

و تفاوت علم بحجب تعاقب تعاقب در قبول
وجود کما در نقصان پس آنچه ثابت در وجود را علی الوجود
الانتم لا کل قائم بر علم را علی الوجود و آنچه ثابت
در وجود را علی الوجود انحصار تصنیف علی الوجود و نشاء
تفاوت غائبیت و معلومیت احکام و حجب
و امکانیت در حقیقت که احکام و حجب غایبتر از
علم کما علم و در حقیقت که احکام امکان غایبتر و وجود
علم ناقص تر و غالب که خصوصیت حکم تباخت علم موجود
که در کتب مباح و اقیست برین شایسته و الایس
کمال است تا بعد از وجود حق و قدرت و ارادت
و غیر اینهاست و قال بعضهم قدس الله تعالی
اینها هم هیچ و در احوالات از صفت علم عاری

اما علم بر دو جهت یکی آنکه بحسب عرف از اعلم میگردد دیگر
آنکه بحسب عرف از اعلم نمیکویند و سر و قسمش از باب
حقیقت از مقوله علم است زیرا که ایشان شاهد می کنند
سرایت علم ذاتی حق را بسحانه جمیع موجودات و از
تپیل قسم ثانی آبت مثلاً بحسب عرف او را عالم می دانند
امامی می بیند و را که تمیز میکند میان مبدی و پستی از مبدی عدول
میکند و بجانب پستی جابرن میگردد و چنین ۱۰۰ اخل ^{نخل} می
نقود میکند و ظاهر جسم متکاشف را از طیب میکند و میکند
آمی غیر ذلک پس از خاصیت علم است جریان می
مقتضای قابلیت قابل و عدم مخالفت با آن اما درین
مرتب علم در صورت طبیعت ظاهر شده است و علی هذا الیقین
سرایت العلم فی سائر الموجودات بل سرایت جمیع الکمال

النا بعث للوجود في الموجودات باسرها

پستی بصفتی که در وجود سپهریان	وارد پس بران همه اعیان جهان
مروصف یعنی که بود عامل آن	بر قدر قبول عین کثرت عیان

همچنانکه حقیقت هستی از جهة صراحت اطلاق
خودش ساریست در ذوات جمع موجودات بحدتی که در آن
ذوات عین آن ذواتست چنانکه آن ذوات در عین
عین بودند همچون صفات کامله او کلیتها و اطلاقات
در جمع صفات موجودات ساری اند بنابراین که در ضمن
صفات ایشان عین صفات ایشانند چنانکه صفات
ایشان در عین آن صفات کامله عین آن صفات کامله
بودند مثلاً صفت علم در ضمن علم عالم جزویات عین
علم جزویاتست و در ضمن علم عالم بکیاست عین علم بکیاست

۱۱. ضمن فعلی و انفعالی غرضی و انفعالی و در ضمن علم ذوقی و وجدانی
 عین علم ذوقی و وجدانی تا غایتی که در ضمن علم موجوداتی که حسب
 عرف ایشان از عالم نمیدانند عین علم است که نایب حال نیست
 و علی هذا اینها پس سایر الصفات و کمالات

دارد پس این در همه عین عیان	مشی صفای آن که در وجود عیان
بر قد قبول عین کثرت عیان	در وصف ز غنی بود قابل آن
او صاف است و در صفات شایسته	ای ذات تو در ذوات عیان
در ضمن نظام از تئید عیان	و صف تو چو ذات بی شکست

کلام شیخ رضی الله عنه در بعضی مواضع فصول
 شریف است که وجود اعیان ممکنات و کمالات با همه
 در وجود رب حق سبحانه و تعالی با اعتبار مجموع کلیه اینها
 و اضافه وجود و یکی و اضافه توابع آن با اعتبار کلی

ثابت زیرا که مترتب نیست بر کلی فی الاضافه و در
ایمان و اظهار آنچه اندراج یافته بود در ایشان متضمن علی اول

بشنو سخن شکل سپهری مغلوق	بر فعل و صفت که شد ایمان
از یک جنبه آن جمله مضاف	و زوجه و کرمه مضافت

چون مقصود از این عبارت و مطلوب از این
اشارت ثبوت بود بر احاطه ذات حق سبحانه و تعالی و سیرا
نور او در جمیع مراتب وجود و اما لکان اکاه و طالبان صفا
اشباه بشود هیچ ذات از مشاهده جمال ذات غافل
سوفت و بطور هیچ صفت از مطالعه کمال است صفات و
غافل نکر دهند و آنچه نکر شده در ادای این مقصود کافی
بود و به بیان این مطلوب وافی لاجرم بین قدر اقصا
اقدام و برین حد میت رباهی اختصار کرده شد

حاجی تن بن سخن طرازی باشد
اطهار حقایق سخن خیال

در زنده فقر عیب پوشی بهتر
چون بربخ مقصود شایسته سخن

نما کی خود پای کردن افغان در خرد
کچنه در مای حقایق نشو

ای کز غش افتاد خاکست بدین
چون لال توان بود در و کز بدین

اسنون گرمی پند سازتی
ای ساد و دل این خیال مانی

در نکه عشق تنه پوشی بهتر
از گفت و شنید با خوشی سخن

یکدم شوازی در حسن در این
با دوام که چون صدف مگردی سخن

آلوده کن ضمیر پاکت بدین
لب بکجای مطلق خاکست بدین

تست الرسالة بعون الله

وحسن توفیقہ و علی

علی محمد علی

سید محمد

APPENDIX II

PLATINUS

FROM Anaxagoras onwards the main principle of Greek philosophy was dualism, the opposition of the One and the many, God and the world. In an often-quoted passage Plato says the Ideal Good is beyond existence (*epekeina tes ousias*).

Next in the descending scale he placed the 'Intelligible World' of Ideas or archetypes, conceived by reason (*Nous*). Then came the 'Sensible World' of phenomena, which were only copies of the divine archetypes reproduced in matter.¹ This matter was of itself non-existent (*ousion*); in fact, a mere potentiality of taking the imprints of the archetypes.

With the Stoics monism made its appearance, and took the place of the previous dualism. For Plato's 'Ideas' they substituted *Logoi*, thoughts, forms, or forces immanent in the universe. And these *Logoi* were often spoken of as all summed up in the one *Logos*. Most Stoics, like Epictetus and Marcus Aurelius, regarded the universe as *natura naturans*, manifested *Logos* or *Anima Mundi*; others regarded the *Logos* as only functions of matter (*natura naturata*).

Philo, the Alexandrian Jew, who lived at the same time as St Paul, managed to combine the *Logos* doctrine with the Hebrew Scriptures.² By allegorical interpretation he identified the Stoic *Logoi* with the angels mentioned in the Scriptures, and at the same time he reduced the personal Yahveh of the Scriptures to the abstract Being of Greek philosophy.

¹ See 'Mammoth,' p. 226.

² The Book of Wisdom, probably the work of a Hellenizing Jew, prepared the way for Philo, but the earliest writer speaks not of Greek '*Logos*,' but of Hebrew '*Wisdom*,' as the first efficient, the mirror and express image of the Deity (Wisd. vii. 26).

to perform; nor can any injustice be supposed in Him; nor can He be under any obligation to any person whatsoever. That His creatures, however, should be bound to serve Him ariseth from His having declared by the tongues of the prophets that it was due to Him from them. The worship of Him is not simply the dictate of the understanding, but He sent messengers to carry to men His commands and promises and threats, whose veracity He proved by manifest miracles,¹ whereby men are obliged to give credit to them in those things that they relate.²

¹ Muhammed's miracles were the *Āyāt*, signs (verses of the Koran). See Hirschfeld 'On the Qurān,' pp. 7, 8.

² Ghazzālī speaks as an orthodox Muslim, but Greek influences are manifest in this passage, and his statements on the theory of grace and works recall those of the great Christian Platonist Augustine.

His Word.—Furthermore, He doth command, forbid, promise and threaten, by an eternal ancient Word subsisting in His essence.¹ Neither is it like to the word of the creatures, nor doth it consist in a voice arising from the commotion of the air or the collision of bodies, nor letters which are separated by the joining together of the lips or the motion of the tongue. The Koran, the Law, the Gospel, and the Psalter, are books sent down by Him to His apostles, and the Koran, indeed, is read with tongues, written in books, and kept in hearts; yet as subsisting in the essence of God it doth not become liable to separation and division when it is transferred to hearts and to papers.² Thus, Moses also heard the word of God without voice or letter, even as the saints behold the essence of God without substance or accident. . . .

His Works.—He exists after such a manner that nothing besides Him hath any being but what is produced by His operation, and floweth from His justice after the best, most excellent, most perfect, and most just models.³ . . .

All things were created by Him—genii, men, the devil, angels, heaven, earth, animals, plants, substance, accident, intelligible, sensible. He created them by His power out of mere privation, and brought them into light when as yet they were nothing at all; but He Himself alone existed from all eternity, neither was there any other with Him. Now, He created all things in the beginning for the manifestation of His power and His will and the confirmation of His word, which was true from all eternity. Nor that He stood in need of them nor wanted them, but He manifestly declared His glory in creating and producing and commanding, without being under any obligation nor out of necessity. . . .

He rewards those that worship Him for their obedience on account of His promise and beneficence, not of their merit, nor of necessity, since there is nothing which He can be tied

¹ See Hirschfeld 'On the Quran,' v. 14. The *Leyes*.

² This is the opinion that the Koran was uncreated condemned by Al Mastrin in the second century A.D. See Hirschfeld on the 'True (primary) of the Quran,' p. x.

³ Here we have Plato's ideas or archetypes for the intelligible world, after the pattern of which sensible objects are formed.

⁴ Privation, the Greek 'not-being.' Note also 'substance' and 'accident.'

sides Him. He is too holy to be subject to change or any local motion; neither do any accidents dwell in Him, nor any contingencies before Him; but He abides through all generations with His glorious attributes, free from all danger of dissolution. As to the attribute of perfection, he wants no addition. As to being, He is known to exist by the apprehension of the understanding; and He is seen as He is by immediate intuition, which will be vouchsafed out of His mercy and grace to the holy in the eternal mansion, completing their joy by the vision of His glorious presence.

His Power.— . . . His is the dominion and the excellency and the creation and the command.² . . . His excellency consists in His creating and producing, and His unity in communicating existence and His beginning of being.³ . . .

His Knowledge.—He knows what is secret and conceals it, and views the conceptions of minds and the motions of thoughts, and the inmost recesses of secrets, by a knowledge ancient and eternal, that never ceased to be His attribute from eternal eternity, and not by any new knowledge super-added to His essence. . . .

His Will.—He doth will those things to be that are, and disposes of all accidents. Nothing passes in the empire or the kingdom, neither small nor great, nor good nor evil, nor profitable nor harmful, nor faith nor infidelity, nor knowledge nor ignorance, nor prosperity nor adversity, nor increase nor decrease, nor obedience nor rebellion, but by His determinate counsel and decree and His definite sentence and will. . . . He it is who gave all things their beginning; He is the Creator and Restorer, the sole Operator of what He pleases; there is no reversing His decree nor delaying what He hath determined; nor is there any refuge to man from his rebellion against Him, but only His help and mercy; nor hath any man any power to perform any duty towards Him but through His love and will.⁴ . . .

¹ The beatific vision of Dante's Paradise. The idea came in the last vision from the Platonists, from whom Origen also probably got it.

² 'Sura,' vii. 52. 'Are not creation and command of Him?'

³ A 'created existence is one, and proceeds from the One.'

⁴ This language shows how easily the conception of Monism passed into Morism—i.e., the religious view into the philosophy.

What God is not.—He, glorified be His name, is not a body endued with form,¹ nor a substance circumscribed with limits or determined by measure: neither does He resemble bodies, as they are capable of being measured and divided. Neither is He a substance, nor do substances exist in Him; nor is He an accident, nor do accidents exist in Him. Neither is He like to anything that exists, nor is anything like to Him; nor is He determinate in quantity, nor comprehended by bounds, nor circumscribed by differences of situation, nor contained in the heavens. He sits upon the throne, after that manner which He Himself hath described, and in that sense which He Himself means, which is a sitting far removed from any notion of contact, or resting upon, or local situation; but both the throne itself, and whatsoever is upon it, are sustained by the goodness of His power, and are subject to the grasp of His hand.² But He is above the throne and above all things, even to the utmost ends of the earth; but so above as at the same time not to be a whit nearer the throne and the heaven; since He is exalted by (infinite) degrees above the throne, no less than He is exalted above the earth, and at the same time He is near to everything that hath being—nay, ‘nearer to men than their jugular veins, and is witness to everything’—though His nearness is not like the nearness of bodies, as neither is His essence like the essence of bodies. Neither doth He exist in anything,³ neither doth anything exist in Him; but He is too high to be contained in any place, and too holy to be determined by time; for He was before time and place were created, and is now after the same manner as He always was. He is also distinct from the creatures in His attributes, neither is there anything besides Himself in His essence, nor is His essence in any other be-

¹ This is directed against the Antropomorphites, the Keraites and the Melekchites. See Sale, ‘Preliminary Discourse to Koran,’ Section viii.

² Just like Philo, Ghazali struggles with the anthropomorphic language of the Koran, in order to rescue God from contact with matter, which his reading of Greek philosophy had taught him was evil.

³ ‘Sura,’ l. 15.

⁴ Directed against those who held the doctrine of Transmigration, the Heliolites.

APPENDIX I

GHAAZILAH OW 'TAUHLID'¹

PRAISE be to God, the Creator and Restorer of all things; who does whatsoever He pleases, who is Master of the glorious throne and mighty force, and directs His sincere servants into the right way and the straight path; who favoureth them who have once borne testimony to the Unity by preserving their confessions from the darkness of doubt and hesitation; who directs them to follow His chosen apostle, upon whom be the blessing and peace of God; and to go after his most honourable companions, to whom He hath vouchsafed His assistance and direction, which is revealed to them in His essence and operation by the excellencies of His attributes, to the knowledge whereof no man attains but he that hath been taught by hearing.² To these, as touching His essence, He maketh known that He is One, and hath no partner; singular, without anything like Him; uniform, having no contrary; separate, having no equal.³ He is ancient, having no first; eternal, having no beginning; remaining for ever, having no end; continuing to eternity without any termination. He persists, never ceasing to be; remains without falling; and never did cease, nor ever shall cease, to be described by glorious attributes; nor is subject to any decree so as to be determined by any precise limits or set times, but is the First and the Last, and is within and without.

¹ This passage is given in Pococke's 'Specimen Historiæ Arabum' (Oxford, 1660), p. 244, and the translation of it by Oakley is copied from Hughes's 'Notes on Mikrammadianism.'

² 'Faith cometh by hearing' (Rom. x. 17).

³ This is directed against the Christian Trinity, which all Muslims suppose to be the equivalent of Trithism.

APPENDICES

Thou who for grief hast soiled thy weeds with dust,¹
 Soil not thy lips with speech (for soil it must);
 While thou can'st commune silently with Him,
 Rather than speak stop up thy mouth with dust !

This treatise was completed by the help of God and the
 favour of His grace. May He bless Muhammad and his
 family and his companions !

¹ Read *Kāshaf ha-kayfas*. V. L., *Chāshaf* etc., is taken as recurring

visible what had already been included in them by the first revelation.

Mark well this subtle point—each quality,
Each action that in substances we see,
On one side is attributed to us,
On one to 'TRUTH,' the sole Reality.

APPENDIX.¹

Whereas my aim and object in giving these explanations and hints has been to call attention to the essential omnipresence of the Majesty of the 'Truth' most glorious, and to the immanence of His light in all the grades [of sensible existence], to the end that the pilgrims and aspirants endued with knowledge and reflection may not neglect the contemplation of His Being while preoccupied with any other being, and that they may not forget the consideration of the perfection of His attributes while paying regard solely to the qualities manifested [in the sensible universe], and whereas what has been said above is sufficient for this purpose, and satisfactorily accomplishes this end, I therefore conclude the book at this point, merely adding the following quatrains :

Jam! leave polishing of phrases, cease
Writing and chanting fables, hold thy peace;
Dream not that 'Truth' can be revealed by words :
From this fond dream, O dreamer, find release !²

Beggars in tattered clothes their rents should hide,
And lovers take discretion for their guide,
And, since words do but veil the Loved One's face,
'Tis well for us in silence to abide.

How long wilt thou keep clanging like a bell ?
Be still, and learn this flood of words to quell ;
'Thou'lt never come to hold the pearl of 'Truth' !
Till thou art made all ear, as is the shell !³

¹ Indigit in one manuscript; another has 'Flux'.

² The 'Masnun' finishes up the same strain. See the parable of the Moslem who, by childlike faith, prevailed over his learned fellow-travellers (p. 304).

³ I.e., the oyster-shell (see 'Gulshan-i Rāz,' i. 372). Here in one manuscript there follow two quatrains which are more variations of the same theme.

whilst in other passages he seems to say that what is ascribed to the Majesty of the 'Truth' is merely an emanation¹ of Being; and as regards the qualities dependent on existence, they are effects produced by the substances themselves. These two statements may be thus reconciled: The Majesty of the 'Truth' most glorious is revealed in two manners—the first the inward, subjective² revelation, which the Sôfis name 'Most Holy Emanation';³ it consists in the self-manifestation of the 'Truth' to His own consciousness from all eternity under the forms of substances,⁴ their characteristics and capacities. The second revelation is the outward objective manifestation, which is called 'Holy Emanation';⁵ it consists in the manifestation of the 'Truth,' with the impress of the properties and marks of the same substances.⁶ This second revelation ranks after the first; it is the theatre wherein are manifested to sight the perfections which in the first revelation were contained potentially in the characteristics and capacities of the substances.

One grace a host of suppliant forms designed,
A second to each one his lot assigned;
The first had no beginning—of the last,
Which springs from it, no end can be divined.⁷

Wherefore, the ascription of existence and the perfections dependant thereon] to the 'Truth' most glorious and quasi exalted has regard to the two revelations taken together; and the ascription to the 'Truth' of existence alone, and of its dependents to the substances, has reference to the second revelation; for the only result of the second revelation is the emanation of Being into the substances, and so making

¹ *Effluvia*, produced by emanation. See Du Sacy's note on 'Soytâie Définitions' ('Notices et Extraits des Manuscrits,' vi., p. 66).

² *Idem*.

³ *From é Lâghz* (see 'Notices et Extraits,' vi., p. 66), the first emanation, or *Intellect*.

⁴ *I.e.*, the 'archetypal ideas' of the intelligible world, *being a being*.

⁵ *From é Mâghdâh*, the second emanation, or *sofâ a hall* (anima mundi).

⁶ *I.e.*, *From é Lâghz*, the sensible world, the copy of the intelligible world.

⁷ 'The sensible world results from the intelligible world, and will continue "as long as God wills."'

with such knowledge; in ecstatic and mystic knowledge it is identical with that kind of knowledge—similarly down to the knowledge of those beings not ordinarily classed as having knowledge, wherein it is identical with such knowledge in a manner suitable to the character of such beings, and so on for the other divine attributes and qualities.”

‘Thy essence permeates all entities,
As do Thy attributes all qualities;
In Thee they’re absolute, but when displayed,
They’re only seen in relative degrees.’

[‘The reality of existence is the essence’ of the ‘Truth’ most glorious and most exalted; the modes, relations, and aspects of existence are His attributes;’ His manner of manifesting Himself in the vesture of these relations and aspects is His action and His impress;’ the phenomena manifested and proceeding from this self-revelation are the products of His impress.’

Th’ essential modes in earth and heavens press;
Facies of Ilhā who’s veiled and immanent;
Hence, O inquirer, learn what essence is,
What attribute, what cause, what consequent.]

Flash XXX.

In some passages of the *Flash* the Sheikh¹ (may God show mercy upon him) seems to point to the view that the existence of all contingent substances and of all perfections dependent on that existence is to be ascribed to the Majesty of the ‘Truth’ most glorious and most exalted;

¹ *Hajjī* and *Shaykh*.

² Here the last part in Flash XXVII. is repeated.

³ *Taghghūl*, humbler.

⁴ The following passage in brackets is omitted in the manuscript.

⁵ *Qurr*.

⁶ *Sūrah*.

⁷ *Qurr* and *tafīl*.

⁸ *Alhāq*.

⁹ *Qurr* are the earth and the celestial spheres, the ‘universes’ or constellations of the *Farne* (solar system), rather than the world and the Moslem Church (the ordinary meaning).

¹⁰ See note 4, p. 43.

¹¹ This passage in square brackets is found in one British Museum manuscript. It certainly makes the sense clearer.

immanence of the essential knowledge of the "Truth" most glorious and most exalted in all things whatsoever. It is in the second class that we must place "water," for example, which is not ordinarily considered as possessed of knowledge. But we see that it distinguishes between up and down hill; it avoids the rise and runs downwards; again, it sinks into porous bodies, whilst it only wets the surface of dense bodies and passes over them, etc. Therefore, it is by virtue of the quality of knowledge that it runs, according to the capacity of one object to admit it, and the absence of opposing properties in such objects. But, in this degree, knowledge is manifested only under the form of nature.¹ In this manner knowledge is immanent in all other existing things: or, rather, all perfections pertaining to Being are immanent in all things without exception.

Being, with all its latent qualities,
Doth permeate all mundane entities,
Which, when they can receive them, show them forth
In the degrees of their capacities.

Flash XXX.

Just as the 'Truth,' the Very Being, in virtue of His absolute purity, is immanent in the substances of all beings in such wise as to be essentially identical with these substances, as these substances are, when in Him, identical with Him; in like manner His perfect qualities are entirely and absolutely immanent in all qualities of the substances in such wise as to be identical with their qualities, even as their qualities when in those perfect qualities were identical therewith. For example, the quality of knowledge, in the knowledge of the knower of particulars,² is identical with this knowledge of particulars, and in the knowledge of him who knows universally³ is identical with this knowledge of universals; in active and passive⁴ knowledge it is identical

¹ *I.e.*, in unconscious objects. Thus, Aristotle says plants seek their own perfection unconsciously, while man does it consciously.

² *Idiosyncrasy* and *idiosyncrasy*.

³ *Idiosyncrasy* and *Idiosyncrasy*—*i.e.*, knowledge gained by inference and reasoning, and that conveyed by immediate consciousness and sensation.

Wherever Being's ambit doth extend,
 Good and naught else but good is found, O friend;
 All evil comes from 'not-being,' as wit,
 From 'other,' and on 'other' must depend.¹

Flask XXVIII.

Shaikh Sadr-ud-din Qunawi² (may God sanctify his secret) says in the book *Nafas*: 'Knowledge is one of the qualities pertaining to Being; that is to say that every existing substance is endued with knowledge; and the difference in the degrees of knowledge results from the differences of these substances in their reception, whether perfect or imperfect, of Being. Thus a substance capable of receiving Being in a most complete and perfect way is capable of receiving knowledge in the same way; and that which is only capable of receiving Being imperfectly is endued with knowledge in the same degree. This difference originates in the stronger or weaker influence of 'necessity'³ or 'contingency' over each substance. In every substance in which the influence of 'necessity' is the stronger, Being and knowledge are most perfect; in the remainder, in which the influence of 'contingency' is more prevalent, Being and knowledge are more imperfect.'

It would seem that what the Shaikh states as to knowledge specially being a quality appertaining to Being is meant to convey one example only, because all the other perfections which are likewise qualities pertaining to Being, such as life, power, will, etc., are in the same position as knowledge.

Certain other [Sufis] have said: 'No single existent thing is without the quality of knowledge'; but knowledge is of two kinds, one ordinarily called knowledge and the other not so called. Both kinds, according to the men of truth, belong to the category of knowledge, because they recognise the

¹ 'Gulshan-i Izz' 1, 371.

² 'As-Nafas fi ishq-i taq' al-mahbûs' by the celebrated Sufi Shaikh Sadr-ud-din Muhammad bin ishq al-Qunawi, died 273 A.C. See *Fiqh Khata*, vi 242.

³ The word 'necessity' being a thing has the less is has of 'contingent being'—*etc.*, less interrelation with not-being. See note 2, p. 38.

Fifth XXVII.

Since the qualities, states, and actions manifested in the theatres are in reality to be ascribed to the Very Being manifested in those theatres, it follows that if a certain evil or imperfection is found in any of them, it may possibly be caused by the non-existence of something else; for Being, *and* Being, is pure good; and whenever it seems to us that something existent contains evil, *that* is owing to the lack of something else which ought to exist, and not to the really existing Being, *and* Being.¹

All good and all perfection that you see
Are of the 'Truth,' which from all stain is free;
Evil and pain result from some defect,
Some lack of normal receptivity.

Philosophers have alleged that the proposition 'Very Being is pure good' is a necessary (self-evident) one.² By way of illustration, they have given some examples. Thus, they say rot, which spoils the fruit and is an evil in relation to the fruit, is not an evil [absolutely], because it is one of the qualities [of Being], and in this respect one of its perfections; but [it is evil] because it prevents the fruit attaining the perfection proper to it. Thus too killing, which is an evil, is not an evil by reason of the murderer's power of killing, nor by reason of the power of the instrument to cut, nor of the liability of the body of the person killed to be cut; but [it is an evil] because it deprives a person of life, which is the mere negation [of something positive];³ and so on.

¹ 'Being is good in whatever it is. If a thing contains evil, that proceeds from "other"' (Ginsler i P.N. l. 411). This represents evil as something positive. So Dante says *malice* is intractable ('Paradise,' Canto I.). Augustine, like Jāmī, makes evil merely a deficiency of good. See 'Confessions,' Book VII, chapter ad.

² Zeno's. Necessary truths are those of which the contrary is inconceivable. Of course, in Jāmī's time necessity of thought was supposed to involve necessity of the object of thought.

³ The idea that God is all evil deconstructed off, and that evil is unreal, may seem some to see, like Augustine, glowing with religious emotion, but not amenable to practice, and is translated into hard theological formulas because a stumbling-block. *Jai-sū-ai* quietly drops them when it comes to a question of practice.

of each being. Hence it has been said, 'The All exists in all things.' The author of the *Guidance-i Kā* says:

'If you cleave the heart of one drop of water
There will issue from it a hundred pure oceans.'¹

Every power and every act manifested as proceeding from the theatres of manifestation proceed in reality from the 'Truth' manifested in these theatres, and not from the theatres themselves. The Shaikh (may God be well pleased with him) says in the *Hikmat-i 'Alīyya*:² 'Outward existence (*ẓāh*) can perform no act of itself: its acts are those of its Lord immanent in it; hence this outward existence is passive, and action cannot be attributed to it.' Consequently, power and action are ascribed to the creature (*ʿabd*) because of the manifestation of the 'Truth' under the form of the creature, and not because such action is really effected by the creature himself. [Read the text: 'God hath created thee, both thee and the works of thy hands'³], and recognise the fact that thy existence, thy power, and thine actions come from the Majesty of Him who has no equal.⁴

Both power and being are denied to us,
The lack of both is what's ordained for us,
But since 'tis He who lives within our forms,
Both power and action are ascribed to us.

Your 'self' is non-existent, knowing one!
Deem not your actions by yourself are done;
Make no wry faces at this wholesome truth—
'Build the wall ere the fresco is begun.'

Why vaunt thy 'self' before those jealous eyes?⁵
Why seek to deal in this false merchandise?
Why feign to be existent of thyself?
Down with these vain conceits and foolish lies!

¹ Verse 140.

² The Shaikh Muḥyi-ud-dīn Ibn al-'Arabī. The '*Hikmat-i 'Alīyya*' is the first section of his '*Faṣṣ-ḥi'l-Hikam*.'

³ Quran, xxvii. 82. A blank left for the text.

⁴ The Sūfi's call God, the 'One Real Agent'—*Wāḥid-i Haqqiq*. Determinism is a necessary corollary of Monism.

⁵ Cf. the Ḥadīth, 'God is more jealous than Sa'd' ('*Ḥikmat*,' p. 20, note). Self-assertion is presumption towards God.

endure to all eternity. But to the vulgar, who are blinded by those veils, the Very Being seems to be relative and phenomenal, and wearing the form of the multiplicity of these properties and effects, and He seems manifold to such persons.

Being's a sea in constant billows rolled,¹
'Tis but these billows that we men behold ;
Ere'd from within, they rest upon the sea,
And like a veil its actual form unfold.

Being's the essence of the Lord of all,
All things exist in Him and He is all ;
This is the meaning of the Gnostic phrase,
'All things are comprehended in the All.'

¹ [When one thing is manifested in another, the thing manifested is different from the thing which is the theatre of the manifestation—i.e., the thing manifested is one thing and its theatre another. Moreover, that which is manifested in the theatre is the image or form of the thing manifested, not its reality or essence. But the case of the Very Being, the Absolute, is an exception, all whose manifestations are identical with the theatres wherein they are manifested, and in all such theatres He is manifested in His own essence.

They say, How strange ! This peerless beauty's face
Within the mirror's heart now holds a place ;²
The marvel's not the face, the marvel is
That it should be at once mirror and face.

All mirrors in the universe I woe
Display Thy image with be radiant glow—
Nay, in them all, so vast Thy effluence glows,
'Tis Thyself, not Thine image, that is seen.

The 'Truth,' the Very Being, along with all His modes, His attributes, connections, and relations, which constitute the real existence of all beings, is immanent in the real existence

¹ See 'Masnavi,' p. 48.

² The following passage in brackets is omitted in this manuscript.

³ In the ' Gulshan i Raz,' l. 134, Very Being is said to be reflected in the mirror of not-being.

Truth is not proved by terms and demonstrations,
 Nor seen when hidden by concrete relations ;
 The ' Canon ' is no ' Cure ' for ignorance,
 Nor can ' Deliverance ' come from ' Indications ! ' ¹

If at each ' Stage ' thy course diverted be
 To different ' Goals,' true goal thou'lt never see ;
 And till the veil is lifted from thine eyes
 The sun of Truth will never ' Rise ' for thee. ²

Strive to cast off the veil, not to augment
 Book lore : no books will further thy intent,
 The germ of love to God grows not in books ;
 Shut up thy books, turn to God and repent.

The completest mask and the densest veils of the beauty of the One Real Being are produced by the manifold limitations which are found in the outward aspect of Being and which result from His being clothed with the properties and effects of the archetypes indwelling in the Divine Knowledge, ³ which is the inner side of Being. To those blinded by these veils it seems that the archetypes exist in these outward sensible objects, whereas in point of fact these outward objects never attain a particle ⁴ of those real archetypes, but are and will always continue in their original not-being. What exists and is manifested is the ' Truth,' but this is only in regard to His being clothed with the properties and effects of the archetypes, and not in regard to His condition when bare of all these properties ; for in this latter case inwardness and concealment are amongst His inherent qualities. Consequently, in reality the Very Being never ceases to abide in His Essential Unity, wherein He was from all eternity and wherein He will

¹ *Qawā'id*.

² Alluding to four famous works of Ibn ʿArabī (Arabic), ' *Kitāb*, ' *Qaṣṣ*, ' *Nihā*, ' and ' *Jabār*. ' "

³ Alluding to ' *Maṣṣūf*, ' a theological work by Al Ijī ; ' *Maṣṣūf*, ' by Al Tattāzī ; and ' *Muṣṣūf*, ' a work on logic by Al Qunawī. See Otto Loth, ' *Catalogue of India's Olden Arabic Manuscripts*, ' pp. 114, 460, and 143.

⁴ *ʿAlam* i *ʿIlāhiyyah* *dar* *ḥaqāiq* i *ʿIlm*, the Ideas or archetypes in Plato's ' *Intelligible World* ' (see ' *Notices et Extraits des Manuscrits*, ' vol. x., p. 65). *ʿAlam* has the double meaning of ' *area* ' and ' *essence*, ' and its derivatives *ʿAlām* and *ʿAlayyā* are used to denote the reflections of the One Being : in other words, His emanations which constitute the exterior causes or substances in the world of visible and sensible phenomena (*ʿAlam* i *ʿIlm*).

⁵ Literally, ' *small*. ' "

'Truth' or Very Being, lies in the fact that when one comes to define the nature of existing things these definitions include nothing beyond 'accidents.' For example, when one defines man as a 'rational animal'; and animal as a 'growing and sentient body, possessed of the faculty of voluntary movement'; and body as a 'substance possessing three dimensions'; and substance as an 'entity which exists *per se* and is not inherent in any other subject'; and entity as 'an essence possessed of reality and necessary being'—all the terms used in these definitions come under the category of 'accidents,' except this vague essence which is discerned behind these terms. For 'rational' signifies an essence endowed with reason; 'that which is growing' signifies an essence endowed with the faculty of growth; and so on. This vague essence is, in fact, the 'Truth,' the Very Being, who is self-existent, and who causes all these accidents to exist. And when the philosophers allege that these terms do not express the differences themselves, but only the invariable marks of these differences whereby we express them, because it is impossible to express the true differences otherwise than by these invariable marks or others more reconcilable still, this assumption is inadmissible and undeserving of serious attention. And even if we admit it as a hypothesis, we affirm that whatever is essential in relation to special substances is accidental in relation to the Very Truth; for though this alleged essential quality is part of the essence of a particular substance, it is extraneous to the Very Truth upon whom it is dependent. And to say that there is any substantial entity other than the One Essential Being is the height of error, especially when the spiritual intuition of the men of truth, which is borrowed from the lamp of prophecy, attests the contrary,¹ and when their opponents cannot cite any proofs in favour of their own view. ["God saith what is true, and directeth man in the right path."²]

¹ *Op.* 1 Cor. ii. 15, 'He that is spiritual judgeth all things, yet he himself is judged of no man.' Or, as Hegelians would put it, the deliverances of intuitive reason are not to be tried by the canons of the discursive reason (*verstand*).

² Keren, xxviii. 9. A blank is again left for the text in this manuscript.

the requisite conditions, and the absence of opposing conditions, becomes capable of receiving the Very Being; the mercy of the Merciful takes possession of it, and the Very Being is infused¹ into it; and the Very Being thus externalized,² through being clothed with the effects and properties of such substances, presents Himself under the form of a particular phenomenon, and reveals Himself under the guise of this phenomenon. Afterwards, by the operation of the terrible Omnipotence which requires the annihilation of all phenomena and all semblance of intelligibility, this same substance is stripped of these phenomena. At the very moment that it is thus stripped this same substance is reclothed with another particular phenomenon, resembling the preceding one, through the operation of the mercy of the Merciful One. The next moment this latter phenomenon is annihilated by operation of the terrible Omnipotence, and another phenomenon is formed by the mercy of the Merciful One; and so on for as long as God wills. Thus, it never happens that the Very Being is revealed for two successive moments under the guise of the same phenomenon. At every moment one universe is annihilated and another similar to it takes its place. But he who is blinded by these veils, to wit, the constant succession of similar phenomena and like conditions, believes that the universe constantly endures in one and the same state, and never varies from time to time.

The glorious God, whose bounty, mercy, grace,
And loving-kindness all the world embrace,
At every moment brings a world to naught,
And fashions such another in its place.

All gifts ascer unto God are due,
Yet special gifts from special 'names' ensue;
At every breath one 'name' annihilates,
And one creates all outward things anew.

The proof that the universe is nothing more than a combination of accidents united in a single essence, i.e., the

¹ *Upani*, production by emanation. See 'Nouveau Exposé des Monismes,' x., p. 66.

² *Sat* evolved into *dasat*.

As regards the Sophists, though they are right in asserting the ideality of the whole universe, they are wrong in failing to recognise the Real Being underlying it, who clothes Himself with the forms and accidents of the sensible universe, and appears to us under the guise of phenomena and multiplicity; likewise in denying any manifestation of Real Being in the grades of visible things under the guise of these forms and accidents, whereas in truth these accidents and forms are only manifested to outward view by the operation of that underlying Real Being.

Philosophers devoid of reason find
This world a mere idea of the mind;
'Tis an idea—but they fail to see
The great Idealist who looks behind.

But the men gifted with spiritual intuition see that the Majesty of the 'Truth,' most glorious and most exalted, reveals Himself at every breath in a fresh revelation; and that He never repeats the same revelation; that is to say, He never reveals Himself during two consecutive moments under the guise of the same phenomena and modes, but every moment presents fresh phenomena and modes.

The forms which clothe existence only stay
One moment, in the next they pass away;
This little point is proven by the text,
'Its fashion altereth from day to day.'¹

The root of this mystery lies in the fact that the Majesty of the 'Truth' most glorious possesses 'names' opposed² to one another, some being beautiful and some terrible; and these names are all in continuous operation,³ and no cessation of such operation is possible for any of them. Thus, when one of the contingent substances, through the concurrence of

¹ See 'Maseket,' p. 24.

² Eran, iv. 20.

³ *Leif* and *Qaher*, or *Donat* and *Jahel*, the opposite Divine attributes of mercy and vengeance, beauty and terror. The Divine economy is sometimes represented as affected by the eternal struggle between these two opposite phases of Deity, as manifested in Adam and Ishâ, Abraham and Nimrod, Moses and Pharaoh etc. (see 'Maseket,' p. 301), a strange Alonzo hypothesis, which, needless to say, is not pursued into its consequences.

⁴ These 'names,' like the Stoic *logoi*, are sometimes spoken of as ideas, sometimes as forces or energies.

the exception of the Asharians,¹ who recognise it in certain departments of the universe, to wit, 'accidents,' as when they say that accidents exist not for two moments together; and also with the exception of the Idealists,² called also Sophists, who recognise it in all parts of the universe, whether substances or accidents. But both these sects are in error in one part of their theory. The Asharians are wrong in asserting the existence of numerous substances—other than the One Real Being underlying all existence—on which substances, they say, depend the accidents which continually change and are renewed. They have not grasped the fact that the universe, together with all its parts, is nothing but a number of accidents, ever changing and being renewed as every breath, and linked together in a single substance, and at each instant disappearing and being replaced by a similar set. In consequence of this rapid succession, the spectator is deceived into the belief that the universe is a permanent existence. The Asharians themselves declare this when expounding the succession of accidents in their substances as involving continuous substitution of accidents, in such wise that the substances are never left wholly void of accidents similar to those which have preceded them. In consequence of this the spectator is misled into thinking that the universe is something constant and unique.³

The ocean does not shrink or easter grow,
Though the waves ever ebb and ever flow;
The being of the world's a wave, it lasts
One moment, and the next it has to go.

In the world, men of insight may discern
A stream whose currents swirl and surge and churn,
And from the force that works within the stream
The hidden working of the 'Tauri' may learn.

¹ The followers of Abū-l Hasan al Ash'ari died about 320 A.H. (Abu Khatibkan, ii. 227).

² The Hashawiyah.

³ This is the Heraclitean doctrine that all phenomena are in constant flux, issuing from the 'Fiery Breath' (Pneuma) and remerged in it every moment. Jalāl-ud-dīn quotes the saying of 'Anaxilas' that 'Contraries are congruous,' the first suggestion of the Hegelian doctrine that contraries always involve a higher unity which embraces both. See Lounsbury, 'Persian Grammar,' ii. 323.

On the other hand, viewed in His aspect of multiplicity and plurality, under which He displays Himself when clothed with phenomena, He is the whole created universe. Therefore the universe is the outward visible expression of the 'Truth,' and the 'Truth' is the inner unseen reality of the universe. The universe before it was evolved to outward view was identical with the 'Truth'; and the 'Truth' after this evolution is identical with the universe. Nay, more, in reality there is but One Real Being; His concealment [in the Divine Mind] and His manifestation [in the sensible world], His priority and His posteriority [in point of time], are all merely His relations and His aspects. 'It is He who is the first and the last, the exterior and the interior.'¹

In the fair idols, goal of ardent youth,
And in all cynosures² lies hid the 'Truth';
Wear, seen as relative, appears the world,
Viewed in its essence is the very 'Truth.'³

When in His partial modes Truth shone out plain,
Straightway appeared this world of loss and gain;
Were it and all who dwell there gathered back
Into the Whole, the 'Truth' would still remain.⁴

Flash XVII.

The Shaikh⁵ (may God be well pleased with him) says in the *Ḥaṣṣ-i Shu'abih*, that the universe consists of accidents all pertaining to a single substance, which is the Reality underlying all existences. This universe is changed and renewed unceasingly at every moment and at every breath. Every instant one universe is annihilated and another resembling it takes its place, though the majority of men do not perceive this, as God most glorious has said: ['But they are in doubt regarding the new creation.'⁶]

Among Rationalists,⁷ no one has perceived this truth with

¹ *Tam* i, *ḥil* 3. *Qa. Rav* i, 8, 'I am Alpha and Omega.'

² Literally, 'cynosures'—i.e., objects of aspiration.

³ *I.e.*, the grade of plurality in Unity, or Universal Soul.

⁴ *Mahyī* na-dīn Muḥammad Andalūsī, commonly called *Ḥaṣṣ-i Shu'abih*, died 638 A.H. Wrote the *Ḥaṣṣ-i Shu'abih* (*Ḥaṣṣ-i Shu'abih*, iv, 421). This version is named after some patriarch—*eg.*, Shu'abih (Jestro).

⁵ *Korān*, i, 13. See 'Gubṣun' i, *Rūz* i, 370. Text omitted in this manuscript.

⁶ *Ḥaṣṣ-i Shu'abih*, as opposed to *ḥaṣṣ-i shahād*, men of spiritual transition.

It consists of the revelation of the Divine Mind to Himself under the forms of the substances of the contingent.

Consequently, in reality there is but One Side Being, who is interfused in all these degrees and hierarchies which are only the details of the Unity ('Singleness').¹ 'Very Being' in these degrees is identical with them, (just as those degrees when they were in the Very Being were identical therewith. ['God was, and there was not anything with Him. ']²

The 'Truth' appears in all : would'st thou divine
How with Himself He doth all things combine ?
See the wine-froth : the wine in froth is froth,
Yet the froth on the wine is very wine.

'Tis the bright radiance of Eternity
That lights Not-being, as we men may see ;
Deem not the world is severed from the 'Truth' :
In the world He's the world, in Him 'tis He.

Pūsh XXV.

The 'Truth of truths' which is the essential, most exalted Divine Being is the Reality in all things. He is One in Himself, and 'unique' in such wise that plurality cannot enter into Him ; but by His multiple revelations and numerous phenomenal displays He is sometimes presented under the form of substantial independent entities,³ and at other times under the form of accidental and dependent entities.⁴ Consequently, the One Essential Being appears as multiple by reason of the numerous qualities of these substances and accidents, although in point of fact He is 'One,' and is in no wise susceptible of numbers or plurality.

This unique Substance, viewed as absolute and void of all phenomena, all limitations and all multiplicity, is the 'Truth.'

Fast the words 'this' and 'that' ; duality
Denotes estrangement and repugnancy ;
In all this fair and faultless universe
Naught but one Substance and one Essence see.⁵

¹ *Vāchāṅkya*. See note 2, p. 59.

² A saying attributed to Mahārishi. A blank is left for it in this manuscript.

³ *Harṣaḥ śaśāvatīya śamābhāva*.

⁴ *Harṣaḥ śaśāvatīya śamābhāva*.

⁵ See note 2, p. 58.

Our love,¹ the special grace of souls devout,
 To reason seems a thing past finding out;
 Oh, may it bring the dawn of caritative,
 And put to flight the darksome hours of doubt!

The second degree is the self-display of Very Being in an epiphany containing in itself all the active, necessary and divine manifestations, as well as all the passive, contingent and mundane manifestations. This degree is named the 'First Emanation,'² because it is the first of all the manifestations of the Very Being; and above it there is no other degree than that of the 'Unmanifested.'

The third degree is named the 'Unity of the Whole Aggregate,'³ which contains in itself all the active and efficient manifestations. It is named the degree of 'Divinity.'⁴

The fourth degree is the manifestation in detail of the degree named Divinity; it is the degree of the names and the theatres wherein they are manifested. These two last-named degrees refer to the outward aspect of Being wherein 'necessity'⁵ is a universal condition.

The fifth degree is the 'Unity of the Whole Aggregate,' which includes all the passive manifestations whose characteristic is the potentiality of receiving impressions, *i.e.*, passivity. It is the degree of mundane existence and contingency.⁶

The sixth degree is the manifestation in detail of the preceding degree; it is the degree of the sensible world.⁷ These two last degrees refer to the exterior of the intelligible world,⁸ wherein contingency is one of the invariable qualities.

¹ Rumi describes love as spiritual clairvoyance. See 'Mishrabi,' Introduction, p. 25 v. 11.

² Ta'ayyud-i *ahwal*, usually called *taq'at-i kull*, universal reason—the *cosmos* or *Logos*, as by Jinn' himself in 'Solomon wa Akbar.' 'The first thing created was reason' (Hadiq).

³ *Ahad-i wa-i Jam'*, usually called *taq'at-i kull*, universal soul, *pantheos*.

⁴ *Ilahiyyat*. See De Sacy's note in 'Notice et Extraits des Manuscrits,' x. 77.

⁵ *Wajib*. It belongs to the sphere of 'Necessary Being.'

⁶ *Al-hayat al-khawfiyya wa al-khawfiyya*.

⁷ *Alam*.

⁸ The object of this distinction is to keep God from contact with matter. Contingency is not found in the *immediate* reflections of Being, but only in the reflections from the intelligible world of Divine Ideas.

degrees [some superior to others]. And in each of these degrees He has certain names, attributes, and modes, applicable to that particular degree and not to the others; e.g., the names Divinity and Sovereignty [are not applicable] to the degrees called Subordination and the Creature-state. Consequently, to apply the names 'Allah' and 'the Merciful,' etc., to created beings is sheer infidelity and heresy. And, similarly, to apply the names suitable to grades of created things to the Deity is the height of misconception and delusion.

O you who deem yourself infallible,

It certainly is very unwise,¹

Each grade of beings has its proper name:

Mark this, or you'll become an infidel.²

Flash XXIV.

The Real Being is One alone, at once the true Existence and the Absolute. But He³ possesses different degrees:

In the first degree He is unmanifested and unconditioned, and exempt from all limitation or relation. In this aspect He cannot be described by epithets or attributes, and is too holy to be designated by spoken or written words; neither does tradition furnish an expression for His Majesty, nor has reason the power to demonstrate the depth of His perfection. The greatest philosophers are baffled by the impossibility of attaining to knowledge of Him; His first characteristic is the lack of all characteristics, and the last result of the attempt to know Him is stupefaction.⁴

To you convictions and presumptions wrought

By evidence inquiry are naught:

How can one prove your own reality

To such as you who count all proofs as naught?⁵

However great our heavenly knowledge be,

It cannot penetrate Thy sanctuary;

Saints' blest sights, visions and with light divine

Reach no conceptions adequate to Thee.

¹ *Schöṭṭ*, variation, like *Abu Ṭāh* 'as-SūṢṢīq.'

² *Zandīq*.

³ See note 1, p. 27.

⁴ *Ḥurūfīyeh*. In the 'Maṭnī at-Tāh' (*Ḥurūf* is the last valley in the Sūfī pilgrim's progress. To know God is ruin, rise is ecstasy.

an epiphany of Very Being with the colour imparted to its exterior by the particular properties of its substance, or the Very Being Himself immediately made manifest with the same colouring.

The real substance of everything always abides, though concealed in the inner depth of the Very Being, while its sensible properties are manifest to outward sense. For it is impossible that the Divine 'Ideas'¹ in the intelligible world should be susceptible of evanescence, as that would involve atheism. [God is too exalted for such evanescence to be ascribed to His 'Ideas.'²

We are the facts and the modes of Being
Evolved from Mind³—yes, accidents of Being;
We're hidden in the cloak of non-existence,
But yet reflected in the glass of Being.⁴

[Consequently, everything is in reality and in fact either Being made manifest or an accident of Being thus manifested. The manifested accident is a quality of the manifested Being, and though in idea the quality is different from the thing qualified, yet in fact it is identical with it. Notwithstanding the difference in idea, the identity in fact justifies the attribution.⁵

In neighbour, friend, companion, Iliad we see,
In beggar's rags or robes of royalty;
In Union's cell or in Distraction's haunts,⁶
There's none but He—by God, there's none but He.⁷]

Flash XXIII.

Although the Very Being underlying all existence communicates Himself to all beings, both those in the intelligible and those in the sensible world, yet He does so in different

¹ *Shayr i 'Alam*.

² *Shayr* is usual for the Arabic sentence.

³ *I.e.* the *'Alam i 'Ala'*, the intelligible world of the Divine 'Ideas.'

⁴ *Uchshak* and the *'Gulshan i Raz'* make not-being the mirror of Very Being. Jami here inverts the metaphor.

⁵ The following passage occurred in this text. It is probably a gloss which has crept into some manuscripts.

⁶ *Haqq* affirming a predicate of a subject.

⁷ See *Flash II.*

⁸ So *'Gulshan i Raz'*, l. 238: 'None but One, nay but One, know but One.'

None by endeavour can behold Thy face,
Or access gain without previous grace;¹
For every man some substitute is found,
Thou hast no peer, and none can take Thy place.

Of accident or substance Thou hast naught,
Without constraint of cause Thy grace is wrought;
Thou canst replace what's lost, but if Thou'rt lost,
In vain a substitute for Thee is sought.

It is in regard to His essence that the Absolute has no need of the relative. In other respects the manifestation of the names of His Divinity and the realization of the relations of His Sovereignty are clearly impossible otherwise than by means of the relative.

In me Thy beauty love and longing wrought:
Did I not seek Thee how could'st Thou be sought?
My love is as a mirror in the which
Thy beauty into evidence is brought.

Nay, what is more, it is the 'Truth' who is Himself at once the lover and the beloved, the seeker and the sought. He is loved and sought in His character of the 'One who is all';² and He is lover and seeker when viewed as the sum of all particulars and plurality.³

O Lord, none but Thyself can bethink Thee,
Yet every mosque and church doth harbour Thee;
I know the seekers and what 'tis they seek—
Seekers and sought are all comprised in Thee.

Flash XLII.

The substance of each individual thing may be described either as the epitome of 'Very Being' in the 'intelligible world,' according to the particular facet whereof such thing is the manifestation, or as 'Very Being Himself' made manifest immediately,⁴ in the same intelligible world and according to the same facets. Consequently, each existing thing is either

¹ *Paiz k'araf.*

² *Ma pîn k'arî i Ahadîyat.* Note the change of phrase.

³ *Ma'vâz k'arîf wa k'arîf.*

⁴ *Tâ'ayyan i wa'zif.*

⁵ *Wajîb i ma'vâzîyyîn.*

attributes, but only a change in His connections and relations, which, in fact, necessitates no change in His essence. For instance, if 'Amr gets up from the right of Zaid and goes and sits down on his left, the relation of Zaid to 'Amr in respect to position will be changed, but his essence and his inherent qualities will remain unchanged.

Thus, the One Real Being underlying all outward existence does not become more perfect by clothing Himself with noble forms, nor does He degrade Himself by manifestation in inferior theatres. Although the light of the sun illuminates at once the clean and the unclean, yet it undergoes no modification in the purity of its light; it acquires neither the scent of musk nor the colour of the rose, the reproach of the thorn nor the disgrace of the rugged rock.

When the sun sheds his light for all to share,
It shines on foul things equally with fair:

Fair things do not augment its radiance,
Nor can foul things its purity impair.

PLUCK XVI.

The Absolute does not exist without the relative, and the relative is not formulated without the Absolute; but the relative stands in need of the Absolute, while the Absolute has no need of the relative. Consequently, the necessary connection of the two is mutual, but the need is on one side only, as in the case of the motion of a hand holding a key, and that of the key thus held.

O Thou whose sacred precincts none may see,
Unseen Thou makest all things seen to be;

Thou and we are not separate, yet still
Thou hast no need of us, but we of Thee.

Moreover, the Absolute requires a relative of some sort, not one particular relative, but any one that may be substituted for it. Now, seeing that there is no substitute for the Absolute, it is the Absolute alone who is the 'Qibla' of the needs of all relatives.

What mean Dimension, Body, Species,
In Mineral, Plant, Animal degrees¹

The 'Truth' is single, but His modes begot
All these imaginary entities.

Flash XIX.

When one says that the multiplicity of things is comprehended in the Unity of the One Real Being, this does not mean that they are the parts contained in an aggregate, or as objects contained in a receptacle; but that they are as the qualities inherent in the object qualified or as consequences flowing from their cause. Take, for instance, the half, the third, the fourth, and other fractions up to infinity, which are potentially² contained in the integer, one, though not actually manifested until they are exposed to view by repeating the various numbers and fractions.

It follows from this that when one says that the 'Truth' most glorious comprehends all beings, the meaning is that He comprehends them as a cause comprehends its consequences, not that He is a whole containing them as His parts, or as a vase containing things within it. God is too exalted above everything which is unworthy to touch the threshold of His holiness.³

These modes⁴ are in the essence of the 'Truth,'
Like qualities which qualify the 'Truth';

But part and whole, container and contained,
Exist not where God is, Who is the 'Truth.'

Flash XX.

The manifestation or concealment of the modes and faculties—in other words, the circumstance that the outward aspect of Being does or does not clothe Himself with them—causes no change in the 'substance' of such Being or in His essential

¹ Potentially and actually are two of Aristotle's forms of thought, *dynamis* and *energeia* (*potential* and *act*).

² God pervades everything, but everything is not God. Thus the strict Monoism of some previous statements is considerably toned down.

³ *Shem.* The 'Modalists' need the term 'modes' to indicate differences of form appearing in the One Substance (*Honank* 'On Degree,' iii. 58), and thus to avoid dualism.

the higher genus 'substance,' to wit, the 'intelligences' and 'souls,' all such genera will be united in the reality of the higher genus 'substance'; so when you abstract the characteristics distinctive of 'substance' and 'accident,' these two genera are united into the [reality of the genus] 'contingent.' Finally, when you abstract the characteristic distinctions of 'contingent' and 'necessary,' these two are united in the 'Absolute Existence,' which is the veritable Being, existing of Himself, and not through another being beyond Himself. Necessity is His external quality, and 'Contingency' His internal quality i.e., they are the 'archetypal ideas' generated by His self-revelation to Himself when assuming His 'modes.'

All these distinctions, whether called 'difference' and 'property' or 'appearances' and 'characteristics,' are 'Divine Modes,' contained and involved in the 'Unity of the One Real Being.' First, these modes are represented under the form of the 'archetypal ideas' in the stage called the 'Divine Thought' (or knowledge);¹ in the next place, in the stage of the 'sensible world,' when clothed with the properties and attributes of external existence—which is the theatre of manifestation, a mirror reflecting the inner Divine Being—these modes assume the forms of external objects.

It follows, therefore, that in the external world there is only One Real Being, who, by clothing Himself with different modes and attributes, appears to be endued with multiplicity and plurality to those who are confined in the narrow prison of the 'stages,' and whose view is limited to visible properties and results.

Creation's book I studied from my pouch,
And every page examined, but in sooth
I never found therein aught save the 'Truth,'
And attributes that appertain to 'Truth.'

¹ *Alpna* & *Chaitanya*, the 'Ideas' of Plato's 'Intelligible World,' the prototypes or patterns of all things in the external and 'sensible world.' In the system of Plotinus these ideas are all contained in the first emanation, reason (*noûs*). Iamb. expresses 'intelligible world' by *to dianoetikon*, and 'sensible world' by *to aisthetikon*.

² *Hierosol* & *lila*, i.e., *ayā* & *līlā*, *noûs*, or *Logos*, the first epiphany or emanation.

The robe of Love is independent, free
 From need to soil with dust its purity ;
 When Actor and Spectator are the same
 What means this ' we ' and ' thou ' ? There is
 no ' we ' !

All modes and attributes of Very Being
 Are realised and present in that Being .
 To see them He needs not contingent beings ;
 'Tis the contingent needs the Very Being .

He needs not to see good and ill set out,
 The One needs not to count its numbers out ;
 The Truth can view all things within Himself ;
 What need, then, to review them all without ?

P'ash XVIII.

When you abstract the appearances and characteristics of the individuals which constitute the various species included in the genus 'animal,' the individuals are gathered up into their respective species. When, again, you abstract the characteristics of each species, i.e., their 'differences' and 'properties,' all such species are gathered up into the reality of the genus 'animal.' Again, when you abstract the characteristics of the genus 'animal,' and those of all other genera included in the higher genus 'growing body,' all such genera coalesce under that genus, 'growing body.' So when you abstract the characteristics of 'growing body' and all other genera included along with it under the higher genus 'body,' all such genera are united in the reality of the genus 'body.' Furthermore, when you abstract the characteristics of 'body' and those of all other genera included therewith in

¹ Cf. Omar Khayyâm, *Quatrains* 126, and 'Gurshan i Bîst' y. 15, l. 143. 'He [God] is at once seer and thing seen.'

² Contingent being is opposed to necessary being. It is, so to speak, unreal and/or permeated with Real Being. 'It *may* be, and *is not*, and *perishes* both of existence and of non-existence,' as Jowett says.

³ So Manu-brilliantly : 'The members of Unity are only the counting of Unity.'

⁴ The controversy of realism and nominalism raged among Dionysius as well as among European Schoolmen (see Scholliera, 'Dionysian,' loc. cit. p. 31). Iwan was evidently a realist. He holds genera and similar general terms to be actual realities (*ontic*), and not mere names. The whole argument in this section rests on the assumption that these genera are real entities.

Divine names, and not all of them, according to the aforesaid varying strength of the manifestation. These are the rest of the human race.

The Majesty of the One Real Being, viewed under the aspect of the 'Unity of the Whole,' which comprehends all His modes, both Divine and mundane,¹ is for ever immanent in all these substances, and manifesting Himself in them. These substances are the parts of the whole Unity, whether they exist in the world of spirits or in that of 'ideas,'² in the sensible and visible world, in the world that now is, or in that which is to come. The final Cause³ of all this process is the realization or manifestation of the perfection of the Divine names, which is termed *jald* and *istijla*. *Jald* signifies their outward manifestation according to their various modes; and *istijla* their display to the Deity Himself, according to these same modes. *Jald* is a visible and intelligible manifestation or representation, just as the whole is represented by its parts. Contrariwise, the perfection of the Divine Essence is the manifestation of the One Real Being to Himself, for Himself, without relation to anything beside Himself. This is a secret and intelligible manifestation.

Absolute self-sufficiency is a quality involved in Divine Perfection. It signifies this, that in a general and universal manner all the modes, states, and aspects of the One Real Being with all their adherent properties and qualities, in all their presentations, past, present, or future, manifested in all grades of substances, Divine and mundane, are present and realized in the secret thoughts of that Divine Being, in such wise that the sum of them all is contained in His Unity. From this point of view He is independent of all other existences, as it is said, 'God most glorious can do without the world.'⁴

¹ I.e., plurally summed up in Unity.

² The world of 'ideas' is the Platonic 'intelligible' world of ideas or archetypes, apprehended only by Reason (*quran*), as opposed to the 'sensible' world of phenomena apprehended by the senses (*al-hayat*) as opposed to *al-hayat al-quran*.

³ In Aristotle's language the end (*telos*) of a thing is its 'final cause' — i.e., the reason of its existence.

⁴ *Koran*, xxix. 3.

Being by them has regard to the stage called the 'Whole,'¹ whether they imply the realization in the universe of things corresponding to the names 'Creator' and 'Sustainer,' etc., or merely attributes, such as Life, Knowledge, and Will. This is the class of attributes which pertain to the Divinity and the Sovereignty. The forms under which the One Real Being is conceived, when clothed with these names and attributes, are the 'divine substances.'² The clothing of the outward aspect of Being³ with these forms does not necessitate multiplicity of beings. Other modes are such that the qualification of the One Real Being by them has relation to the various grades of 'mundane existences,'⁴ as, for instance, Difference, Property,⁵ and the phenomena which distinguish external objects from one another. The forms under which the One Real Being is conceived, when clothed with these modes, are 'the mundane substances,'⁶ and the clothing of the outward aspect of Being with these forms does necessitate a multiplicity of beings. Among these mundane substances, some are such that when Being, considered in the stage of the 'Unity of the Whole,'⁷ is interfused in them, and His effects and properties manifest themselves therein, these substances have the potentiality of being theatres exhibiting all the Divine names—save those peculiar to the Divine Essence—according to the varying strength of the manifestations, which may be powerful or feeble, irresistible or defensible. These are the perfect individuals of the human race—to wit, prophets and saints. Others, again, are such that they have the potentiality of being theatres exhibiting only some of the

¹ *Ἄφορα ἡ ἵνα*. The second emanation, Universal Soul, which comprehends in itself all particular souls, rational, animal, and vegetative. This Aristotelian doctrine of the soul became a commonplace of the schools, and is related to by Milton, Dryden, etc.

² Substance as *γενεῖς* substant—i.e., the reality underlying sensible phenomena. *ἡγεῖα ἡ ἰσότης*.

³ *Ἰ. α.*, the first stage of His revelation.

⁴ *ἡγεῖα ἡ ἰσότης*.

⁵ Difference, property, accident, genus, and species, are the five heads under which Aristotle classed the general terms capable of being used as predicates.

⁶ *ἡγεῖα ἡ ἰσότης*.

⁷ *Ἄφορα ἡ ἵνα*. This is the second emanation (see Flash XLIV.). It is usually called *νοῦς* : Soul, or Universal Soul.

themselves. The more these are multiplied, the more complete is His manifestation, or rather His concealment. Glory be to Him who hides Himself by the manifestations of His light, and manifests Himself by drawing a veil over His face. His concealment has regard to His pure and absolute Being, while His manifestation has regard to the exhibition of the world of phenomena.

'O fairest rose,' with rosebud mouth, I sighed,
 'Why, like requeetes, thy face for ever hide?'
 He smiled, 'Unlike the beauties of the earth,
 Even when veiled I still may be described.'
 'Thy face uncovered would be all too bright,
 Without a veil none could endure the sight;
 What eye is strong enough to gaze upon
 The dazzling splendour of the fount of light!
 When the sun's banner blazes in the sky,
 Its light gives pain by its intensity;
 But when 'tis tempered by a veil of cloud
 That light is soft and pleasant to the eye.

Book VIII.

The first Epiphany¹ is a pure unity and a simple potentiality, which contains all potentialities, including not only that of being unconditioned by modes and qualities, but also that of being conditioned thereby. Viewed as unconditioned by modes and qualities, including even the potentiality of being thus unconditioned, it is the stage termed 'Unity'; and so possesses Concealment, Priority, and Existence from eternity. On the other hand, when viewed as conditioned by modes and qualities, it is the stage termed 'Singleness,' and in this aspect it is marked by Manifestation, Posteriority, and Duration to all eternity. Among these modes of the stage 'Singleness,' some are such that the qualification of the One

¹ Cf. 'Moses mystica' in the Itinerary of the Virgin. Jidil-ul-Éin Rûm apologizes for applying such terms to God ('Masnavi,' p. 34).

² *Ta'arûf*. The first Emanation is 'Unity' (call the 'Truth' as being His Image and name *Wajih-e-shakhsîyah*), but when evolved to view (*Qayam-e-mashâ'iq*), and as the channel of Being downwards, is the 'Unity' with a difference, which is sought to be expressed by the term 'Singleness' (*Wâjibiyat* instead of *Ahadiyat*).

Flash XV.

The attributes are distinct from the Real Being in thought, but are identical with Him in fact and reality. For instance, the Real Being is omniscient in respect of His quality of knowledge; omnipotent in respect of His power; absolute in respect of His will. Doubtless, just as these attributes are distinct from each other in idea, according to their respective meanings, so they are distinct from the Real Being; but in fact and reality they are identical with Him. In other words, there are not in Him many existences, but only one sole existence, and His various names and attributes are merely His modes and aspects.

Pure is Thy essence from deficiency,
Expressed its 'how' and 'where' can never be;
Thy attributes appear distinct, but are
One with Thy essence in reality.

Flash XVI.

The Real Being, god Being, is above all names and attributes, and exempt from all conditions and relations. The attribution to Him of these names only holds good in respect of His aspect towards the world of phenomena. In the first manifestation, wherein He revealed Himself, of Himself, to Himself, were realized the attributions of Knowledge, Light, Existence and Presence. Knowledge involved the power of knowing and that of being known; Light implied those of manifesting and of being manifest; Existence and Presence entailed those of causing to exist and of being existent, and those of beholding and of being beheld. And thus the manifestation which is a characteristic of Light is preceded by concealment; and concealment, by its very nature, has the priority over, and is antecedent to, manifestation; hence the concealed and the manifested are counted as first and second.

And in like manner in the case of the second and third manifestations, etc., as long as it pleases God to continue them, these conditions and relations always go on redoubling

ward eye is too dull to behold His beauty, and the eye of the heart is dimmed by the contemplation of His perfection.

Thou, for whose love I've sacrificed existence,
Art, yet art not, the sum of earth's existence ;
Earth lacks true Being, yet depends thereon—
Thou art true Being : Thou art pure existence.

The Loved One is quite colourless,¹ O heart ;
Be not engrossed with colours, then, O heart :
All colours come from what is colourless,
And ' who can eye so well as God,'² O heart !

Flash XIV.

By the word 'existence'³ is sometimes meant simply the state of being or existing, which is a generic concept or an abstract idea. Taken in this sense, 'existence' is an 'idea of the second intention,'⁴ which has no external object corresponding with it. It is one of the accidents of the 'quidity'⁵ [or real nature of the thing] which exists only in thought, as has been proved by the reasonings of scholastic theologians and philosophers. But sometimes 'existence' signifies the Real Being, who is Self-existent, and on whom the existence of all other beings depends; and in truth there is no real external existence beside Him—all other beings are merely accidents accessory to Him, as is attested by the intuitive apprehension of the most famous Gnostics and 'Men of Certitude.' The word ['existence'] is applicable to the 'Truth' most glorious in the latter sense only.

Things that exist to men of narrow view
Appear the accidents to substance one ;
To men of light substance is accident,
While the 'True Being' ever doth remain.⁶

¹ *Beantū*. Absence of visible or knowable qualities.

² *Kery*, II. 122.

³ *Wajō*, usually 'necessary being' as opposed to 'contingent.' *Jimi* were a mistake or is quoted in the *Shūishō*, chapter xii.

⁴ *Idrīqāt*, *sharḥ*. In scholastic terminology terms of the second intention are those which express observations from concrete individual objects—e.g., genus, species, etc. Russell's translation of this term: 'Utterly chimeric boundaries in which no mode of existence is immanent.'

⁵ *Quidity*, what a thing is, a word derived by the Sennōists from *shūjō*. See Schmolders, 'Documents Philosophiques du Japon,' p. 203.

⁶ 'In Him we live and move and have our being' (Acts xiii. 26).

take possession of his mind; he banishes from his heart all alien distractions, and with the tongue of ecstasy murmurs this canticle:

Like budbud I'm inebriate with Thee,¹
 My sorrows grow from memories of Thee,
 Yet all earth's joys are dust beneath the feet
 Of those entrancing memories of Thee.

Flash XII.

When the true aspirant perceives in himself the beginnings of this Divine attraction, which consists in experiencing pleasure whenever he thinks of the 'Truth' most glorious, he ought to exert all his endeavours to develop and strengthen this experience, and simultaneously to banish whatever is incompatible therewith. He ought to know, for instance, that even though he should employ an eternity in cultivating this communion, that would count as nothing, and he would not have discharged his duty as he ought.

On my soul's lute a chord was struck by Love,
 Transmuting all my being into love;
 Ages would not discharge my bounden debt
 Of gratitude for one short hour of love.

Flash XIII.

The essence of this 'Truth' most glorious and most exalted is nothing but Being. His Being is not subject to defect or diminution. He is untouched by change or variation, and is exempt from plurality and multiplicity: He transcends all manifestations, and is unknowable and invisible. Every 'how' and 'why' have made their appearance through Him; but in Himself He transcends every 'how' and 'why.' Everything is perceived by Him, while He is beyond perception. The out-

¹ So in the *Student Master*:

'For no cause in heart.'

² I prefer to emphasize the religious rather than the philosophic and abstract aspect of the 'Truth,' and therefore use the personal pronoun. Thus, the 'Ideal God' of the old 'Republic' Book VI, is spoken of as 'God' or the 'Divine.' Just as 'De Kruon' has changed into 'Dominus' in the Western version of the Nicene Creed.

While fondness for your 'self' you still retain,
 You'll not reduce its bulk a single grain. —
 Yea, while you feel one hair's-breadth of yourself
 Claims to annihilation are but vain.

Flash X.

'Unification' consists in unifying the heart—that is to say, in purifying it and expelling from it attachment to all things other than the 'Truth' most glorious, including not only desire and will, but also knowledge and intelligence. In fact, one must quench desire of all things hitherto desired, and cease to will what one has hitherto willed, and also remove from the intellectual vision all concepts and all cognitions, and turn away the mind from all things whatsoever, so that there remains no consciousness or cognition of aught save the 'Truth' most glorious. [Khawāja 'Abdullāh Anṣārī said: 'Unification is not merely believing Him to be One, but in thyself being one with Him.'¹]

'Oneness' in pilgrims' phraseology
 Is from conceit with 'other' to be free;
 Learn, then, the highest 'station' of the birds,²
 If language of the birds he know to see.

Flash XI.

So long as a man remains imprisoned in the snare of passions and lusts, it is hard for him to maintain this close communion [with the 'Truth']. But from the moment that sweet influence takes effect on him, expelling from his mind the frebrand of vain imaginations and suggestions, the pleasure he experiences therein predominates over bodily pleasures and intellectual enjoyments. Then the painful sense of effort passes away, and the joys of contemplation

¹ *Tarkīb* is the *Hexæsis* of Plotinus, the becoming one with the 'One.'
² This expression occurs only in the British Museum copy, Add. 16,612. Khawāja 'Abdullāh Anṣārī of Herat, who died 481 A.H., was named the *shaykh al-ṭayr*, and is often quoted by Jāmī in the '*Nabīlāt*.' See *Uqat* VI, 224, 233.

³ Alluding to the '*Discourse of the Birds and their Pilgrimage to the Sunnigh*,' by Farīd-ud-dīn 'Aḥḥar. 'Oḥar,' the *Hexæsis* of Plotinus.

these suggestions checked, the stronger and closer this relation becomes. It is, then, necessary to use every endeavour to force these thoughts to encamp outside the enclosure of thy breast, and that the 'Truth' most glorious may cast His beams into thy heart, and deliver thee from thyself, and save thee from the trouble of entertaining His rivals in thy heart. Then there will abide with thee neither consciousness of thyself, nor even consciousness of such absence of consciousness¹--nay, there will abide nothing save the One God alone.

From my brute nature,² Lord, deliver me,
And from this life of evil set me free;
Purge me of my own sense and ignorance,
And make me lose my very self in Thee.

When poor indeed and dead to self thou'lt need
No visions, knowledge, certitude, or creed;
When self has perished naught but God remains,
For 'Perfect poverty is God indeed.'³

Flash IX.

Self-annihilation consists in this, that through the overpowering influence of the Very Being upon the inner man, there remains no consciousness of aught beside Him. Annihilation of annihilation consists in this, that there remains no consciousness even of that unconsciousness. It is evident that annihilation of annihilation is involved in [the very notion of] annihilation. For if he who has attained annihilation should retain the least consciousness of his annihilation, he would not be in the state of annihilation, because the quality of annihilation and the person possessing such quality are both things distinct from the Very Being, the 'Truth' most glorious. Therefore, to be conscious of annihilation is incompatible with annihilation.⁴

¹ See the passage from Ghazzālī in Appendix III.

² *Darī*, bruteness. Some manuscripts read *darī*, disease, but this does not suit the rhyme, which in verses with a burden (*raḥīf*) always precedes it. Scan *darīya*, dissolving long : and lengthening the *qāf*.

³ Apparently a *Ḥadīth*. Poverty, utter annihilation of self ('Godeben i Hāz,' I 128, and note).

⁴ See Ghazzālī, quoted in Appendix III.

If love of rose or bulbul fill thine heart,
Thyself a rose or eager bulbul art.

Thou art a part; the 'Truth' is all in all.
Dwell on the 'Truth,' and cease to be a part.

Of my soul's union with this fleshly frame,
Of life and death Thou art the end and aim.

I pass away; Thou only dost endure.
When I say 'me,' 'tis Thee I mean to name.¹

When will this mortal dress be torn away,
And Beauty Absolute His face display.

Merging my soul in His resplendent light,
Blinding my heart with His overpowering ray?

Flash VII.

It is necessary for thee to habituate thyself to this intimate relation in such wise that at no time and in no circumstance thou mayest be without the sense of it, whether in coming or in going, in eating or sleeping, in speaking or listening. In short, thou must ever be on the alert both when resting and when working, not to waste thy time in insensibility [to this relation]—nay, more, thou must watch every breath, and take heed that it goeth not forth in negligence.

The years roll on; Thou showest not Thy face,
Yet nothing from my breast Thy love can chase;
Time itago ever dwells before mine eyes,
And in my heart Thy love eye holds its place.

Flash VIII.

In like manner, as it behoves thee to maintain the said relation continuously, so it is of the first importance to develop the quality thereof by detaching thyself from mundane relations and by emancipating thyself from attention to contingent forms; and this is possible only through hard striving and earnest endeavour to expel vain thoughts and imaginations from thy mind. The more these thoughts are cast out and

¹ Compare the story of the Sūfi asciant who was refused admittance by his Pir till he ceased to speak of 'me' and called himself 'thou' ('Mashavī,' p. 47).

What profit rosy cheeks, forms full of grace,
 And ringlets clustering round a lovely face ?
 When Beauty Absolute beams all around,
 Why linger finite beauties to embrace ?

Flask VI.

Man, in regard to his corporeal nature, stands at the lowest point of degradation ; nevertheless, in regard to his spiritual nature, he is at the summit of nobility. He takes the impress of every thing to which he directs his attention, and assumes the colour of every thing to which he approaches. Wherefore philosophers say that when the reasonable soul adorns itself with exact and faithful impressions of realities, and appropriates to itself the true character of such realities, it becomes such as if it were itself altogether essential Being. In like manner the vulgar, by the force of their conjunction with these material forms and extreme preoccupation with these corporeal liens, come to be such that they cannot distinguish themselves from these forms or perceive any difference between the two. Well says the Maṭlawī of Rūm (may God sanctify his secret) in the *Masnavī* :

O brother, thou art wholly thought,
 For the rest of thee is only bone and muscle :
 If thy thought be a rose, thou art a rose-bougnet ;
 If it be a thorn, thou art fuel for the fire.

Wherefore it behoves thee to strive and hide thyself from thy sight,¹ and occupy thyself with Very Being, and concern thyself with the 'Truth.' For the various grades of created things are liestres of His revealed beauty, and all things that exist are mirrors of His perfections.

And in this course thou must persevere until He mingles Himself with thy soul, and thine own individual existence passes out of thy sight. Then, if thou regardest thyself, it is He whom thou art regarding ; if thou speakest of thyself, it is He of whom thou art speaking. The relative has become the Absolute, and 'I am the Truth' is equivalent to 'He is the Truth.'²

¹ Variants, 'hide thyself' from the sight of the world.

² The saying of Maṣnūnī Qulāy (or Qulāy, or Qulāy) is, 'I am the Truth.'

The fleeting phantoms you admire to-day
Will soon at Heaven's behest be swept away.

O give your heart to Him who never fails,
Who's ever with you and will ever stay.

When to fair idols' shrines I did repair,
I vexed my heart with griefs encountered there ;

Now earthly beauty has lost all its charm,
Eternal beauty is my only care.

Things that abide not to eternity
Expose thee to misfortune's battery ;

In *this* life, then, sever thyself from all
From which thy death is bound to sever thee.

Perchance with wealth and sons endowed thou art.
Yet with all these ere long thou'lt have to part.

Thrice happy he who gives his heart to God,
And sets affection on the men of heart.

Book V.

The Absolute Beauty is the Divine Majesty endued with [the attributes of] power and bounty. Every beauty and perfection manifested in the theatres of the various grades of beings is a ray of His perfect beauty reflected therein. It is from these rays that exalted souls have received their impress of beauty and their quality of perfection.* Whosoever is wise derives his wisdom from the Divine wisdom. Wherever intelligence is found it is the fruit of the Divine intelligence. In a word, all are attributes of Deity which have descended from the zenith of the Universal and Absolute to the nadir of the particular and relative. [They have descended] to the end that thou mayest direct thy course from the part towards the Whole, and from the relative deduce the Absolute, and not imagine the part to be distinct from the Whole, nor be so engrossed with what is merely relative as to cut thyself off from the Absolute.

The Loved One's rose garter I went to see,
That beauty's 'Torch' captiv'd me, and, quoth He,
 'I am the tree ; these flowers thy offshoots are.
Let not these offshoots hide from thee the tree.'

* Spencer in the 'Hymn of Heavenly Love' expresses the same idea, which comes from Plato.

* Literally, 'Torch of Tish,' a town in Turkistan famed for its beautiful women.