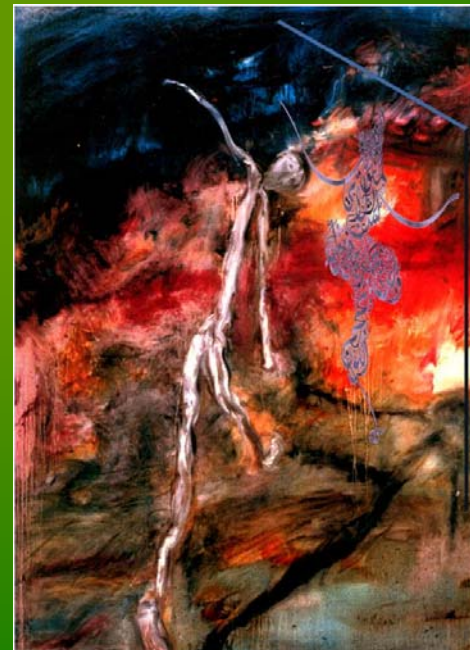


## Part III :

### 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>[3]</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 it self) 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*



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.

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!

...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 servanthip 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 servanthip is subsistence.



**Annihilation I**



**Annihilation 3**



**Annihilation 2**





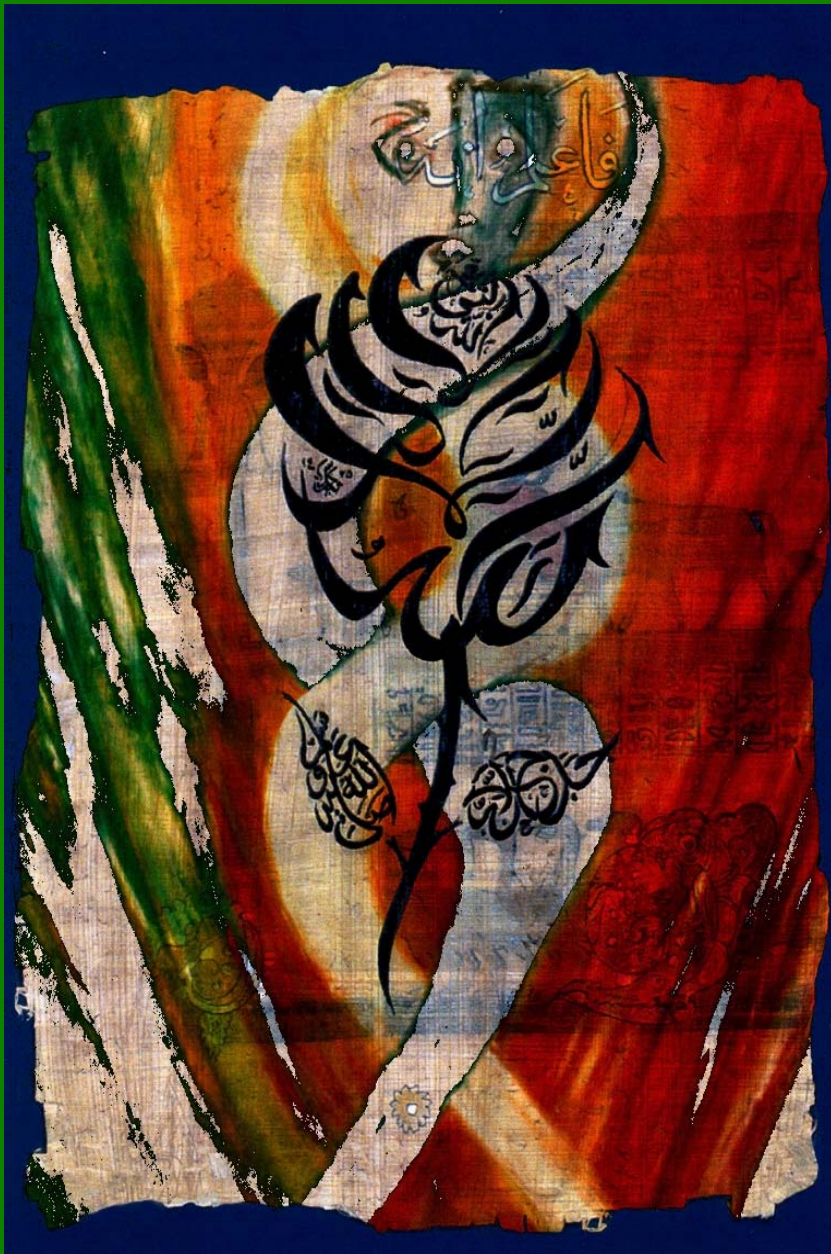
The union with God, says Rumi, occurs when the divine qualities come and cover the attributes of His servant:  
*"The call of God, whether veiled or not, grants what it 's awarded to Maryam.*

*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.



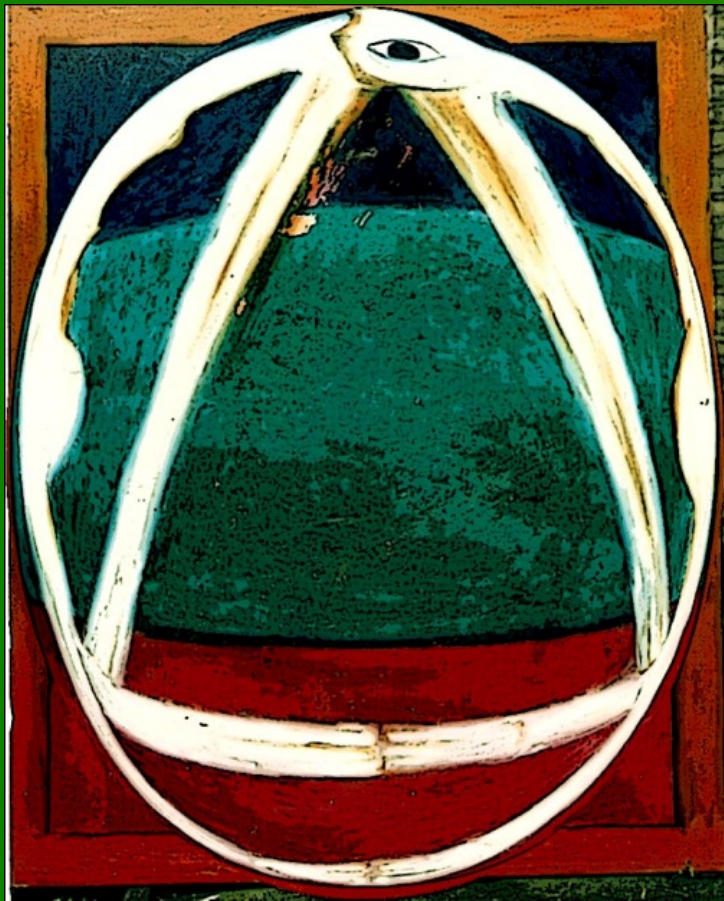
His friend called out,  
"Who is that at the door?"

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!"]:

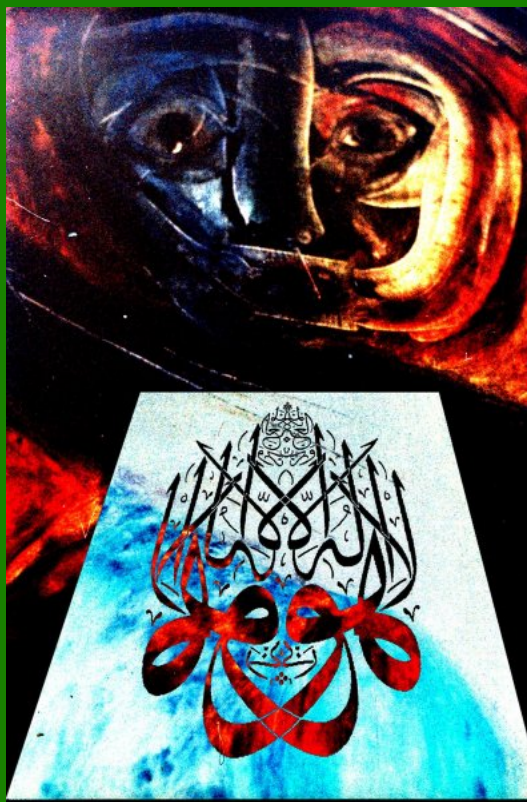
In the text, is **Kun** in Arabic 

the letters are "K"  and "N"  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  " 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...

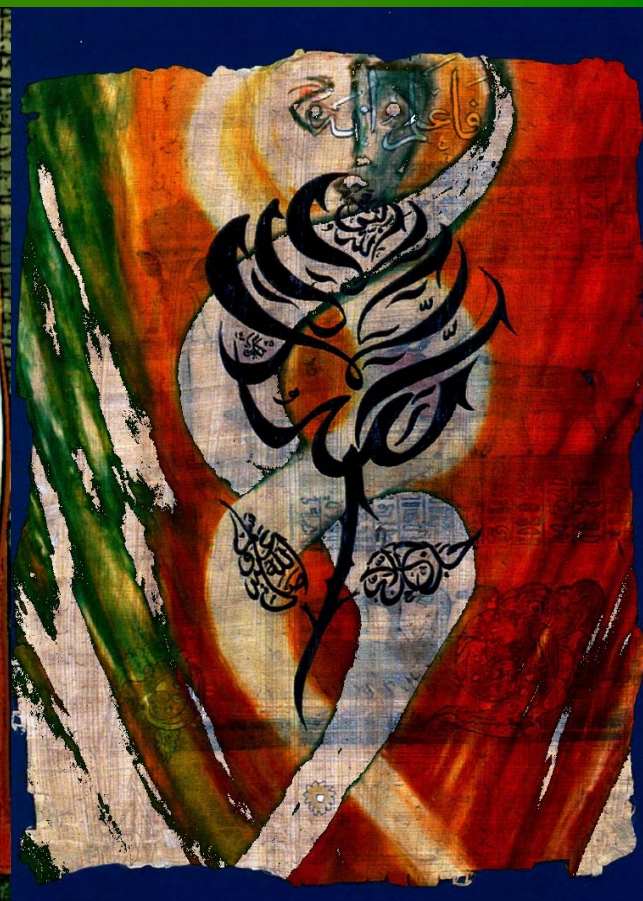
The Supreme Being has been called by various names in different languages, but the mystics have known him as Hu, the natural name, not man-made, the only name of the Nameless, which all nature constantly proclaims. The sound Hu is most sacred; the mystics call *Ism-i Azam*, the name of the Most High, 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 →

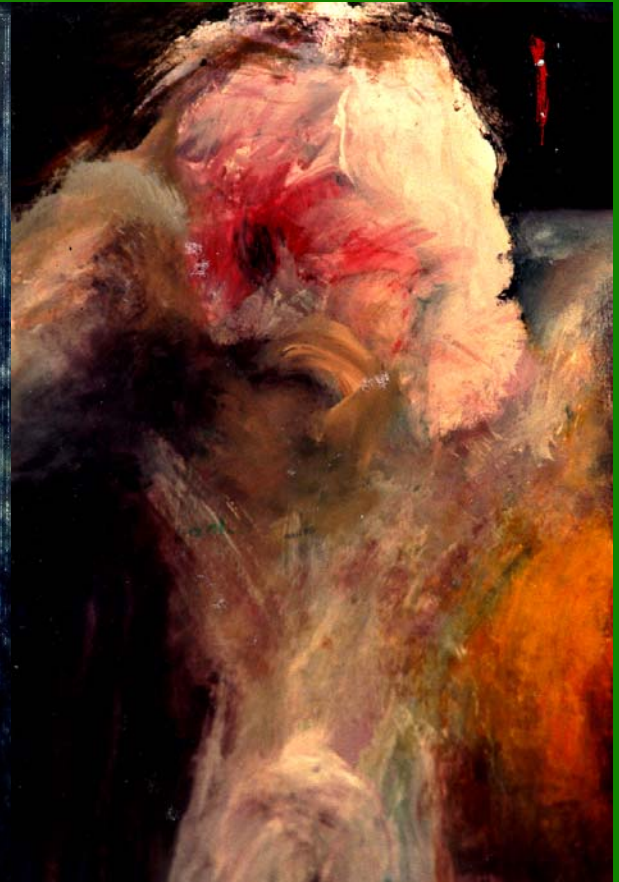
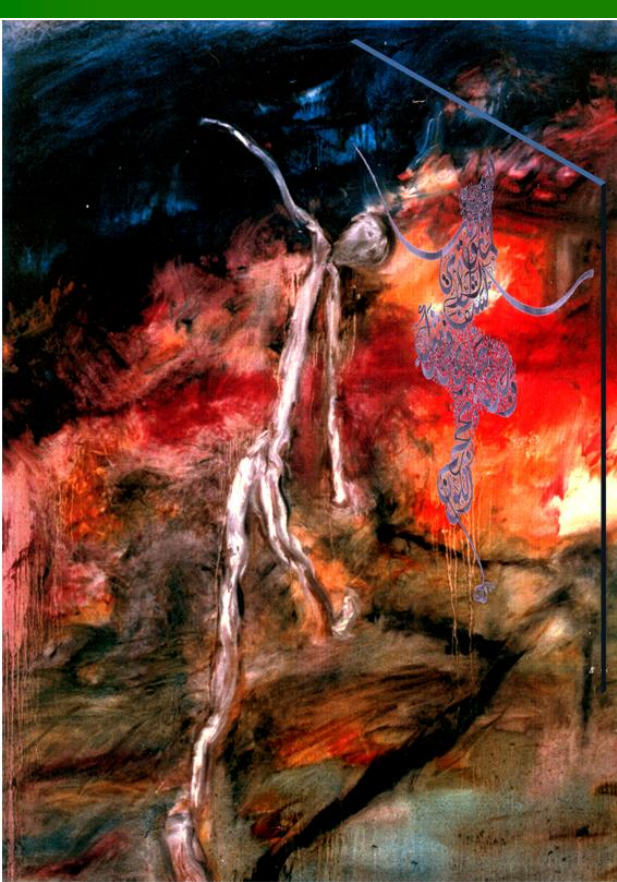


We are One



← 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*

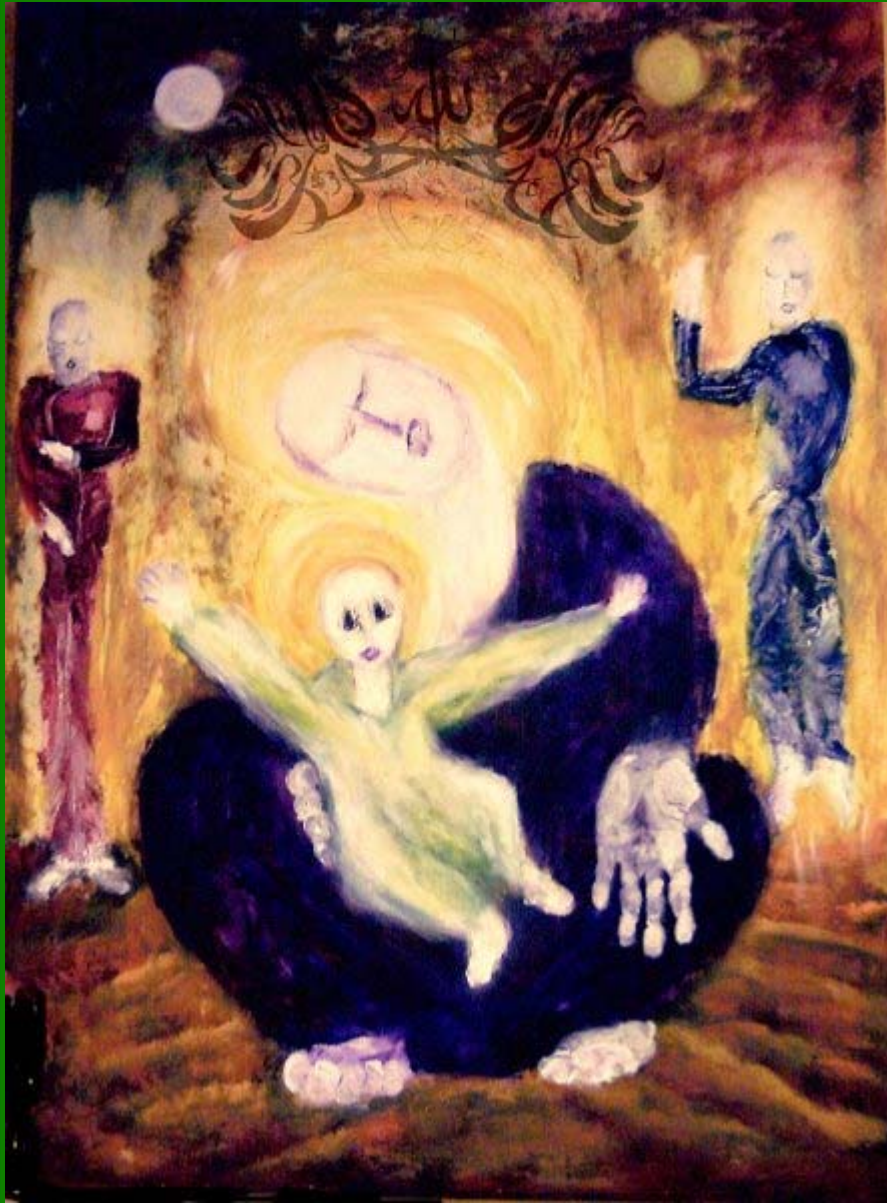


He destroys his individuality and  
becomes free of good and evil.

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."*

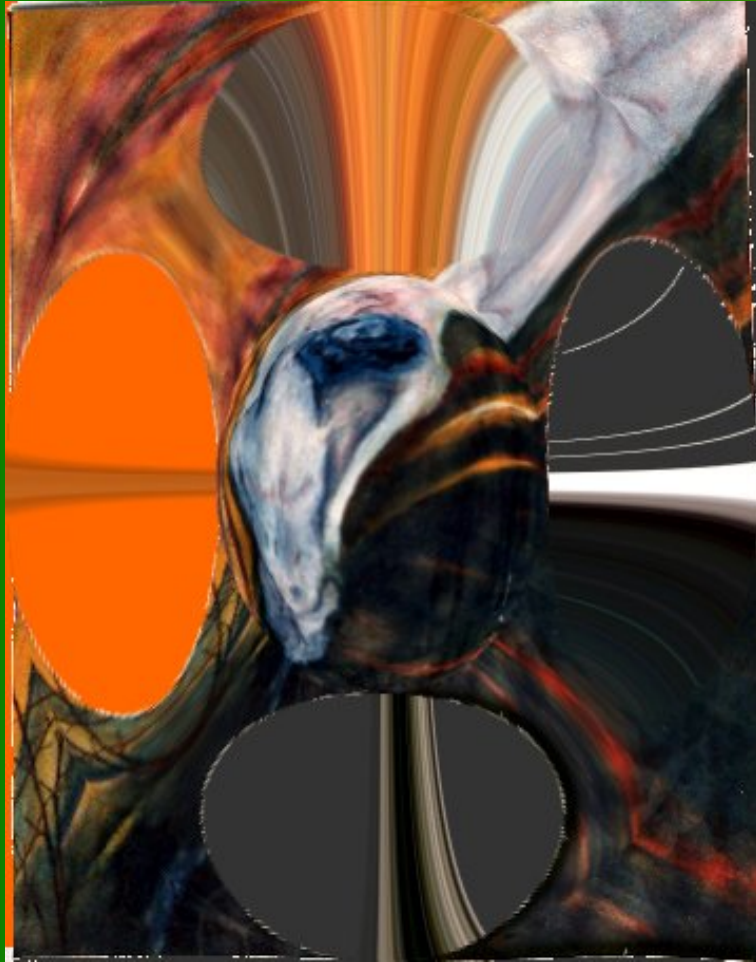
And al-Hallaj also evokes the same idea: *"Our minds are one Virgo where only the 'Spirit of Truth may enter'"*

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'nawî) 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 ( 700BC) 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 that 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:

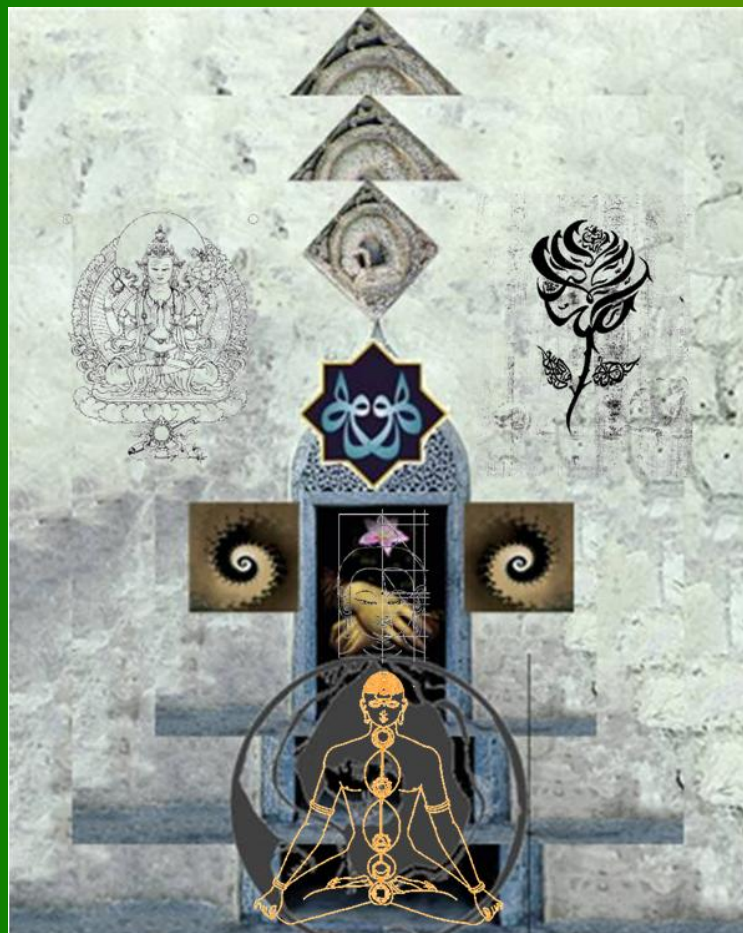
Of particular note is the role accorded the imagination in **Jewish Mystic** :. Two acts are mentioned. The first comes after the mystic is told to block out the world and its sensations - "**as if**" (ke'ilu) he were dead. This done, he should first "imagine" himself "**as if**" dead and his soul in 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



3 year old

**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



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

## My Soul said to me:



“ 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

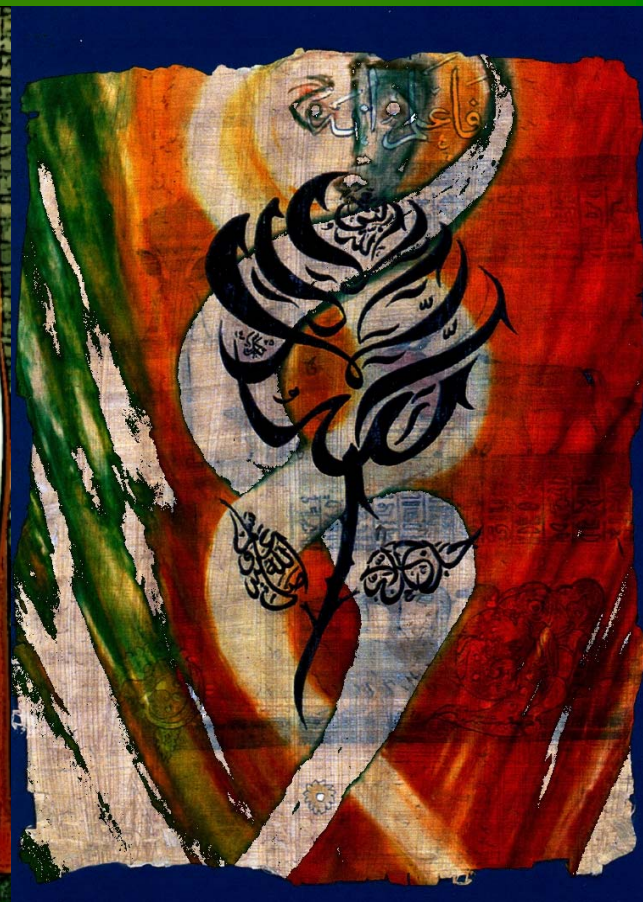
## Ascent: stair 5



We are Three →



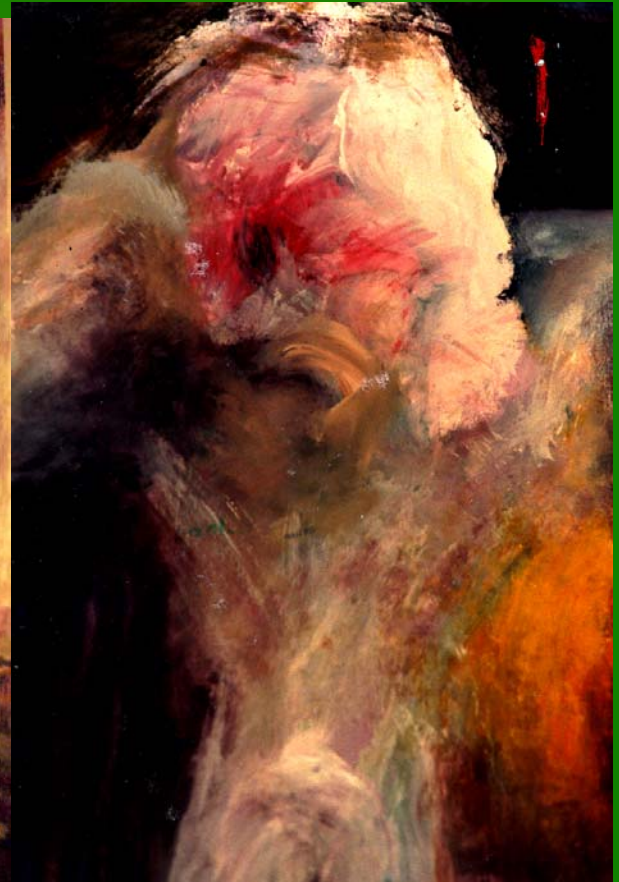
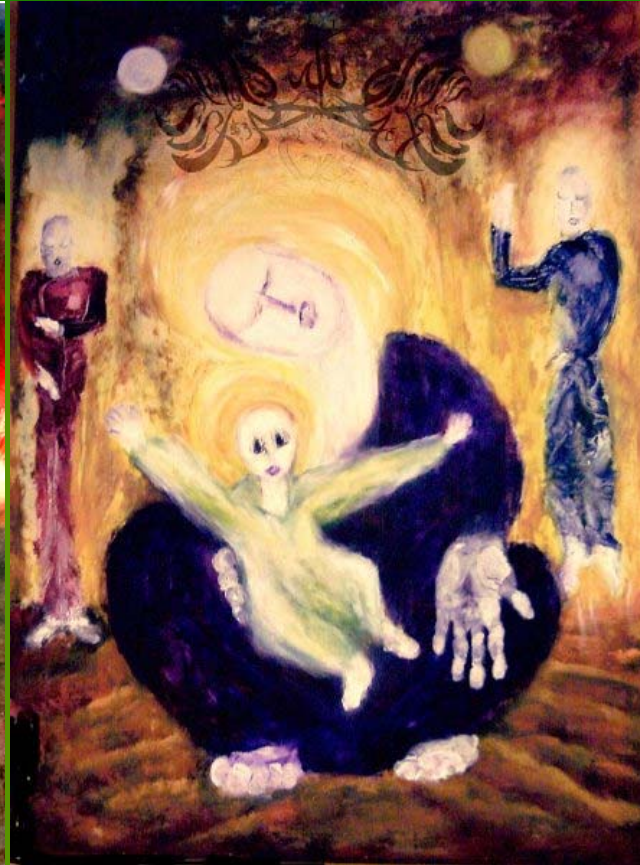
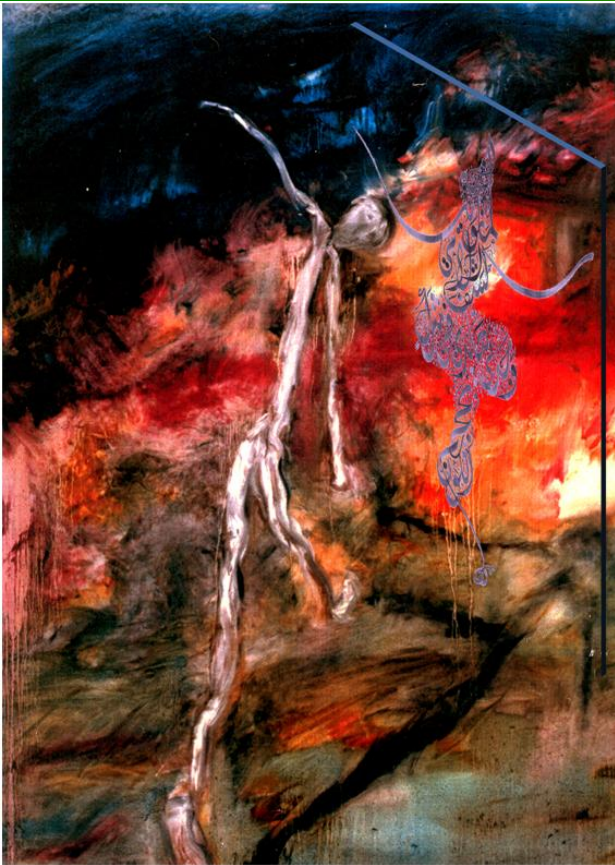
We are One



← 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

