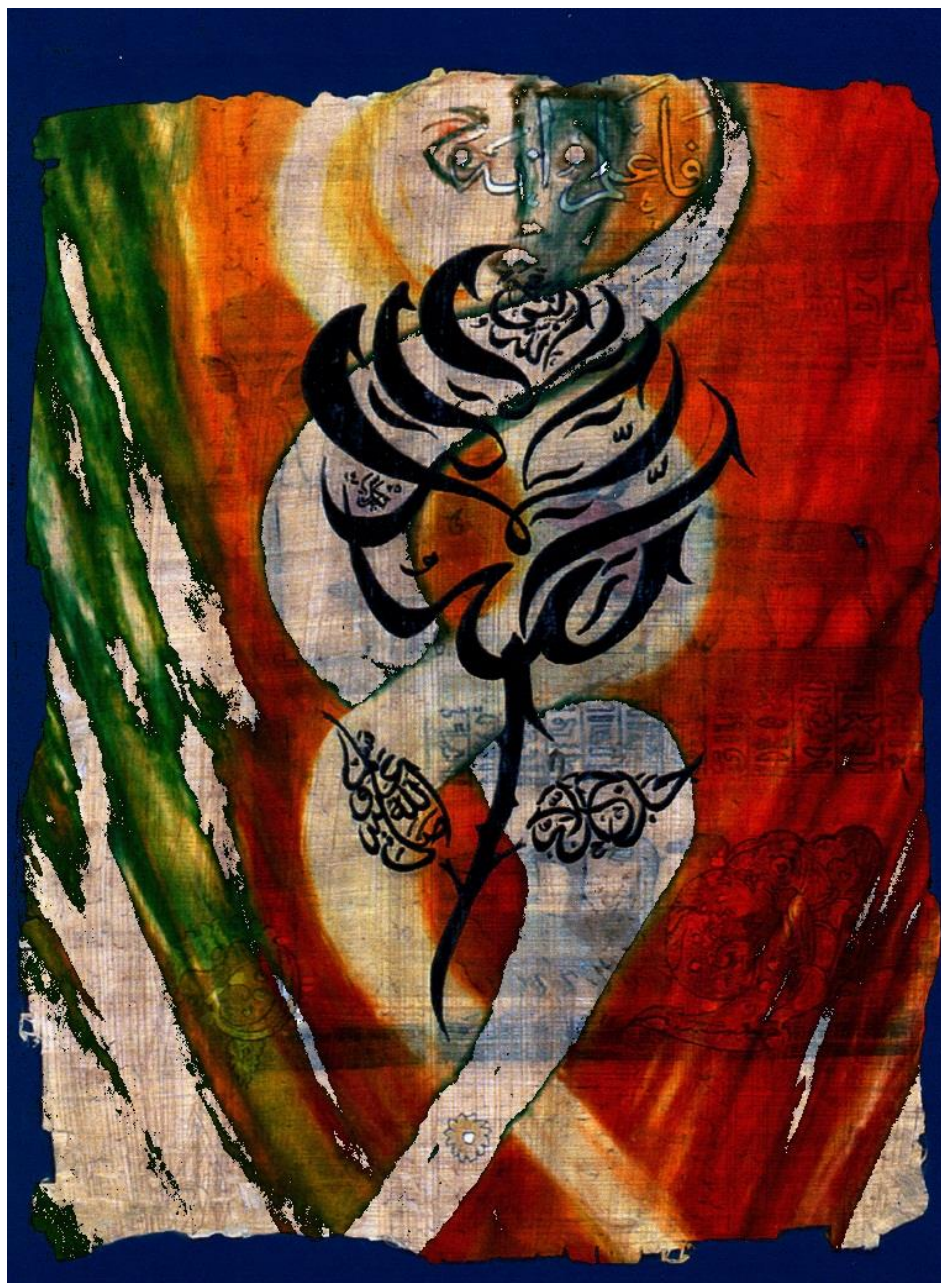


Just as the Breath of the 'Holy Spirit ,breathed into Mary, was designing to her the Holy Spirit, so when the Word of God (kalam al-Haqq) enters the heart of someone and the divine Inspiration purifies and fills his heart and its soul, its nature is such that then is produced in him a spiritual child (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



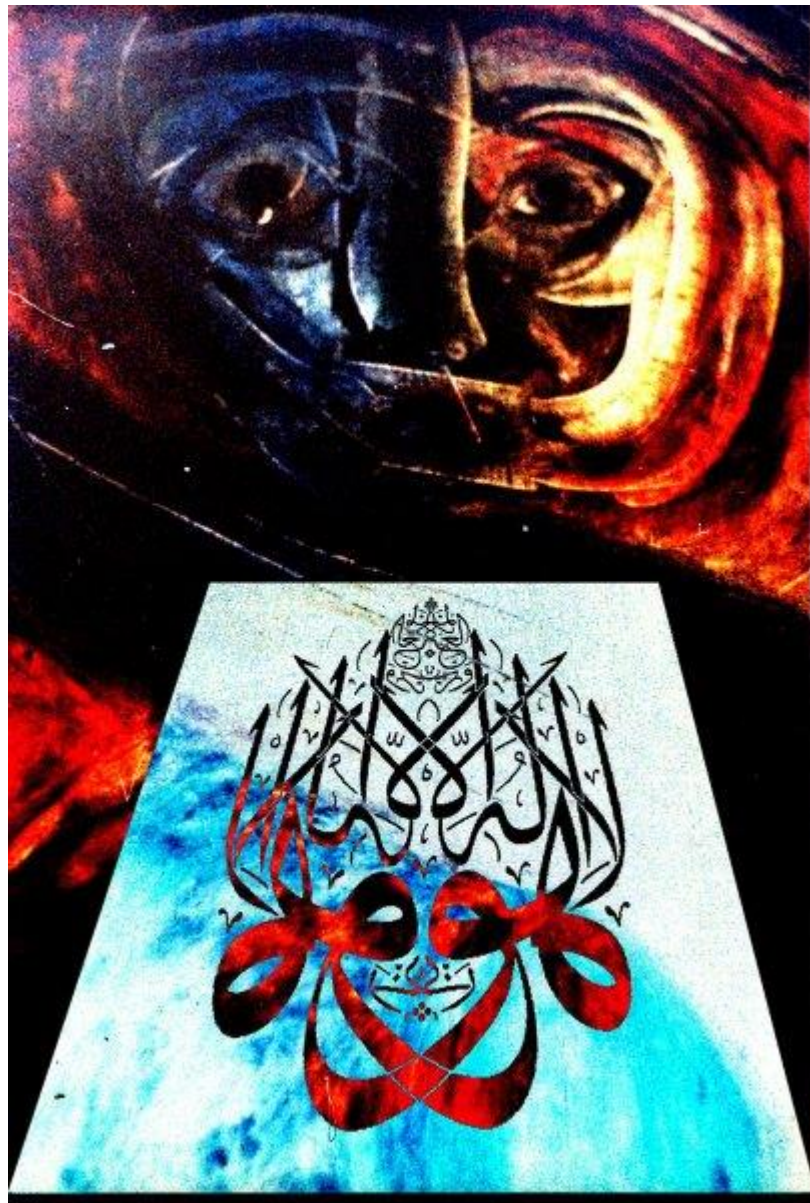
Attar writes,
The Double only seems, but The One is,
They-self to Self-annihilation give
That this false Two in that true One may live.



The union with God, says Rumi, occurs when the divine qualities come and cover the attributes of His servant:

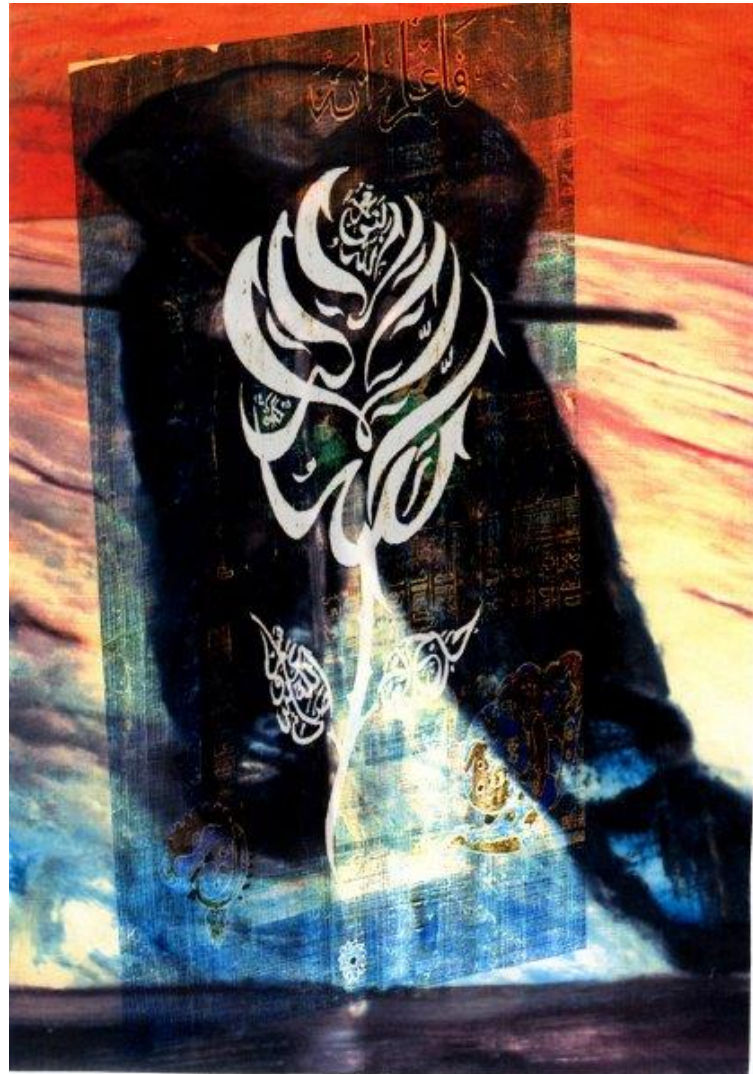
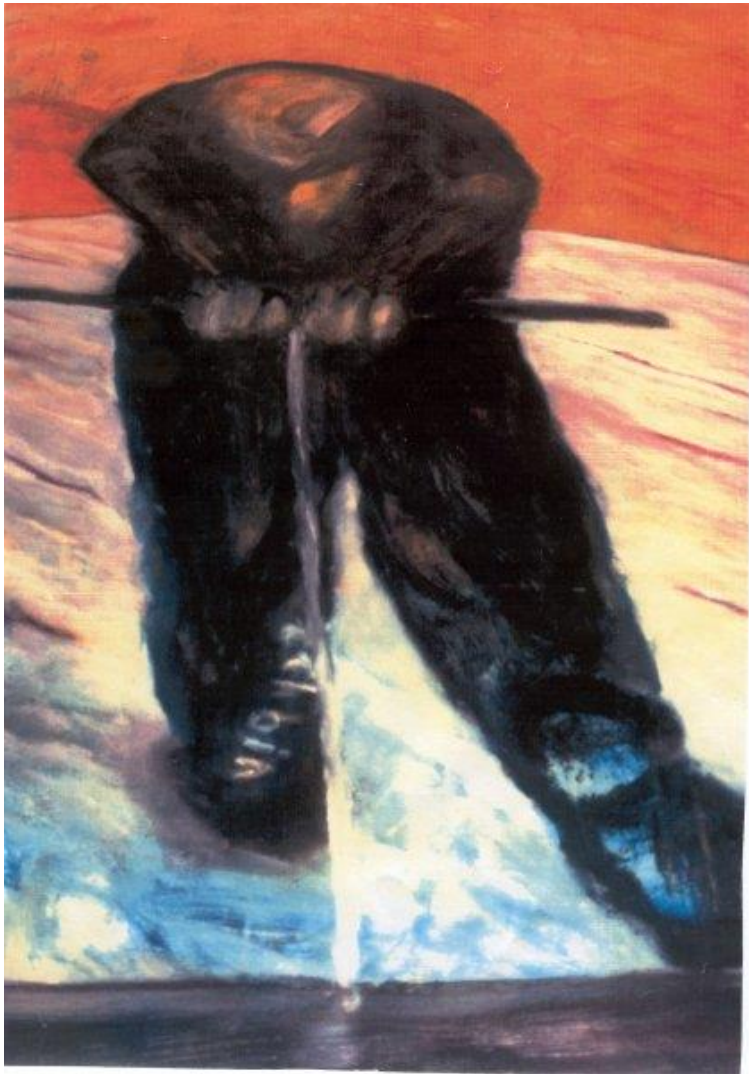
"The call of God, whether veiled or not, grants what it 's awarded to Maryam. O you who are corrupted by the dead inside your body, return from non-existence to the Voice of the Friend! In truth, this voice is from God, although it comes through the servant of God! God said to the saint:

"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 !"



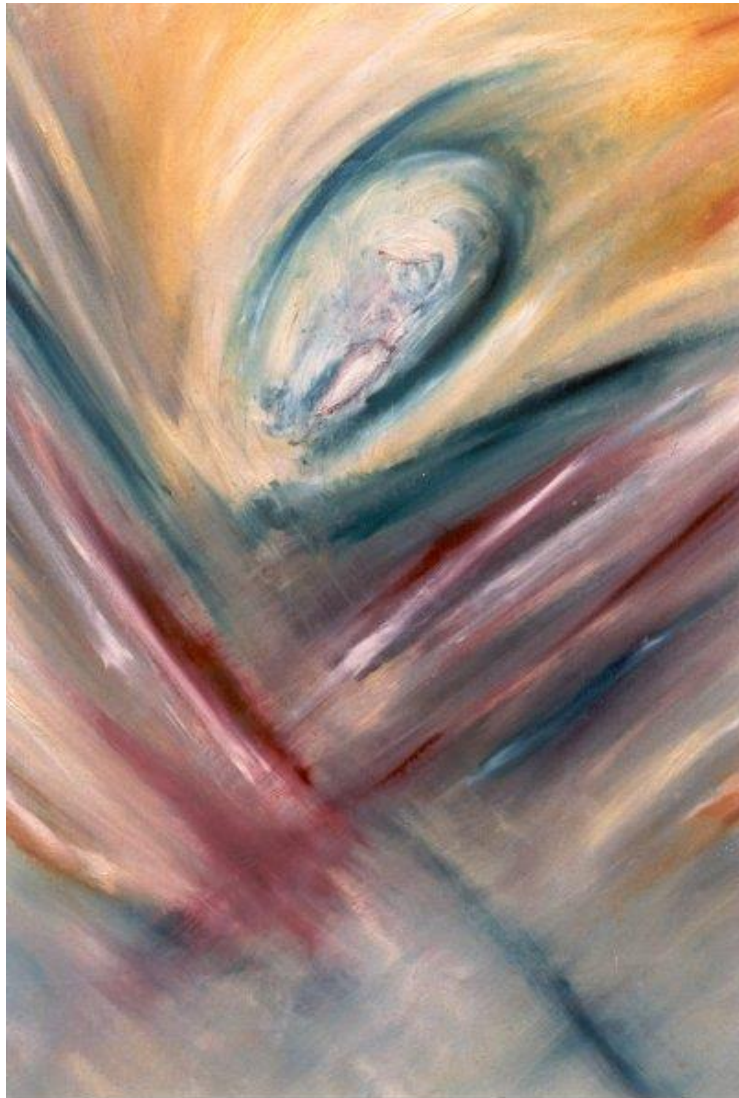
You are the divine consciousness, how should we say that you possess this divine consciousness? Since you are now, by thy wonder, 'He who belongs to God. I am yours, because 'God belong to him. Sometimes I'll say to you: 'It is You!' 'Sometimes' It is !! " Whatever I say, I am the sun illuminating everything. "

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.



*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 .*



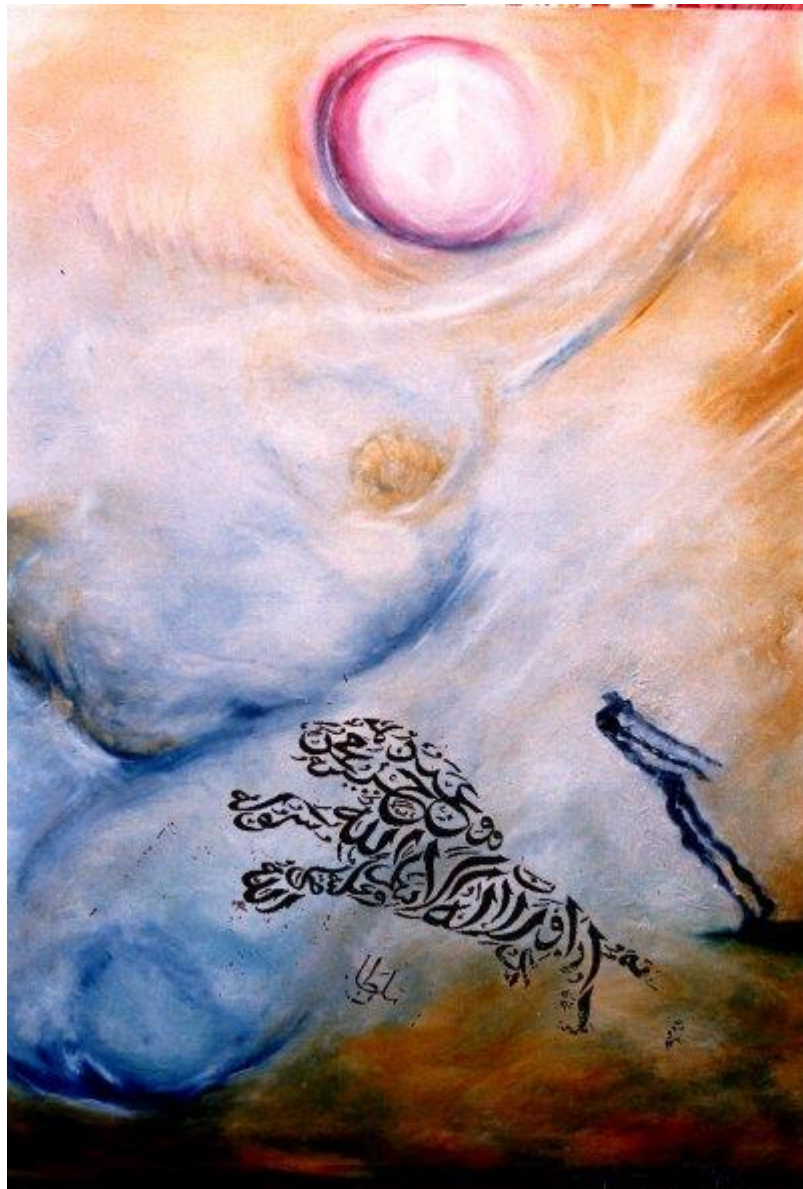


The birth of the spiritual child occurs outside time, and thus it occurs in each man who welcome it with his whole being by "Be!" whom is received by Mary at the Annunciation: "From your body, as Maryam, gives birth to Issa fatherless! we must be born twice, once from our mother, another time from ourselves. 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 Marie . 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! "



The second birth is known also in Sufism as the "opening (fath) of the 'eye of the heart": "When Your Eye has become an eye for my heart, my blind heart is embedded in Vision: I saw that you were the universal mirror for the whole of eternity and I saw Your Eyes in my own image. I said: "Finally, I found myself in His Eyes, I found the Way of Light!"

"This opening is the promise made by God to all people and all those who conclude a pact with the spiritual master, pole of his time, like the apostles with Jesus or companions when they swore allegiance to Muhammad: "God was pleased with the believers when they swore to you under the tree, he knew the contents of their hearts, He sent down upon them the Deep Peace (Sakina), He rewarded them with a quick opening (fath) and a great tresor they have seized quickly"(Koran xlviii, 18-19).



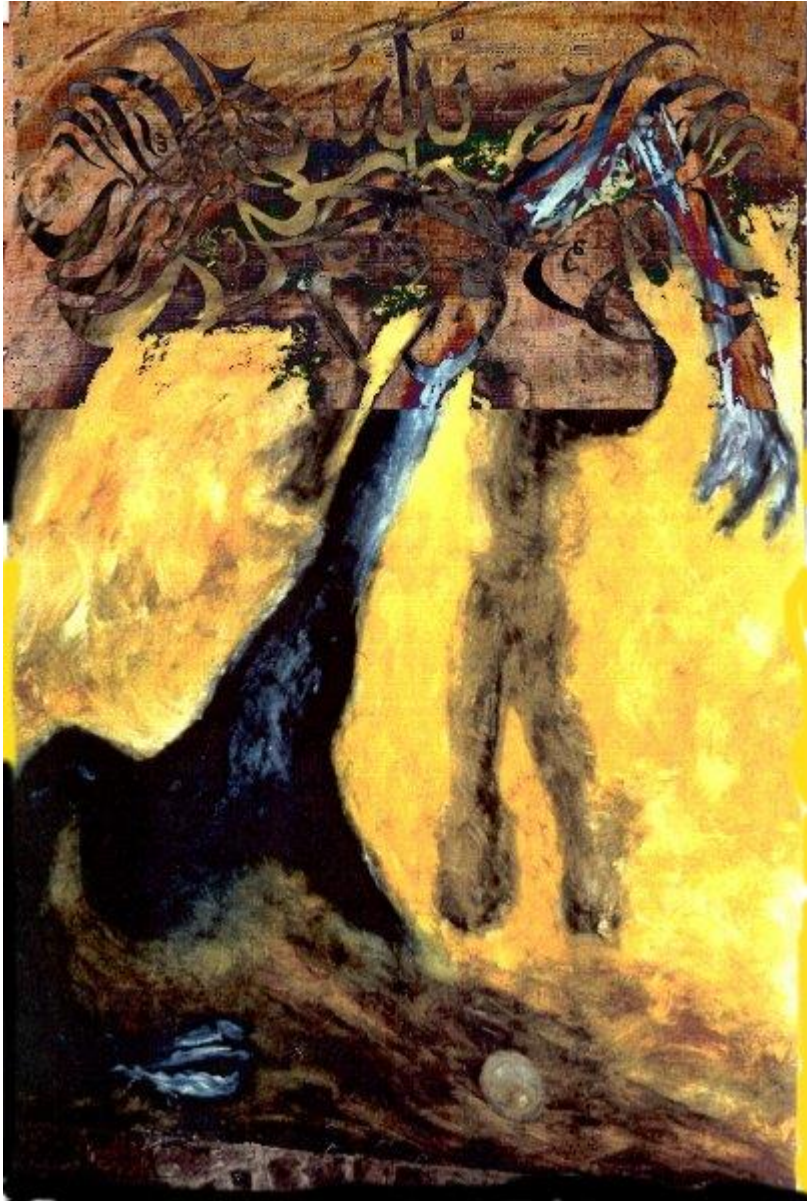
Some Sufis tell about visions in which appears the figure of the prophet Yahya. That is particularly the case of Ibrahim ibn Adam who confided to his companions:

"I was told [by divine inspiration] that God revealed to Yahya, the son of Zechariah:"
 O 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 . O 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 .



Hajj ^Ali Ghazzawi said (and it was translated):

When Prophet Jesus was thirty-three years old, the Jews wanted to kill him. However, God saved Jesus from them. God made one of Jesus' students look like him, and that student was killed in place of Jesus.

Ibn Abi Hatim and An-Nasa'iyy narrated that Ibn ^Abbas said that Jesus was with twelve of his Companions in a house. Prophet Jesus said, "Among you there will be those who commit apostasy after being believers."

Then Jesus said,

"Who among you volunteers to be made to look like me and will be killed in my place? He will be my Companion in Paradise."

The youngest man among them stood up and said, "It is I." Prophet Jesus said (kindly), "Sit down."

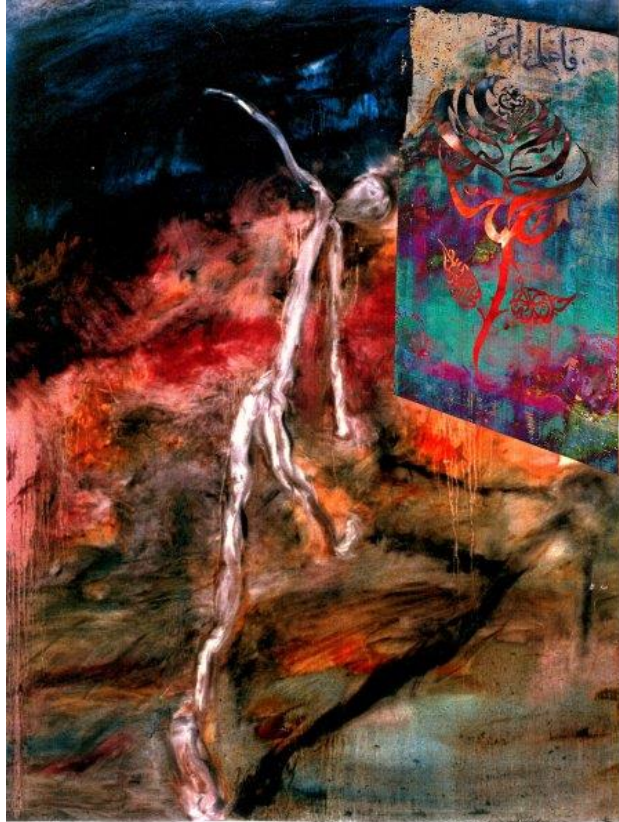
Prophet Jesus repeated his question. This youngest follower stood up again and said, "It is I." Jesus again said, "Sit down."

Then Jesus repeated the question a third time.

That youngest person said, "It is I." At that, Prophet Jesus said, "It is you." That person was made to look like Jesus. When people came to capture Jesus they thought this student was Jesus. They took that student and crucified him. Before this crucifixion, Prophet Jesus was raised from a window, from the upper corner of the house. People used this window to get to the roof. Prophet Jesus was raised through it.

Who Is That At the Door?

Mathnawi I: 3052-3067, 3077-3080, 3099-3100



3052 (Regarding the verse), "Everything will perish
except His

Face,"¹ don't seek existence if you are not within His
Face. Whoever is annihilated within My Face, is not
recompensed

by (the verse) "Everything will perish."

(This is) because he is in (the condition of) "except
(Him)," (and
so) he has passed beyond "not (any divinity)."

Whoever is in

"except (Him)" has not perished [from true existence].

3055 Whoever is saying "I" and "we" at the door is
rejected at the

door and is (still) involved in [the illusion of] "not (any
divinity)."

The story of the person who knocked on the door of a
friend. (The

friend) said from within, "Who is that?" He answered,
"It's me."

The friend said, "Since you are you, I will never open the door. I
don't know anyone among (my) friends who is "me," (so) go (away)!"

Someone came (and) knocked on the door of a friend. His friend
said, "Who are you, O trustworthy one?"

He answered, "Me." (The friend) said, "Go (away), it's not the
(right) time. At such a table as this there is no place for the raw."

What can cook the raw one, except the fire of separation. What
(else) can free him from hypocrisy?

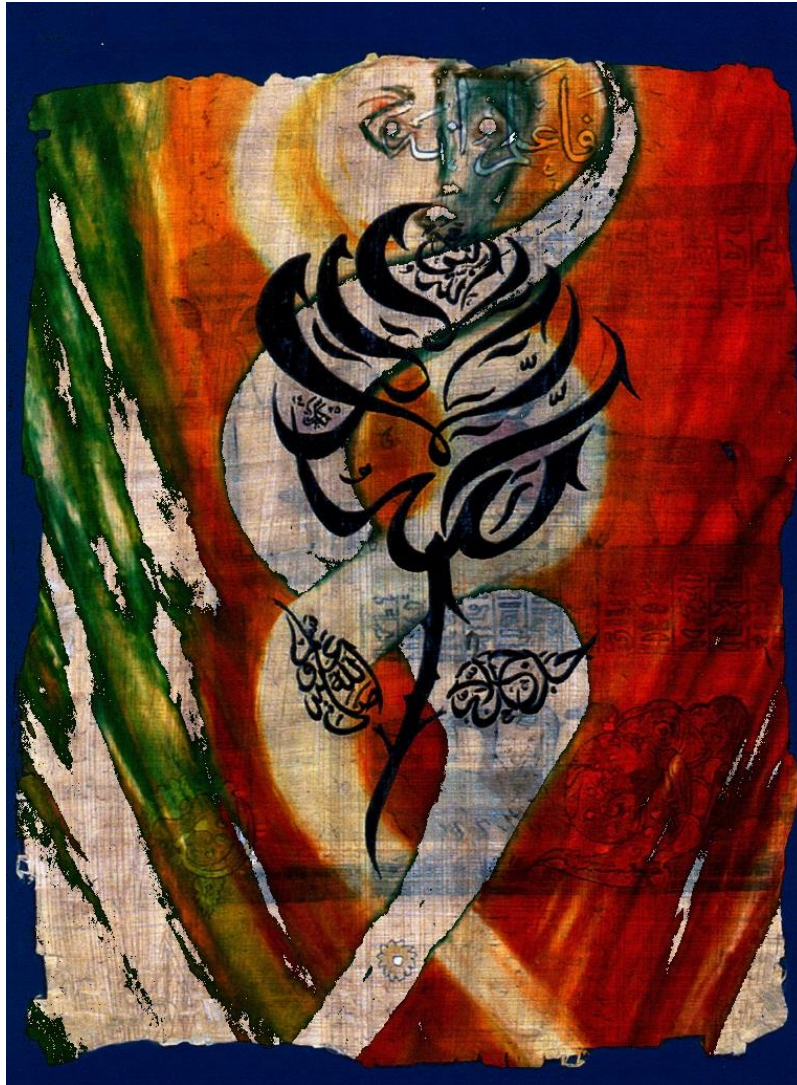
That poor miserable man left and traveled for a year. He burned
from sparks [of painful longing] in separation from (his) friend.

3060 That burned one became "cooked," (and) then returned. He
went back to the house of (his former) companion.

(Using) the door-ring, he knocked at the door with a hundred
worries and courtesies [in mind], so that no rude words might
spring forth from (his) lips.

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,¹³ come into the needle."



3065 (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.

3067 (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). 3077 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].



3080 Therefore, the lasso must be two-fold in (the world) of forms,
although those two (strands) are (actually) single in effect.


3099 Know that the world of Unity is beyond the side (known to)
the senses. (So) if you want Unity, ride toward that (other) side.

3100 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.

*((3078) the letters "B" and "E" [of the word "Be!"]):

In the text, **Kun (كن)**

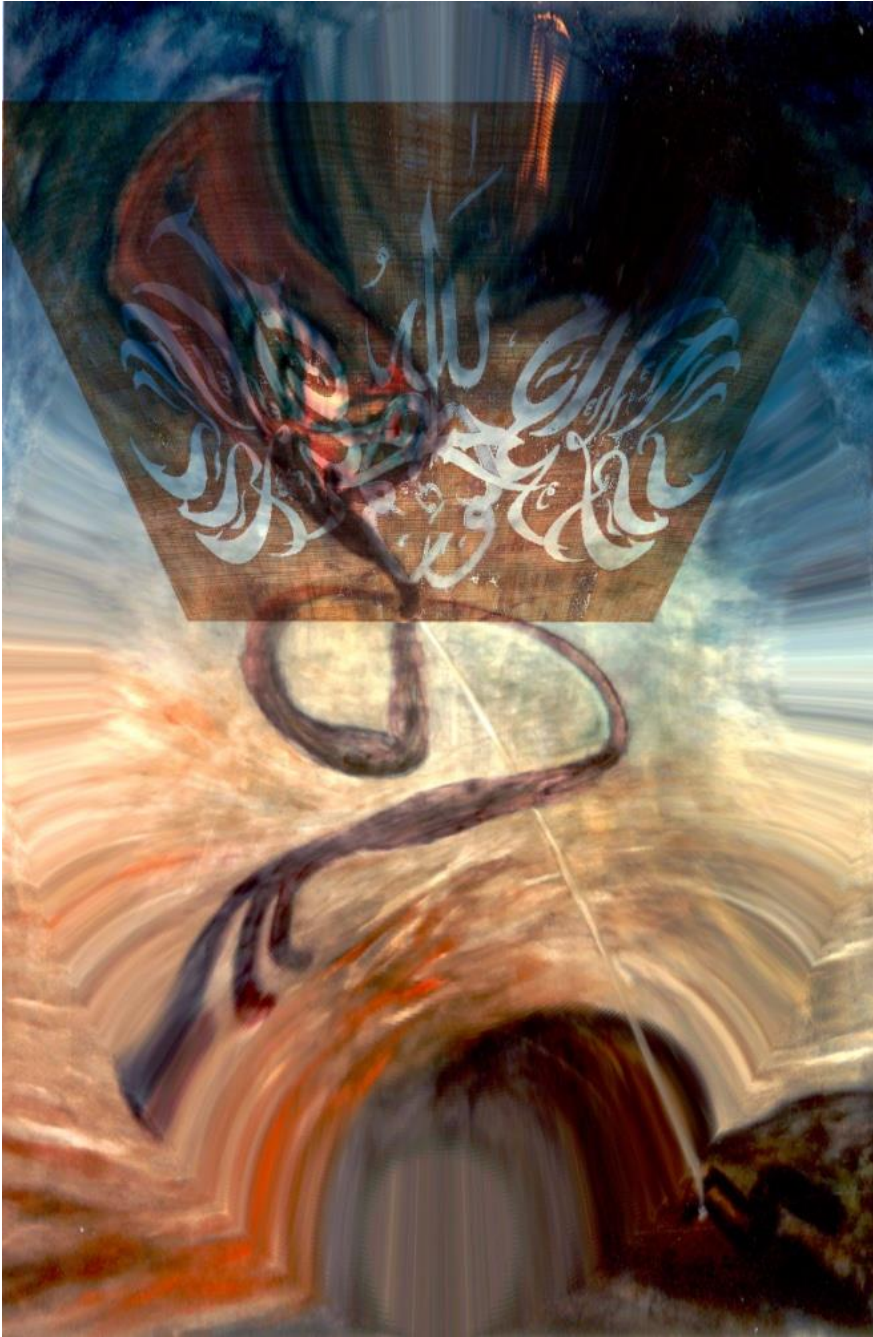
the letters are "K"  and "N"  in the Arabic word "kun," which means "Be!." In the earliest Arabic of the Qur'an, only the consonants were written-- "kn"-- and

the vowel "u"  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. Khutúb [



(3079) the non-existent: in Islamic philosophy, the term "non-existent" here means something which has essential existence (in the "Mind of God," so to speak) in the world of non-existent essences. By means of the Divine Command, "Be!", such essences are manifested in the material world of existence



....” But when Heavenly Power (is) coming, Rules from Heavens - (those), whom they are carrying that rules, they are just 100 % different. 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 honoured and glorified in His divinely Presence. Maulana Sheikh Nazim al Haqqani (30-03-08)**



Hu - Arabic هُوَ (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'. (hw1215, ao596, jtp1239)

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.

Bismillah Ir Raham Ir Rahim (In the Name of God, most gracious and most Compassionate)



Jesus, peace be upon him, now is alive in the second heaven. He shall come back before the Day of Judgment. His coming will be one of the great signs of the nearing of the Day of Judgment. When Jesus descends he will be wearing two yellow garments. Prophet Muhammad said that Prophet Jesus, the son of Mary, will descend and rule the people justly. Jesus shall perform Hajj and travel to the grave of Prophet Muhammad, with the purpose of saluting the Prophet. The Prophet will return Jesus' salutation. There will be a time when the Muslims will live in peace, comfort, and safety.

There will be so much peace that the wolf will be with the sheep grazing and not kill them. The baby will play with the snake without the snake harming him. Money will be in great surplus to the extent that no one will take it. At that time, the Earth will bring up the gold inside of it. The person will be burdened when he wants to pay Zakah due to that he will not find a poor person to receive Zakah. When he comes back to Earth, Prophet Jesus will marry and have children. Then Prophet Jesus will die as all men do. The Muslims will perform the funeral prayer for him and bury him. The great Companion of the Prophet, ^Abdullah ibn Salam, said that in the original Torah given to Prophet Moses, it is written that Prophet Jesus would come, and be buried with Prophet Muhammad in his same chamber. The followers of Jesus went to various lands, teaching the Injil to the people. However, the Injil started to get changed by the people. The Injil, although it was revealed after the Torah, was changed by the people before the Torah was. The book called the Bible is not at all the Injil, the real Holy Book given to Prophet Jesus by God.

Sultan Valad said about Rumi and his poetry:

They regarded his poetry as the miraculous word of Jesus , thanks to her, the dead resuscitate.

..... Because each lover is killed by God, he gets life because he sacrificed his own

... a lover who gave his life gets life ...

.... 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

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

.....on the belief that someone else was substituted for Jesus and so was killed instead of Jesus. as a result of Jesus' request for a substitute to be killed in his place, only one person had the likeness of Jesus cast upon him.....

That Divine Love take us Insh Allah ((as God Pleases)to the Stars of sincerity and the Oceans of Reality

Best Salaams



Note 1 :

Surat 18 : The Cave : The Seven Sleepers:



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.
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- 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)

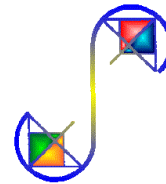
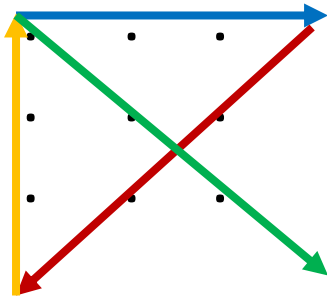
Whether the 7 men [Nafs] is completed as saffiya, or the shorter version in the Nafs al Mutmainnah, before the final level the Sufi often times initiates during this development, or after it, what the Sufi's refer to as the activation of the 5 Subtleties, or Arabic Lataifs. These are the subtle organs 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

Note 2:

The Sufi Path of Love and 4 guidelines:

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



With only these 4 guidelines the participant is asked to try continuously to go outside his(or her) own boundaries(here pictured as a square-frame of nine points) 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.





Note 3: Sandhaya

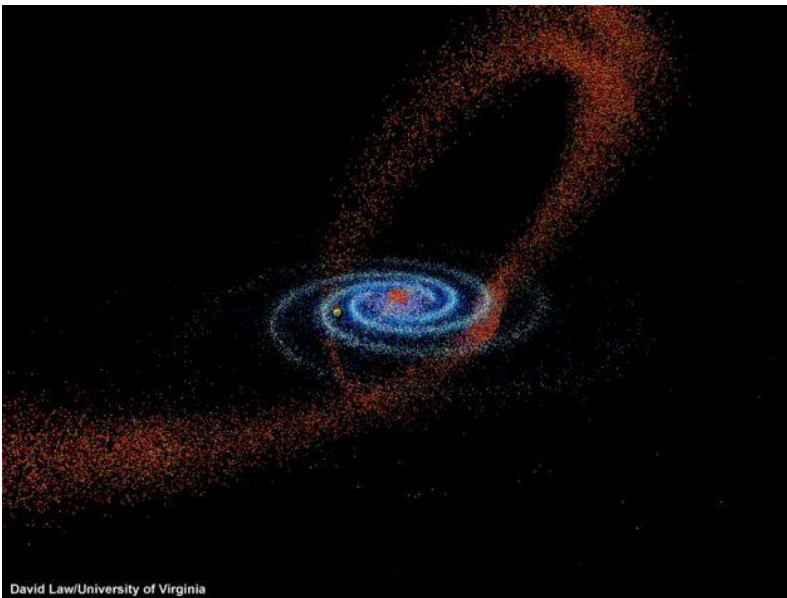
It is resumed in the sanscrit term Sandhaya which means Join, coming together...The term is a Sanskrit compound consisting of *saṁdhyā*, meaning "union", or more specifically the union or junctions of day and night which takes place in the morning or evening twilight,

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 *saṁdhyā* 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** (Sanskrit: *saṁdhi* "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 (atman) 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.

